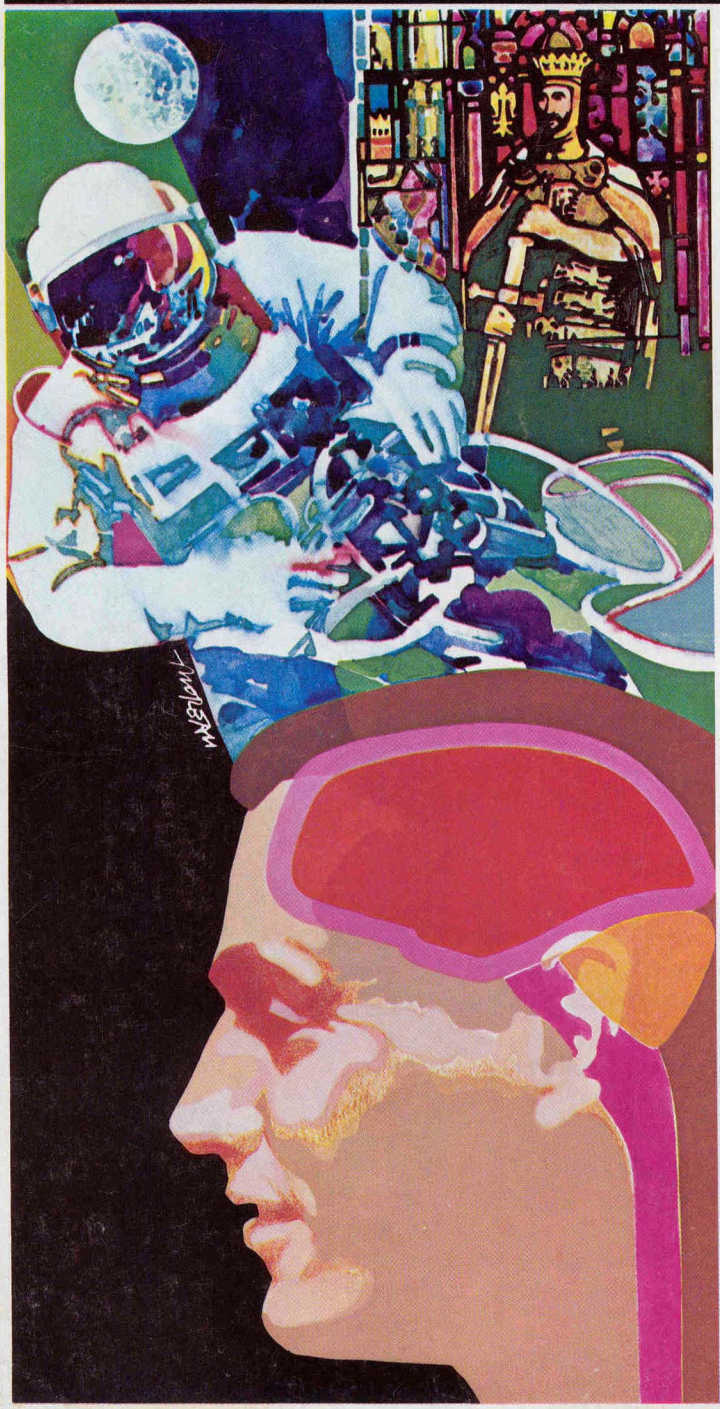
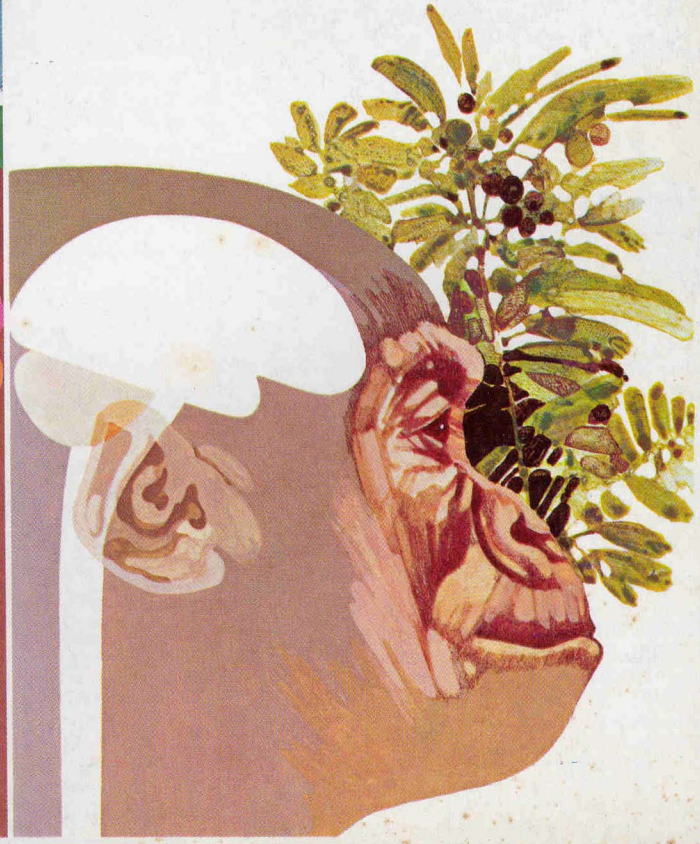
MARCH-APRIL 1972

the PLAIN TRUTH

a magazine of understanding



Can Human Brain Explain Human Mind?



What Our READERS SAY

Newark

"The article in the December PLAIN TRUTH, 'Newark: A Dying City' really hit home. I live in this blotch and certainly cannot deny a word Mr. Whikehart wrote. Being employed by the city itself, I have firsthand knowledge of the financial state of Newark. It is just as you mentioned in the article, an economic crisis. The schools are nothing short of institutions of confusion and corruption. Teachers using drugs, actually have affairs with students, careless attitudes on training and treating students prevail. This could go on and on. It's obvious that most of us who work here are not happy — the product of our work will testify to that. It is hard to believe that this was once a beautiful, quiet country area years ago. Thank you for a very straight-forward, factual article."

Bill W.,
Newark, New Jersey

"I have just read the December 1971 issue of *The* PLAIN TRUTH, and in my estimation it is one of the best magazines published. Your articles about Newark very vividly sum up a situation we are constantly aware of because we live in a suburb, only 10 miles to the north of Newark."

B. A.,
Cedar Grove, New Jersey

Egyptian Arab Republic

"Thank you for sending the November issue of *The* PLAIN TRUTH. The article about President el Sadat is indeed very interesting, and we appreciate your consideration. Please accept my best personal regards."

Mr. T. A. Khalifa
Secretary to the Minister of
Culture and Information
Egyptian Arab Republic

Caution: Flammable

"The subject of flammable fabrics has been of special interest to me since I have been doing graduate research in this area. I was especially pleased to see that 'flammable' clothing was mentioned in the 'What You Can Do . . .' section of the December 1971 PLAIN TRUTH. I agree that taking proper safety precautions around fires is the ONLY way to stop property damage, injuries, and deaths due to textile-related fires. *The* PLAIN TRUTH is a wonderful magazine and I am very happy to see its contents cover the variety of subjects so vital to family living today."

Barbara B.,
Andalusia, Alabama

Dollar Crisis

"Your response to a reader's letter in the November issue of *The* PLAIN TRUTH did not ring true, so I wrote to the British Chancellor of the Exchequer for comments on your allegation that Great Britain owes the U.S. $8 billion from World War I, and more since World War II. The reply from the Treasury puts the matter into perspective: The debt from World War I was $4368 million — a little more than half your figure — but this debt is generally regarded as lapsed, following the Hoover moratorium of 1931 and the Lausanne Conference of 1932. Neither the UK nor any other European country have made any repayment since then on their then existing debts. Moreover, the lending was not all done by the U.S. $15,716 million was then owed to the UK by its allies, and repayment of these loans has been suspended since 1931. Regarding World War II, the Treasury tells me that $4052 million is still owed by the UK to the U.S., but that this debt is still being repaid."

D. S.,
Ilkley, Yorkshire

Nine Lives?

"I very much enjoyed the Editor's comments in the November issue of *The* PLAIN TRUTH. In the editorial, he mentioned the death of such well known magazines as *Look, Saturday Evening Post, Colliers,* etc. Like most people, I too believed all these magazines had ceased publication. However, after reading the editorial, I was surprised to see the *Saturday Evening Post* on a newsstand. The 'old' *Saturday Evening Post* had ceased publication, but the Curtis Publishing Company revived it again on a quarterly basis. It is a beautiful magazine, about 160 pages, with an entirely new format."

Dale S.,
San Dimas, California

• *The publication to which the editorial referred was, of course, the "old" Saturday Evening Post.*

Britain And The EEC

"Re: 'Britain's Fateful Decision — Will She Enter the EEC?' by Gene H. Hogberg, October 1971 PLAIN TRUTH.

"As an Englishman, totally confused by conflicting reports on the Common Market, it was a good eye-opener to read G. H.

(Continued on page 46)

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NOTICE: Because of unusually heavy Editorial and Press schedules, this number of *The* PLAIN TRUTH is a combined March/April issue.

the
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a magazine of understanding

March-April 1972
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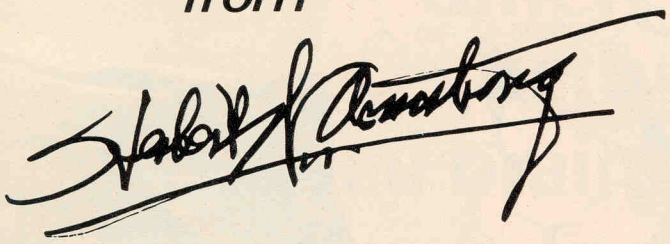

Peace-Seeking Mission to China . . . and WHY There Is No Peace

PRESIDENT NIXON'S visit to Communist China was called a peace-seeking mission. For thousands of years heads of nations have been seeking PEACE. Yet none have found it!

WHY?

We may not have much more time to come up with the right answer!

For the first time, during these millenniums of peace-seeking, it is now possible for *some* nation's leader to touch off the nuclear war that can ERASE ALL HUMANITY FROM THE EARTH!

This search for peace cannot go on another thousand years! We need the right answer — and we need it NOW!

If you and I were discussing the matter of *what subject* I should write about in this month's *Personal*, and you should say, seriously, "Mr. Armstrong, in view of the deadly seriousness and the *urgency* of this time, I think you should write on *the most urgent problem in all our lives* right now — the question of *whether* — and *how* — we may survive!" I should still say to our readers precisely what you are reading here.

The one BIG QUESTION in all our lives, right now, is that of SURVIVAL!

But I hasten to add, survival *alone* IS NOT ENOUGH! We must have survival in PEACE — in happiness — in joy — in prosperity and plenty — in abundant well-being for ALL!

And that's a pretty big order! If anyone has the answer, for the sake of humanity he'd better speak out! I am prepared to give the ANSWER — and it is going to be PLAIN SPEAKING, without pulling any punches! It's *time* for PLAIN SPEAKING! You are *betting your life* on someone coming up — in time — with the right answer!

To get to the crux of the problem immediately, realize, first, that these existing conditions and evils are merely the EFFECT! For every effect, there had to be a CAUSE. Our problem of immediate urgency is to find the CAUSE — not only of present evil conditions, but also what is the not-being-used CAUSE of peace, happiness, abundant well-being!

If we are going to learn that CAUSE, we need first to ask,

(Continued on page 47)

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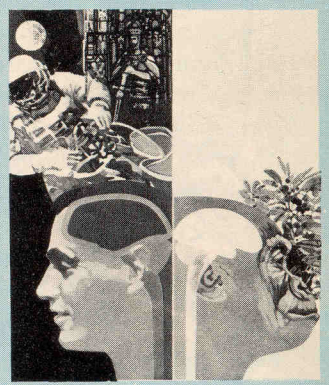


Cover illustration by Frank Armitage

ABOUT OUR COVER

Human thought is vastly superior to animal thought. Why? Why is the output of the human mind far superior to the output of animal brain? To the materialists, the answer is obvious: It must be because the human brain is more advanced than animal brain. But is this so? Are the materialists right? Read the surprising answer in the article beginning on page two of this issue.

Why the vast difference between animal brain and HUMAN MIND?

Part III

We now compare the human brain with various animal brains. Our objective is to determine IF there is "something" in the human brain that can adequately explain the human mind.

by Robert L. Kuhn

Illustrations by
Frank Armitage
with
Alain Moreau
John Solie

COMPARATIVE BRAIN SIZE — Note the position of man's brain — smaller than whale's, elephant's and dolphin's — and the very similar external appearance.

HUMAN thought is vastly superior to *animal* thought.

But *why?* What *causes* the human mind to be so enormously more advanced than the output of animal brain?

To materialism, the answer is obvious: *It must be* because the human *brain* is equally more advanced than animal brain.

But is this so? Is materialism right? Can the difference between the human brain and animal brain wholly account for the spectacular difference between human mental activity and animal mental activity? *Is* human mental activity wholly dependent on the physical human brain?

We find out — in this third article in the series — by *comparing* the human brain with various animal brains.

Brain Research

But where do we locate unbiased brain researchers?

Not on earth — that's for sure. Therefore, we must fabricate some exotic investigators — physiologists and psychologists from the n^{th} dimension (who arrive on earth through what science-fiction writers have labeled a "space-time warp").

Their mission? To analyze the mechanisms and relative behavior of all intelligent Earth creatures.

The physiologists immediately recognized that the *brain* was the most intriguing object for study — it was the machinery of behavior. Since mammals possessed the most complex brains, the chief physiologists commandeered the investigation of mammals for themselves.

It seemed (at first) that brain weight should be proportional to intelligence. Accordingly, the brains were weighed — with a descending order of whale, elephant, dolphin, man, chimpanzee, cat, rat (seven must be a universal number). Viewed superficially, the large mammalian brains looked pretty much alike. (See opposite illustration showing the human brain in size comparison to animal brains.)

Comparative *anatomical* studies disclosed a *uniformity* of distinct brain structures (see pages 4 and 5): spinal cords, medullas, cerebellums, midbrains, thalami, hypothalami, caudate nuclei, corpus callosi, cerebral cortices, and on and on — every component was present in every brain, though their absolute and relative sizes varied. Man's brain was *not* unique.

Comparative *micro*anatomical analysis

(Pictures on next 2 pages, article continued on page 6)

COMPARATIVE
INTERNAL BRAIN
STRUCTURE
Every component is found
in every brain.
MEDULLA, PONS, MIDBRAIN
CEREBRAL HEMISPHERES
THALAMUS
CEREBELLUM
CORPUS CALLOSUM

revealed the same startling conclusion. In mammals the *neuron* is the basic component of each nervous system. Each neuron of the mammals under investigation could be divided into the same three basic sections. All mammalian neurons were seemingly identical to the human neuron in every conceivable respect.

The dendrites were of special significance. These branching matrices of neuronal antennae were of critical importance for comparing mammals. The basic rule for making such a comparison was as follows: The larger the number of dendritic branches, the greater the number of interconnections and pathways associating the billions of neurons — and consequently, as a direct result, the greater the complexity of mental options available to the particular brain.

Man's dendritic branches were the most complex — though *closely* followed by chimp and dolphin. The same relative positions among man, chimp and dolphin resulted when the multitudinous "dendritic *spines*" were compared.

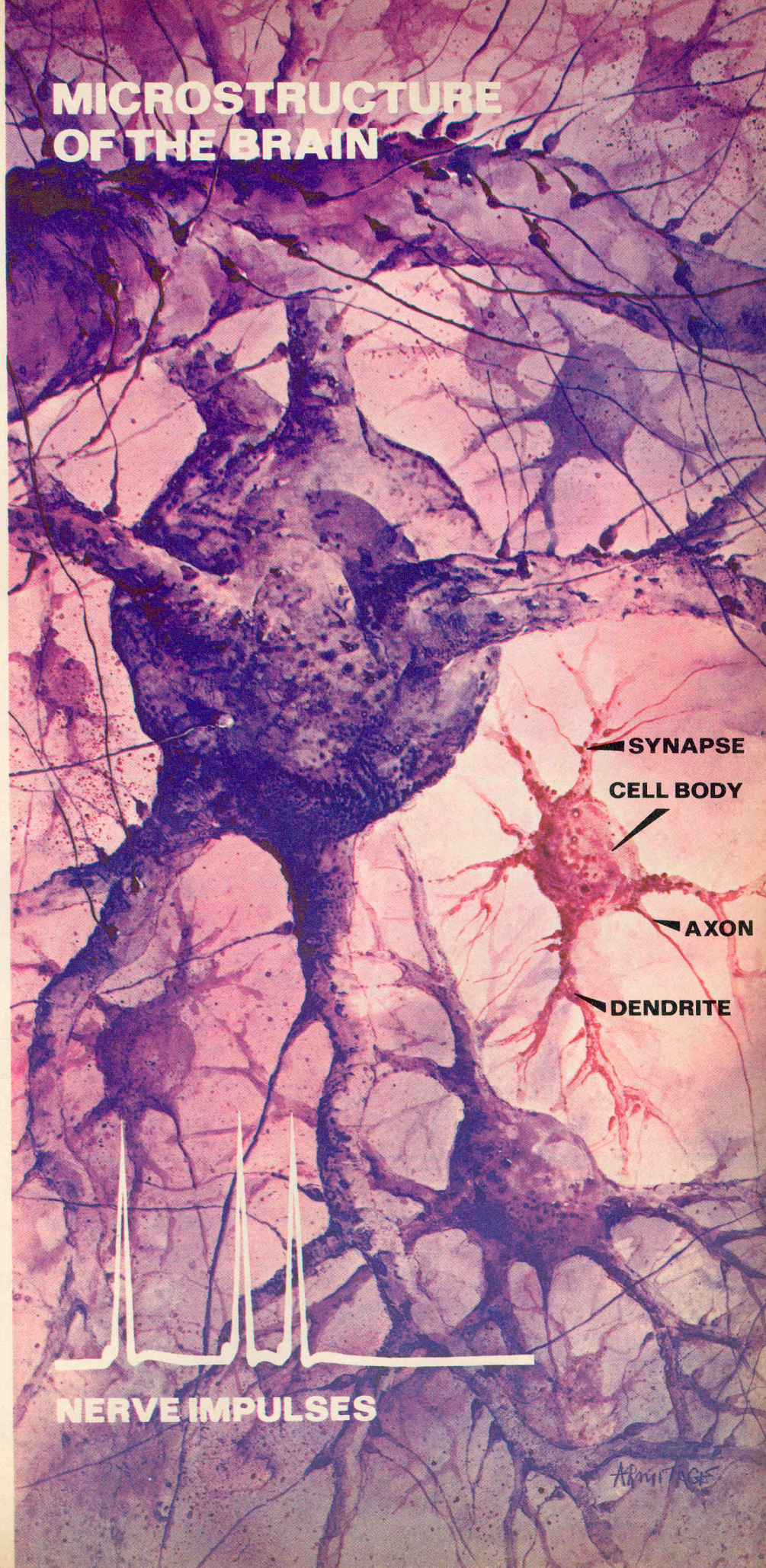
Comparative *biochemical* studies yielded precisely the same results — all seven mammals were qualitatively identical. The critical space between neurons — the synapse — was traversed by the same basic chemical messenger. The nerve impulse was always generated by the same flow of sodium, potassium and chloride ions. Hallucinogenic drugs worked by the same mechanism — inhibiting, short-circuiting, etc. — on all mammalian nerve fibers. The immensely complicated hormonal systems were always controlled by the pituitary gland, which was controlled by the brain. Biochemically, all creatures were *identical*.

A Complication

At this point in the investigation a preliminary report was received from an n^{th} dimensional physiologist spy planted in the psychology department.

Apparently, the creature "man" was manifesting surprising mental capabilities. But man didn't have the largest brain! Neither did he have any unique anatomical structure nor any strange

(Continued on page 36)



advance news

in the wake of today's WORLD EVENTS

• Common Market Growth Pains

"This ceremony marks an end and a beginning. An end to divisions which have stricken Europe for centuries. A beginning of another stage in the construction of a new and greater united Europe. This is the task for our generation."

With that remark, British Prime Minister Edward Heath signed the Accession Treaty, linking his nation to Europe's Common Market. Representatives of Ireland, Denmark and Norway followed with the pen at the historic January 22 ceremony in Brussels.

When the Six become the Ten next January 1, the enlarged Common Market will truly become an economic giant. It will control 41% of world trade — compared to 14% for the United States. With 257 million people, it will have a greater population than either the U. S. or the Soviet Union. It will be the world's largest steelmaker, car manufacturer and will control the biggest merchant navy. It will possess twice the gold reserves of the U. S., three times the number of farmers and twice the number of industrial workers.

But what of its *political* power? Potentially enormous, because of the combined economic strength. But for now, little is expected to develop on the cherished dream of political unity.

At the same January 22 ceremony, France typified the nationalism that has plagued European unity since the EEC was formed 15 years ago — and which enlargement may only make worse. The French insisted that *each* country of the Six sign for the Community — rather than the European Commission which had done the negotiating.

Recently, one of the members of the Commission, Altiero Spinelli, decried the nationalism that is destroying the Community's decision-making processes.

He said a miracle was needed to solve the crisis, as the men involved lacked the political will and necessary freedom from national interest to make cooperation possible.

