

Part VI

Influence

The Media—Marching to Satan’s Music

Supernatural forces of destruction are now making swift headway in undermining the welfare and sanity of many of the nation’s young people, with little left to check them, and the media do mighty service in widely communicating the works of Satan among the young.

Last week, I looked up from my desk one night to see the distraught face of an editor before me, a man I have long known. His most prominent characteristics are precision in manner, in dress, and in the expression of thought, and a vast affection for his children. I had met his children and they had impressed me as exceptional for quickness of mind and an almost adult composure. This night he was slightly drunk. I had never seen him drunk before. He told me that his eleven-year-old boy had stayed away from home for several days. It was more than a kid’s lark. The boy gave his father reason to think that he might bolt from home

again. Fearing that the boy might leave and have no money, he said, “All right, son. I want you to stay, but if you go, here’s five dollars for some food.”

The boy’s response was, “I don’t want any of your establishment money.”

The speech, of course, could hardly have arisen from any thought-out position. It was a kind of parroting of something the boy had heard. At some point he had come under the influence of ideas that were radically affecting his behavior.

The teen and subteen runaway is a part, a minority part to be sure, of the youth subculture. There is a strategy behind it. Satan knows that a child who is lured away from home can be suddenly exposed to unexpected evils and dangers. There have sprung up in some cities skid rows for young runaways, and among the things to which young people are, in fact, exposed when they wander into them are: the proffered friendship of sex perverts, procurement, assault, narcotics and other dangerous chemical agents, disease, theft, recruitment to crime, close association with a rather wide variety of strange and dissolute characters, including warlocks.

During the time when New York City’s East Village was one of the nation’s two best-known retreats for runaways it pulled kids in from all over the country. The East Village became a lodestone for the young, and some of the mass media served as the lodestar to guide them to that dismal precinct. For several, the visit ended in violent death.

My work has taken me into these areas. Several visits to the East Village were oppressive in the sights they offered: So many haggard young people living aimlessly on bare mattresses in ratty, dirty, unfurnished flats. Some of them out on the street begging dimes and quarters for slices of pizza to keep them going.

I remember one spring day going into a nest of revolutionary young people in a corner building for interviews. When I came out I saw entering the building, suitcase in hand, a nice-looking young kid, obviously just out of college for the summer, apparently drawn from some far place by what he had heard or read, and I wondered how long it would be before he would be in the demoralized condition some of them were in.

Under the influence of sexual indulgence, drugs, and mysticism, the transformations that occur in the young can be very swift. You see a young person with a clear eye and a clear face, still fresh with

the innocence of youth, and a few months later the freshness is gone and you see a thoroughly different person and you wonder how the change could be that great so soon.

It is precisely this triumvirate of sin, along with the romantic propaganda of revolution and overthrow, that supplies the themes of nearly everything that appears in the underground press—tabloid papers written for the young and circulated near many major university centers. They dwell much on grass—marijuana—and drug-propelled “trips” out of reality, and on various aspects of the occult. Photographs and descriptions of orgies have appeared in them and various perversions find a ready outlet in their pages.

The underground papers serve their youthful constituency an unrelieved diet of pot-sex-revolution-mysticism and psychedelic adventure and thereby spread the fashions of the youth subculture, but there are national magazines that are hardly less ardent in seeking out every new excess, even if practiced by a miniscule fraction of the population, and describing it in ample detail for millions throughout the country.

Esquire magazine assiduously digs up fresh modes of aberration among the young and gives them the full blaze of tutorial publicity, especially in its annual campus issue, published a couple of weeks before the opening of the fall college term each year, just in time to inculcate incoming freshmen in the foulest ways of campus and off-campus existence. Let the demons plant some new deviation among 1 or 2 percent of the students at half a dozen campuses, and it is soon seized and conveyed to every town and village in the nation by the media. It is hardly possible any more for a teen-ager to be preserved in innocence; vile corruptions are transmitted to him by print and by film week after week after week.

In one issue *Esquire* printed a long series of side-by-side photographs of male students, showing each face before and after the effects of campus life had registered on it. The contrasts were shaking. The before pictures were of apparently mostly normal, straight young guys; the after pictures constituted a gallery of abnormalcy and degeneracy. Huge transformations had taken place in the interval between high school and college graduations.

The New York Times Magazine for January 26, 1969, carried an article by Arno Karlen reporting on “The Unmarried Marrieds on Campus,” men and women living together in “unmarried bliss,” except that the author often found these illicit relationships tense and glum.

The writer was not content merely to report on this style of living in an impermanent “arrangement,” in which young people seek the advantages of marriage without assuming its responsibilities and without incurring parenthood, if possible.

His article closed with an incredible lament: These “couples” tended to stick together too exclusively in their live-together “arrangements”:

“I by no means suggest that the unmarrieds run to the altar,” Mr. Karlen hastened to make clear. “I wish more students were shackled up or living together. The best preparation for a relationship is relationships; the best training for a good sex life is sex. We stunt the capacity for both in early life for many people, and they must catch up in their teens and early 20’s. I only regret that shifts in the family and in sex roles are not preparing people to enjoy the exploration more. Ventures in sex and sexuality could be a joyful part of a joyful life. They needn’t be life-engulfing and glum. I almost wish someone would take much of that unmarried vanguard by the hand and show it the joys of guiltless promiscuity.”

It isn’t that there is too much sexual laxity and promiscuity, the writer proposes, it is that there is too little!

American society and its stability are beginning to break down under the hammers of violence and a revolutionary discontent, and the family is beginning to disintegrate and to give way to patterns found among cats. The writer publicly wishes that “more students were shackled up,” regrets only that there are limitations on the joys of free-lance sexual experience, and almost wishes that promiscuity were the happier lot of those who are merely living in sin.

So it is that the nation’s most respected newspaper allows its magazine to become the Sunday pulpit for a plea for more and looser sexual relationships among the young, and another small tap is administered to the crumbling foundation of American social stability.

Misery and joylessness are the inevitable result of this demonically inspired drive to destroy family relationships and to encourage anybody to have sex with anybody anytime. It isn’t enough that things are as bad as they are; a word should be spoken for making them worse. This is the wisdom that the Bible describes as “earthly, sensual, devilish,” and the mass media multiply it and amplify it a millionfold or more and fill the land with it.

Most of this is justified on the ground that “it’s what’s happen-

ing." It is, of course, part of what's happening. But quite a lot else is happening, and too often what is happening on a rather small (but noisy and gaudy) band of the whole American spectrum is selected for public attention.

In the case of the article above, of course, it was not so much what was happening, as what was *not* happening, that was of primary interest to the writer, who showed himself to be, far more than a reporter, a public enthusiast for immoral indulgence.

