

WOMAN'S HOME Journal

JUNE 1968
THREE SHILLINGS
AND SIXPENCE

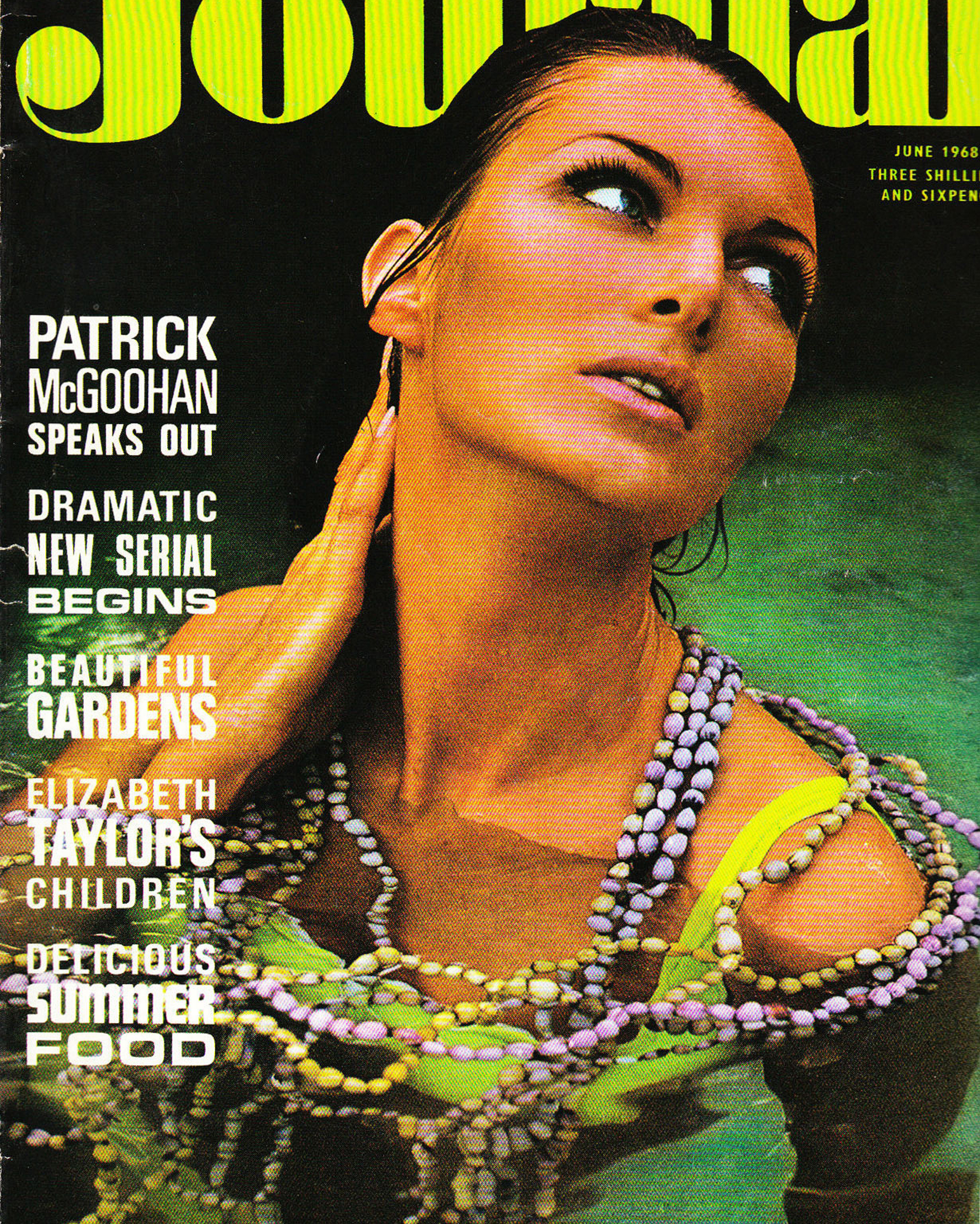
**PATRICK
McGOOHAN
SPEAKS OUT**

**DRAMATIC
NEW SERIAL
BEGINS**

**BEAUTIFUL
GARDENS**

**ELIZABETH
TAYLOR'S
CHILDREN**

**DELICIOUS
SUMMER
FOOD**





PATRICK McGOOCHAN ON THE PERMISSIVE SOCIETY

The permissive society has come because scientific knowledge is increasing so much faster than the ability of a human being—a thinking human being—to keep up with it spiritually. Initially, it was the nuclear bomb race, then the moon race. Because these races are going on principally between the two greatest powers on the face of the earth at the moment, America and Russia, scientific progress has been geared almost exclusively to them. Everything is happening so fast. There's no time for meditation, only for scientists to meditate on figures. The Beatles going off with the Maharishi—this is a sort of buffer for them. Meditation has come up like a new detergent that washes whiter and brighter; it's all up for sale, which is extraordinary. Meditation has been around since the beginning of time. All religions have a church where you go in, kneel down, sit down, listen; and they have moments of silence and prayer. Jesus Christ went out for forty days and forty nights to think about it all. This is a principle of religion. It's the oldest thing in

history, so why is it publicised like this? Because we've forgotten. Advance scientific knowledge and massive impulses are pouring in on us from all directions. And whether it's cinema, TV, radio, the noises that are in the air, the cars tearing by, the bright lights around us—these impulses are frightening. There's no time to stop. Even to live. I think we are going too fast but I don't think we have any choice. You've got to move fast everywhere. You can't *row* across to New York if you're going to do business. You've got to get out there quick because you're competing on an economic level. All these influences together have stopped the moment of pause which is the moment of meditation. That's all meditation is. Just saying, "Stop a minute." Like Newley's *Stop the World I Want to Get Off*. Never mind about the getting off, just stay on.