The *Stuttgarter Zeitung* observed that the EEC is "like a robot being controlled by six separate brains, each urging its limbs in different directions and only when by chance they each make the same move at the same time, does this colossus take a step."

The question is, can the EEC do any better with ten brains on the robot?

What could be the spark to fuse the EEC countries into a true political union? Former French Minister of Culture Andre Malraux once said: "Europe would require a Common non-European enemy to stimulate unity."

In this context, trade frictions between the U. S. and Western Europe acquire more serious overtones.

French Foreign Minister, Maurice Schumann, warned on the day of the signing of the treaties that *"the big problem* facing the largest commercial power in the world is the definition of its relations with the United States. . . . It is significant that when

British Premier Edward Heath signing the treaty linking Britain to the Common Market.

Wide World

the [Common Market] undertaking began 10 or 12 years ago, it was to the East that one looked when there were hostilities to be disarmed, and now one realizes that there are big problems in store with regard to the United States."

● Sharing Nuclear Know-How

British Nuclear Design and Construction, a nuclear consortium, has announced what it calls "the first step in tangible association between the U.K. and the growing European nuclear industry." It has signed an agreement with the West German concern Hochtemperatur Reaktorbau for the design and construction of the pre-stressed concrete pressure vessel for the 300MW high temperature reactor being built at Schmehausen, near Dortmund.

In a related development, the British Central Electricity Generating Board recently took the initiative in setting up an association in Germany to pool knowledge and resources on high temperature reactors to prevent the emergence of duplicated effort and different systems emerging in the individual European countries.

The idea of European cooperation in the nuclear industry field is one that has been preached for some time on both sides of the English Channel. But until these two events, little had been accomplished.

● Asian Quadrangle

President Nixon's historic journey to China is but one of many interesting developments in Asia.

On January 29, Japanese leaders called for direct talks with Peking to restore normal relations between Japan and China.

In major policy speeches at the opening of Parliament, both Prime Minister Eisaku Sato and Foreign Minister Takeo Fukuda said frank government-to-government talks with Chinese leaders had become an urgent necessity.

Both stressed, however, according to a *Reuters* release from Tokyo, that Japan's relations with the United States were still "more important than those with any other country."

Significantly, the session of parliament opened a day after Soviet Foreign Minister Andrei Gromyko had left Japan after a four-years-overdue visit.

In a reaction to fears of a "Tokyo-Peking-Washington axis" the Soviet Union has been doing some courting of its own with Japan. Involved in Gromyko visit were: an agreement to start negotiations between the two countries toward the conclusion of a World War II peace treaty before the end of this year, discussing the status of former Japanese islands of the Kurile chain seized by the Soviets in the closing days of World War II, resumption of foreign minister consultations after a five-year lapse, and an exchange of visits by Soviet and Japanese Prime Ministers.

Exploitation of the mineral riches of Siberia is a big key to any future ties between Moscow and Tokyo. The Soviets are holding out the prospect of making Siberian oil available to Japan through a proposed pipeline to the Soviet Far East port of Nakhodka. The Japanese might be interested because of their near-total dependence upon the oil of the volatile Middle East.

In another development, a new rail line is now being laid which will ultimately connect the coal-rich Yakutian region with the Trans-Siberian Railway. The new link could thus provide Japanese steelmakers with access to a new source of coking coal.

The big sticking point to closer cooperation between the number two and number three industrial powers in the world remains the Kurile Islands issue. Tokyo still insists the Soviets return the four disputed northern islands. The Russians have unsettled territorial squabbles with a number of nations, not the least China, and relinquishing the Kuriles could be for them a dangerous precedent. At best a compromise might be arranged.

● Balkan Crisis

Yugoslavia, the largest of the Balkan nations, is threatening once again to give the world a demonstration of just what "Balkanization" means.

The present trouble — as usual — stems from the animosities that have smoldered on and off since the creation of Yugoslavia in 1918, between the two largest of the many national groups in the country, the Serbs and the Croatians. (See Nov. 1971 issue of *The* PLAIN TRUTH).

The Croatians have been pressing for greater autonomy for their region which, together with neighboring Slovenia, is economically more advanced than the other Yugoslavian areas. Croatia earns about 40 percent of Yugoslavia's foreign exchange, but gets back a much lower proportion from the central government in Belgrade. The Serbs, for their part, fear what the Croatians are really after is total independence, something the Croatian exiles in other countries do not necessarily deny.

The man to watch in Yugoslavia is of course President Tito. The 79-year-old leader, though a Croat himself, has fully and firmly committed himself to the continuance of one independent Yugoslavia. To this end he is now conducting what is probably the largest purge in the history of the Yugoslav Communist Party.

In some circles in his country, President Tito has been called the first and last Yugoslav. And when Tito goes, what then? The Yugoslav leader, however, is in good health, and indications are he could be around for quite a while to come.

Croatians are not the only ones, however, who feel they might have something to gain from the dismemberment of Yugoslavia. There is evidence that the Soviet Union is making common cause with the Croatian extremists in attempting to undermine the federation. Having lost both pro-Peking Albania and neutralist Yugoslavia from its Warsaw Pact, Moscow is said to be anxious to regain an outpost on the vital Mediterranean.

"The Soviet high command has been seeking for a long time to gain airport and naval facilities in this pivotal strategic region," reported London's *Financial Times*. "In short, the failure of Yugoslavia to survive in its present shape would alter the strategic pattern of Europe as a whole."

What the World Needs Now is PEACE...

We yearn for peace, but find ourselves in war. Can we find the way which will take us from today's strife-torn world to a peaceful world tomorrow?

by Paul W. Kroll

UNITED NATIONS, New York City

I WAS in New York City to interview C. V. Narasimhan, Chef de Cabinet (Executive Assistant) of three Secretaries-General of the United Nations — Dag Hammarskjöld, U Thant and Kurt Waldheim. I had also hoped to interview former Secretary-General U Thant.

I knew both Messrs. Thant and Narasimhan would have much to say about what we must do to achieve world peace. *The* PLAIN TRUTH magazine is vitally interested in world peace and the camel-in-the-needle's-eye difficulties keeping mankind from achieving such a goal.

The Problem of Peace

In the accompanying interview with Chef de Cabinet Narasimhan, I was able to explore some of those difficult problems. Unfortunately I was unable to interview U Thant. He, like his successor, must hold to a policy of granting no exclusive or special interviews. However, U Thant's many speeches hammering home the need for peace — and what must be done to achieve it — are in the public domain. We have reproduced vital excerpts from those speeches in an accompanying article.

As I approached the thirty-eight-story UN Secretariat Building, I was filled with a composite of contradictory emotions. On the one hand, the thought crossed my mind, "This is all futile. What good can possibly come from more words about war and peace — a problem that remains as stubborn as ever?"

In that morning's *New York Times* I had read of the conflicts in Pakistan, Vietnam and the Sudan. Those were mere examples of many hot wars or effects of wars either ended or simmering. The morning paper had also discussed the turbulent Middle East situation and the Cold War in general. The headlines offered no solace and little evidence that we were making any progress toward ushering in peace.

Being a former New Yorker, I full well understood that grave social and political dilemmas were not limited to faraway, exotic places. There were hotbeds of potential disaster only blocks from the United Nations in such well-known places as Bedford-Stuyvesant and Harlem.

Beating Swords into Plowshares

But as I stepped out of the cab in front of the Secretariat Building on this rainy day, I happened to glance across the street. My eye fell on a marble wall. Although I could not see the words carved in that wall, I knew what they were.

Inscribed on that wall was a great and noble hope, one borrowed from the Old Testament scriptures: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Being a fellow human being, I have a passionate hope that somehow mankind will find its way out of the social and political dilemmas that grip our planet. Perhaps, the United Nations can play a part in bringing about a world of plowshares instead of swords. It is a threadbare hope, as vital ingredients needed to ensure world peace are absent at this time.

After my interview with Chef de Cabinet Narasimhan, I returned to my hotel room. In light of the interview and after a full reading of the many remarks made by U Thant over the years regarding world peace, I found that the news media had all too often

missed the heart of the essential problem facing the United Nations and the Secretary-General.

For example, U Thant had been criticized for his indecisiveness. One article was titled: *U Thant: A Study in Caution.* But it was not necessarily his caution; the nations had cautioned him. They had NOT empowered the Secretary-General to act.

Where Does the Fault Lie?

Since the sovereignty of a nation is the highest recognized power unit in the world, there is no greater Hall of Judgment to which nations can go. Politically the UN is merely a forum for *national* interest.

With this thought in mind, I pulled the Gideon Bible out of the desk drawer in the hotel. I turned to Micah 4:3, the verse borrowed by the United Nations for their wall inscription.

In the scripture the quoted part is preceded by, "And he shall judge among many people, and rebuke strong nations afar off. . . ." The Secretary-General has been given no power to rebuke strong or weak nations afar off. Perhaps this is rightly so.

It is, however, instructive that the United Nations chooses not to quote this part of the verse. Because therein lies a fundamental weakness of this great world body. It basically has no greater power than combined *national* power to call upon in times of crises. The UN has no power to eliminate or stop conflict except with the consent of the governed, so to speak. The governed seldom give consent when it is needed.

It is fruitless to criticize the man or the organization. Critics characterized U Thant as this or that. He was weak here, indecisive there. Paradoxically, his predecessor was considered *too* outspoken and too decisive. No doubt similar criticisms will be levelled at the present Secretary-General, Kurt Waldheim.

Too often the words that the Secretary-General has spoken regarding the parameters necessary for world peace have been ignored. U Thant spent ten years working in the interest of that peace.

His poor health was in part due to the strain of the office. As his confidant and chief Executive Assistant, Mr. Narasimhan told me when I asked how Mr. Thant felt, "He will no doubt be feeling much better now that he is no longer Secretary-General."

The Other Side of the Story

To set the record straight, this issue of *The* PLAIN TRUTH includes a small portion of U Thant's writings. These spell out the cause of world ills and what is needed to bring world peace. If the words that U Thant spoke had been heeded, perhaps millions of lives would have been spared in the last ten years.

U Thant's words, along with Mr. Narasimhan's interview, are printed in *The* PLAIN TRUTH with the hope that some enlightened world leaders and millions of people will read the words and apply them to business and social problems and to international relations.

Perhaps these words can fight against the spirit that broadcasts hate, selfishness and war. Perhaps they can help tune us to a new wavelength of universal brotherhood, concern, love for fellowman and peace on earth. □

"What Could We Build if We Worked Together"

— U Thant, former Secretary-General of the United Nations.

Excerpts from the writings and speeches of U Thant, former Secretary-General of the United Nations, 1961-1971. Remarks made at various times throughout U Thant's tenure in office have been put together to emphasize what we must do in order to achieve world peace.

A QUARTER CENTURY has passed since the leaders of a tired and bleeding world put their signatures to a document born of the agony and anguish of war.

The Charter of the United Nations, which came to life in one of history's most momentous ceremonies, held out the promise of a world with peace, prosperity and freedom. The United Nations born of the Charter has done well, but it has not done well enough.

Tragic Problems Still with Us

It is unforgivable that so many problems from the past are still with us, absorbing vast energies and resources desperately needed for nobler purposes: a horrid and futile armaments race instead of world development; remnants of colonialism, racism and violations of human rights instead of freedom and brotherhood; dreams of power and domination instead of fraternal coexistence; exclusion of great human communities from world cooperation instead of universality; extension of ideological domains instead of mutual enrichment in the art of governing men to make the world safe for diversity; local conflicts instead of neighborly cooperation.

The behavior of many nations is certainly inadequate to meet the new challenges of our small and rapidly changing planet. International cooperation is lagging considerably.

We Must Turn Away from War

Is it not high time for the leaders of this world to turn radically away from the errors of the past and to realize that understanding, love and tolerance are

the highest forms of interest on our small and interdependent planet? That any wound of this Earth is a wound of the body as a whole? That parochial policies are self-defeating and self-destroying? Is this not what our youth is trying so desperately, though not so cogently, to tell us?

Squalid poverty lives side by side with over-abundance on our Earth. We have reached the moon, but we have not yet reached each other. We must pass from words to deeds. We must pass from rights to obligations. We must pass from self-interest to mutual interest. We must pass from partial peace to total peace.

The United Nations can be only what its member countries choose to make it. At present, especially in the discharge of its political functions, it is weak and inadequate, but it is still the best hope for getting out of your intolerable dangerous thermonuclear jungle and for creating the beginnings of a civilized international community.

A Chance to Establish Order

We see ominous events and precarious situations on every side, but have yet to find a way to deal with them and to make them less hazardous.

We are in the position of the bomb-disposal team which knows the danger, hears the ticking, and watches with mounting anxiety as others shake and jostle the dangerous explosive.

We are luckier than our fathers were in the twentieth year of the League of Nations (statement made in 1965), because we still have time to face the facts.

In 1946, Sir Winston Churchill said of the League of Nations:

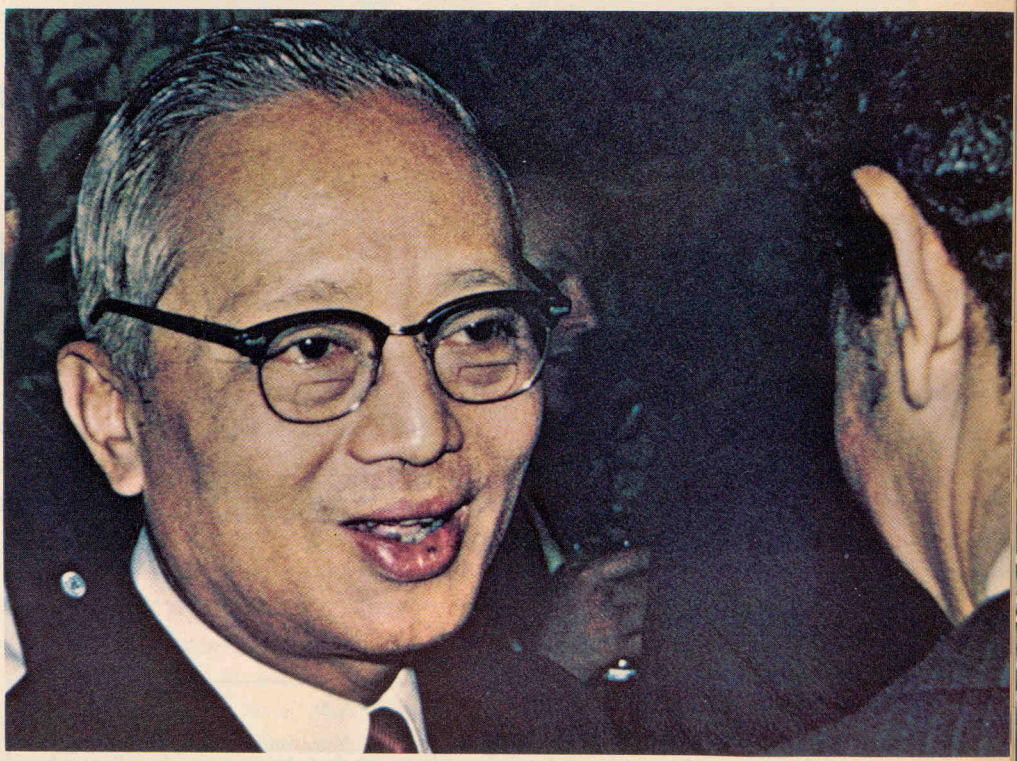
"The League of Nations did not fail because of its principles and conceptions. It failed because these principles were deserted by those States which had brought it into being. It failed because the Governments of those States feared to face and act while time remained. This disaster must not be repeated."

Why the United Nations Is Weak

The weaknesses and shortcomings of the United Nations lie not in its constitutional purposes, objectives and procedures but in world conditions at the present juncture of history. The proceedings of the Organization inevitably mirror the state of the relationships between different nations and sometimes between the rulers and the ruled, the economic circumstances under which they live; the social conditions that surround them. It is in these realms, and not in the structure of the United Nations, that the roots of the troubles of the world lie.

The troubles arising from present conditions are abundant. They are the prevalence of narrow nationalisms, the periodic reliance on crude power — whether political, military or economic — to serve or protect supposed national interests, the appalling rise in the quantity and destructive potential of nuclear armaments, the ever more serious gaps in economic development, the persistence of colonial domination over several million people, the continuing prevalence in many parts of the world of racial discrimination and suppression of human rights, and, among populations constantly increasing, the widespread inadequacies of education, food shortages verging on famine, and lack of medical care.

Much of the trouble between nations arises from the exploitation of a variety of situations and conditions by politicians, ideologists, and sometimes military leaders, in pursuit of power. We must recognize, however, that this exploitation would not be possible if it did not strike a responsive chord in the minds of people throughout the world. There is undeniably a strain in the collective subconscious of the human race which, in defiance of all common sense or prudence, tends on occasion to drive mankind toward conflict and even mutual extermination. The problem is how to deal with this freakish human tendency.



Kilburn — Ambassador College

FORMER UN SECRETARY-GENERAL U THANT — a man dedicated to peace in a world dedicated to war.

What We Could Do Together

What could we build if we worked together? This simple but tantalizing question is a sharp reminder of the irony of the present state of mankind. It dramatizes the persistent struggle between our wisdom and our foolishness, our strength and our weakness, our creativeness and our self-destructiveness, our idealism and our baseness.

It serves to remind us that the predominant rivalries of our era, political, military, or ideological, are also the most wasteful consumers of our time, spirit, talent, resources and even of life.

The simplest citizen can grasp the fact that a fraction of the money that will be spent throughout the world on armaments in 1967 could finance economic and social programs, both national and global, on a scale hitherto undreamed of. If nations could only lay down the sword and live in harmony, the world might, with judicious leadership and management, well become a place which could rival all the utopias of the philosophers — and certainly be far more interesting.

We are now in a position, if we work together, to foresee and, to some extent, to determine the future course of human development. We can do this, however, only if we cease to fear and harass each other and if together we accept, welcome, and plan the changes that must inevitably come about.

If this really means a change in "human nature," then it is high time we began to work toward such a change. What is certainly required is a change in some human political attitudes and habits.

As a human being who believes that life on this planet has some purpose, I cannot regard a permanent threat of universal destruction with equanimity. I have been trained all my life to regard human life as sacred. I abhor violence and violent death. I do not particularly worry much about my own life, but I do worry a great deal about the children of today — how they should be taught, how they should be brought up, what kind of life they should live and what values they ought to cherish. I do not particularly distinguish between the lives of my own children and the lives of the children of other people, nor do I distinguish between Burmese lives and American lives and Russian lives and Chinese lives. It is life itself that is threatened.

Threatened by whom? It is certainly not a threat made by the people — American people, Russian people, or the Chinese people. People all over the world are very much the same. Their material needs are much the same; their ideals and aspirations are much the same. They differ tragically in standards of living, but there is no reason at all why these inequalities, which may be a reason for envy, distrust and even bitterness, should not be resolved by peaceful means.

It is a paradox that history is mainly a chronicle of wars, yet, during all human history, men have always shared a common yearning for peace. The goal of peace and brotherhood is preached by every major religion, each in its own way, but the goal itself is common to all humanity.

In our own generation, the world has been ravaged by two world wars, which have taken an enormous toll of human life and have also caused, in the words of the Charter, "untold sorrow to mankind." But the blood that was shed during these two world wars would be but a rivulet compared to the torrent of blood that will flow if, by our own lack of wisdom and restraint, we should once again unleash the terrible forces of war in this nuclear age. □

"There Seems to Be Something Wrong With the Human Race"

— C. V. Narasimhan, Executive Assistant (Chef de Cabinet) to the Secretary-General of the United Nations

On the following pages are portions of an exclusive interview granted to The PLAIN TRUTH magazine by C. V. Narasimhan, Chef de Cabinet.

Mr. Narasimhan started working for the United Nations during September 1956 in Bangkok, Thailand. Along with Dr. Ralph Bunche, he came to New York in January 1959. At that time, Mr. Narasimhan began work on the thirty-eighth floor of the United Nations as Undersecretary of Special Political Affairs. In August 1961, he took charge of the office of Chef de Cabinet, an office he has retained for the last ten-and-a-half years. Mr. Narasimhan will continue his responsibilities under the new Secretary-General, Kurt Waldheim.

For practical purposes, he is the second in command under the Secretary-General. When U Thant was in the hospital, he was able to tell diplomats and staff workers to implement important decisions, and he would later get U Thant's *ex post facto* okay.

Mr. Narasimhan is only the second man to hold the position of Chef de Cabinet. With his fifteen-and-a-half years experience in the United Nations and given his present position, Mr. Narasimhan has become a sort of advisor to each Secretary-General.

Q. The United Nations has been criticized as lacking the necessary power to stop international disputes and conflicts. Would you consider this valid?

A. I agree with you that this is absolutely right. It makes the friends of the United Nations very sad that the United Nations does not have more authority. But you must also realize that what authority the United Nations has — which is very little — represents the lowest common denominator of the authority that the members give to the United Nations.

Q. Could you briefly explain this concept?

A. To give you an example of a major power, take the United States. She might want the United Nations to take a very strong step in regards to stopping the war in the Indian subcontinent. But the United States would not wish to give the United Nations the same power

to take action it might feel necessary in Vietnam to protect American troops. You could say the same about every major power. Every major power has situations where it presents to the United Nations a "hands-off, this-is-not-your-business" attitude.