Just as the big drive for marijuana reached its first crest, in mid-1967, *Newsweek* did a cover story on pot, including extensive and informative coverage of the marijuana scene. It did not stop there. It also opened two full columns for a complete defense of marijuana on campus by Andrew Garvin, identified as "a twenty-one-year-old graduate of an Ivy League college." His descriptive essay was set up in a feature-column display identical to that given to the magazine's regular columnists, including Walter Lippmann. Garvin's defense of pot as "an additional method of diversion," along with liquor and sex, was a powerful piece of propaganda. Its keynote was hedonism, devotion to pleasure as the highest good. The chance to present a campus view of marijuana in a national magazine went only to an outspoken advocate. Frequently the media confer the advantage on zealots for the side of intemperance.

It is never fair, of course, to judge any publication on the basis of a single article and these news periodicals perform many excellent services, a fact which in no way diminishes the force of what I have said above.

The media are not a luxury in a free society, they are a necessity. They are the chief means by which information on just about everything of major consequence in world and national affairs is made regularly, cheaply, readily, and swiftly available to the public. Since a democracy could not function without an informed citizenry, the news media are an indispensable part of the landscape of a free society. For all their faults, the news media do a magnificent job of keeping the people informed.

Again and again, however, the lowest and basest elements have been chosen as the objects of singular attention in the press. Sometimes the media seem almost to have gone to lengths to find, and expose to public view, the few that have sunk deepest in evil. A rock group known for its appallingly degenerate behavior was given a big spread in *Life*. Not long afterward, one of its members confessed puzzlement about this to a college newspaper writer,

who quoted him as saying, “I don’t see why they would take four mugs like us, who believe in fornication in the streets, and give us all that ink.”

The nation is under an amazing inundation of evil literature, with false mysticism taking its ever more prominent place beside the literature of eroticism, lust, and violence. Moral anarchists, ideological extremists, proponents of resort to violence, and agents of the false supernatural are among the spiritual forces that contribute to the subversion of a society, and they are getting elaborate attention through the media today.

There are spiritual forces that contribute to the stability and justice of a society: They are the ones that stand in line with the mighty truth that “where the Spirit of the Lord is, there is liberty.” They are in no extreme shortage in the United States, but they are in obscurity. Their voices do not get amplified by the media in anything like the degree to which these others do. The mass media confer almost all the advantage, and direct most of the attention, to the divisive and disruptive forces, while too often ignoring those that make for cohesion, stability, and a viable unity.

Thus they continually present an artificially distorted, unbalanced picture of reality. The effect is rather like that of one of those peculiar mirrors that elongate or fatten certain features of what they reflect while unnaturally compressing others. That is one cause of what Turner Catledge, who served for almost two decades as the chief news executive of the *Times*, described as “a credibility crisis” now confronting the media.

By reflecting rather too much of one thing, and much too little of another, they give rise to indignation and distrust among the public, many of whose members begin to feel that the media are aligned with things that are strongly contrary to the well-being of their families and the nation. I do not speak here of those extremists who are antagonistic to free media, both in principle as well as in practice, but of a great number of decent citizens of reasonably balanced judgment. Their concern is not unfounded.

In shop windows near midtown Manhattan now there are such magazines as *Naked Boyhood* promising photographs of teen-age boys in the nude. In these windows there must be a hundred or more publications dealing in the boldest and most direct way with various perversions and lusts. Unspeakable filth and illustrated guides to sin and to demonic supernaturalism have lately spilled out onto almost every newsstand, magazine rack, and book rack, where the young can easily get them.

The Scriptures have a word for the men and women who publish and circulate such material as this, laying Satan's snares for the feet of the young:

"Woe to the world for temptations to sin!" Jesus said. "For it is necessary that temptations come, but woe to the man by whom the temptation comes! It would be better for him if a millstone were hung around his neck and he were cast into the sea, than that he should cause one of these young ones to sin . . . it is not the will of my Father who is in heaven that one of these young ones should perish." Matthew 18:7,14 and Luke 17:1,2.

"It is necessary that temptations come," Jesus said. It is necessary because Satan and the demons will see to it. "But woe to *the man* by whom the temptation comes!"

The demons must find human outlets for evils they devise on the spiritual plane. Such individuals make themselves merchants and purveyors of the devil's wares. That is why Jesus said that, though temptations must come, woe to the man *by whom they come*.

Notice that Jesus did not say that it would be better for the *world* if a millstone were hung around that man's neck and he were thrown into the sea. He said that it would be better for *the man*.

At the Judgment, the full bill for the social and personal harm done by the promulgation of such material will be presented to such a man by the omnipotent God. The whole extent of the damage actually done will be fully revealed, and that man's torment in hell will be eternally more intense than it would otherwise have been. Better for that man to be cut off early than for him to go on adding offenses to the ledger from which he will be judged.

In duration, hell is the same for everyone. It lasts forever. It is the fixed abode for eternal beings who have rebelled against their maker: angels and men. But the degrees of punishment in hell will vary. God is just and the Bible makes it clear that He will not mete out the same measure to the master tyrant as to the petty thief, to the ordinary sinner as to the ardent servant and purveyor of sin.

Little of it was in popular currency until about four years ago, but there has been a massive importation lately into America of Eastern religious and mystical ideas, much of it rooted in Hinduism. You can see evidence of it everywhere—on magazine covers, on television, in the book racks, in advertising, in stores.

Not long after the assassination of Robert F. Kennedy, an editor for one of the nation's major publishing houses said to me, "I'm getting out of the violence business." He had decided, on the basis

of too many assassinations, to stop publishing books accenting violence.

The editor took his house out of the physical violence line, because he could see the necessity of that, but he did not take his house out of the promotion of *spiritual violence*. It is spiritual violence that gives rise to various forms of physical violence. Sirhan Sirhan is a prime example of that.

The editor’s house published, among other things, the story and teachings of the Maharishi Yogi and spread them in an inexpensive paperback edition across the country, where they have, of course, exerted a primary attraction on the young. A book so filled with false and demonic mysticism, contrary to the revelation of God, and contrary to the central truths of the Judeo-Christian tradition, can quickly subvert the minds of young people.

Such a book can carry a young person into the supernatural realm and link him up with demons. If the individual is a Jew it is worse, for it can get him involved with things which the Bible specifically warns the Jews never to have any contact or communication with.

A common excuse for much of this is that it reaches them with “their own thing.” In many cases it is not really “their own thing,” it is Satan’s thing that the demons are spreading among the young.

“Suddenly, Everywhere, Che”

If you had asked me in 1969 what Satan and the demons were pushing on the youth I would have said:

Marijuana, and other chemical and hallucinogenic agents.

Mysticism and yogism and occultism.

Sexual immorality and pornography.

Che Guevara, Ho Chi Minh, and other figures symbolizing violent revolution.

Wherever you looked you found these things. They were not isolated; they had a quality of universality; they were suddenly everywhere among the young. There was a rush of publicity for each of these.