Scientific things are related to pieces of metal and getting on a plane quicker than the next man. Abortion, divorce, homosexuality—these are all related to humanity. The bill allowing permissive

relationship between consenting males was brought in out of conscience and in an effort to help people who were this way inclined, and not to drive it underground which would only make the situation worse. They are people, they have their problems. Homosexuals are just a fact of our society, a fact of all time, no more new than meditation, and I think it was a progressive and very humane bill to bring in.

We are our own worst enemy. We want more goods, more wages, bigger motor cars, faster motor cars, bigger washing machines,



bigger refrigerators. As long as there is that demand, then the society we are living in, and its legislators, must keep up with it. But it's a ludicrous situation when you've got the railwaymen going on strike because if there's a guard at the front there's a guard at the back of the train. When this can occur, it's democracy, but democracy actively strangling itself.

When Malcolm Muggeridge, as Rector of Edinburgh University, refused to sanction the distribution of the Pill to students, it was frightening that a gang of

them could stand up and say, "If you don't approve, kindly get out." Because, as a man of principle, he believed it wasn't right to distribute the Pill so that they could fornicate at liberty, he had to resign.

He said he thought the Pill was the most dangerous thing, more dangerous than the Bomb. I agree because it hits at the very root of what a human being is. It interferes with the natural functions of the body and we don't yet know medically what the repercussions of its long usage are going to be, any more than

we did with the drug thalidomide which became a tragedy and a scandal. But I'm quite sure that the long range psychological repercussions will be immense because anyone who takes something like that without effort, which is simply lack of willpower, must obviously destroy some part of their spirit.

The Pill is not the way to solve the population problem in India. I doubt whether it will ever be accepted by the Indians unless it is enforced by law. It's against their religious principles for a start, and the great mass of them



are so poor and so hungry that possibly the only comfort that a destitute man and woman can get is the act of love between them. The result is another child, another mouth in the midst of famine. A tragic anachronism. The powerful nations of the earth who have wealth at their disposal and could do something about it, are spending that wealth building tanks, guns, rockets and bombs. Yet never in the history of time have there been so many young people doing so much good. The Peace Corps, Oxfam, Shelter—these things are going on all over the world because young people are vastly concerned with what is going on around them. I think

the Hippies are, too, in a strange way, and the drug addicts. It's because of their concern and their fear of what is going to happen to them that they are driven to these extremes.

Whenever you get massive material development, you get a breakdown in morality. The Roman Empire was at the height of its material power when its destruction was caused by moral breakdown. Every human being has a responsibility to society and to himself. I think one should be aware of what is happening, that every responsible person should try to resist it. I have never met anyone in my life who didn't have somewhere hidden in their

background a conscience. The object of the television series, *The Prisoner* was to create a feeling of unrest about life today. It was an abstract impression of the world we are living in and a warning of what would happen to us when gadgetry and gimmickry take over from creative people. From the beginning of the series, the character called "No. 1" was responsible for death, torture, war. So the worst enemy of man is surely himself; the evil in him the worst thing on earth.

One is born with an instilled sense of right and wrong which is why one is a human being and not an animal. My parents gave me certain ideals which I have

always had, even when I've been a sinner. I never lose them. If my daughter went out to take drugs, I would say, "This is my fault, not hers." I would say that I haven't given her security; I haven't given her any principles. I would blame myself absolutely. I couldn't blame her because I had brought her up badly.

The pop scene is the expression of youth, and pop as such is not a bad thing. Drug taking is, and I think the result of a sick society. It's generated by youth; youth is blaming the generation who brought them up and I think the responsibility lies with the parents. But to publicise drugs and drug-taking so much is an incentive for others to try it. This is irresponsible in the extreme, but we are in a society where total exposure is part of it, on television, radio, in newspapers and on film. The great danger of Vietnam is exposure. The more we watch the newsreels on television the more innured we become.

But this generation gap everyone talks about is a load of nonsense. Four school-age youngsters came to see me the other day. We were talking about people in America

who are actually buying deep freeze units on hire purchase so that, when they die, they can be put inside them until a way is found of getting them back to life. One of the lads asked what would happen if he himself came back in two hundred years. I said I thought he'd probably die of shock. Those youngsters could talk—maybe it's we who can't.

One was dressed in a *Bonnie and Clyde* skirt and boots. She looked marvellous. It's a pity the fashion had to come from that particular film, but all fashion comes out of some trend of the age, whether it's stimulated by music, painting or the movies. It has been argued that the film condoned the action of two young thugs, rather as it is said that too many people identified themselves with Alf Garnett in the television show, *Till Death Us Do Part*.

A perfect illustration of this danger was the film, *Poor Cow*. I went to see it because it's one of the most successful films for quite a while. It's made as a documentary, brilliantly made, and one of the most astounding features and the most dangerous is the girl. She's so warm,

appealing, so nice, and all those terrible things happen to her which makes the film more pernicious than anything else could have done, because you say, "That's my sister." Or the girls say, "I could do all those things." And you have this character who says the laws are all bent, they're all twisted, they're no good. And no-one ever contradicts.

Where are we going? We've seen just about everything it's possible to see. I sometimes feel that the only thing left to do is for someone to walk about and urinate through the screen. They'd say this is just life, a documentary about urination. Unhappily, the only people who will stop it are those people who say, "We don't want to see it." But we all want to see it. *Poor Cow* didn't stay one week on circuit; it was two weeks at every cinema.

It's all part of the process of evolution, like the Paris see-through nudity fashion. It's part of the ultimate extreme of total exposure—of morals, immorality, everything. Then suddenly—wham!—the curtains will close and we'll all go back and hide...



JOE WALDORF