Q. The United Nations then can do little unless the nations involved allow it to act?

A. Yes. Take for example the situation of the Indian subcontinent. There was a series of meetings and a series of resolutions were put forward. And these resolutions were vetoed by one or the other and no resolution received a majority. So there could not be agreement. Finally, a resolution was passed on the night of the twenty-first of December. How? They got the decision because it was reasonable and acceptable to India and Pakistan. Therefore there was no opposition to it. In other words, it was a consensus resolution. It was not an enforcement resolution. So, in the absence of an enforcement aspect, the best that you could hope for is what you can construe to be a consensus *machinery* rather than an enforcement *machinery*.

Q. This seems very limited in terms of real power.

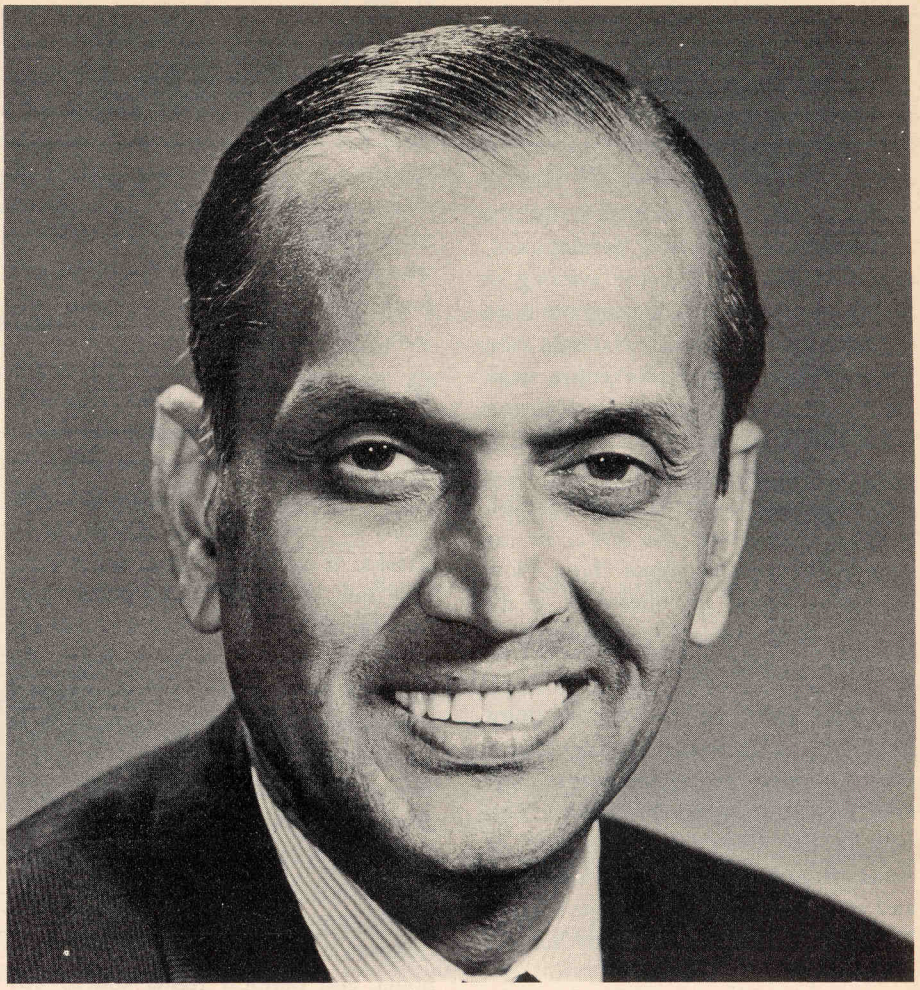
A. The consensus role is not to be despised. It is not an unimportant role. It is not as important a role as the enforcement machinery, but in the absence on the part of the power of the membership, big or small, to give more authority to the United Nations, the consensus role is the lowest common denominator that we can have.

Q. Can you see a greater role for the United Nations in the future?

A. We can only hope that over a period of time this role will become a little stronger, and that there might be a greater possibility of bringing the people together. With a little pushing, that is now possible. So this role might grow.

Q. Do you feel that the United Nations should have more power, let's say, to enforce peace?

A. I want to say that under the present circumstances, in the reality of the world today, it is not possible. What is possible is what the United Nations is now doing. Over a period of time, we might have a situation where more power is being given to the United Nations in other spheres. This kind of development might over a period of time give the United Nations more enforcement authority. This would not necessarily be in situations involving war and peace, but in situations involving a common advantage to mankind. From that you might be able to proceed to war and peace situations. But this I see as something evolutionary and not as something revolutionary.



United Nations

C. V. Narasimhan

Q. Do you feel that the United Nations will have more of this type of power in say five, ten or twenty years?

A. I believe that within the next ten years you will see a very great increase in the role of the United Nations in these areas: the area of environment, for example, and in the area of helping to reduce the population explosion and its impact, and so on. These are areas which are very important. And I am not saying that this is an alibi in regard to the comparative ineffectiveness of the United Nations in the political field. But in the long run, the United Nations is probably going to play a much more useful role in fields such as the environment, ecology, conservation of resources, prevention of pollution, reduction of population growth and areas like that. These have tremendous implications for the entire human race. But these are other than specific international situations, in the continent of the Middle East or in Southeast Asia, or in future trouble spots.

Q. Do you feel that the United Nations will, let's say over a period of ten years, increase its role in education and economics?

A. These power roles to some extent are in the future. But in the past, the United Nations has brought about a tremendous change in attitude in regard to economic development of the less developed countries. The same is true in regard to the importance of trade, the importance of industrial development, education. In regard to the averting of famine, the world food program is an example of the United Nation's role. The Children's Fund, the entire work of the labor organization, is bringing about industrial peace and so on. The role of the World Health Organization has helped to practically abolish malaria in countries like mine. In my area, malaria was a common thing. Now malaria is almost as unheard of as the plague. These are all achievements of the international system.

Q. You raise an interesting point here. No nation wants war; no nation wants hunger; no nation wants poverty; no nation wants bad health. Yet, why is the United Nations able to make progress in the social, industrial and economic area, and yet the United Nations is unable to make any inroads into the political area?

A. This, I suppose, reflects the basic — what shall I say — nature of human beings and of nations. U Thant has been talking about the need for a double allegiance — an allegiance to the human community, as well as an allegiance to the national state. Basically, in issues which transcend the interest of nation states, we are effective. In issues where nation-states' interests are greatly involved, we find that we are not able to be effective.

Q. Given the history of the world — of recorded history for thousands of years — it is obvious that nations have been unable to resolve their problems in regard to war and peace. Given the realities of today, as you mentioned, is there really any hope for making any breakthroughs in this area?

A. My one feeling on this is the following: The United Nations can perform two or three functions. It can still play a fire brigade function. It can pour water on a fire and bring the fire under control. The fire may smolder, but the United Nations can bring it under control. This is one function. Without stopping or removing the actual causes of the conflict, it might bring about a cease fire. Now the cease fire will give you time. But if the political will is not there, as in the Middle East and to some extent in the Cyprus situation where we have had a peace-keeping force now for seven years — no solution is possible.

Q. Why is this?

A. You come to the answer that I gave you earlier. This seems to be one of the failings of human beings. They think of themselves as Turks, or as Greeks, or as this or that. They will not have this, they will not have that. I am not saying that one is right and that one is wrong. It is not for me to judge. But the facts are that this attitude makes it impossible for the two communities to live together in peace and harmony. Here is an island composed of eighty percent Greeks and twenty percent Turks. They are both human beings who believe in human brotherhood. Why should they not live together with proper safeguards for minority, cultural, economic and political rights and so on?

Q. Why isn't it possible?

A. It should be possible! But it does not prove possible because there seems to be something wrong with the human race. On the other hand, if it comes to the economic development of Cyprus, there is no problem.

Q. If I could, I would like to ask a specific question concerning — let's say — the Middle East area. What role can the United Nations play in the future, and what are perhaps some of your ideas of what may happen in the long term there?

A. I am afraid that it is not open to me to give any views on this matter. All I want to do is point out to you that U Thant in his last public appearance stated that the key to the Middle East lies in the implementation of Resolution 242.* So long as the resolution remains unimplemented, there will continue to be danger in the Middle East. The implementation cannot take place overnight. This will take time. But if the first steps could be taken, then you would immediately have a lessening of tension. This first step has not yet been taken.

Q. People sometimes say that we need what we call a "one-world government." Do we really need a one-world government? Do we primarily need people to change their attitudes? Or do we need both?

A. It is very difficult to answer that question. Governments and people realize that peace is better than war. And in the long run, no problem is really solved by the use of force. The problems that are solved and remain solved for good are problems that are solved in a democratic way by some kind of a consensus. I feel that where the will to or the obvious need to cooperate is, there the problems vanish. Take for example aviation. Why is it possible for any plane to go anywhere in the world? We have got this hijacking now. But no one likes it; everyone condemns it. I was nearly hijacked recently, and found the feeling of some of my people in the plane was "KILL HIM, MURDER HIM!" This was their reaction. Suddenly human beings realized how fragile is this system that we have built. If this system is interfered with in your case, then you say, "This is a serious matter." Otherwise, it is just a situation you read about in the newspapers, and it is very amusing to read about it. But when it happens personally, you realize how serious it is. But by and large, before the hijacking thing started about three years ago, the air was free. You could travel in any part of the world without worrying about this. How was this possible? Because people have realized that cooperation is better than noncooperation. Human life would become very difficult if we did not have this kind of freedom. We have to get to the same stage of mental attitude and realize that, in the long run, cooperation is much more meaningful than any temporary advantage that might be gained by use of force in this or that part of the world. □

*Resolution 242 called for: (1) withdrawal of Israeli armed forces from territories of recent conflict, and (2) termination of belligerency and the acknowledgment of the sovereignty of every state in the area and its right to live in peace within secure and recognized boundaries.

what you can do...

TIMELY Tips and Helpful Suggestions for YOU and YOUR FAMILY

• RELAX: or Suffer Heart Disease

Today's high incidence of heart disease reportedly owes more to a *way of life* than the usually berated twin causes of overweight and lack of exercise. This detrimental lifestyle has been characterized by experimenters as "Type A."

The "Type A" man is "ambitious, competitive, impatient, and aggressive," characterized by "an overwhelming sense of time urgency and competitive drive," report simultaneously published articles in the January 1972 issues of *Fortune* magazine and *Travel and Leisure.*

Some more "Type A" behavior: the individual overly worries about meeting deadlines. Delays in restaurants, at airports, or in traffic irritate him. He's impatient with people who don't get to the point quickly in conversation. He tends to talk and eat rapidly. He strives frantically for more material goods, yet he's chronically dissatisfied no matter how much salary or savings or how many gadgets or promotions he gets.

How does such a state of mind affect the *heart?*

According to the *Travel and Leisure* article, by Nancy Mayer, "It generates certain biochemical changes, only some of which have as yet been identified: the blood cholesterol rises, adrenalin-like substances flood the body, and the normal reserve of various life-sustaining hormones is depleted."

The solution?

As much as possible, become a "Type B" person — one who has learned to become content in whatever situation arises. Such changes can't happen overnight, but beginning steps include taking more time with the entire family at dinner, listening to people without interrupting, and taking time to relax and reappraise one's goals for life. It could add years — and enjoyment — to your life.

• Preparing a Home Garden

Last month, we listed the manifold advantages of planting your own home garden. The time to start the actual work is now.

1. *Choosing a Location.* The best area for your garden plot is *away* from the shade of trees or buildings (preferably toward the *south* if you live in the Northern Hemisphere). The area should be relatively level and well-drained.

2. *Small Plots.* Many urbanites — apartment dwellers in particular — won't have an area available for a garden plot, but an amazing volume of salad greens can be produced in a few apartment *window* boxes, if desired — and it's lots of fun. Those with a house and smaller yard may have room for a few rows of alternated flowers *and* vegetables around the perimeter of the house, only a yard or so deep. Simply alternate the rows — one row of flowers and one row of some of the more decorative vegetables — such as cherry tomatoes or artichokes.

3. *Soil Preparation.* For the best tasting and most healthy vegetables, the quality of soil is of utmost importance. It involves:

A. Removing all weeds, grass, and rocks from the vegetable plot.

B. Covering the plot with about 2 inches of manure (available free from local stables or dairies, if *you* haul it away) or compost.

C. Roto-tilling the fertilizer into the soil — about 8 inches deep. (Keep in mind that the object is to loosen — not invert — the soil.)

D. Raking and leveling the garden plot in preparation for seeding.

In the May issue, we will describe the seeding process.

If you would like further information on the benefits of natural versus synthetic fertilizers — and a summary of the state of modern farming in general — write for the booklet *World Crisis in Agriculture,* sent free upon request. Write to *The* PLAIN TRUTH editor for your free copy.

• Beware of Barbiturates

"Harmless" sleeping pills and sedatives from your medicine cabinet are rapidly becoming America's number-one drug problem, warns Senator Birch Bayh of Indiana. As Chairman of the Senate Subcommittee on Juvenile Delinquency, he said, "It is entirely possible that barbiturates may surpass heroin as the most commonly abused dangerous drug among our nation's youth."

Called "downers" or "goofballs" by the young drug culture, these drugs are identical to those commonly prescribed by physicians as sleep aids or pain killers. They are cheap, legal, mass-produced, and widely available, unlike heroin or other dangerous drugs. Over 500 tons of them were manufactured in 1970, enough to provide 30 pills for every man, woman, and child.

Addiction to and withdrawal from barbiturates is extremely dangerous. Those addicted "suffer psychoses, hallucinations, convulsions, and possible brain damage" explains Bayh. Abuse of "downers" produces poor judgment, often resulting in an accidental overdose causing death.

Like heroin, barbiturates are often "mainlined" directly into the veins of an addict. This can cause abscesses, leading

to gangrene, and eventual amputation. Many youthful drug users are unaware of the seriousness of the barbiturate habit, due to the publicity given heroin and marijuana and the example of their parents who *use* barbiturates.

This alarming news should move parents to think twice about using barbiturates, or about keeping them in the medicine cabinet.

● Wine in Moderation

The Apostle Paul advised young Timothy to "use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). According to many recent articles from professional journals, the advice is still sound.

The National Federation of Licensed Practical Nurses supports the use of wine with hospital dinners, saying, "Patients seem more alert, respond favorably to their environment and seem less introspective." In *Bedside Nurse,* their official publication, the organization of nurses reported that the "therapeutic advantages of wine are being recognized and used by physicians and institutions around the country."

Wine in moderation is useful as a natural mild tranquilizer, due to its alcoholic content, but wine is also a *food* — a source of energy — and can be "especially suitable for cardiac patients, diabetics, and the elderly," according to one professional health-care magazine.

Natural dry red wine (12% alcohol), still in the aging process, is the best therapeutic wine to buy. It is not only healthful, but also an economical gourmet treat when consumed in moderation.

● Protect Yourself From Lightning

Lightning is a common phenomenon, lashing out some 600 times every second somewhere around the world. It is also a potential killer, causing more direct deaths than any other weather phenomenon: 600 fatalities and 1500 injuries in the U. S. alone each year. Here are some tips on how *not* to become a lightning rod:

The most dangerous places to be during an electrical storm are in an open field, on the beach, fishing from a small boat, standing under an isolated tree or shelter, or otherwise projecting alone above the surrounding landscape. Lightning seeks such "loners" protruding skyward.

Also stay clear of wire fences, overground pipes, rails, and other potentially hazardous lightning conductors. Avoid bathing or showering at home, or using plugged-in electrical appliances that are of metallic construction.

The best shelters to seek refuge in during an electrical storm are metal frame buildings or those with a lightning rod system. Your car (if it's not a convertible), with the windows rolled up, will also offer you safe protection from lightning.

● Watch Your Child's Eyesight

March 1-7 was Save Your Vision Week in the United States. While usually considered an adult problem, visual problems plague about 40 percent of U. S. *children.* Of these, only 9 percent receive treatment in time.

The Society for the Prevention of Blindness revealed that less than half of the 50 states have vision-testing programs. To add to this, few parents think of having their children's eyes examined until high school!

Ophthalmologists feel that parents should take children to get an eye examination at the same age a child first goes to the dentist. Such early attention should especially be given to prematurely born babies, twins, infants who had a difficult birth, and those with a family history of eye defects.

A common early disorder is amblyopia, a condition in which one eye is strong and the other weak. This can be corrected if spotted early, but may be impossible to correct after age 6. A few other warning signs to watch for include excessive blinking, frequent rubbing of eyes, squinting, frequent stumbling, ultra-sensitivity to light, inflamed or watery eyes, and inability to recognize familiar words, letters, and objects at a reasonable distance. If these signs develop, a thorough eye examination at age 3 to 5 is in order.

● Selecting Proper Toys

When selecting toys for a child of any age, one should ask: "Is the play in the *toy,* or is the play in the *child?*" The proper toy stimulates play *in* the child. A poor toy is one that operates itself, such as a windup car.

Toys that play *with* children include wooden blocks, puzzles, or toy houses. Blocks, for instance, can be used many ways. The child can form words and numbers or pretend that the blocks represent other objects.

On the other hand, the real play in a windup car is in the works of the car, not in the child. He winds it up, and that's it; the car does the rest. Only by disassembling and rebuilding the car does the child become actively involved! And such activity is not recommended.

The following is a simple guide of other principles to consider when choosing toys:

1. Is the toy fun? This obvious point is often forgotten.

2. Is the toy *safe?* It should be obviously safe, or underwritten by a toy safety committee.

3. Is the child ready for the toy mentally and physically?

4. Will the toy last until the child has exhausted its uses?

5. Will the toy develop worthwhile, constructive traits in the child?

6. Does the toy relate to previous experiences and interests? In other words, a map puzzle could relate to the child's home, grandparents' home, and locations of other friends and experiences of the child.

7. But, above all, does the toy bring play *out* of the child, or is the play only in the toy?

Jason Laure — from — Rapho Guillumette

BANGLADESH

Why the Newborn Nation May Not Survive

Bangladesh is a child born of bitter hate and human animosity. It stands as a tragic example of man's inhumanity to man.

by Gene H. Hogberg and Harry Eisenberg

MOST DOCTORS agree that an infant's very first year of life is the most critical. Once the child passes this critical period, he stands an excellent chance of surviving to adulthood.

This fact of life applies equally to newborn nations. For it is in the very beginning that the vital national institutions such as government, education, and the economic system must be developed as the sinews of a new state.

And few nations have started out in life with less than Bangladesh.

A Stepchild

In 1947 two predominantly Moslem flanks in the eastern and western portions of old British India were separated out to become the sovereign nation of Pakistan.

United solely by religion, West Pakistan and East Pakistan (now Bangladesh) were separated by 1,100 miles of Indian territory.

Despite the fact that the East had a population of some 10 to 20 million more than the West, the latter nonetheless contained the national capital. West Pakistanis, furthermore, received 80 percent of all civil service positions and an even higher percentage of key military appointments. This discrimination extended into economics as well.

Even though exports from the East, especially jute and tea, brought in over

half the country's trade earnings, the bulk of investment money was allotted to the West.

While per capita income in the East was a mere 60 dollars annually, government-controlled prices were higher in the East, which as an underdeveloped region was made to serve as the market for the West's factories.

Such economic and political discrimination was bound to bring severe repercussions. But the underlying animosity went much deeper than money and politics.

Racial Animosities

The only factor that united the two highly diverse halves was a common religion — Islam — which was supposed to have been the glue that would hold them together.

But the "glue" was not strong enough.

The taller, lighter-skinned Punjabis of the West had practically nothing in common with the smaller, darker, highly emotional Bengali people. The two groups had completely differing languages, cultures, dress, and diet. (West Pakistanis would ridicule Bengali costumes, saying that in the East, the women wear the pants and the men the skirts.) When the West attempted to impose its Urdu language and culture on the East, more resentment was instilled.

The ill will in the East toward the West became a near rage when a horrendous cyclone and tidal wave struck the East in November 1970, sweeping half a million lives into its watery grave. The national government in the West seemed to show very little concern for its separated countrymen. Reports circulated that the government even hindered foreign relief efforts for political reasons of its own.

The result was that, when the very first free national elections in Pakistan's history were held in December 1970, the East gave its overwhelming vote to their own Awami League headed by Sheik Mujibur Rahman.

Politics Follows Economics

Sheik Mujib was clearly the winner in the race for the national Premiership.

He called for autonomy — virtual independence — for the East. One reason was his insistence that the profits from East Pakistan's sale of jute and tea on the world market be retained largely in the East.

The federal government in the West, fearing the loss of these revenues upon which it depended so heavily, acted swiftly and annulled the election results.

West Pakistani soldiers were dispatched to the East. There they unleashed a reign of terror, the extent of which will never be fully known. As noted author James Michener, who traveled often in India and Pakistan, wrote in the *New York Times Magazine:* "I cannot comprehend how the soldiers I knew in the Punjab could have behaved as they did in East Bengal. I cannot explain how a nation which was bound together by religion — and that alone — could have so swiftly degenerated to the point where the average Punjabi not only hated the Bengali but also wanted to kill and mutilate him. And yet I know this happened."

A Pogrom Unmatched Since Hitlerian Times

In a television interview granted after he returned to Bangladesh, Sheik Mujib, now Prime Minister, claimed that "merciless" Pakistani troops had slaughtered "three million of my people — children, women, peasants, workers, and students."