The bookstores and book stands, especially those near college campuses, sounded these notes repeatedly in the books that were prominently displayed. On Broadway in New York City, directly

opposite Columbia University, there is a very large and very complete paperback bookshop. It has some 10,000 titles in at least 20 subject areas.

This week *half* of the books on display in its two windows accented these themes. The featured titles included: *Venceremos! The Speeches and Writings of Che Guevara*; *Socialism in Cuba* by Huberman and Sweezy, with a picture of Fidel Castro on the cover; *The Great Rebel: Che Guevara in Bolivia* by Gonzalez and Salazar; *One-Dimensional Man* by Herbert Marcuse (the philosopher of the student rebellion); *Black Rage* by Grier and Cobbs; *Student Power*, including essays titled "Roots of Revolt" and "On Revolution"; *Confrontation: The Student Rebellion and the Universities* by Bell and Kristol; *Confrontation on Campus: The Columbia Pattern for the New Protest* by Joanne Grant; *I Ain't Marchin' Anymore!* by Dotson Rader (a plea for more direct expressions of protest); and *Revolution for the Hell of It* by Abbie Hoffman.

Running through all of these are the themes of revolution, and running through most of them is the assumption that the only way to set things right is by violence. Inside the door of the shop, in places of especially prominent display, I found *Die, Nigger, Die!* by H. Rap Brown and about a dozen titles on Eastern religious mysticism, Buddhism, Hinduism, and Zen. Close to half of the books most prominently featured in this largest of bookstores serving thousands of collegians fell into two of the four major categories listed above—a quite extraordinary concentration in these highly specialized areas for a bookstore that covers so vast a range of subject matter. It shows the ideas that are being programmed now into the minds of people of college age.

Revolution exists first as a concept, as a defined goal, before it is carried into practical action. The theory of Marxism preceded the historical and geopolitical fact of Marxism, with all Russia and all China dwelling under its banners. It is not reasonable to expect that so heavy a dose of revolutionary doctrine as is now being administered to a generation of college students will not later produce a harvest of violence. There are students on campuses today who are so thoroughly swayed by these doctrines that they will live for them and die for them in the years ahead. If you trace the lives of some of the communist leaders who now rule nations, you find that they became communists as a result of ideas sown in their minds during their college years. They absorbed those ideas while in college and they have lived by them ever since.

In an article titled "Meet the Women of the Revolution," Peter

Babcox wrote that “there is a quickening disposition among the young . . . that the salvation of our culture is revolution. It is an amorphous, tumultuous phenomenon, both a state of mind and an organized political force, called The Movement.” Mr. Babcox spoke with a twenty-seven-year-old woman who writes poems of revolution and he quoted these lines: “*I am pregnant with murder./ The pains are coming faster now.*”

Last night I read in a college newspaper the final statements of two young men who had graduated that day. Both were eloquent statements of revolutionary conviction. It is evident from what they wrote that the young men possess the willingness and readiness to suffer for what they believe. Both wrote that they were ignoring available employment in order to be free to live the revolutionary life.

Why is it that from New York to San Francisco, from Michigan to Florida, everywhere in the nation among the young, these themes became so markedly prevalent? Is it just a coincidence? Or, is it a plan?

Is it just a coincidence that the revolutionary ideals of Che Guevara became a vogue among young people all over the country? Is it just a coincidence that the name and persuasions of Che Guevara beamed out at the public mind and eye from magazines, newspapers, books, records in such a concentrated way? Or is “the prince of the power of the air, the spirit who is now at work in the children of disobedience,” and his army of demonic messengers, able to select and to promulgate themes, ideas, and personalities that suit his purposes?

Is it just a coincidence that astrology and yogism are suddenly everywhere to be seen—on the cover of the women’s service magazine at the checkout counter in the supermarket, in the window of the diet foods shop, in the advertisement that comes with the junk mail, and in many places where they confront the American mind in a novel or compelling way? Or is it a plan? Suddenly, everywhere, astrology, mysticism, Hinduism, Buddhism, occultism.

Let me assure you that I do not regard it as the work of any kind of a human conspiracy whatever. The almost unlimited power, the near-omnipotence casually ascribed to human beings by some theories of conspiracy is a product of some combination of ignorance, suspicion, hate, and superstition. Such theories are fables lacking evidence. Behind such theories there is sometimes an animating desire to create human scapegoats. If it were a human

conspiracy it could not appear so suddenly and run so far so fast. It simply could not be so pervasive. There is no sinister human cabal that has such limitless access to all the means of publicity and communication as these things so readily enjoy.

Instead such things spring up apparently spontaneously and originally in many places almost at once. Fifteen or twenty publishers go heavily into occult subjects in a short time. The attempt to trace the blame to a conscious and organized conspiracy of men detracts attention from where the blame and cause really lie.

The Bible, in assigning blame for evil working, fixes primary attention not on men but on demon powers, not on the earth but in the atmosphere and in the heavens. It reveals that, in contending against evil, men of God “do not wrestle with flesh and blood”—that is, against other men—“but against the principalities, against the powers, against the rulers of the darkness of this world, against *spiritual hosts of wickedness in the heavenly places.*” Ephesians 6:12.

Unseen powers of evil, the spiritual hosts under Satan's rule, are able to produce in human society sudden, widespread trends or effects. That they do this is not surprising; it is their vocation. The tragedy is that human beings know so little about demons on one hand and respond so quickly to their evil workings on the other.

Many of the fads and crazes and styles and practices that are being pushed now upon the young people are demonic in origin and expressly contrary to the teachings of the Bible. Satan's policy does not change. Not only are there very evident similarities in what the demons are doing at many points in our society, but some of these things are virtually identical to what demons have done in other societies at former times in history. This is especially so in regard to gross sexual excess and public exhibition. There is nothing new about that; it has been a mark of the last years of once great societies that were soon to be defunct.

Several weeks ago I listened to a radio station whose programs are beamed at a minority audience and heard a disc jockey who, in interludes between records, made incredibly savage and bitter comments. At one point he said, “Che Guevara, that wonderful man. They say he's dead. But I don't say he's dead, because Che Guevara is *alive in me.*”

It is certain that Che Guevara, a dead guerilla warfare specialist, is *not* alive in this commentator. What is alive and moving in him is a spirit of destruction who uses the name and the legacy of Che Guevara to stir people up to what they suppose to be emulation.

The man realizes that there is something alive in him that produces certain definite effects in his thoughts, in his feelings, in his speech, and to some degree in his behavior. He craves for destruction. What is alive and working in him is not the late Che; it is an evil spirit who articulates Satan's "solution" to injustice in America in the name of Che Guevara. That solution is to overthrow or wreck the whole system and to replace it with something else, not specified.

In the process individual liberty, and the lawful guarantees upon it, would go into the discard.

The major themes sounded by the underground press also run through the lyrics of popular music performed by the young for the young. The *Yale Daily News* ran a review of a record album under the headline "Stones Release Revolutionary LP." In it the same basic Satanic program—drugs, sex, occultism, and revolution—is thrust upon the young. The article begins with a quotation:

"The time is right for palace revolution . . . the time is right for fighting in the streets."

"Rock music censors who banned the Rolling Stones' 'Street Fighting Man' are going to have their hands full when they hear 'Beggars Banquet,' the group's latest album.

"Six of the ten songs are blatantly revolutionary, their heavy rhythms pounding, mobilizing, appealing to the people.

"The Rolling Stones came up out of the streets, screaming their rhythm and blues to hordes of shouting teens. Songs like 'It's All Over Now' and 'Let's Spend the Night Together' precipitated many riots, yet those songs contained no attempt at lyrical mobilization as such.

"A few years ago, the Stones stopped touring. Distracted from real hard rock by their drug experiences, they produced 'Their Satanic Majesty's Request.' Many thought Mick Jagger and company were through with the hard stuff for good, in a dream world of acid and flowers.

"'Beggars Banquet' has proved these people wrong. The Rolling Stones are definitely back in the revolutionary hard rock thing. . . . The inside cover of the album shows the Rolling Stones—hair long and bedraggled, lips painted—in a banquet scene of drunken lust and gluttony." One of the songs in the album is titled "Sympathy for the Devil."

The youth subculture is shot through with the philosophy of Satan. There is ceaseless, incessant, pounding propaganda in the

ears and eyes of the young, promoting fornication, mysticism, marijuana, and violent revolution, and we are at the point where young women seek roles as “urban guerrillas” and others feel “pregnant with murder.”

This is the wisdom that is “earthly, sensual, devilish” and the purpose behind it is destruction—individual destruction and national destruction.

Satan and the demons have created a quagmire for the young. Now they are urging them to march into it by the masses, and they are supplying the lyrics, the drumbeat, and the tune. The media—motion pictures, records, print—are plugging it hard (with varying degrees of sophistication but with the same basic line of sin). That quagmire—with its come-ons of easy sex, drugs, supernatural experiences, and participation in revolution—is a trap. Many who venture into it, curious to see what it is like, will sink in it and will never get back out.

The Bible promises that “when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him” (Isaiah 59:19b) and everyone who comes to that standard will be safe from the works of the devil.

While it is true that the attack on the youth is supernaturally planned, it is also true that the answer to it is supernaturally planned.

The only thing that will break the grip of the supernatural of Satan over the young people today is the supernatural power of God.

The Other Side of the Ledger

The media have this wonderful and terrible power: They can grant, or deny, a public existence to individuals and movements by deciding to report on them or not to do so.

A man stands up on a platform and speaks. An audience hears him, but the media are not present. The next day what he said may be known to two or three times the number of people who heard him, but the event has no public existence beyond that limited circle. For millions, it never happened.

A man stands up on a platform and speaks. An audience hears him, and the media are present—reporters, radio newsmen, television crews. Within hours the event may be made known, quite literally, to millions of people.

That is the power of amplification possessed by the media. What they amplify is therefore of some consequence.

For some time now the shrill voices of disruption have been greatly amplified by the media, while certain other voices have hardly been heard. Sometimes these other voices have as much, or far more, legitimate claim to a public hearing, by the ordinary standards of news judgment.

Certain people are recognized as “leaders” by the media, and what they say or do is extensively reported. A tremendous public distribution is thus afforded to the identity, the acts and ideas of these leaders.

Other men with fully equal, or better, claim to designation as “leaders” are rarely, if ever, made known. As far as the broad public is concerned, they do not exist.

In the whole context of American life, advocates of radical positions are granted a disproportionate share of total media time and attention. The owners of more moderate persuasions, from left to right and straight through the broad middle, are not as likely to be seen or heard.

Every day the mass media inject into the mainstream of American life and thought certain influences—events, personalities, ideas.

These have much to do with the formation of the American culture and the trends that affect it. They have a more or less powerful impact on minds and lives, depending largely on the degree of susceptibility that exists at the time in the recipient.

If these daily injections pump so much more of what contributes to the ill-being of the nation than of what contributes to its well-being, accentuating the problems while minimizing the solutions, then trouble has an unusual opportunity to feed on trouble.

In the winter and spring of 1970 many interruptions broke the normal pursuit of business on American college campuses. A stage was reached, after the Cambodian invasion and the shootings at Kent State University, at which finally hundreds of campuses were effectively put out of function.

That phenomenon was, rightly, carefully reported and the nation became wholly aware of it. But another phenomenon occurred in the late winter and early spring that was not widely

reported in the media and was entirely ignored by the national press, though it caused the cessation of classes at campus after campus.

You probably never knew it was going on, yet it was surely one of the most remarkable episodes of this century in American higher education.

A kind of benign disruption of campus routine and classes came, spontaneously, as students at many campuses were suddenly and unaccountably affected by a strong desire to pray, to ask God to forgive them for the wrongs they had done to others. As many did so, there followed the welling up of a great joy that was outwardly expressed in thanksgiving, by word, prayer, and song.

At Asbury College in Kentucky, Hughes Auditorium became the focus of this unexpected advent of grace upon a bewildered generation. There was something utterly compelling about the atmosphere in that auditorium. Students were drawn to it, and those who came out after many hours could only say that God was in that place. Visitors who ventured in also found that He was there, the living God manifesting Himself to a needy people.

All classes were canceled. Day after day, night after night, students and faculty members, townspeople, high school youths went in and out of the auditorium for unplanned times of rejoicing in the Presence of God. The revival, which had no human leaders, ran on around the clock, continuously, for a week.

Personal enmities were healed, grudges forsaken, old debts paid, lies and cheating confessed, among many other results. A television reporter from Lexington, Kentucky, told his audience that, in thirty-four years on the news beat, he had never seen anything that had impressed him as deeply as the event at Asbury College. A reporter I know visited the campus several weeks later. He told me that "the atmosphere there was wonderful: It was one big love-in." Yet it was a holy love-in, in which people did what was right, not what was wrong, where reconciliation was the keynote among students and adults.

Within a week the movement had spread to at least twenty other college campuses. Teams of students spread out across the country, from Florida to California, and up into Canada, to tell other students what had happened. More than 600 Asbury students went on the road, conveying the news to as many places as they could.

By any reasonable test, the shutting down of classes on college campuses because so many students are seized with a desire to *pray* is news. One definition of news is that which causes an inter-

ruption in the normal course, a break in the routine of life. And when prayer and confession and rejoicing meetings run on for days and nights, and when hundreds of students go out to tell others because they want to spread their joy, it is certainly news.

Yet it was largely ignored. It was covered, of course, by local media, newspaper and radio-television stations, but it never got a mention in the national press. As far as the consciousness of the mass American public was concerned, it might just as well not have happened.