The Bangladesh leader's estimate is disputed — but even conservative estimates are that one million Bengalis perished in the brutal onslaught. But if Mujibur's claim is correct, then half as many of his countrymen were killed in approximately nine months as all the Jews who perished in Hitler's ovens in four to five years during World War II!

Bangladesh's baptism by fire confirmed the prediction made by John W. Bowling, an American diplomat once stationed in Pakistan. After an extensive tour in East Bengal in the mid 1960's, he prophesied that "there will be a war between East and West Pakistan which will make Biafra look like a Sunday school picnic."

Practically no one took this warning seriously.

Screams of the Women Reach unto Heaven

Few classes of people were spared, from the low to the high. At first, known Awami League supporters were singled out. University students were herded up and shot. But then the frenzied killings became indiscriminate.

Large numbers of helpless women were abducted and raped. Said Mujib, "Daughters were raped in front of their fathers and mothers, and mothers were raped in front of their sons."

The Bangladesh government estimates 200,000 Bengali women were raped and have been deserted by their husbands because of Moslem customs. The plight of these unfortunate women has been so great that one of the first acts of the new Bangladesh government was to declare them war heroines. This was done in an attempt to create a favorable moral climate for the women's husbands to re-accept them in their "unclean state."

Refugee Misery

In the wake of the terror, millions of refugees fled to India, many dodging bullets on their way.

In India, the refugees herded together in camps containing up to one hundred thousand or more people. The abject squalor and the appalling cholera-ridden misery of the camps were a gruesome story all in themselves and were well reported in the daily and weekly press. The significant factor was that the refugees found these abysmal conditions preferable to life in their ravaged homeland.

Realizing their hold on the East was at best only tenuous, the West Pakistanis ordered the removal of virtually anything of value. Bank deposits, machinery, and even private vehicles were seized and shipped to the West.

Finally came the military actions, first on the part of the Mukti Bahini guerrillas and then by the Indian army, all of which meant still more devastation.

To the very end the West Pakistani soldiers were allegedly killing unarmed civilians in reprisal for the actions taken against them. Educated people and leaders in the community, doctors, lawyers, teachers, and university professors — in

short, *anyone who might play a leading role in rebuilding a new nation* — were special targets. Mass graves of such people were found immediately after the war.

The policy executed by the Pakistani forces was not genocide, the killing of a race. Rather, it was cephalocide, the "cutting off of the head," the calculated extermination of East Pakistan's leadership class.

Vengeance

Considering all that had happened, it was not hard to predict what thought would be uppermost in the minds of many Bengalis following their victory over the West.

Vengeance!

Many of the civilians who collaborated with the Pakistani Army were exterminated. The main targets were the Razakars, a local militia in the employ of the West Pakistanis. Most of these were Bengalis, many with criminal records.

The 1.5 million minority Behari community remains in danger, as a disproportionately large number of them cooperated with the West Pakistani authorities.

Many of the vengeance killings carried out were quite barbaric and, as was the case with the West Pakistanis, innocent people have been killed.

Destruction, devastation, deprivation, depravity — this unfortunately is the foundational base that the new nation of Bangladesh has been given upon which to build.

Building a Nation

The new government has enormous problems to solve. First of all, order must be restored. The armed youths who roam the countryside must be disarmed. Guerrilla groups of various political shades like the Maoist, Ala Uddin and the rightist Mujib Bahini must lay down their arms and not be allowed to function as private armies seeking their own advantage by force.

Then there are the refugees. Most of the 10 million or so who fled into India have begun their homeward trek. Unfortunately, most of the refugees are Hindus, who may find it difficult to dislodge Moslem squatters who have occupied their properties. The Moslems represent the millions of "internal refugees" who fled their homes but remained in the country. Many of their homes were destroyed.

According to Sheik Mujib, possibly 85 percent of Bangladesh's 75 million people could face threats of disease and starvation.

Is There a Future?

It's a gross understatement that Bangladesh needs all the help it can get. Economic and technical help to build the nation, certainly. Food for the starving millions, unquestionably.

Birth of a nation, death of a child. The travesty of war.

Ambassador College

But all indications are that Bangladesh faces nearly insurmountable odds. Once the heady fluff of nationalism dies down, the harsh facts of reality will become all too apparent.

One expert predicts that Bangladesh, if it remains as an independent entity, "can exist only as an international basket-case. It will have to be supported by international charity."

Immensely overcrowded, having a shattered economy, and subject to periodic calamities of nature — its economic outlook is grave. Politically, Bangladesh will undoubtedly be a client state of India.

Bangladesh logically needs to be part of a greater whole. But herein lies the biggest problem of all.

Reunion with Pakistan's western remnant is totally out of the picture. The hatred is simply too insurmountable.

A much more logical answer is reunion with the other half of Bengal — within India — with which East Bengal was traditionally bound before the partition of India in 1947.

The old Bengali state, despite religious division between Hindu and Moslem, was one of the more economically successful of the old Indian states. Industry in the West, plus the port of Calcutta, blended perfectly with the agricultural output of the East. Much of Calcutta's current plight stems from being cut off from its traditional hinterland.

But how could the two Bengali halves be reunited?

Seemingly the only two answers are Bangladesh's reabsorption into India, or the creation of a united "Greater Bengal" of 118 million people.

Again, either answer seems unrealistic under prevailing political conditions.

Regarding the first "solution" it must be admitted that powerful Bangladesh nationalism, compounded by religion, simply would not permit the "trading of Pakistan for India."

Shortly before his arrest by the West Pakistanis, Sheik Mujib told an American official, "We remember too well the tyranny exercised over us when Bengal was united and Hindu zamindars held us like serfs. We will never go back to those Bengali Hindus."

Write off "solution" number one. The

Sheik Mujibur Rahman surrounded by victorious Bengalis.

alternative, however, is equally unattainable.

First of all, nations do not voluntarily divest themselves of national territory. Secondly, the creation of a self-governing Bengal would threaten the very existence of India itself, which is a loose union of many languages and cultures. The independence of Bengal would only set the stage for other loud cries of independence. Clearly, New Delhi would resist to the utmost all attempts to create a united, sovereign Bengali nation.

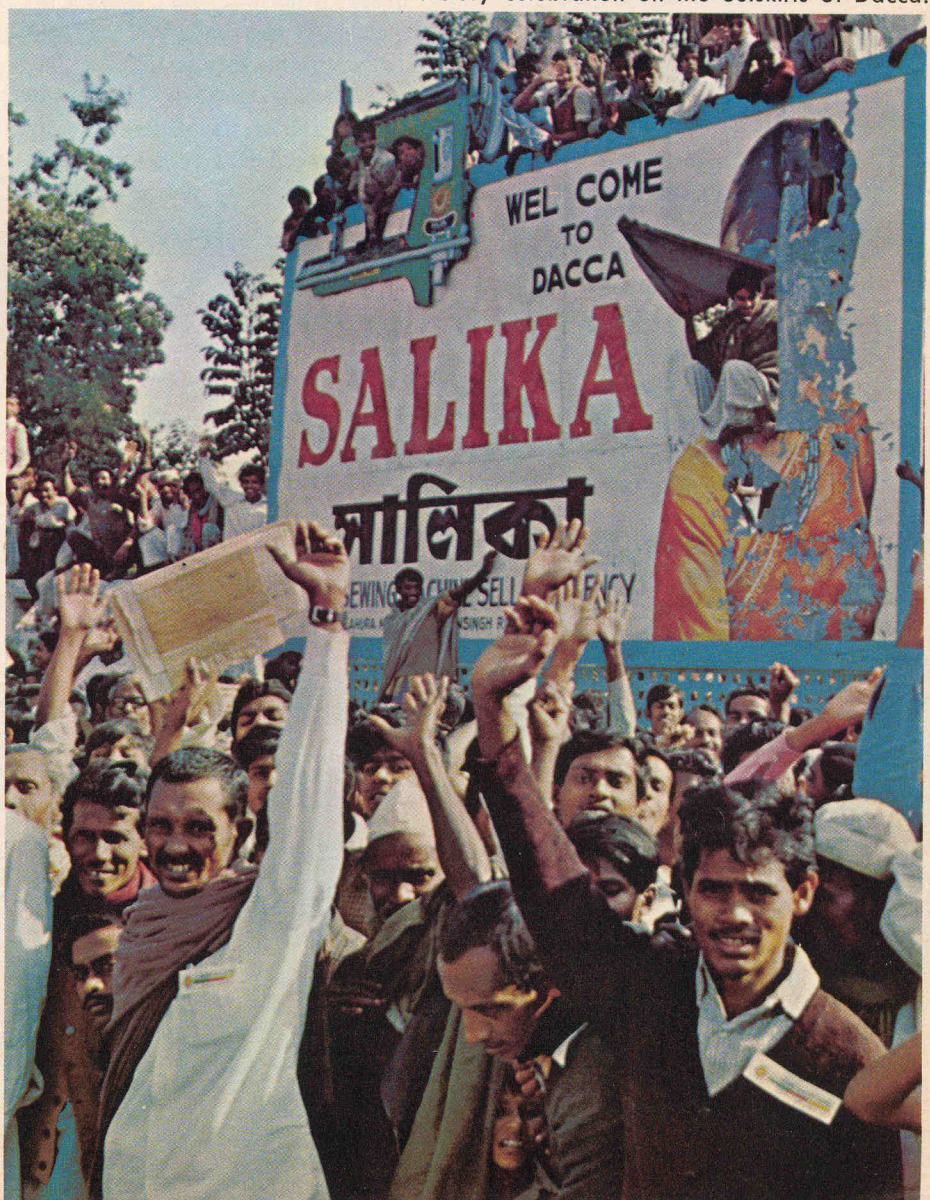
Cooperation or Demise

Perhaps — but only perhaps — close cooperation between India and its new eastern neighbor is all that will secure the survival of Bangladesh, given the current political climate.

Either that or Bangladesh is destined to become a "born loser," as the united Pakistani state was once described when it was founded.

Clearly man's deep-seated animosities, fears, and hatreds, compounded by his manifold divisions — religious, political, and ethnical, to name but a few — demand the intervention of an all-wise God in human affairs. □

Victory celebration on the outskirts of Dacca.



Photography by
Jason Laure — from — Rapho Guillumette

Indira Gandhi receives victory wreath.

Returning over the road upon which they fled, East Bengalis return to rebuild their new nation, Bangladesh.

"LEARN, BABY, LEARN!"

Millions of American slum children are needlessly failing in school. An exciting new study is proving that such failure can be prevented. The study also contains vital information for every family. Parents, pay attention.

by Clifford C. Marcussen
Photography by John Kilburn

IN AMERICA'S poverty pockets, thousands of normal, healthy children are becoming mentally retarded. These children have no known defect of the central nervous system. No disease has stunted their development. No injury has crippled their brains. Yet as they grow older, their I.Q.'s progressively drop — until they *become* mentally retarded.

Puerto Rican, Mexican-American, American Indian, Negro and Caucasian children all suffer this same curse. It doesn't matter if these children live in the rural or urban areas. Both suffer the same retardation.

But must these children fail in school? Is there an inevitable cycle of poverty and educational failure? Or can failure — *and* mental retardation — be prevented?

The Role of the Home

In an attempt to discover the causes of school failure, investigators of the 1950's repeatedly found that slum (and it can be a rural slum) *home environment* simply had not properly prepared the children to succeed in school.

An antidote was prescribed: Build hundreds of "catch-up" preschools for four-year-olds. Here, the slum child could be quickly taught everything he needed before starting school.

During the mid 1960's, such preschools sprouted across the United States. Project Head Start caught America's imagination. Preschools also multiplied among local school districts and community-action groups.

But, to the surprise of parents, teachers and experts, slum children continued to fail in school.

"Too little, too late" was the evaluation of project after project. The children may have enjoyed the year; they may have shown more interest and enthusiasm than ever before. In the best programs, they may even have shown intellectual gains during the preschool year. But they did not improve on I. Q. or achievement tests after entering school.

These preschool programs discovered one critical factor: *the pervasive influence of the child's parents and home environment.* Nine months of "catch-up" were not able to counter the impact of *years* in the child's *real* world of ignorance, poverty and hopelessness. And no teacher could even begin to reverse the influence of mother's *continuing* bad example.

Even the few excellent preschools that managed to stimulate substantial I. Q. jumps saw almost all of their gains fade away as soon as the child left the personal instruction of his preschool teacher. The preschool had not been able to effectively teach parents how to encourage their child's intellectual growth.

Today, however, more information is being made available on how parents can cope with their situation. For example, dramatic results are being recorded at the University of Wisconsin's Milwaukee Project, a different kind of preschool.

The Milwaukee Project

The Project began in 1964, with a study of the relationship between poverty and low intelligence. An interdisciplinary team under Dr. Rich Heber surveyed Milwaukee's poorest residential section. According to census data, the area had the lowest average family income, the worst overcrowding and the most dilapidated housing in the city. It was, in short, a classic big-city slum.

Predictably, the area also had the highest rate of "mental retardation" in the city. The major finding of the survey

TIME FOR LEARNING

was that mentally retarded children also had mentally backward mothers. From this group came almost all of the children who suffered a progressive decline in intelligence. This shocking revelation showed the central importance of a mother's role in her child's development.

The challenge was to see if this form of mental retardation — labeled "cultural familial" retardation — could be prevented. The team felt that the children's declining I. Q.'s were due to their home environment. They theorized that mothers of low intelligence who lacked special training failed to create an intellectually stimulating environment for their children.

The stakes were high. Five to eight million Americans, almost all of whom live in slums, suffer from "cultural-familial" retardation. Millions more are functionally illiterate.

From the beginning, Dr. Heber and his associates stacked the odds against themselves. A group of mothers with I. Q.'s of less than 70 were invited to enroll their newborn children in the experimental program. Each of the mothers quickly seized the opportunity.

Twenty-five infants and newborn babies were chosen for the experimental group. Without intervention, most, if not all, of the children would show signs of mental retardation as they grew older.

If the Project could reverse this dire trend, if these children could be given a stimulating early childhood, and if they could reach school age without suffering an I. Q. decline — then the Project would have succeeded in preventing cultural-familial retardation.

The Infant Education Center

In 1966, the Infant Education Center was established in the slum area of Milwaukee where the original surveys were conducted.

Three elements were considered essential for the success of the center.

First, the project had to improve the welfare of the *entire family*. The mothers were offered on-the-job occupational training and instruction in homemaking and child care.

Second, a program of instruction was carefully planned and structured. A curriculum from birth to age six was carefully programmed before the children were born.

And third, teaching started almost from birth. Rather than waiting until the child was already lagging behind others, the project aimed at preventing any intellectual stagnation.

Shortly after the mothers returned home from the maternity ward of the hospital, teachers began visiting them to spend several hours a day playing with and talking to the babies.

After three to six months and when both mother and teacher agreed that the time was right — the infant began spending part of each day at the Infant Education Center.

Until age two, each infant had a personal teacher. The teachers continued to play with the babies, exposing them to a wide variety of mentally stimulating games, sights and sounds. The biggest goal during this period was to build the child's *understanding of words* — long before he began to speak. As the children reached age two, they began small-group learning. Two or three teachers were assigned to each group of five

to ten children. Thus individualized attention was maintained.

Today, the children range in ages from 3 to 5 years. They are bright, motivated, talkative and active.

A Day at the Center

Monday through Friday, the children spend seven hours a day at the Center. Each child attends five "classes" a day, covering three subjects — language, reading and math problem-solving.

Breakfast, lunch, a snack, nap time and free play fill the rest of the day. Thursdays are often set aside for field trips to the beach, a pumpkin farm, the airport, a bread factory, a ranch, or just a walk around the block to look at the trees and collect leaves.

The result?

It would be difficult to find a group of preschool children more genuinely interested and excited in learning. The children love to hear stories or make up their own. Sometimes they even play "teacher."

They talk freely among themselves or with the teachers. Although they can speak the dialect of English common to their slum, they can also speak clear and correct schoolroom English. After hearing a visitor from Washington remark, "Ain't this a fine morning," one child told the guest, "That isn't the right way to say that."

Last November, the "slowest" of the five-year-olds had a sight-reading vocabulary of twenty words. The four-year-olds could identify well over eight basic colors and the basic geometric shapes. They are now mastering such games as picking out a red square from a blue square and a red triangle.

Hope for the Slum Child

In short, the children are performing tasks a year or more ahead of "normal" children.

The Wisconsin researchers have carefully monitored the children's intelligence progress with the standard Stanford-Binet Intelligence Test, and the children have absolutely astounded their teachers.

Without their special schooling these children would be starting to show signs of mental retardation. They now had an *average* I. Q. of 120. As a group, they were in the top 10% of the nation! Scores ranged from a low of 100 (which is the national average) to a high of 135 (well within the "gifted" category).

The children have also done extremely well on over 20 other tests of learning and language. A team of experts who analyzed their production and comprehension of language rated them as "superior."

According to Dr. Heber, "We have seen a capacity for learning on the part of extremely young children, surpassing anything which I would have previously believed possible." It is difficult, he has written, to conceive of the children as ever falling back to the level of comparable slum children.

The children have demonstrated conclusively that progressive mental retardation can be prevented. If these children who had "every strike against them" can achieve this much, there is reason to believe that other children can

LEARNING REWARD — John sports a wristwatch, the reward for correctly telling time.

match or surpass their accomplishments. There is no need for any slum child to fail in school — if he is properly educated throughout infancy and childhood.

Parents Can Be Effective Teachers

But the Milwaukee study is not alone in showing that slum parents must become effective teachers of their children. The same conclusion had already been reached during two similar preschool projects sponsored by George Peabody College at Nashville, Tennessee.

The first of the two programs, the Early Training Project, was begun in 1962.

For three summers, a group of slum children attended ten weeks of preschool. During the winter months, a trained home visitor taught each child once a week. More important, mothers were instructed in how to teach their children. They read them stories in their free time and even taught them while preparing dinner. The youngsters learned the names, shapes, sizes, and colors of foods, and how these foods are grown and cooked. A gift subscription to a children's magazine also proved to be a great hit — especially if delivered in the child's own name.

At the end of the project, the experimental children had made outstanding I. Q. gains. But at the suggestion of the home visitor, one more series of tests was run — this time on the younger brothers and sisters of the experimental children. The younger siblings scored a surprising 13-point I. Q. superiority to closely matched groups of children whose mothers had not received this training. Surprisingly, the combination of a brighter older sibling and a mother who had *learned* "how to parent" *from the home visitor* substantially boosted the performance of the younger children of the family — even *without* preschool classes.

But Will Slum Children Learn?

The question now is: How can the success of the Milwaukee Project and other intensive generously funded studies be used to benefit millions of other slum children?

"We need to train parents to be better teachers of their children," is Dr. Heber's reply. The public, he feels, needs to be "more aware of the critical role of the parent." He describes child growth-and-development classes on the high school level as "absolutely essential."

As anyone on the Center's staff will tell you, early years are the most critical ones in a person's growth and development. But, as they will also tell you, establishing a sprawling network of intensive, Milwaukee-style preschools for all children is impossible. *Parents* must be taught to help their own children.

The Center's staff feels that a national program of mind-stimulating *preschools* can provide learning materials and opportunities for group play unavailable in most homes. Pre-schools can also help introduce new advances in our understanding of growth and learning. As one associate asked, "What do you do for the child whose parents cannot, or will not, learn to educate him properly?"

SQUARE-PINK — Color bingo at its best!

Parents Must Participate

The basic answer to the problem of massive school failure lies in an expansion of the goal of preschool education to include the training of parents. Parents *must* participate in order to produce maximum good. Early childhood education must include not only the education of today's slum children, but the education of parents and future parents.

Parents must become aware of their child's need for intellectual stimulation, a wide variety of profitable experiences, a chance to explore and discover their world, and to have new experiences explained to them by an adult. Parents need to understand how to stimulate a child's language development, as well as build his confidence, promote his love of learning and encourage his muscular development, reading skills and vocabulary.

A parent can teach a child to be excited, enthused and interested in

learning the "why" and "how" about this world. Stimulating a child's mental growth can be naturally worked into every activity between parent and child. But these learning situations need to be planned. They do not appear, as if by instinct, when the first child is born.

In fact, every parent — whether middle class, working class, or poor — needs to learn how to rear children. There is every reason to believe that middle-class children have even greater potential for learning than most slum children. They could be accomplishing even more than the Milwaukee children. But they aren't. As the director of the Milwaukee project commented, "This study really shows we are depriving most all children of opportunities to learn and be educated."

Conquering the Slum Attitude

But if slum parents are to become effective teachers of their children, life in the slums will also have to change — radically. Such parents, after all, are generally the products of a slum mentality. There must be a necessary change in slum environment in order to effect change in parents.

As long as unemployment and discrimination deny slum fathers regular jobs at decent wages, there is little hope that they can win the respect and admiration to be the head of a family, or even hold the marriage together.

The tragedy of husbandless mothers, so physically and psychologically overburdened that they cannot guide or teach their children, will have to cease. Slum parents will have to broaden their own interest and improve their own understanding of the world. Even matters such as irregular mealtimes and household confusion — which inhibit the development of order, trust and confidence in a child — will have to be changed.

Frankly, many of these changes will require more than the skilled instruction of concerned teachers. They will require a change in the social fabric, and a change of the human spirit. People will have to live differently.