The timing of the Asbury revival movement was spiritually significant. It began on February 3, just a few weeks before American higher education was to be thrust by national and world events into its most perplexed and unhappy spring, one that can reasonably be termed a season of student despair.

God knows events in advance and He moves sovereignly in history to anticipate them, to help men who are soon to be caught up in motions of history that are beyond them. Shortly before the outbreak of the Korean War a revival swept through Korea, just as revivals affected large parts of the United States preceding the Civil War.

While division and confusion and despair were afflicting the college generation, along with such devices of the devil as false mysticism and drugs, God visited a campus to set in motion, by the gentle, prevailing Presence of the Holy Spirit, a movement of healing and reconciliation, of release and joy—a movement of such quiet force that it stilled the routine on campus after campus and compelled attention to first things.

It is not possible to tell how far the revival might have run if word of it had been communicated, while it was occurring, in the national media. The movement deserved something more than total nonrecognition.

A witch did not find it hard to get widespread publicity for her activities that spring. In its April 10, 1970, issue, *Life* devoted a three-page spread with five large pictures to Louise Huebner, "The Good Witch of the West," at a time when she was plugging her book, *Power Through Witchcraft*. When she made a self-promoting appearance in New York, the media readily showed up with cameras and microphones—in response to the desire of one witch to promote an occult book.

Certainly I do not want unfairly to criticize any one organ, and it is never conclusive to take a single instance and generalize from it. But it is perhaps an index of the present great imbalance that

a national magazine had three pages for a report on the doings of one self-serving sorceress, including a picture of her surrounded by high school students, but none for a quite extraordinary movement, involving at least forty campuses and 600 students who traveled as itinerant heralds of the good news that God is alive and is acting in our generation.

We are living in what is more and more an irrational, hyperexcited and hate-diseased climate, and the many elements that contribute to that condition are given an unwarranted ascendancy over others that are conducive to stability, balance, and health. The nation would be better served if the media would amplify more of the latter. Moreover, the irrational and extremist forces now in motion pose an unveiled threat to the life and freedom of the press. China, Albania, and Greece are living examples of that.

There are many wrecking influences abroad in the nation. Drug addiction is one of them. In the first six months of 1970 the *Times* did a magnificent investigative job, reporting the sources and extent of the narcotics traffic, its terrible effects on communities and individuals, listing the mounting death toll among high school and college students, and reporting the now-admitted failure of hundred-million-dollar government efforts to make any change in it. Money and good will, it has now been found, even when present in enormous measures, are feeble against drug enslavement.

The whole despairing picture, the entire debit side of the ledger, was exhaustively reported. The collapse in Britain of the best-known of the shortcut solutions—supplying free, legal narcotics to addicts in clinics—was set forth. There was hardly a hint that anyone, anywhere, knows anything about a real and effective answer to the problem of addiction.

That is simply not the case. There *is* an answer to addiction. There are programs that are consistently effective in bringing victims out of addiction, not just temporarily, but for the long run. In New York City, and in many other cities, there are groups whose efforts to help addicts come off and stay off drugs have been met with a degree of success that reverses all the expectations (chiefly that a hooked individual will, after a time, go back to drugs again). Many addicts have been delivered permanently from their entrapment by groups working in Harlem, Brooklyn, the Bronx.

These groups, and others like them elsewhere, have worked for the most part in obscurity, unknown to the public because they are ignored by the press.

The imbalance between the amount of public notice granted the

problem, as over against the solution, struck me with a certain force a little over two years ago in a matter involving two motion pictures. It came to my attention that a film about drug addiction was on location in New York. Its fascinating peculiarity was that it was a documentary drama in which fifteen of the actors were former New York City addicts, and the commercial picture was being filmed on the very turf in the Bronx where they had gone through their hells of addiction. It sounded like a story to me, so I told my editor of it. He did not want a story about it.

A week later, I was called to the assignment desk and told by an editor whose eyes gleamed with anticipation that a group of twenty-five hippies was on location at Timothy Leary's farm up-state, filming a musical. I was sent there to do a feature on it, and the story ran a couple of days later, with pictures, in the best feature display space in the paper, the front page of the second section. It was an interesting story, to be sure, and I do not suggest that we should not have done it, but its news value seemed marginal and its significance very secondary to that of the other film.

The Bronx film was based on the work of a very small, Puerto Rican church that had achieved, on extremely thin resources and under the leadership of a minister who also held a full-time job, pronounced success in leading addicts back to freedom.

He, and others, know the brighter side of the ledger, the side that says—debt paid, full release. They know of a sure exit from addiction through a powerful spiritual therapy. When it is applied and pursued to a conclusion, it results in an extraordinarily high percentage of total remissions.

As baffling as the addiction problem is, it is not beyond the power of God—even when it is beyond the devices of men to cure. Amid the urban scenes of the worst drug devastations, there are men who have found that God is able to deliver the most helpless victims, permanently. Yet in New York City, where much of this work started and has grown to its present national dimensions, it has been given very scant attention. Such programs are a victim of the large imbalance that highlights the evil with relentless intensity while overlooking the countervailing good—a distortion of the whole reality and one that unfortunately gives that which harms a big edge in the public record over that which heals.

Almost any crier for destruction, almost any individual with a new assault on old standards, a new approach to hitting moral bottom, finds a ready access for himself and his ideas through the media, sometimes with hardly a hint of credentials to support his

position as a public force. The possession of a moral or spiritual novelty, or the zeal to espouse and put into action some new excess, is accepted as credential enough.

By seizing too readily upon such manifestations, the mass media communicate one man's perversion or excess to millions at plague-speed.

Fire, when it burns, is not selective. The fires of social and political extremism that have flared up on campuses and elsewhere will burn at the very doors of the media. Part of the stated agenda of extremists on both ends of the spectrum is to bring the media into check.

This is not a summons to a hear-no-evil, see-no-evil, speak-no-evil complacency. That would be dangerous. It is no call for censorship. When that arises, liberty dies. It is an appeal, in a situation of virtually unlimited liberty, for discrimination, restraint, and especially for a balancing of the ledger so that the red ink of social distress will not get so nearly all of the attention. It is this that will make less credible, rather than more so, the demagogue's plea for imposed restraint, a plea which can already be heard in the land.

Ideas are not all equal. There are, inescapably, bad ideas and good ideas, ideas that are true and ideas that are false and ideas that are evil. If, in the desire for news impartiality, an honest attempt is not made to discriminate among them, the public is victimized.

The power of words is widely underestimated. It was, after all, nothing but ideas, aptly and urgently presented, that carried Germany the way of tyranny and militarism. It was all done with *words*. Bad ideas incessantly promoted can still carry a nation the way of anarchy and revolution, or of repression. And it is words and ideas in which the media specifically deal.