Parents Must Learn First

The results of preschool projects are encouraging because they show that such a change in parents is possible. In the followup study of the Early Training Project, Dr. James Miller recorded a common observation. He wrote that many of the mothers in the project "went on to finish their high school education and enrolled in training courses to upgrade vocational skills." Interest and participation in community affairs broadened. Social contacts with other members of the community increased markedly. There were cooperative outings, a rotating-book library, and even the establishment of a bowling league which included the fathers.

Many of the parents wanted to move out of the housing projects to better areas. There were increases in the number of checking and savings accounts, which almost none of the parents had before the study began.

A cycle of poverty, ignorance, hopelessness and educational failure entraps thousands of unfortunate people of our so-called "progressive" modern nations. Only when ghetto *parents* are taught how to rear their children is such a poverty cycle broken.

All children *can* learn. But their parents will have to teach them. □

If you would like additional information about teaching your child, send for the book, *Plain Truth About Child Rearing*, offered without charge by Ambassador College. See the inside front cover for the address nearest you.

LOVE AND UNDERSTANDING — Even when a child does something wrong, you must be patient.

Living in the shadow of the GIANT

The unique relationship between Canada and the United States has been a generally unrecognized model of nations living in peace. Today that relationship is undergoing its severest trial. Yet, Canada and America can resolve their differences if they are willing to make the necessary sacrifices.

by Richard C. Peterson

A CATCHY RADIO COMMERCIAL, sponsored by a local Savings and Loan Association, is currently making the rounds in Southern California.

The ad begins with two people conversing. One, a representative of the S. & L., asks the other, a customer, over the backyard fence, "What do you think about our company?" The customer, preoccupied with a stubborn lawn mower, replies curtly, "I don't! Why should I? They never give me any problems. I've got *other* things — like this lawn mower — to think about!"

To the customer, his savings association was dependable and predictable, but in his daily struggle in life, it was rather inconsequential. It just quietly went about its business — all the while earning him a nice interest return on his account.

Canadian-U.S. Parallel

For years this kind of attitude has been typical of many Americans regarding their Canadian neighbor. No rational, knowledgeable American would ever question Canada's immense importance to the United States — *once he thinks about* it. But that's precisely the problem in the eyes of sensitive Canadians.

With American eyes focused on one crisis after another around the world, Canadians have somehow escaped being given the attention they deserve in American thought. After all, Canada "doesn't give the U. S. any problems." But, it could, unless a sober re-examination of the unique Canadian-U. S. relationship is undertaken.

Glaring Ignorance

Not long ago, a survey was published revealing the results of a test given to two thousand youngsters — half of them from Canada, the other half from several American states along the Canadian border. The results were rather startling. On one question, the thousand Canadian youths were asked to name the U. S. capital. Nine hundred ninety-one did so correctly. On the American side, however, only one third could identify Ottawa as the capital of Canada.

Answering another question, one lone Canadian failed to name the American President. But again a mere one of three students south of border could identify the Canadian Prime Minister. Asked to name two states, the Canadians were successful in nearly every case. But only 68% of the Americans — again all of them living in states bordering on Canada — could correctly identify two provinces.

Canadians claim that they are ignored and simply taken for granted by their more populous neighbor to the south. This point was painfully illustrated last October when President Nixon told newsmen, after conferring

with visiting Japanese trade officials, that "Japan is our biggest customer in the world." This was certainly the biggest verbal *faux pas* of Mr. Nixon's otherwise rather remarkable term of office.

The fact of the matter, of course, is that Canada is *by far* the biggest U. S. customer. In fact Canada's "purchases from the United States have for many years approached in value *the total of the purchases of America's four next largest trading partners* — Japan, Germany, Britain and France." (By Ivan L. Head, *Foreign Affairs*, January, 1972, italics the author's.)

Canada's stake in the two-way trade, percentage wise, is even more remarkable. An amazing 70 percent of Canada's total exports are earmarked for American consumption — a towering twelve billion dollar market for the northerners last year alone. An equal percentage of Canada's imports originate south of the border.

Overall total U. S.-Canadian trade amounted to around $23 billion in 1971. And this is only part of the story.

The extent of U. S. *investment* in Canadian industry is also vast. It is now estimated to total $35 billion — about 30 percent of all American investment around the world!

The two North American powers have thus linked to form the greatest bilateral exchange of trade and investment in the *history of the world!* Never have two sovereign nations depended upon each other so completely.

Simply "One of Us"

Certainly part of the average American's lack of immediate concern is an underlying feeling that Canadians and Americans really are "the same people." Americans have become accustomed to regarding Canada not as a separate entity, a sovereign foreign nation, but rather as a sort of northward American extension — a virtual fifty-first state.

This attitude, however innocently believed, is beginning to strike a discordant cord up north.

As one Canadian government official told *The* PLAIN TRUTH: "People [in the U. S.] think Canada is no different than the United States. And in many ways, the similarities are so numerous it is hard to see the distinctions. But we are a self-governing, independent country with our own traditions, and our own history. Some Americans have said to me it is only a matter of time [before] we become one nation."

And indeed there is much to lead one to such a conclusion. The two peoples have been linked, in effect, for centuries, even before their respective dates of independence. Their political and legal systems both trace back to the Magna Carta. The two countries basically share a common language — although 30 percent of Canada's population speaks French as its native tongue. Aspects of culture, religion, education, and industry bear many similarities.

One striking statistic is that over thirty million living Americans are descended from Canadians — eight million more than the entire population of Canada today!

The Surcharge Broadside

But in spite of the many natural bonds between the two nations, signs of a deteriorating relationship have been detected for some time. And it was painfully brought to a head last August 15, when Mr. Nixon announced his emergency economic measures.

Canada has long taken for granted that it had a "special relationship" with America because of its enormous trade inter-tie. But the Ottawa government was jolted to some harsh economic facts of life when its bid for exemption from the ten percent surcharge was turned aside. Even though the surcharge has been lifted, ill feelings have not disappeared.

Canada argued at the time that it should not be "punished" for U. S. domestic economic woes since it had floated its currency relative to the U. S. dollar some time ago. Washington, however, aroused at its growing balance of payments deficit with Canada — in the neighborhood of 2.5 billion dollars last year — determined that the "special treatment" could no longer be tolerated. One shocked Canadian official, terming the surcharge impact "the most dramatic thing to happen in Canada in decades," explained that his country "had always been treated differently before, and couldn't believe that the rules of the game had changed."

Consolidated News Pictures

NIXON AND TRUDEAU — "like sleeping with an elephant."

Anti-Americanism — Sensitive Issue

Mr. Nixon's bombshell, however, only brought to the fore a more deeply pervasive feeling of frustration — and in some cases deep-seated resentment — toward the United States.

The tempo of the time has even spawned a few ultra-nationalistic

"Canadian-lib" movements. Their noisy clamors to "buy back Canada" from the domination of American industry are commonly heard. Fortunately for the U. S., their outcries are resented by many Canadians, especially by those in outlying provinces who often tend to feel closer in sentiment to the States than to the far-off central government in Ottawa.

Another friction point is the newly framed concept of "continentalism," gaining force within political and industrial circles in the United States. This concept, which has come under especially heavy fire in Canada, views all the natural resources on the North American continent as being "commonly owned," with little regard to political boundaries. Popular with Americans who see their own resources dwindling, "continentalism" is strongly opposed by many Canadians who want to determine by themselves how their own massive stores of natural materials are to be developed in the future. Outspoken critics of the idea claim Canada could be "raped" by American industry in its growing appetite for raw materials.

New Elephant Jokes

During his state visit to Washington last December, Canadian Prime Minister Pierre Elliot Trudeau expressed that "Living next to you [the U. S.] is in some ways like sleeping with an elephant. No matter how friendly and even-tempered is the beast, one is affected by every twitch and grunt." Mr. Trudeau's remarks have spawned a new rash of politically oriented "elephant" jokes and political cartoons across his country.

But his point was nevertheless a valid one. There is no mistaking the overwhelming dominance exercised by the United States over Canada. America, beset though it is with serious economic and domestic problems, is still the most powerful nation in the world — a massive, pulsating, economic colossus. And, as America goes, so goes Canada — whether she likes it or not. Canada's current critical unemployment problem, for example — running seven percent nationally and ten to twelve percent in certain eastern provinces — is a reflection of an economy heavily dependent upon every economic "twitch" and "grunt" that emanates from south of the border.

Canada's true size is somewhat deceiving. Though it is second only to the Soviet Union in geographic size, it has a population and economy roughly equal to that of California.

Furthermore, its population is somewhat maldistributed. About 80 percent of all Canadians are clustered within 200 miles of the American border. Although Canada boasts of the world's longest coastline, and shares with her neighbor the distinction of "the world's longest common unmanned border," this latter point has become somewhat of a *cliché*. Canada would never be in a position to defend herself in the highly improbable event of U. S. aggression, even if the border *were* manned.

Search for National Identity

Canadian External Affairs Minister Mitchell Sharp once said that "the central problem Canada faces is how to live distinct from, but in harmony with, an immensely powerful neighbor." And indeed the Canadians, dwarfed by the might of the U. S. economic, industrial and military colossus, are a people struggling hard to retain their autonomy and national identity.

Fears of being economically and culturally submerged into the United States are frequently expressed by Canadians at all levels, despite the reassurances taken home by Mr. Trudeau from Washington that the U. S. did not desire to make a colony out of his country.

American industry (see chart on page 41) not only depends greatly on Canadian trade, but also at the same time directly controls an overwhelming amount of Canadian business and industry. Here is "multi-national" business in its most highly developed form. A full 75 percent of all foreign-owned industry in the Provinces is headquartered below the border.

Influence from south of the border extends even into the labor unions. In fact, foreign influence has become so critical that at times Canadian workers have found themselves pawns in disputes between multi-national businesses and multi-national labor unions, *both based in the United States!*

Yet another American-spawned threat to Canadian business is the new "DISC" concept. "DISC" stands for "Domestic International Sales Corporation." Basically it is a plan to encourage more sales by American industries at the expense of production by their foreign subsidiaries.

Inundated by Unintended Propaganda

On the social level, the Canadian population is constantly deluged by the outpouring of American radio and television, as well as by American books, magazines and newspapers. Many college-age youths choose to go south and study in the more recognized American universities — even though many schools in Canada have substantial reputations and histories themselves. Canadian tourists go south in droves, especially in the cold winter months.

Through all these manifold contacts, Canadians inevitably take on a certain American image. Governmental efforts to stem this trend have included increasing the Canadian content in radio and television and placing a special tax upon foreign-based magazines. Even the number of American athletes coming north to play professional football in the Canadian League is strictly regulated.

United We Stand — Divided We Fall

Much publicity has been given to recent Canadian diplomatic efforts to open new economic and political relationships with nations such as the Soviet Union and Communist China. The prospect of increased trade with Japan has also been discussed.

But for the present time, and in the foreseeable future, there simply is no viable alternative to Canada's binding relationship to the United States. No other country or group of countries could ever approach the present level of cooperation between the two North American powers. The United States and Canada are linked by well over 130 separate bilateral agreements. Added to this are some fifteen commissions which have been set up to oversee the record flow of trade and investments across the

(Continued on inside back cover)

World Business

FORCE FOR PEACE?

"Multinational companies" have revolutionized postwar world economy and international relations . . . and made handsome profits in the process. Some are now pointing to these globally oriented companies as a new force for peace and stability in a politically disunited world.

by Gary Alexander

SHELL GASOLINE . . . *Kiwi Shoe Polish . . . Vita Pak Orange Juice . . . Lever Brothers . . . Penguin Books . . . Nestle's Chocolate . . . Norelco Shavers . . . Good Humor Ice Cream . . . Bic Pens . . . Bayer Aspirin. . . .*

Household names in America, these products paradoxically are among thousands manufactured by European-based, foreign corporations operating within the United States.

General Motors . . . American Telephone and Telegraph . . . Standard Oil . . . Ford Motor Company . . . Sears, Roebuck . . . General Electric . . . International Business Machines . . . Mobil Oil . . . Chrysler . . . IT&T . . . .

Monolithic powers of U. S. industry, these corporations are also "household names" in Europe and around the world. Each operates billions of dollars' worth of business annually on foreign soil. If

Hendrickson — Ambassador College

each of the ten corporate giants listed above could become individual nations, they would be among the *fifty richest nations* of the world.

Such "multinationals" have become sort of international diplomats. In place of narrow nationalism, they have created an attitude that could — along with other vital needs — hold back the threat of war.

History of World Business

Multinational corporations are no strangers to world history.

The London merchant bankers of the 1800's financed the development of many of today's great nations through their multinational banks and corporations. European investment in the development of the U. S. railroad system financed the transformation of the United States from an agricultural society into the world's greatest industrial power. In fact, the European contribution to the U. S. in the 1800's was much larger — proportionately — than any U. S. investment in Europe today.

The New World was not the only beneficiary of European money during the last century. Interestingly enough, in the twenty years prior to 1912, Russia received as much capital from Western Europe as the United States put into postwar Europe through the Marshall Plan. Multinational aid was thus responsible for one of the most dramatic industrializations the world has ever seen, catapulting Russia from the Middle Ages into the forefront of the Twentieth Century. Neither socialism, World War I, nor Stalin can claim sole credit for Russia's modern power. Rather, European multinational aid contributed most to the Russian miracle.

Since 1950, such corporations have not only helped to unite Europe — where Napoleon, Hitler, and all other autocrats failed — but have contributed to development of the poverty-ridden Third World more than foreign aid, the World Bank, or any other governmental program has.

Tomorrow's leaders are being built by today's business. As a profit-motivated engine for human development, multinationals have raised wage rates, built better buildings, provided cheaper necessities, and communicated human needs better than all the massive hundreds of billions of dollars of foreign aid have done.

As a rule, foreign aid has been lavished on *problems* (drought, war, and disease) rather than on *opportunities,* which the businessman seeks. Since 1945, $150 billion in U. S. aid has encouraged political corruption sizably more than it has fundamental economic improvement. Massive aid to areas as divergent as Appalachia, South Vietnam, Pruitt-Igoe, and India have shown that pure "aid" (or a welfare check) destroys local initiative. Business on the whole tends to offer *self*-help initiatives.

In short, "The world economy needs the multinational business," as management expert Peter Drucker has written. "The world economy is a great achievement — and one of business rather than governments. It is the one positive achievement of the period since World War II" (Drucker, *The Age of Discontinuity,* p. 101).

And Now: A Force for Peace

Besides building up poor nations, bringing home profits, and providing welcome services wherever they go, worldwide corporations accidentally are making their greatest contribution in the area of world peace.

We say "accidentally" because peace is not the basic reason why multinationals exist. They exist to make and sell products. But in order to accomplish these aims, they must function in a peaceful environment. Multinational corporations like IBM or Shell Oil have a *vested interest* in peace and prosperity everywhere. Thus, they have without realizing it contributed to peace by their very existence.

Wages, rents, and standards of living are being equalized in many nations by world business (though, tragically, the gap between the "have" and the "have not" nations is still increasing in many areas). National stereotypes and nationalistic pride are being minimized. Technological breakthroughs are transferred to all nations.

Examples of shared aeronautic technology and development between nations include the British-French Concorde (SST) and the Franco-German airbus. In automobiles, Buick-Opel and Chrysler-Simca are bellwethers of U. S.-European cooperation in manufacturing and marketing of autos. In 1963, Chrysler merged with the near-bankrupt Simca, and by 1970 Simca exported more autos in Europe than Renault, Peugeot, and Citroen combined. In a larger sense, this merger solidified the French franc and helped American business in the eyes of the French government.

The multinational company "is the one non-nationalist institution in a world shaken by nationalist delirium," wrote Peter F. Drucker. "This may well be exactly what we need to de-fang the nationalist monster" (Drucker, *Men, Ideas, and Politics,* p. 43).

Make Money, Not War

The international business makes no pretense of altruism, self-sacrifice, or platitudes about peace. It is motivated by the desire to *get* — get *profits* in this case. But in order to achieve this gain, it automatically is forced to give in return. The "give" comes in the form of seeking political stability. It is because such businesses *gain more* through free trade and world peace, that they are forced to work toward these goals.

Turbulent social conditions, political instability, and nationalization are all anathema to these companies. They need an aura of stability in which to work. In volatile countries like Cuba, Northern Ireland, Pakistan, Libya, Chile, and others, multinational business has ground to a halt, and *everybody* is hurt, especially the local people.

During the recent Dark Ages for multinationals, 1930-1950, social and political turbulence nearly snuffed out the multinational business trend. General Electric, for instance, lost plants in both Germany and China during that period. They are understandably hesitant in trying again. Oil companies in the Middle East, or mineral and fishing concerns in Latin America, look to expand in those countries which offer the greatest hopes for permanent stability.

One factor which can restrain war is the massive investment which one superpower has *inside* another superpower. A United Europe, for instance,

has many billions of dollars of equipment and manpower in the U. S., just as the U. S. has in Europe. The corporations then serve as "mutual hostages" in case relations between superpowers become hostile.

Such an interwoven network of business is now *beginning* between Western nations and the Communist bloc. It is not yet any insurance against war, but if developed, it could be a force for East-West peace within a decade.

East Meets West

Ford Motors' overtures behind the Iron Curtain represented the first potential breakthrough in major East-West business sharing. Henry Ford II noted, "The interweaving of Western Europe's economies since World War II has now made it unthinkable, for the first time in history, that any country in the West could make war on any others." Now he is hoping to help engineer the same cooperation between the USSR and the U. S. He added, however, "International trade does not make war *impossible* but it does make it *less likely*."

Petty nationalism, religious conflict, and the freakish tendency of human nature to open its mind to the spirit of fear and hate can still propel nations to the madness of war.

Yet, world business can do its part. For example, American and Russian citizens have always shown they get along fine on a personal level — music, sports, or tourism. An East-West trade door would open up *much more* of such personal cooperation, mutual tolerance, and sharing of ideas. Hopefully, the politicians would follow the common man in such understanding.

World-based companies need such peaceful political conditions as free and open trade routes, common business codes, common commercial standards, and prompt postal service, among many other politically based advantages. Through bridging two national economies, world companies become interested in the prosperity of *both* nations and the world, not just their home country.

Thus, multinationals accidentally cause nations to live in harmony with those laws of conduct which help guarantee peace. World corporations are, humanly speaking, a great hope for peace under the present world political structure.

Enter the Critic

By building up the gross *world* product, multinational businesses undermine the economic self-sufficiency of a given nation. Such lack of material independence can be disturbing to a nation. Why? A country which is self-sufficient is more capable of assuming an aggressive or even defensive role in international politics. Also, such "self-reliant" nations have no national self-interest (such as their own businesses) in other countries' economies.

Some nationalists charge that U. S. multinationals are an extension of American "imperialism." But the U. S. government restricts these companies' investments, taxes them heavily, brings antitrust suits against them, and even allows them to be expropriated (overtaken violently by a host country) without threat of retaliation.

U. S. labor unions assert that their employers' multinational arms give away America's superior technological and management expertise to foreign nations. Unions also claim that global companies take jobs away from Americans and give them to cheap foreign labor.

According to the President's commission on International Trade and Investment Policy, U. S. multinationals only go abroad when "production in the U. S. is not a viable alternative." The American market is so saturated with,

SIDE BENEFITS — Representatives of Siemens help African natives by giving them medical attention and teaching them proper hygiene.

Siemens Pressebild

say, computers, that nobody would buy them if they *were* made in America. So foreign offices are opened. And the laborers abroad are paid up to double the salary of their countrymen due to the affluence of the American multinational. Only eight percent of the production of all U. S. multinationals is sent back to the U. S. to compete domestically.

Multinational corporations actually *create* more U. S. jobs by bringing about $8 billion in corporate profits back to the U. S. (this is the greatest single "plus" on the Balance of Payments ledger) to reinvest in U. S. companies. This means thousands more U. S.-based jobs. Many foreign subsidiaries only serve as assembly points for production lines based in America.

True, there are valid criticisms of some multinational corporations. Many contribute to a "brain drain" or technology lag. German and Japanese business cartels actually contributed to World War II. But the overall effect — barring *political* interference with business — is toward *peace*.

The "American Challenge"

Increasingly the voice of the critics is being heard abroad.

In 1968, aspiring French politician Jean-Jacques Servan-Schreiber wrote a European best-seller entitled, *The American Challenge*. In his book, the United States was portrayed as the economic invader of Europe, robbing the Continent of its best minds, markets, and methods, to feed the economic colossus across the Atlantic.

"In 15 years," he charged, "the third industrial power, after the United States and the Soviet Union, could not be Europe but American industry in Europe." He cited impressive statistics to support his case. U. S. multinational corporations in Europe produced 80% of the Continent's computers, 95% of the integrated circuits, 50% of the semiconductors, and similar majorities of many other strategic industries.

In his own France, Servan-Schreiber noted that between two thirds and three fourths of the telecommunications, farm machinery, photographic film, paper industries, and prepared foods were American based, despite the stiff conditions France then held over the American multinationals.

And the U. S. economic invasion showed no sign of leveling off. Between 1960 and 1965, American investment in Europe doubled from $6 to $12 billion, then doubled again from $12 to $24 billion between 1965 and 1970. The figure is expected to reach $30 billion in 1972!

But on closer examination of "the American Challenge" in Europe, one is tempted to ask, "Who's challenging whom?"

The European Challenge

An author in the United States could well document a book similar to Monsieur Servan-Schreiber's, entitled *The European Challenge*. In such a hypothetical book, an American could state the names of the products listed in the first paragraph of this article and claim, "Before *x* number of years, we will not be able to 'Buy American' any longer, since foreign 'slave labor' has undersold us in every market. It is time to act!"

Hopefully, such a book will never be written, or, at least, will not be *bought* by a gullible public if written. But the "evidence" is there. A recent tabulation counted 766 manufacturing enterprises in the United States owned in whole or part by 491 foreign corporations. Also, European investment in the U. S. stock market far surpasses U. S. investment in foreign stocks. Since 1967, the fastest growing multinational nations have been — not the U. S. — but Germany, Sweden, and Japan.

European investment in the U. S. is even *larger* now than the U. S. investment in Europe, according to a *Fortune* survey. Great Britain, owner of 29% of these foreign assets in the U. S., owes 6% of its domestic jobs, 10% of its production, and 20% of its exports to multinational business.

But such arguments and endless statistics tend to cloud the fundamental issue: Are such multinational businesses *good* or *bad?* If they are good, as most economists claim — if they are the greatest force for peace on earth today — then the volume of sales or assets in one country or another would not be inflammatory political rhetoric. It would be proudly coveted.

Which Voice Will Prevail?

The nation-states of the world still have the power to strangle world business if they so choose.

"We may bring down on our heads the worst economic crisis the world has ever seen — and largely for lack of political courage, for vanity and pride," wrote Peter Drucker. We need, he said, "an institution that has a genuine *self*-interest in the welfare of the world economy. Because the world is strictly an economic community, the institution that represents it will have to be an *economic* rather than a political institution" (Drucker, *The Age of Discontinuity*, p. 91).

Yet it is the economic diplomat — the foreign businessman — who has always been a convenient whipping boy. In the Twentieth Century about $2.5 billion in assets of U. S. businesses have been expropriated by poor Latin American and Third World revolutionaries. But *no nation with major companies in the U. S.* has expropriated an American business. The "co-hostage system" seems to help, although it doesn't necessarily solve the *cause* of war. A nation motivated by purely selfish interests could still commit a major act of war in the age of multinational business.

Nationalism sometimes *defies* reason!

Multinational business is, in this Twentieth Century, a powerful restraining force for peace. It has been forced to combat those elements of human nature that cause strife and division. Its motive, of course, is mutual profit making; but almost as a by-product, world business has produced a community of men who have a new allegiance that *transcends* national boundaries.

Can we apply this principle in the sphere of international politics? Can all nations rise above the selfish national desires and really work collectively for world peace — for the combined good of all mankind?

History indicates that national interests have always prevailed. Without a fundamental change in national behavior, then, "world peace through world business" is not a realistic hope. □

IBM

The New "DETRIBALIZED" Man

JACQUES MAISONROUGE

JACQUES GASTON MAISONROUGE, president of the IBM World Trade Corporation, is the prototype of the "detribalized" man of the Twenty-first Century. He is a "man without a country" and pleased to be so. Though a resident of the U. S., he is French by birth and a man of the world in every sense. IBM Executive Committee Chairman Thomas J. Watson, Jr. says, "He's the best of France *and* America."

Maisonrouge heads the multinational arm of IBM which provides more than one third of IBM's total sales, and over 50% of IBM's total earnings. His subsidiary operates in 117 nations and has (as of 1971) 116,000 employees, 22 plants, 451 sales locations, 260 data centers, 8 developments labs, and a total of eight headquarters — 6 area and 2 regional. Its share of the international computer market is about 70%.

Maisonrouge speaks four languages, spends half his time in the U. S. and the other half in the rest of the world. His daughters attended American colleges, but his son attends a French *lycee*. He is a "family man" — devoted to his own family, his IBM family, and his *world* family.

Maisonrouge is a champion of the multinational corporation and the detribalized man. He is an officer in two other international organizations — a trustee of the International Institute of Education and treasurer of the International Management Education Foundation. And in his busy schedule, he finds time to speak dozens of times annually to businessmen about the multinationals.

In one such speech before the Rotary Club of New York on September 16, 1971, he explained "how international business can further world understanding." The following are excerpts from his address:

"International business had been putting into practice the policies of furthering world understanding . . . rather absent-mindedly, so to speak, simply by doing its 'thing,' by doing what comes naturally in the pursuit of its legitimate business objectives.

"Without excuses, deliberations, or even a proclaimed rationale, business have been reaching across frontiers, not just to move more goods as in the past, but to produce them internationally as well.

"It is commonplace in Germany, say, to buy a Canadian tractor, whose axle was made in Mexico, whose transmission was made in France, and which was assembled in the United States. . . .

"And while the fragmented political world persists in its ancient quarrels and rivalries, international business is building new, complex economic structures linking and criss-crossing national economies.

"These new structures inject the know-how and skills of one nation into the industrial economies of others. They create new resources — industries and jobs — and generate economic growth unobtrusively, raising living standards all around.

"The past economic theories have always been developed by men of one country, looking at a national model with at best some consideration to imports and exports. Today we have to consider the real macro-economy, which is global. . . .

"In a multinational company, national stereotypes are apt to dissolve rapidly on personal contact. We who work for international enterprises quickly discover that Latin Americans are *not* automatically hot tempered . . . all Germans are *not* cold and aloof . . . every Swede is *not* stubborn . . . all Englishmen are *not* reserved . . . and on and on.

"On the contrary, we find that intelligence and talent and creativity have been democratically dispersed throughout the world.

"Loyalty to a specific company is being replaced by loyalty to a profession that knows no political boundaries. As long as it was a man who could gain the trust and confidence of both Americans and Europeans, it did not matter where he came from. His skill and personality, not his passport, made the difference . . . and once that happens, they have become 'detribalized' international career men. . . .

"For the time being, though, there is simply no substitute to thinking in national frameworks. For there is still a world in which national interests overlap and clash head-on. National interests are very real interests, and when the chips are down, all responsible governments act to protect and safeguard their own people.

"It may be something of an oversimplification, but I believe that if you look at the history of the world you will find that wars have been brought about by:

— differences in economic levels
— differences in religious beliefs
— differences among races
— differences in ideals

"While: international companies create an equality of technological knowledge among people by:

— Using common methods, they equalize management techniques.

— Promoting common personnel policies for their employees all over the world, they tend to equalize standards of living.

— Furthering movement of people across borders, they broaden their views and make them understand that what is different is not necessarily wrong.

"If you look at the real grave problems of today, it is absolutely obvious that they can be solved only on a worldwide basis. No nation can, alone, suppress hunger, pollution, control population growth, not even solve its own economic problems.

"We have to learn to work together and overcome the nationalism of the past. We have to behave as world citizens. It is my conviction that international business, international companies, have demonstrated that this can be done. They serve as a model for the world of tomorrow."

Why the vast difference between animal brain and HUMAN MIND?

(Continued from page 6)

biochemical actions — every characteristic of the human brain was easily found in all other mammalian brains.

Returning to their labs, the physiologists soon realized their oversight: the brain worked by continuous *electro*-chemical activity. Electro-physiological studies were required.

Information in all brains was found to be simply the presence or absence of a weak (one-tenth volt) electro-chemical discharge — a brief (one-thousandth-of-a-second) spark of electricity — at multiple trillions of locations. This was the *nerve impulse.*

Comparative *physiological* studies disclosed a profound *identity* of neurological mechanisms among all creatures. All information in every nervous system was found to be transmitted by the same sequences and trains of nerve impulses. Sensory receptors worked by the same process in all mammals, transducing visual (sight), auditory (sound), somesthetic (touch), olfactory (smell), gustatory (taste) and proprioceptive (position) stimuli into neuronal information.

Spinal reflexes (e. g., knee-jerk) worked by the same processes in all the creatures under investigation. Sensory and motor relay stations enabled the same kind of progressively more complex integration. Autonomic-metabolic areas, controlling heart rate, blood pressure, breathing, digestion, etc., were located in the same place and worked the same way in all living beings examined. The attention-directing mechanism — the reticular activating system, which also controlled sleep and wakefulness — was likewise present in all brain stems. Emotion and drive-controlling centers were always within the hypothalamus. Coordination of muscles (as for walking) was always a cerebellar function. The thalamus was always a sensory-motor relay station. Sensory awareness always reached its highest level in specific areas of the cerebral cortex. The corpus callosum transferred information back and forth between the cerebral hemispheres. Again, in *all* creatures — including man.

To the nth dimensional physiologists, the human brain worked like any animal brain. When any sensation (stimulus) occurred in any animal, a large electrical signal was evoked at specific locations in the brain. This electrical "waveform" was recorded by locally implanted electrodes and then displayed on an oscilloscope.

Now the critical question: Was *human* electrical activity markedly superior to *animal* electrical activity?

No! It was astonishing — *no!* The same stimulus (e. g., a pin prick on the toe) triggered *similar* waveforms in analogous brain locations of *all* creatures.

Furthermore, the electrical brain patterns (EEG waves) seen in the human brain during alert and relaxed mental states were practically indistinguishable from the similar EEG waves in animal brains during similar mental states (see illustration on the opposite page).

The surprising evidence of the spy report was now incorporated; all the data were neatly fit together; the jigsaw puzzle was complete — and the physiologists confidently compiled their conclusions.

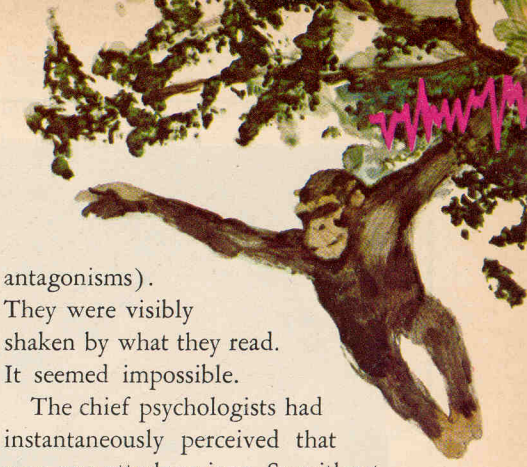
1) Human brain was the most advanced.

2) Chimp brain and dolphin-whale brain were both a very *close second.*

The Confrontation

The physiologists smugly predicted that the psychologists would find man to be only slightly pre-eminent on earth in both individual and collective behavior — but chimp and dolphin would both be a *very close second.* The rest of the mammals would then follow.

Savoring the expected satisfaction of crushing the psychology profession once and for all, the physiologists received the official report of the psychologists' conclusions (published simultaneously with their own to avoid additional antagonisms). They were visibly shaken by what they read. It seemed impossible.



The chief psychologists had instantaneously perceived that man was utterly unique. So without hesitation, they appropriated the study of man for themselves. All other animals were relegated to graduate students, who in turn assigned the work to undergraduate students as "class projects."

With all their jangled imaginations, psychologists are a hard bunch to startle. But now they *were* shocked. Their investigations into human behavior concluded that man was *utterly* different — in a class by himself — having produced automobiles and astronauts, bridges and brushes, books and buttons, solemnities and societies, symphonies and soliloquies, calumnies and calamities. Man knew that he existed; he communicated symbolically; he inquired about himself; he delved into his origin, his future, his purpose; he was aware of beauty and order; he wrote his history. *None* of these characteristics were even *rumored* to exist in chimp, dolphin, elephant or any other animal.

Flushed with pride, the nth dimensional psychologists had then launched themselves into the realm of physiology. They speculated that the portion of the body which sat upon the neck encased the vital mechanisms underlying behavior.

But it was obvious that the components of the human head would have to *vastly* excel the components of the animal head in order to account for the human mind. At the very least, a unique anatomical structure or novel functional principle must exist in man.

And so it was a humble group of psychologists and physiologists who met in their first joint symposium. The antagonisms were gone, for both had been humiliated. A reconciliation had occurred, for both shared a common despair.

The physiologists stood stupefied, numbed by man's astounding mind. The psychologists sat numbed, stupefied by man's ordinary brain.

The physiologists couldn't explain the cavernous gulf between human mind and animal instinct — the brains were not *that* different, anatomically, biochemically or electrically.

The psychologists couldn't comprehend the precise uniformity between human brain and animal brain — the resultant mental productions were *so* radically different in every area of comparison.

There was no physical explanation.
(See next two pages.)

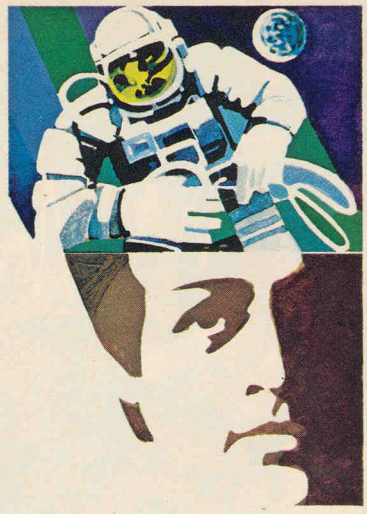
All the scientists were frightened. There was only one solution to the problem — and nobody liked it.

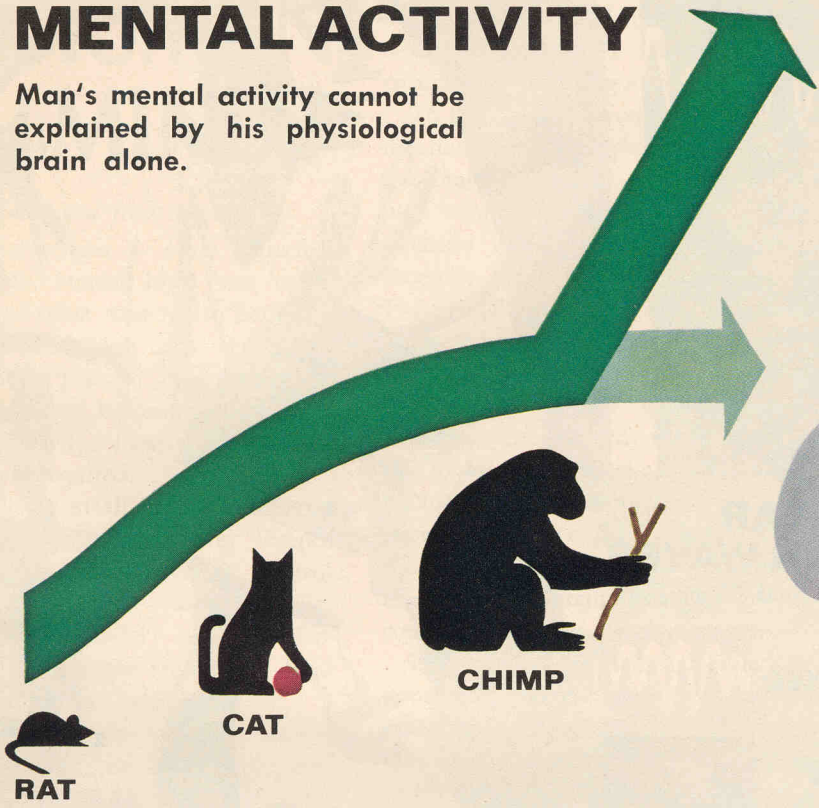
What was it?

(To be continued next issue)

MENTAL ACTIVITY

Man's mental activity cannot be explained by his physiological brain alone.



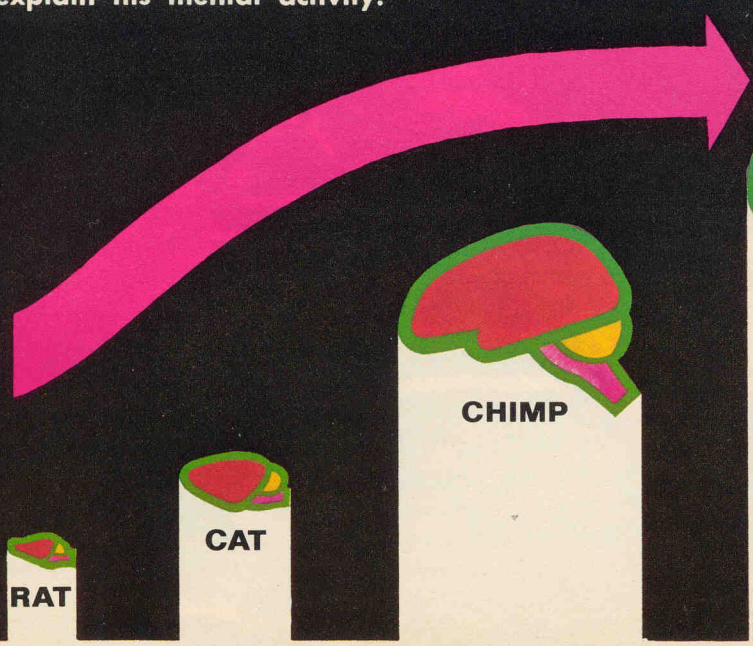


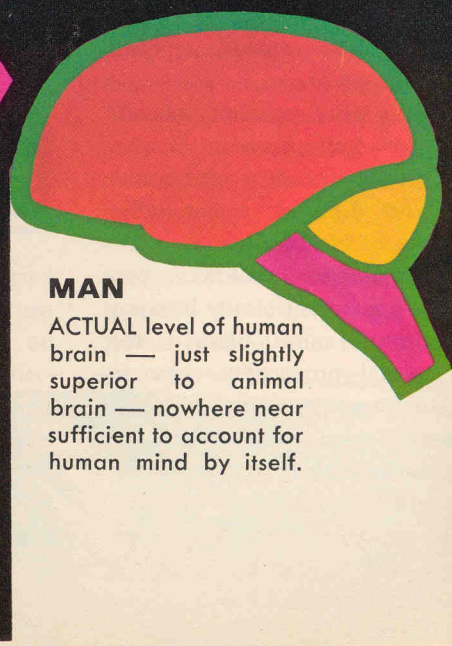
MAN

NONEXISTENT very low level of mental activity—"necessary" if human mind must be 100% accounted for by human brain.

PHYSIOLOGICAL BRAIN

Man's physiological brain alone cannot explain his mental activity.





MAN

ACTUAL level of human brain — just slightly superior to animal brain — nowhere near sufficient to account for human mind by itself.

HUMAN MIND AND ANIMAL BRAIN

A Graphic Illustration

FOUR physical beings — rat, cat, chimp, and man — are compared with respect to (1) Physiological Brain and (2) Mental Activity. (These graphs are only illustrative of the general principle and are obviously not intended to be absolute or quantitative.)

In the bottom graph, a gradual increase in complexity of physiological brain is exhibited from rat-to-cat-to-chimp-to-man. In the top graph, a gradual increase in complexity of mental activity is manifested from rat-to-cat-to-chimp. But that's where the similarity ends. The chimp-to-man step is accompanied by a spectacular jump in mental activity.

Let's view these two graphs through the eyes of the materialist. Remember, he has an assumptive axiom to grind: He must maintain that all human mental activity is solely and exclusively generated by the human physiological brain. And for this to be true, man's position on the mental activity graph would have to be completely dependent upon, and be totally explained by, man's position on the physiological brain graph. Or, in other words, the solid arrow in the mental activity graph would have to correlate *consistently* with the similar arrow in the physiological brain graph.

But, much to the dismay of the materialist, when he attempts to harmonize these graphs with his theories, he generates a contradiction.

Man is *way* out of line. The arrows don't match—they're not even close. Something is obviously wrong. The materialist's *logic* is good. It's his *axiom* that's off. The full blame for the inconsistency — this mismatch of arrows — must be squarely placed on materialism's cardinal principle: human brain equals human mind.

The point is fundamental. The two graphs correlate perfectly for rat, cat, and chimp: a progressive increment in complexity of physiological brain is reflected by an analogous increment in mental activity. This means that *for animals materialism is wholly true:* Animal brain accounts for all of animal mental activity. Now, if this *same* correlation between physiological brain and mental activity would also hold true for man, then materialism would be correct, and human thought would have precisely the same dependence on the human brain as animal thought has on animal brain.

But here's the point: What *does* happen when the leap is made from chimp to man? A dramatic *break* in continuity occurs in the mental activity graph. And only a simple increase occurs in the physiological brain graph.

The critical correlation is destroyed! And that's the point! Who is responsible? Not the animals. Only man!

We can come to but one conclusion: Man must be different. The equation, "brain equals 100% of mental activity," valid for animals, is not valid for man.

Finally, we present the problem in reverse. What would it take to validate materialism? The only way would be if the physiological brain graph *consistently correlated* with the mental activity graph with respect to man. This correlation could be either linear or non-linear — so long as the same correlation between mental activity and physiological brain which exists for every animal would equally exist for man.

How would materialism's premise — human mind equals human brain — be verified? Nothing less than either of the following two conditions would be required:

(1) Man's physiological brain would have to be *enormously* more complex than chimp's, suddenly jumping far beyond the progressive brain development shown from rat-to-cat-to-chimp.

(2) Man's mental activity would have to be only *slightly* above chimp's, just the mere extension of the gradual increment in mental activity displayed from rat-to-cat-to-chimp. (This is indicated by the light green extension of the arrow in the top graph. Note that the figure shown is a *completely hypothetical being* — a nonexistent creation that could only be barely superior to ape in mental activity.)

But both of these would-be "saviors" of materialism's cornerstone -- human mind equals human brain -- are hopelessly nonexistent. To the open-minded individual, it is fruitless to rationalize the uniqueness of the human mind as merely physical.