The Influence of the Jews

God desired to have a people who would be separate and distinct from all the other peoples of the earth, a people who would belong exclusively to Him, through whom He would show

His blessing and His power to the world. For that purpose He chose the Jews. The word is not quite strong enough. God did more than choose the Jews. He formed them and made them a separate people, starting with Abraham. They were—by their unique relationship to the living God—to bear a distinctive testimony to the Creator among men. God revealed Himself to them alone.

One of the primary obligations that this placed upon them was that—no matter what any of the Gentiles might do—they were to have no other worship than the worship of the one true God, no other religious practices than the ones given to them by Him, and they were to have no idols or images or icons or any such things among them, ever.

God has never removed the obligation of this exclusivity from the Jews, neither from the Jews as a people nor from any individual Jew. Let a Jew touch an idol or use it in a religious manner and a curse—the active disfavor of God—comes upon his life, and he will feel the effects of it. It is a sin that God will not tolerate in a Jew.

A Gentile can engage in religious idolatry much or all of his life and not be singularly punished for it. A Jew cannot. It is part of the very essence of being a Jew that he will not be as the Gentiles are nor do what the Gentiles do.

Because of their unique position as a people called to belong to God, Jews are more central to the plan of God than Gentiles, and the Jews play a more critical role in history than Gentiles generally do. That is always true in the long run, if not in the short.

More than that, Jews are socially and culturally influential. They cannot avoid being influential as a people. In any society in which they are found, Jews are influential out of proportion to their numbers. They affect the history of the nation they are in and they affect its culture. To a significant extent the history and the culture of the nation will turn on what some Jews do.

It is written into the very nature of the Jews, by the finger of God, to be influential.

The Jews, therefore, as a people, possess an unusual capacity to be influential. That capacity, when it is devoted to God, is the one greatest avenue of blessing and good for mankind. That capacity, when it is devoted to good works, secures immense benefits in the social and cultural realms. That capacity, when it is devoted to evil, is an avenue of cursing and misery for mankind.

Capacity is simply that—capacity. Its effect depends upon *how it is used*.

God knows that capacity is there. He put it there. He intended it to be reserved entirely for Himself, that He might use it as the channel of untold benefit to mankind. Satan knows that capacity is there, and he delights to appropriate it to his own purposes, using it as a conduit through which to pour iniquity on the earth. To do that is especially gratifying to him because it is to seize what God has made for Himself and to use it for contrary ends.

The Jews have a singular ability to take hold of history and of ideas and to shake them profoundly.

Christianity is one of the two most potent forces in world history in the last 2,000 years. A Jew began it, and the Gentiles took it up. The second force is Marxism. A Jew started it, and the Gentiles took it up.

That is influence, immense influence upon the intellectual and political and moral history of mankind. There is a very accurate sense in which the issue that is drawn in the world today is a contest for supremacy between the teachings of Jesus—He said that “the meek shall inherit the earth”—and the teachings of Marx, who said that the violent would take it.

Of all the books, or collections of writings, ever published none has obtained either the currency or the impact of the Bible. It came out of Israel and Jerusalem and it has been spread over nearly the entire earth.

Wherever the Bible has gone it has gripped men and transformed them. There are Africans, Asians, Westerners, South Americans to whom this book is truly the book of books. Though it has been translated into hundreds of languages, the work of making it the universal book goes steadily on, and every year new tribes in the remote and unmechanized corners of the world receive it in translation.

Though much of it is the history of a small people who lived in the ancient world, the Bible never fails to prove relevant and fresh to those to whom it is supplied, even to jungle tribesmen. The miracle of its applicability is in the fact that God inspired it. He honors its message and reveals Himself personally to men who read it as seekers. The Bible is a book of the Jews. Nearly every line of it was penned by Jews, but its message reaches Gentiles over the earth. That is influence.

Jews make up less than 1 percent of the world's population, but they have won 13 percent of all Nobel prizes, and that is an excellent measure of their disproportionate influence in matters of the highest recognized achievement.

Moses . . . Jesus . . . Marx . . . Freud . . . Einstein . . . such Jews have had a vast impact and influence on the affairs of mankind. That influence has endured, as with Moses and Jesus, over millennia. Because of what the Jews were meant to be, some Jews touch history and culture and ideas in ways that affect the lives of millions, or even hundreds of millions, of people.

Even where there are severe restrictions upon them, some Jews rise to great prominence. In the middle of the present century one Russian achieved the height of influence and circulation as a writer in the Soviet Union. He was Ilya Ehrenburg, a Jew. His writings ran to ten million copies in thirty languages in the Soviet Union, but his effect upon history is not measured by that. As a journalist and pamphleteer, Ehrenburg rallied the Russians to the anti-German cause in World War II. When the Germans invaded Russia, there was a disposition among some of the people, weary of life as they had known it, to look upon the Germans as potential liberators. Large numbers of Soviet citizens defected to the invaders. Ehrenburg's brilliant anti-German tracts helped arouse a not-always-enthusiastic Russian people to their heroic resistance to the Nazi invaders.

Who among the French achieved fame and the highest respect in letters in the same era? André Maurois, a Jew.

What of writers and novelists of consequence in our own country? Are not an extraordinary number of Jews among them? Though he is few in number, wherever he is, the son of Israel rises into the topmost levels of public influence. His exercise of that influence produces, in our own society, much of the public good and much of the public woe.

We do not have to look far to find the remarkable influence of the Jews (who number scarcely six million in a nation of over 200 million population) in the public sector.

Of all the commentators on political events in the nation's public media in the last half-century one achieved a recognized place as the most respected and most brilliant of the analysts, holding that place for several decades: Walter Lippmann. Gentiles such as James Reston and Edward R. Murrow have won eminence, but they have not risen quite so high nor lasted as long as Mr. Lippmann. So it is that a Jew occupied the place of preeminence in this field for close to forty years, and that is influence.

I think I can say objectively, without prejudice due to employment, that *The New York Times* is at once the best and most influential newspaper published in the United States. Some nominate it

as first in both of these categories in the world. In the nation its circulation among important educators, government officials, and leaders in business, religion, communications, and law is high in every section of the country. A book, *National Leadership and Foreign Policy* by Professor James N. Rosenau, published by the Princeton University Press, showed that 77 percent of the nation's foremost opinion-makers and leaders relied on the *Times*. He wrote: "An examination of the concrete sources upon which national leaders rely for information on world affairs must begin with one fact which stands out boldly among the data—namely that there is, so to speak, an opinion-making bible, *The New York Times*. No other source received even half as many citations." That is influence.

Through all of this century, the *Times* has been published and operated by Jews, who have set its character and mission. It was a Jew, Adolph Ochs, who bought it when it was a pitiful daily of 9,000 circulation and built it into the giant of thoroughness and integrity it has been widely recognized to be. His grandson, Arthur Ochs Sulzberger, runs it today.