NEW MYTHS ABOUT MARI-JUANA

Most of the "Establishment" myths about Marijuana have been exploded. Only to be replaced by new myths from the users themselves.

by Charles Vinson

MARIJUANA has been the catalyst for more misunderstanding than almost any other drug.

Speed kills. LSD can blow your mind. Heroin is addictive. Abuse of alcohol can wreck your liver — and your life. No one questions the potential harm in any of these substances.

Then there's marijuana.

It's presented as a cheap, mild, pleasant euphoriant which leaves no apparent hangover. In fact, by many, it is called the perfect "turn-on." Its worst fault, large numbers of people say, is its illegality.

New Myths for Old

The day is gone when anti-marijuana forces could comfortably launch a tirade against the drug, capitalizing on sensationalized accounts and "scientifically proven" dangers. Most young people — especially those who have tried pot — simply label this as so much uninformed propaganda.

There is possible evidence that prolonged heavy use can cause brain damage, but this likelihood affects relatively few marijuana users. But most people now realize that some of the Establishment's "old myths" are either wrong, distorted or exaggerated.

In their place, unfortunately, some new and more dangerous marijuana myths have developed — this time among those who advocate pot. The new myths are more dangerous because they reside in the minds of the users themselves.

This new marijuana mythology claims that pot can fill the empty void of a purposeless life, provide an escape hatch, bring instant happiness, reveal spiritual truth, or bring "love" to the world. For millions, the myth simply praises pot as a better alternative to getting drunk on weekends.

Many young people are trading in the old myths for the new. Here are three typical NEW myths analyzed — the happiness myth, the love myth, and the religious myth.

The Happiness Myth

Everyone, it seems, wants to be happy. But happiness is elusive. So it seems logical for people today to turn to a drug for relief of mental unhappiness. After all, there are antacids for the tummy, decongestant sprays for the sinuses, and "spirits" for the pleasure seeker. Now we have marijuana for the mind.

Trying to cure unhappiness with marijuana, however, is like treating cancer with aspirin. It may deaden the pain for a while, but in the end the symptoms only become more severe. And the reintroduction to pain is frequently more painful than the continual endurance of that pain.

But some twenty million Americans are willing to give the happiness myth a try. That's the estimated number of marijuana experimenters in the U. S. The heaviest users are called potheads. To them, marijuana-induced escape is preferable to reality, because the lives of these marijuana "addicts" can hardly be called happy. Potheads often develop a pattern of inertia, lethargy, and indifference. Their heavy marijuana indulgence often inhibits their attention span. It makes verbal expression of thought more difficult. It decreases the ability to formulate complex plans and causes more problems in carrying them out.

A typical pothead indulges in self-

Ambassador College Photos

Marijuana is basically a philosophical problem — not physical or mental.

neglect, usually excusing this by claiming that marijuana enlarges his self-understanding — when the opposite effect is apparent to everyone else. Ironically, many potheads say they are searching for a set of true values that middle-class, materialistically oriented society lacks. Perhaps this is why many potheads ultimately give up marijuana or go on to different, harder drugs.

Many of the established members of society — doctors, lawyers, businessmen, and those who have been traditionally opposed to this kind of drug use — are now beginning to use marijuana, for nearly the same reasons potheads do: to block life's shortcomings, pettiness, inequities, and purposelessness. They want to find a shortcut to happiness and pleasure.

The largest group of users are not confirmed "potheads" but *weekenders*. The pothead is like the confirmed alcoholic; the weekender is like the party boozer. Weekenders smoke pot at parties, social events or with friends — the times when everyone else is doing it — and in what they consider moderation. To them, marijuana is like a cocktail — no big deal.

Most occasional pot-users aren't particularly striving for a better lifestyle, but are merely satisfied at the prospect of finding a "better" intoxicant than alcohol. This is their shallow definition of "happiness" — their own happiness myth.

But all types of marijuana smokers, whether they realize it or not, are trying to achieve the same end: relief from the gnawing symptoms of reality. Reality (which is often depressing) keeps people returning to the euphoria in the little brown cigarette. The pothead indulges in fantasy, while his chance to find a true direction in life slips by.

Weekend grassblowers may not be any worse off than if they had gotten plastered with alcohol. Yet they could keep on inhaling psychedelic smoke for the next forty years and never be any happier than when they started. And they will probably be a lot worse off, having graduated from weekend to pothead status.

The Love Myth

Devotees of marijuana are often associated with bumper stickers like "Make Love Not War" and songs proclaiming the same message. But true love should not be confused with a hazy allegiance to "brotherhood" or a relaxed outlook toward sex. This is the essence of the love myth.

In terms of actual social effect, marijuana is like a giant wedge that widens even further the already gaping generation chasm.

Don't misunderstand. It's not really the drug itself that so upsets the older generation. Marijuana is only a symbol — an emblem of a lifestyle.

This is what the use of one renegade drug, marijuana, symbolizes — the rejection of a comfortable, worn-out set of Establishment values. Marijuana frightens Mom and Dad more than any Friday night beer party would. Dad might take his son aside to instruct him on how to keep his 15-year-old girl friend from getting pregnant. Or he might call his son a "man" after his first booze party. But marijuana is forbidden fruit. And this double standard confuses and alienates young people.

Marijuana has become a symbol of the battle between the generations. In this war, the older generation lashes out with accusations that young people have become the "turned-on generation," have been given too much, have no responsibility, have no respect for their elders, and grow their hair too long.

Youth responds with charges that the older generation won't communicate, have based their lives on materialism, are concerned only with empty status-seeking goals, don't know what's going on in the world, and don't particularly care to do anything about it even if they do.

Marijuana's use has encouraged strife, disillusionment and hatred — not love and understanding.

But there's more to the love myth.

In the first optimistic surges of the hippie movement, marijuana was hailed as a medium for increasing sensual love between a man and a woman. Certainly, if sexual promiscuity can be called "love," then marijuana has done much more than its share to encourage it. Technically, the drug is not an aphrodisiac; it simply removes inhibitions, much like alcohol.

This type of sexual performance (with any and every partner), however, is not love. It is LUST.

True love, in the real sense of the word, involves concern for the well-being of others. A person high on marijuana is concerned primarily with his own physical enjoyment. Instead of promoting love, marijuana has encouraged exploitation, disillusionment, promiscuity, illegitimate babies, and a plague of venereal disease.

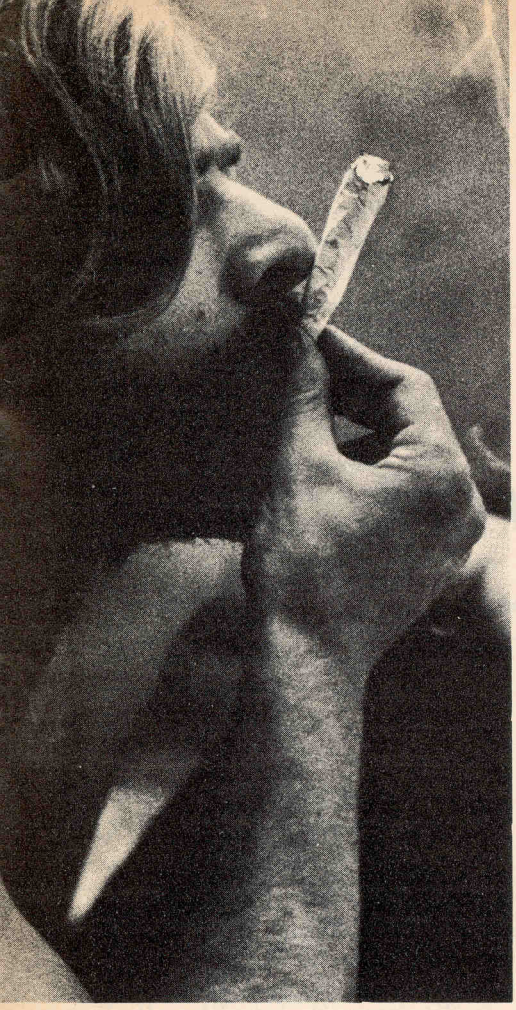
The Religious Myth

Many other people turn to marijuana to find a replacement for what they find missing in traditional religion. It is a secret to no one that the established religions of our time have lost whatever virility they once might have had. According to the latest Gallup Poll, churchgoing in the United States for 1971 continued a 13-year downward trend. One of the most dramatic reversals in history was observed by Gallup. In 1957, 86 percent of the American people felt that religion had a definite influence in their lives. By 1971 the statistics had reversed themselves almost completely. Now, 75 percent of the populace said religion did NOT have any influence in their lives.

As a result, a new generation is shopping for religious experience in new spiritual supermarkets. One of the products in those supermarkets is marijuana.

There is no question that, while under the influence of the drug, some smokers experience a flow of words and ideas, shapes and forms, and fantasies and visions to which they give religious significance.

Drug-induced religiosity, however, is nothing new. The attempt to weave a



Ambassador College Photo

respectable mystique around drug usage is an ancient practice. Mysticism lends an aura of pseudo-sacredness to the chemically induced sensations. It makes people feel "respectable."

Eastern religions such as Zen Buddhism, Hare Krishna, Zoroastrianism, Chinese astrology, and even the worship of Om, the great god of gods, as he is called, are popular with Western drug cultists. There is one interesting fact: People who search for enlightenment through the use of drugs usually end up following the teachings of another *man* and not "drug-revealed" truths.

In fact, many of the latest religious movements totally reject marijuana experience. They had discovered the sham of the religious myth espoused by marijuana users.

The Jesus People, for example, claim that by returning to what they believe to be a basic, fundamentalistic version of Christianity they no longer need the mind-expanding drugs, including marijuana. The ironic thing is that many of these people are right back where they started. They rejected their old religion for the drug culture — and now have come right back to the old religion, this time embellished with youthful enthusiasm and a touch of neo-Pentecostalism.

At any rate, marijuana did not enlighten them, or anyone else.

Pot vs. the Martini

You have probably heard the oft-repeated question, "If you smoke and drink, why do you hassle us when we blow grass?" It is a philosophical question few adults understand.

It is an old argument, used mainly by the young to prove that marijuana is better than a martini, beer or whiskey.

Alcohol has probably been abused more than any other drug in history, but with marijuana, one *always* smokes to get stoned. There is no way or reason to use pot "moderately." On the other hand, there *is* a balanced use of alcoholic beverages. Read it — in your Bible: "... Use a little wine for thy stomach's sake and thine often infirmities," the apostle Paul wrote to Timothy (I Tim. 5:23).

But asking "Which is worse — getting drunk on bourbon or getting stoned on pot?" is irrelevant. Both actions are equally bad. In both cases the participant loses control of certain mental faculties. This may seem very pleasant to him, but can be obnoxious or dangerous to those around him.

The young person stoned on pot is doing essentially the same thing as his father who gets drunk on the weekend. Both are running from life. Both are hiding from pressures. Both are putting momentary pleasure above personal responsibility.

Each needs help. And each needs to be shown a better way of life, rather than a better way of getting stoned.

Drug Use Only a Symptom

Marijuana use will become more widespread before the current trends are reversed. The reason why is clear. Drug use in general is a *symptom* — not the real sickness.

What *is* the real sickness? To understand the answer, put yourself in the shoes of a modern youth. If you were twenty years old today, what would be the exciting goals or values you could build your life around?

The family? It's generally unhappy and often falling apart. Religion? It's floundering. Defense of national ideals? They hardly exist.

Cities are growing more polluted, more distant from Nature. We seem to place little value on the trees, the grass, pure water, the sunrise and sunset. World news is replete with violence, oppression, aimlessness, death, and the threat of nuclear warfare. Meanwhile the affluent nations have automobiles, washing machines, wall-to-wall carpeting, and eight-to-five jobs, but they lack long-lasting purpose needed to really enjoy the best from life. There seems to be no particular purpose, no catalyst to make it all worthwhile. To say that the future does not look altogether bright for the human race is an understatement.

The real sickness lies in not knowing where the world is heading. The sickness is *not* having true spiritual knowledge or a purpose for living. The sickness is not the *use* of a drug, but the fact that people need drugs at all!

Marijuana is, indeed, dangerous, not just because of what it *can* do, but because of what it *can't* do. It can't solve the problems that desperately need solving; it can't give direction to aimless life; it can't bring happiness and purpose to an unhappy world.

The way to solve the marijuana problem is not through legalization or stricter punishment for use of the drug.

The solution is to create a better alternative. And that alternative involves a recognition of the true meaning and purpose of life.

For an in-depth understanding of the basic laws which guarantee *complete success* in life, please write for our free booklet, *The Seven Laws of Success*. This booklet graphically explains these principles — seven of them — and shows their important interconnection in *your life*. Write to the address nearest you for your free copy. □

EASTER SUNRISE SERVICES

BEFORE Jesus' Birth?

Here is the surprising story of how a pagan festival came to be regarded as a Christian holiday.

by Gerhard O. Marx

HAVE you ever wondered what colored eggs have to do with the death of Jesus Christ? And what Easter rabbits and "hot-cross" buns have to do with a supposed Sunday resurrection?

How did a Christian world come to accept and celebrate what were at one time pagan religious traditions?

Let's pull back the curtain of time and see, at this season, how and why these strange customs became part of today's religious heritage.

The Little Known History of Easter

Turn back the pages of history for a moment to the year 8 B. C. It's about four years before Jesus' birth. Notice what was taking place in that particular year among the non-Christian population of Europe — the Germanic people.

As was customary with the spring of each year, a particular event was about to take place. General excitement permeated the towns and villages.

It was a Saturday evening, called *Sunnun-abend,* when the event was to occur. On this particular evening in 8 B. C., everyone left his habitation and then gathered outside the village or town. All those capable would collect wood, place it around an oak tree, and set it alight.

As the massive mountain of wood began to burn, everyone would gather around the fire, completely encircling it. Flames would light up the entire sky. This ceremony occurred throughout the land.

Then followed the more solemn part of the evening. The populace would kneel and beseech *Sunna,* their *goddess of dawn* as she was then called, imploring her to bring back the long-awaited spring days. The date of this festival was a Saturday night about the twenty-first of March.

This was the time of the vernal equinox, when the short winter days cease and the long, warm spring months begin. (As a matter of interest, the German word for Saturday — *Sonnabend* — traces its origin back to the Saturday night on which the goddess *Sunna* was worshipped. The ancient Germans counted their days from evening to evening. Thus Saturday eve was actually the beginning of Sunday.)

After having offered sacrifices to the goddess of the spring on this evening, the people retired till early morning.

On this morning, Sunday — some time before dawn — everyone would meet again outside with their faces to the East — toward the rising sun — praising their goddess *Sunna* for bringing them this long-awaited first day of spring.

This day, the first Sunday after March 21, was their annual holiday. It was a joyous day of various celebrations and games. One of the games was to find colored eggs which were hidden in the grass, around trees, and in other hiding places. The children especially enjoyed these games. Although the coloring varied, the predominant colors of the eggs were red and gold — symbolizing the bright rays of the sun. Some of the eggs were given as an offering to the spring goddess and the others were eaten. Eggs were regarded as the emblem of germinating life of early spring. "Hot-cross" buns were also baked and offered to the goddess. (*Encyclopaedia of Religion and Ethics,* vol. 2, p. 34 and *Symbolik,* W. Menzel, p. 180.)

Why Called Easter?

Moving forward in history to a time several centuries after the birth of Christ, we find the heathen populace of Europe still observing this annual spring festival to the goddess of dawn or spring. But now she was known by another, more general name — Eostre.

The name *Sunna* had merely been the localized German name, which was now changed to the more general name *Eostre.* Here is what happened.

During the previous centuries, vast numbers of people from Persia and Assyria had settled on the European mainland. These Eastern peoples were also worshipping a spring goddess. Their celebration likewise coincided with the beginning of spring. In fact, even colored eggs were associated with

their spring festival. The ancient Persians, when they kept the festival of the solar new year in March, mutually presented each other with colored eggs.

The spring festival of these Eastern immigrants was identical to the festival the Germanic people celebrated. There was only one difference. The name of their goddess was ISHTAR. The Germans pronounced it slightly different, resulting in *Eostre,* which was pronounced as we today pronounce *Easter.*

Thus the settlers from the East influenced the local population to alter the name of their goddess *Sunna* to that of *Easter.*

But it was still the same goddess. It was still the same festival on which they worshipped the goddess *Sunna* several centuries before. They still gathered wood on Saturday eve. They still had their huge bonfire that night. They still arose early the next morning for the sunrise service. And they still played games and looked for colored eggs on that day. It was still a highly popular festival. With the influx of these Eastern tribes, it became more generally celebrated than ever before.

Nothing had changed except the *name* of their goddess, now *Eostre* or, in more modern terminology, *Easter.*

Introduced into Christianity

But *how* and *why* did the Christian world accept this festival, knowing its heathen origin? The first three centuries after Christ reveal what transpired.

Notice the words of a historian of the third century, Socrates Scholasticus, "Neither the apostles, therefore, nor the Gospels have anywhere imposed . . . Easter" (*Ecclesiastical History,* volume 22). And again, "The first Christians continued to observe the Jewish festivals [that is, the festivals God had given to His people Israel], though in a new spirit, as commemorations of events which those festivals had foreshadowed" (*Encyclopaedia Britannica,* volume 8, p. 828).

There was no holiday commemorating a resurrection, only a festival (the New Testament Passover) commemorating Christ's death.

Instead of celebrating a resurrection or Easter festival — the early Christians kept the annual festival, the Passover. "The Jewish Christians [those who were Jews before conversion and others who commemorated Christ's death] in the early church continued to celebrate the Passover" (*International Standard Bible Encyclopaedia,* James Orr, p. 889).

But *why* was this new Sunday festival introduced on a day that doesn't even commemorate the resurrection?

Philosophers — Magi — from the East had traveled westward, bringing their philosophy with them. Their powerful influence actually changed the religion of the Roman populace. This is how it happened. "Some of the most powerful divine invaders who came from the East to conquer the West were SOLAR DIVINITIES . . . . These immigrants from the East . . . brought the religion of the SUN with them" (*Encyclopaedia of Religion and Ethics,* Hastings, vol. 8, p. 59).

And one form of sun worship they were very familiar with was a resurrection festival in the spring.

Now these Eastern immigrants settling in the West — with their appealing sun worship — made a profound impression on the mind of the average Roman. Because of this, and the fact that a large percentage of the population was already Eastern in origin, the professing Christian world thought of a way to add immense numbers to its membership rolls.

Realizing that a vast portion of the population in the Roman Empire was familiar with sun worship, it was decided to make use of the day on which these Easterners worshipped — Sunday. A resurrection feast was instituted — not to the literal sun, which the pagans had worshipped, but supposedly in honor of the true Sun — Christ!

This Sunday festival was introduced in the mid second century A. D.

Heathen Become "Christians" Overnight

Introducing this new festival on the pagan day of Sunday paid immediate dividends. The heathen populace of Rome quickly noticed the similarity of the newly introduced festival with their own spring festival in honor of their goddess.

As a result, they became Christians in droves. The church grew in number — speedily outgrowing all other rivals.

Since the goal during the time of her ascendancy and growth was to quickly attract new members, church leaders would often meet the heathen halfway. This lenient policy made it easier for the unconverted to become members. Deliberately soliciting new members, the church allowed the unconverted populace to retain many of its heathen practices and beliefs — in a watered-down version.

For example, the church knew that many of the immigrants from the East were used to celebrating a heathen spring festival. So these heathen practices and festivals were given a Christian dressing. The newly converted were asked, not to worship their pagan gods or goddesses on certain days, but rather to worship the Christian God and Saviour on these days. And the days chosen by the church for these Christianized celebrations were the identical days on which the pagans worshipped their gods.

This compromise is admitted by the scholar, Aringhus. He mentions that the church "found it necessary, in the conversion of the Gentiles, to dissemble and WINK AT many things, and yield to the times" (*Diegesis: The Discovery of the Origin of Christianity,* Robert Taylor, Boston, Mass., 1829, p. 237).

Such compromise with the pagans gained Christianity vast numbers of converts. By the time of Constantine in A. D. 325, church leaders were able to influence the emperor to pass a decree forcing all within the empire to keep this Sunday resurrection.

Simultaneously, it was strictly forbidden for any Christian to continue keeping the New Testament Passover. It was considered Jewish. Pagans, now professing to be Christians, developed a "Christian" philosophy of their own.

Forced Conversion

In the following centuries, as the culture of the Roman Empire expanded into Central Europe, the religion of the Roman Empire also spread into these areas. The policy of converting pagans continued. Whole tribes were forced into accepting Christ and into

accepting what was claimed to be His religion.

This policy was zealously carried out by the Christian emperors. Charlemagne (about A. D. 800) was especially zealous in bringing thousands of unconverted pagans into the fold of the church. Here is what he did.

After being crowned Emperor in A. D. 800, Charlemagne set out to subdue the German tribes living in the East. The western part of Europe, France, the Rhineland, and Italy were already under his sway.

He forced the German chiefs to be baptized with their entire people. At first, the chiefs and their subjects refused. But finally, seeing there was no choice, the defeated chiefs relented. Thus in one day, tens of thousands became Christians.

Although these newly converted Germans resented the method used in their conversion, they soon found themselves right at home. Noticing especially the resurrection festival that was being kept on their own day of worship — Sunday — the new converts needed little persuasion to celebrate this so-called Christian spring festival, which was similar to what they had been used to in the worship of their spring goddess *Easter*.

As time passed, these former pagans — now converted — were not satisfied to merely observe a Sunday resurrection festival to Christ. They coveted and yearned for the beautiful but pagan embellishments which they were accustomed to observing.

Thus, in the process of time, they were influential in changing the name from "resurrection festival" to *Easter*. But they didn't stop here. They further introduced into the Christian world more outright paganism. Soon, all of Western Europe was hunting for Easter eggs on this man-made, unbiblical festival. The Easter rabbit also became a symbol of fertility. Many even continued to rise early Sunday morning to face the sun in prayer. Campfires were lit each Saturday evening leading up to Easter. (And this is still done in parts of Germany. I have witnessed these fires myself on Saturday eve before Easter.) Many pagan converts would also bake cakes called "hot-cross" buns and eat them at Easter. In due time these and other pagan spring rites were celebrated on Easter Sunday. Thus the man-made festival supposed to commemorate Jesus' resurrection came to be embellished with more and more paganism.

The Twentieth Century

Most people reason, "I know Easter is of pagan origin. But after all, we grew up observing Easter as part of our Christian tradition." But you may have wondered, "If Easter is a pagan festival, WHY should Christians celebrate it?"

Which, of course, is a good question!

If a person wants to use the Bible as his spiritual guide, then why not consider what is mentioned in the Bible?

And, at the same time, why not read the eye-opening facts of history and of your Bible in our booklet *The Plain Truth About Easter*. It is published as an educational service by the Ambassador College Department of Theology. You have never read anything quite like it. □

What Our READERS SAY

(Continued from inside front cover)

Hogberg's writings on the Common Market. The article was both unprejudiced and interesting."

Courtney B.,
Rye, Sussex, England

Why So Many American Comments?

"Since *The* PLAIN TRUTH is a worldwide news magazine, why then are 95% of your letters printed in the 'What Our Readers Say' page purely American? Doesn't anyone else comment on the magazine and its content? I feel it is very effective in its presentation and material, but I would like to know that I'm not the only one in Britain — or Europe — reading and appreciating your magazine! Do you have Indian readers? Any in the Middle East, just to name a few areas?"

Appreciative English Reader
Shenley, Herts., England

• *Our desire is to give you* current *responses. Foreign responses often travel great distances and are often delayed — sometimes to the tune of several weeks. By the time the letters arrive in Pasadena, via our foreign offices, they are often outdated. However, we do have a vast (and growing) foreign readership numbering nearly 800,000. Many of their current comments are printed in our foreign language editions of The* PLAIN TRUTH. *And just to ease your mind, you are not the only subscriber in England — there are 57,000 others; nor are you the only one in Europe — there are 127,000 others. We receive comments regularly from India, the Middle East and many other areas. Welcome to our growing family of foreign correspondents.*

Bangladesh

"I have been expecting an article in *The* PLAIN TRUTH dealing with the mass murder of innocent people in East Pakistan because they elected leaders dear to them. And then, because the elected leaders did not suit the military authorities in Islamabad, a reign of terror was let loose. Everybody they suspected of having voted for the Awami League, was shot. Not thousands, but millions of men, women and children fled to India to save their lives. The world knew this simple, this plain truth, and many have condemned it, but many more are afraid to do so because they fear the displeasure of Americans."

Andrew K.,
Trichur-Kerala, S. India

• *An article in this issue of The* PLAIN TRUTH *explores the tragedy of Bangladesh.*

Dust And Drought

"The article: 'Must America Prepare for the Great Drought of the 1970's?' by Mr. Jerry Gentry was of special interest to me. I was in my teens during the great drought of the '30's and we lived in the heart of the 'dust bowl.' Mr. Gentry quoted from a book by Lawrence Svobida entitled: 'An Empire of Dust.' Mr. Svobida, a near neighbor of my older brother in southwestern Kansas, decided that, along with others in the area, his experiences and knowledge of existing conditions were more than adequate to compile a book that would relate to the rest of the country what the dust bowl was really like. His book, where it was accepted, was placed in the *fiction* section of the library. People not experiencing the dust bowl could not believe such conditions really existed in this country."

John T.,
Fulton, Mo.

General Comments

"Many thanks for sending me your PLAIN TRUTH magazine. I find the articles show a great deal of straightforward reporting of the facts with little, if any, of the bias that a lot of our English daily papers show. This, to my mind, is refreshing, satisfying and comforting. Hard facts, however blunt and truthful, are far more constructive and reassuring than honeyed 'half-truths.' "

C. H.,
Eastbourne, Sussex, England

"I have used many articles from the PLAIN TRUTH as discussion topics in the classroom with my students of all ages. Also, I have used your magazine as a text book. Some of the information you offer cannot be found anywhere else."

Terence K.,
West Germany

Personal from Herbert W. Armstrong

(Continued from page one)

what has made MAN as he is? How did humanity come to be on this earth? Or, going back even further, how did the earth, itself, come to *be?*

That may seem like going a long way back. But this futile search for PEACE goes a long way back — as far as history goes — or farther. Man's troubles, evils, wars, extend back to the beginning — or prior to the beginning — of history. To find the right answer, we need to go back even to PRE-history! That takes us even to the question of ORIGINS — of BEGINNINGS! And we shall come to the right answer quicker by beginning at the beginning!

Many have speculated, through the millenniums. Many scientists have devoted their lifetimes to researching and studying this question. But have they found the *right* answers? We need, now, to be sure. Time is running out!

Many scholarly books have been written, setting forth the results of these lifetime studies, purporting to tell the story of the origin of the earth, and of mankind upon it. Yet is it not significant that their studies, theories and hypotheses *fail to tell us* WHY man is as he is, or HOW he got that way — WHY man seems always to be befuddled with unsolvable problems — WHY he is always in trouble — WHY humanity is harassed with so many evils — and WHY these evils are fast increasing?

This is no light matter. Ignoring humanity's present dilemma will not cause it to go away. Human SURVIVAL hangs in the balance! We need the *right* answer — and we need it NOW!

And *we can know!*

Educated Guesses?

First, let's take a glance at a couple of these scholarly books setting forth the answers scientists and historians give us. I have before me, as I write, two well-known books on this very problem. They have gained wide acceptance in scientific and educational spheres.

One is the famous H. G. Wells' *Outline of History.* The other, *An Encyclopedia of World History,* compiled and edited by William L. Langer.

Let me, first, give a few brief quotes, typical of such histories. Histories in general are prolific with statements such as: "We may well suppose." Or, "We are coming to believe" thus and so.

From the third edition of Wells' *Outline of History* are the following: "Scientific men have discussed *the possibility of . . .*" and, "But they point merely to *questionable possibilities.*" (Emphasis mine throughout.) Continuing, "Astronomers and geologists and those who study physics *have been able to tell us something of* the origin and history of the earth. *They consider that, vast ages ago. . . .*" Later: "Astronomers give us *convincing reasons for supposing. . . .*" (Chapter I.)

Later: "*We do not know* how life began upon the earth. Biologists . . . *have made* guesses about these beginnings . . . . *Probably* the earliest forms of life were small and soft, *leaving no evidence of their existence* behind them." Later: "These first rocks *must have solidified* as a cake over glowing liquid material beneath, much as cooling lava does. They *must have appeared* first as crusts and clinkers. *They must have been* constantly remelted and . . . ." Later: "*Speculations about geological time vary enormously. Estimates of the age* of the oldest rocks by geologists and astronomers starting from different standpoints *have varied between* 1,600,000,000, and 25,000,000." Chapter II.)

I give you these quotes to show that so much of this "knowledge" is not fact at all, but suppositions, speculations, guesses, theories.

A few brief quotes, now, from *An Encyclopedia of World History,* 3rd ed.: "Prehistory . . . *probably* amounts to more than a million years." Under *"Man's Animal Ancestors": "No remains have yet been found* of Man's immediate precursor, the primitive and more ape-like animal *from which he is supposed to be descended."* There follow numerous such expressions as "This *has not yet been definitely established," "probably," "believed to date," "entirely a matter of speculation," "is likely to have taken place,"* and *"there is no real evidence at present."* (The Prehistoric Period, Introduction § 1, 2.)

I do not apologize for saying that such guesses, theories, and postulates *have not produced* the RIGHT ANSWER!

Why No Peace

The fruits of the speculative assertions of science have not been peace, happiness, universal prosperity and abundant well-being. The world, instead, is SUFFERING! It is very sick!

To come to a knowledge of the RIGHT ANSWER, we need to understand what is wrong with the scientific method. WHY have the findings of modern science NOT produced peace and universal happiness? What has been wrong with the scientific method?

The world has had science, of a kind, for a very long time. But what we know as MODERN SCIENCE began its dramatic rise, roughly, 170 years ago. Even then, the new knowledge in the fields of science and technology developed very slowly, at first.

Up until this advent of modern science, the world had gone along for thousands of years virtually on an even keel — with no material progress to speak of. It was primarily an agricultural world, using primitive farming methods. The cast iron plow was not invented until 1797. The disc plow, not until 1896, when I myself was alive and a growing boy! The first harvester came in 1836.

Abraham Lincoln once explained how mechanical and industrial progress could not develop until the invention of printing, about 1440. Even so, there was not much development until the beginning of the 19th century.

Think of it! Through those long millenniums the world was virtually without means of transportation or communication! Transportation was by foot, mule-back, horse-drawn, camel, elephant. By sea, it was by slow-moving sailboat. Fulton didn't invent the steamboat until 1803. And the telephone, to provide communication, did not arrive until 1876. The telephone was in its infancy when I was a boy.

In my own lifetime, we have whipped past the machine age, the jet age, the nuclear age, and the space age. Much

of the acceleration of inventions was stimulated first by the printing press, which made possible a greater diffusion of knowledge and exchange of ideas, and then by more rapid means of transportation — the steam engine, the steamboat, the automobile, the airplane. And finally, the telephone, telegraph, radio, TV.

But what was the original impetus?

Science to Solve Man's Problems?

With the emergence of "modern science," around the beginning of the 19th century, scientists assured the world that man had progressed to the point where he then could dispense with the superstitious crutch of religion and belief in God. Now humanity could rely on the *new* messiah — Modern Science.

"Given sufficient knowledge," said the scientists, "we shall solve all of humanity's problems, and cure all the world's ills."

To replace religion and belief in God, scientists and educators had substituted the doctrine of evolution. The tools Modern Science used in the production of this new KNOWLEDGE were a stepped-up use of those man had employed since the dawn of history — rejection of revelation as a source of knowledge, and the use of observation, experimentation, and human reason.

So the production of KNOWLEDGE increased at a constantly accelerating pace. The world's total fund of knowledge virtually *doubled* in the one decade of the 1960's!

But, parodoxically, as knowledge has increased, *so have humanity's* problems, troubles and evils, at almost an equal rate of acceleration!

What's wrong with the dictum that knowledge is the sole need for solutions? We are face to face with the stern FACT that increasing evils have escalated alongside increasing knowledge! That is not to say that the increased knowledge *caused* the growing evils. It does mean that the knowledge produced *did not cure* existing evils, *or prevent new evils!*

The ANSWER becomes plain. There was *something wrong* with the knowledge being produced, or else the needed MISSING DIMENSION in knowledge was not being discovered.

To the dictum of science that given sufficient knowledge, mankind's problems would be solved, and humanity's ills cured, I add this: Solutions come from the *right* knowledge, that supplies the *right* answer — the true CAUSE of both the evils, and the CAUSE that would produce peace and joy and every GOOD result; and, secondly, the application of that knowledge. For I have always said that knowledge is of value only to the extent that it is *used!*

The Academic Freedom to Reject Basic Knowledge!

In this feverish development of knowledge production, scholars in universities have been placing great emphasis on *academic freedom.* Academic freedom is defined as the independent judgment allowed teachers, scholars, scientists, students, in the pursuit of knowledge.

Science as a whole, and higher education, have exercised the academic freedom to postulate a creation without a Creator. They have engaged in the activity of knowledge production with total rejection of any possibility of the miraculous, the supernatural, the existence of God — or anything outside the realm of the material. They have rejected utterly revelation as a source of basic knowledge!

When I engaged in research on the theory of evolution, I studied Darwin, Haeckel, Huxley, Vogt, Chamberlain and other exponents of the theory. But also I looked at the other side of the question. But I would venture to say that most of those whose higher education has been acquired during the past half century have been taught and have accepted without question the evolutionary theory, *not having examined with any seriousness* the Biblical evidences of special creation. The world's "Best Seller" has been dismissed *without a hearing.*

Is it not human to err?

Could it be *possible* for the most highly educated minds to have been intellectually misled or deceived? Could they, viewing only *one side* of the question, be infallible, entirely above making mistakes?

For many years now, I have observed that errors almost always come from a false basic premise, carelessly *assumed* as self-evident, and taken for granted without question, then building on that false basic hypothesis. The basic premise for knowledge production in our time has been the evolutionary concept. It has been the eye-glasses through which all questions have been viewed. Yet it remains unproved, and by its very nature it is a theory not subject to proof. It is a FAITH. And to question it is — to those who embrace this faith — academic heresy!

Do we, then, DARE question the theories so generally accepted by advanced scholarship? Is it heretical to question their assumed conclusions and ask for PROOF? Is it academic heresy to look at the *other side* of the coin?

Suppose, now, we appropriate the *academic freedom* to carefully *examine* that which has been dismissed *without* examination.

It might prove enlightening at this point — and even exciting — to allow ourselves the latitude of *academic freedom* unprejudicially to examine the Biblical claims for ORIGINS — for the presence of the earth, and of mankind.

Ever since I first read H. G. Wells' *Outline of History,* years ago, I had an urge to write a parallel "Outline of History" (not under that title, of course) presenting the OTHER SIDE of this two-sided question of origins.

Could it be possible that we might find there the EXPLANATION of why MAN is as he is — WHY he has all these problems — WHY the world is filled with evils? Could it be possible we might find, there, the *CAUSE* of all human suffering, anguish, unhappiness, and inequality? Could it be possible we might find, there, the CAUSE that would produce peace, happiness, abundant well-being? The CAUSE which world leaders have apparently overlooked?

The time has come when I cannot delay longer. This present series of articles, of which this is the first installment, *is* that parallel "Outline" I have so long had the urge to write.

It will continue with the next number of *The* PLAIN TRUTH. □

Living in the shadow of the GIANT

(*Continued from page 30*)

border. In addition, there are literally thousands and thousands of liaisons between government and private sectors of the two nations.

In military matters, as well, the bonds are tight. The two nations cooperate to form a tightly knit North American defense operation (NORAD), in which neither could do without the other.

Rediscover True Friendship

In the final analysis, what is desperately needed by *both sides* is not just more agreements and "reassurances." What must come about is a plain and simple attitude of mutual, individual concern. As Mr. Trudeau has said:

"True friendship, when once attained, and if soundly based, is strong enough to endure temporary differences, and to emerge stronger for having been tested. Canada's long relationship with its oldest friends is proof to us that however uncertain may be the consequences from time to time of short-term events, the long run consists of a climate of understanding and cooperation."

Mutual understanding, concern, and cooperation are the stuff of which world peace is made. But the opposite lesson of mistrust and hatred has been written all too often in the pages of history.

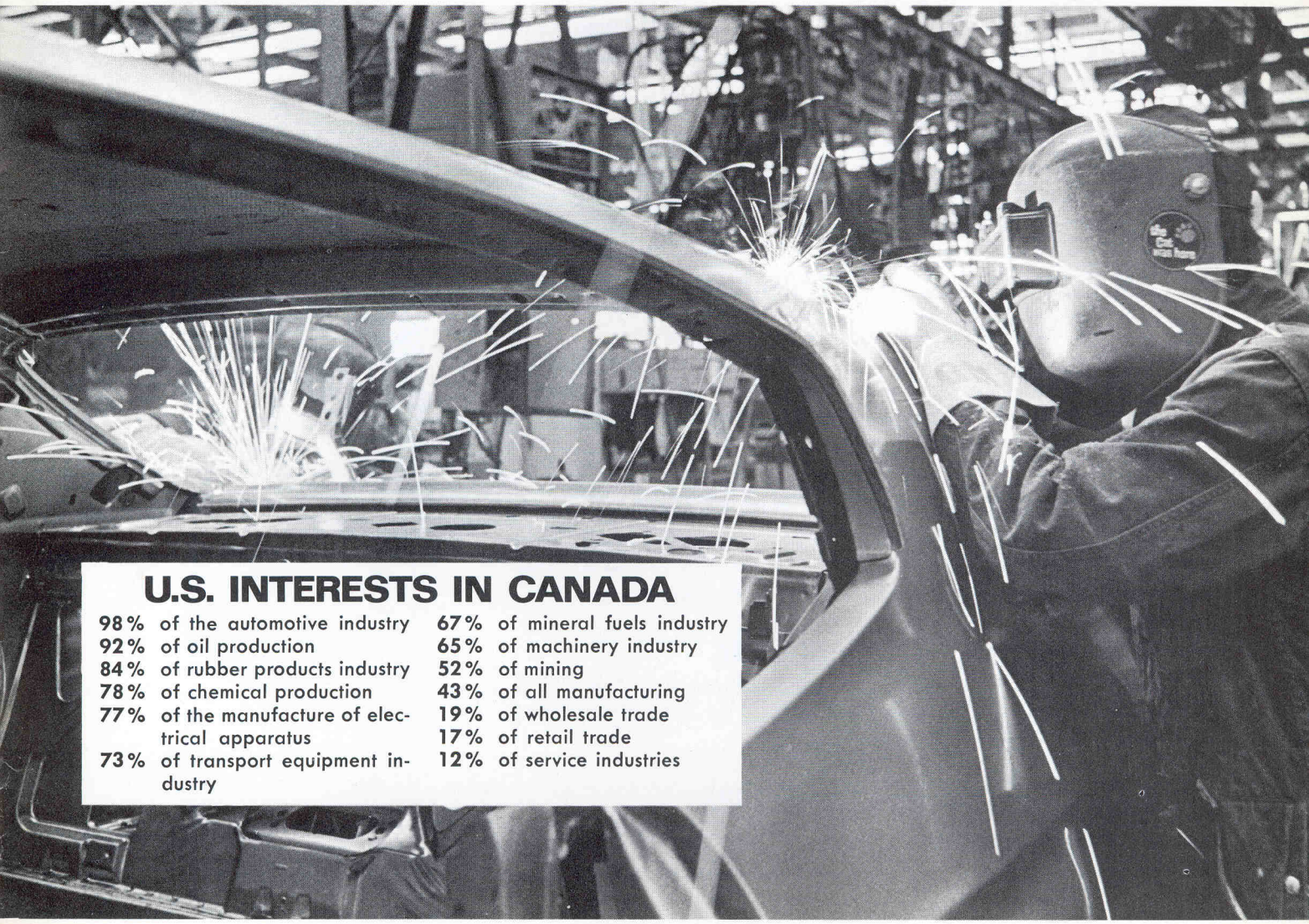
Any two nations as intimately bound together as are the United States and Canada will suffer misunderstandings. The same is true in any marriage, no matter how happy it may be. The key lies not in the problems that arise, but in the manner with which they are dealt.

The special relationship which has existed between Canada and the United States for over one hundred years stands as a monument of what the world could achieve if nations cooperated and lived in peace. Yet, even here, the seeds of contempt, animosity and mutual distrust seem anxious to take root and grow.

Selfish desires — both Canadian and American — must be sublimated and stamped out, not allowed to interfere with what has been accomplished. Canada and America can go on to greater heights of cooperation and mutual accomplishment if they can observe the great principle of "love thy *neighbor AS* thyself."

Anything short of this is cause for tears. □

General Motors of Canada



U.S. INTERESTS IN CANADA

98%	of the automotive industry	67%	of mineral fuels industry
92%	of oil production	65%	of machinery industry
84%	of rubber products industry	52%	of mining
78%	of chemical production	43%	of all manufacturing
77%	of the manufacture of electrical apparatus	19%	of wholesale trade
		17%	of retail trade
73%	of transport equipment industry	12%	of service industries

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We now compare the human brain with various animal brains. Our object is to determine IF there is "something" in the human brain that can adequately explain the human mind. See page 2.

★ **WHAT THE WORLD NEEDS NOW IS PEACE**
We yearn for peace, but find ourselves in war. Can we find the way which will take us from today's strife-torn world to a peaceful world tomorrow? See page 9.

★ **BANGLADESH—WHY THE NEWBORN NATION MAY NOT SURVIVE**
Bangladesh is a child born of bitter hate and human animosity. It stands as a tragic example of man's inhumanity to man. See page 17.

★ **"LEARN, BABY, LEARN!"**
Millions of American slum children are needlessly failing in school. An exciting new study is proving that such failure can be prevented. See page 23.

★ **CANADA—LIVING IN THE SHADOW OF THE GIANT**
The unique relationship between Canada and the United States has been a generally unrecognized model of nations living in peace. Today that relationship is undergoing its severest trial. See page 28.

★ **WORLD BUSINESS—FORCE FOR PEACE?**
"Multinational companies" have revolutionized postwar world economy and international relations . . . and made handsome profits in the process. See page 31.

★ **NEW MYTHS ABOUT MARIJUANA**
Most of the "Establishment" myths about marijuana have been exploded. Only to be replaced by new myths from the users themselves. See page 40.

★ **EASTER SUNRISE SERVICES BEFORE JESUS' BIRTH?**
Here is the surprising story of how a pagan festival came to be regarded as a Christian holiday. See page 44.

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