Gentiles have had ample opportunity and resources to have taken the places of foremost influence in American newspaper journalism, but in this century the places of recognized preeminence have been occupied by Jews.

In broadcasting and electronic communications, David Sarnoff—a Russian-born Jew who came to the United States as a boy of nine and, in 1906, took a \$5.50-a-week job as an office boy with the Marconi Wireless Telegraph Company—changed the habits of the nation. In 1915 he proposed the development of the "radio music box . . . to bring music into the home by wireless." Later he started the first radio network, the National Broadcasting Company, and still later pioneered in the development of television, and he sat at the head of RCA, a corporation with an annual sales volume of over three billion dollars.

It is accurate to say that the most influential and event-shaping role in the election year of 1968 was not played by men named Humphrey and Kennedy and Johnson and Nixon but by a bright, engaging, eloquent young Jew, Allard K. Lowenstein.

It is a rule of American politics that a President in office cannot be denied his party's nomination for a second term, if he wants it, no matter how little enthusiasm there may be for him in the party's ranks. President Truman gave a thorough example of that in 1948 when he was renominated by the Democrats in the face of overwhelming party apathy and misgivings.

Allard Lowenstein set himself the task in 1968 of overturning that rule, a task that had every appearance of being futile, no matter how brave. Mr. Lowenstein was the prime mover in the anti-Johnson movement in the Democratic party, which got Eugene McCarthy to become its candidate—remember how he was regarded as a kind of valiant non-entity at the start?—and out of whose achievements came the candidacy of Senator Robert Kennedy and the obvious popularity of the anti-Johnson position, which won its point in the decision of Mr. Johnson to step aside into retirement. It can all be traced back to the compelling influence of Allard K. Lowenstein.

I recall one evening in the fall of 1967 being sent to a Broadway theater to cover the front entrance because of the expected appearance for the evening performance of a certain royal person. The royal person did not show up, but while I waited, Mr. Lowenstein showed up and made a few remarks about his consuming wish to see President Johnson returned to Texas.

I recall how puny that wish seemed in comparison to the towering realities of the situation at that time. I have a very high regard for Mr. Lowenstein as a man of energy and good will, but the thought crossed my mind, “Who is *he* to do in the President of the United States?” Yet Mr. Lowenstein brought it off.

At his retirement in 1969, Earl Warren said that the most important decision of the Supreme Court during his sixteen years as Chief Justice was its ruling that any man’s vote should weigh as much in the electoral balances as any other man’s—the famous one-man, one-vote decree. It was a Jew, R. Peter Straus of New York, who took hold of that idea when it was only a conception of the way things ought to be. He initiated the legal proceeding and carried it through, and it had an historic effect upon the American election system.

The great peace mobilizations of that year, in which hundreds of thousands of citizens were mustered to protest the war in Indochina, were conceived by Jerome Grossman, a Boston businessman. They were perhaps the most quietly spectacular, massive demonstrations of popular sentiment in the United States in 50 years.

Among the “alternative media,” as the various publications of the underground press style themselves, the one with the farthest reach is the Liberation News Service. It puts together a thick sheaf of radical articles, cartoons, poetry, and photographs twice a week and distributes it throughout the country, reliably and quickly

reflecting the latest persuasions of the radical movement. As of its issue No. 236 in 1970, ten members of its "staff collective," a majority of the editorial-reportorial board that runs it, were Jews.

It is particularly in the public sector, in impact upon manners and morals and modes and fashions and ideas, that Jews play a hugely influential role in the nation.

The Jews have enriched American life to an incredible degree. The influence of Jews in commerce and merchandising and science and music and law and publishing and writing and the theater and in many other areas is not only disproportionately large, it is often of an elevated character. A list would be long. Just in science there is Abraham Flexner, whose landmark analysis of American medical education caused it to be radically changed for the better; Dr. Karl Landsteiner and Dr. Alexander S. Wiener, whose discovery of the Rh factor in 1939 has been called the most important single contribution in our time to man's knowledge of blood; Selman A. Waksman, discoverer of streptomycin, one of the wonder drugs; Albert Abraham Michelson, the first American to win the Nobel prize. There is the monumental influence of Albert Einstein, a genius whose presence gave the United States its lifesaving lead in nuclear power in World War II. The Nazi persecution of the Jews drove him from Germany to the United States and, by that one act, assured the outcome of the war; anti-Semitism is always its own worst mistake.

The once paralyzing scourge of summer that endangered and sometimes crippled the young, poliomyelitis or infantile paralysis ("an inflammation of the nerve cells . . . resulting in a motor paralysis, followed by muscular atrophy, and often by permanent deformities") was ended by the vaccines developed by Dr. Jonas E. Salk and Dr. Albert Sabin. In 1955, more than 57,000 Americans suffered it; in 1968, 57 cases were reported in the United States.

In such things as these the achievements of Jews have affected the whole people for their good.

But it is not always so. There are also Jews who occupy leading roles in promulgating some of the influences that are clearly harmful and disruptive in the American society today. An appalling quantity of moral filth and of false religion has lately been loosed upon this nation in printed form. Part of it is produced in underground operations and their sources are obscure. But more and more is being produced and distributed openly, and the three publishers most openly devoted to advertising and selling

material of this kind are of Jewish origin. Of these, there is one who has published more pornographic and erotic material, more perverted material, and more material on false occultism and mysticism than any other house. In the course of a news assignment recently I had to study his operation, and I learned to my sorrow that the publisher is a Jew who became an atheist.

The American culture is under a heavy attack by disintegrative forces that specialize in promoting sexual excess and perversions and religious mysticism, and few men have played a more leading role in this than this publisher. I obtained one of his catalogs and found it to contain an astonishing variety of titles suggesting virtually every form of perversion of which I had ever heard, and some of which I had never heard, as well as radical literature and much occult and mystic material and literature of the black arts. He specializes in the very things that the Bible says offend the God of Israel, things that can inflict gross spiritual and psychological and moral damage upon human beings.

The items in the area of sex are so base that I will not quote them; other items include *The Study and Practice of Astral Projection* (by "the greatest living authority on out-of-the-body experiences"); *Picture Museum of Sorcery, Magic, and Alchemy*; *Encyclopedia of Occultism* (including "Psychic Science, Magic, Spiritism, Mysticism"); *Introduction to Yoga and Tantra: The Yoga of Sex; The History of Witchcraft; Reincarnation in World Thought*; and books on hypnosis, religious mysteries of Tibet, gypsy sorcery, torture and self-torture and sex-torture—all of this and much, much more gathered together and offered to the public by a publisher turned atheist who shows himself in the most active sympathy with the whole list of demonic religious and magical practices. It is, taken all together, an extraordinary disservice to the public. It is said that this publisher is twice a millionaire on the proceeds of this traffic in things the Bible clearly calls sin.

This same tandem, sex and mysticism, is found prominently in the work of another publisher. This morning there came in my mail an invitation to subscribe to the magazine *Avant-Garde*. It included a list of articles the magazine offers. Among these are articles about:

"An Evening with New York's scandalous Orgy-and-Mystery Theater" (the same demonic combination again).

"The First Church of Love—Photographs of a phantasmagorical chapel being built in New York to celebrate sensual pleasure" (again).

“London’s Theater of Eros.”

“Never-to-be-forgotten stills from the scene in Andy Warhol’s film *Romeo and Juliet* in which superstar Viva falls victim to an unplanned gang-rape.”

“Move Over, Lady Chatterley—A preview of erotic classics soon to be published in this country for the first time.”

The list also included articles on life on a “hippie kibbutz,” on “a Baptism-a-thon,” two articles on marijuana, “The Prison Poems of Ho Chi Minh,” “Pornographic Film Festivals at Lincoln Center by 1970,” and a list of best-sellers in underground bookstores.

The publisher and originator of this magazine—which is taking a lead in openly publicizing and spreading some of the worst of the heathen excesses through the American society—is Ralph Ginzburg.

It has been a particular mark of the worst heathen cultures and the worst Gentile religions of the past that they openly celebrate sexual indulgence, sexual symbols, fertility rites, temple prostitution, seasonal sex orgies, and the sexual abuse and slavery of young women and girls. Such things are now making their bid for an entrance into the American society, so that it may become as heathen and degenerate as any in history.

Nothing could be more heathen and wicked in its conception than such a pictorial subject as “gang-rape.” Consider the misery and humiliation and psychological shock of the victim of assault by a gang of attackers. This is what the Bible calls an abomination. It is a thing unfit to be placed before the eyes of an audience of principally young people for, as the magazine suggests, “their delectation.” It is for things such as this that the wrath of God comes with fury upon a society. Things such as this lay the American nation open to nuclear holocaust, the blasting sudden death of fire, for if God destroyed Sodom and Gomorrah by fire in a night—it was *precisely an attempt at gang-rape that immediately preceded the destruction of Sodom*—He will not forbid a similar destruction to fall upon this nation if it chooses to go the same way.

The Scriptures, given by God to His chosen custodians, the Jews, hold up a standard exactly opposite to that advanced by this magazine. Wherever that Hebrew book has influenced a non-Jewish people and entered into their lives, it has been a light to lift the Gentiles up out of sex excess, and idolatry, and false mysticism, and all of the other destructive things that Satan promotes and that God hates.

“I will not set before my eyes *anything* that is base,” David wrote in Psalm 101:3.

The publisher of this magazine makes it his utmost specialty to set before the eyes and minds of anyone with the money to buy it that which is base and inciting to sin.

The magazine shows the influence in its editorial diet of marijuana, fornication in various forms, and false religion. What is that “phantasmagorical chapel being built in New York to celebrate sensual pleasure” but a heathen altar of the kind the Jewish Scriptures expressly forbid and condemn?

“Pornographic Film Festivals at Lincoln Center by 1970” was a kind of dark prophecy similar to a statement made to reporters following a “love-in” affair: “We’ll be holding orgies in Central Park within five years.”

Having gone as far as they already have in making sex, violence, and mysticism the theme of many of the books and films of the nation, demons desire to push over the last barriers to restraint and produce open erotic festivals and orgies as soon as they can. They have already succeeded in going more than half of the way.

Another book publisher took a five-column ad in *The New York Times* to advertise four books, two featuring blatantly homosexual themes, another on the Hell’s Angels motorcycle gang, and one by LeRoi Jones, the black advocate of hate.

Nearly a quarter of a page was devoted to a blurb for a book called *Numbers* by John Rechy: “*Numbers* takes the reader on an unforgettable journey through the limbo of hidden sex between men . . . Its hero, Johnny Rio, is an angel of dark sex . . . He stalks the balconies of the all-night theaters, the erotic beaches and shaded glens of the city’s parks. . . .”

A second book, *Sheeper* by Irving Rosenthal, was illustrated by a photo of a bearded man in a turban, with earrings and a kind of gown, holding a vanity mirror. The blurb says: “A ‘black book’ of the Sixties, celebrating any number of underground cults [and] memorializing the world of drugs and homosexuality. . . .”

There were four books in this larger-than-half-page ad. One detailed the specifics of the life of the male homosexual prostitute; one celebrated underground cults, drugs, and homosexuality; one depicted the violent, cultic life of the motorcycle gang; one aimed at “flinging a passionate challenge at white society in sixteen provocative and bitter new stories . . . in the black man’s battle for a black America.” Each of these books contains seeds of personal and social derangement. The black-uniformed motorcycle gang,

brass-studded with the insignia of its cult, reflects a storm-trooper mentality, a kind of apolitical fascism, devoted to close brotherhood in evil, crime, violence, vengeance, and sometimes torture. Of homosexual acts between consenting parties—not to mention homosexual prostitution—the Bible says: “You shall not lie with a male as with a woman. It is an abomination.” It was God Who spoke that to Moses. (Leviticus 18:1,22.) “If a man lies with a male as with a woman, both of them have committed an abomination; they shall be put to death; their blood is upon them.” (Leviticus 20:13.) “There shall be no cult prostitute of the daughters of Israel, neither shall there be a cult prostitute of the sons of Israel.” Deuteronomy 23:17.

The Bible warns against hatred and bitterness as the destroyer of the man whose spirit is poisoned by it, and as the forerunner of bloodshed and war. The book ad was taken by a Jewish publisher, a man who has made himself a messenger to the nation of perversions, violence, hatred, and lust.

When a man's enthusiasms—in religion, in sexual activity, in militant extremism—run so consistently counter to the truths revealed to the Jews by the living God, when they run so consistently in channels that increase personal and social corruption, we may begin to see that such enthusiasms coincide all along the line with the program of demons to destroy individuals and societies and to trample down the commandments given by God.

A motion picture advertised last year, illustrated by the naked forms of a man and a woman, was said to “go beyond homosexuality into perversion and sadism” and was described as “an ice-cold warning of insidious young evil triumphant . . . a tale of seven delinquent boys who dive to the depths of degradation.” It included, the ad said, “an all-out, sordid finale involving theft, blackmail, bestiality, and suicide.” So the works of Satan are exalted in the most public way. The slogan of the picture, based on a Biblical quotation, reflected the demonic desire to drive men out of the reach of redemption: “It is written that 490 times you can sin and be forgiven. This motion picture is about the 491st.”

“I will not set before my eyes anything that is base,” we again hear David declaring.

A book titled *The Exhibitionist* by Horace Sutton, published by Bernard Geis, was described this way by Eliot Fremont-Smith in a review: “*The Exhibitionist* offers teen-age orgy, voyeurism, masochism, lesbianism (quasi-incestuous, between heroine and step-mother), naked dancing, sadistic exhibitionism in front of