

The Way of the World

August 1970



**The Holy Spirit Association for the
Unification of World Christianity**

THE WAY OF THE WORLD

Publisher: Hyo Won Eu. Chief Manager: Won Bok Choi

Editor : Young Tyang Chang

CONTENTS

August 1970

(EDITORIAL) Ceaseless Struggle	5
(SERMON) Let's be Heavenly Soldiers	
..... Sun Myung Moon.....	6
Our Attitude (Hold tightly the rope of life)	
..... Sun Myung Moon	9
(REPORT) Korean Religious Conference Visits	
H. S.A. -U.W. C	12
Korean-Japanese Students Joint Symposium at	
Korea University.....	15
Korean-Japanese Students Joint Symposium was	
Held at Choungju City	18
Japanese Prominent Pastor Nakamura Paied a	
Visit to HSA-UWC	21
(ARTICLE) Individual—A Code for Life	
..... Sandy Singleton	23
=Historical Testimony on Communism••• (1) =	
Origin of Communist in Korea	
..... Kim Seung Dae	32
(LETTERS)	
Berkeley, America..... Berkeley Family	41
Clearfield, America..... David S.C. Kim	42
New York, America..... Nanette Semha	45
Portland, America..... Sarah Witt	47
Wien, Austria..... Peter Koch	52
Mitcham, England..... Dennis and Doris Orme.	53

Paris, France	Reiner Vincenz	55
Essen, Germany	Paul and Christel Werner	56
Athen, Greece	Harman	60
New Delhi, India	Suresh Patel	60
Dublin, Ireland	Patrica Hardman	61
Rome, Italy	Martin Porter	62
Beyroute, Lebanon	Remi Blanchard	63
Luxembourg Luxembourg,	Robert Brandner	64
Amsterdam, Netherlands	The Holland Family	65
Oslo, Norway	Ingrid Schneider	67
Stockholm, Sweden	Friedhilde Bachle	68

(INTRODUCTON OF OVERSEAS CENTER)

Introduction of Toronto Family	71
--------------------------------------	----

(TESTIMONY)

Was the Chris really on earth? Was Sun Myung Moon the Christ?	Barbara Burrowes.	82
Looking back upon Puk-Hak-Dong Times	Won Chin Whang	88
Now I can really say, I have Parents whom I love	Suresh Patel	92

(BOOK WORK)

Statement at the Geneva Conference	Pyun, Yung Tai	95
The Lost Years of Jesus Revealed	Dr. Charles F. Potter.	103

**The Way of the World is Published monthly by The
Headquarters of The Holy Spirit Association
for the Unification of World Christianity
71-3, 1st-Ka, Chungpa-Dong, Yongsan-Ku
Seoul, Korea**

Printed in Seoul, Korea

(Sermon)

Let's be heavenly soldiers

(II Timoth. 2:1-13)

Sun Myung Moon

(April 14, 1957)

God's internal and external struggle for mankind has been beyond imagination. Internally He has struggled against Satan in the invisible world, whereas externally struggle against wicked persons in the visible world.

Unless you are agents for His struggles, there may not come a day when His struggle will end. So to act for Him, you can and should be armed with the unchangeable idea that God has been fighting for the restoration of the fallen men.

During the long period of history, God has been making sacrifices of saints for the restoration of man to be higher than creation.

God is the spiritual subject of all creation, and it' is God's wish for a substantial man, resembling His character to fulfill His will over creation in his place. If someone makes limitless sacrifice, efforts and anxiety for setting his friend or neighbor higher than himself, he will live in the objects heart eternally. God has been making such sacrifices, efforts and anxieties for us.

Since the dawn of history, there has been no one who has realized and experienced God's struggling internal heart.

We were able to sacrifice for our own sake, but who has ever made sacrifice, anxieties and efforts for creation,

mankind and men in the spiritual world?

Jesus appeared as a heavenly soldier among such ignorant people and in a reflection of God, he had made sacrifices and efforts not for himself, but for bringing the fallen man to a higher position than he for 33 years.

Unless you thoroughly follow his ideal, you can hardly reflect Jesus and God, and there will be no fulfillment of God's will through you.

If this is our course and destiny to do we will be followed necessarily by the same adverse factors as have Jesus and God. In such a case you can and should have an internally unified idea enabling you to stand above all those factors and achieve this ideal in practical life.

As Jesus could be closely connected with God thru 30 years of perseverance for God's will, so will it be possible for you to be closely connected with Jesus and God by unchangeable perseverance.

Had Jesus failed to persevere and overcome his various adverse factors from birth to the crucifixion, there might never have been the way to redemption through the cross. There is another reason in the base of redemption on the cross. Since Jesus had realized that he was to stand for God's perseverance during the 4,000 years, he could persevere through various adverse factors around him. So you, also must stand alone through all individual, family, national, world and universal adverse factors for agents for Jesus and God.

We should know that Jesus couldn't rejoice over glory given from God. God, mankind, and all creation couldn't be on his side for he had come not for his own sake but for God, mankind and creation.

As it was his earnest desire for God and mankind to rejoice through him, he has been doing his best for redemption of all mankind during the past 2.000 years.

You should realize one other thing. Neither God nor Satan makes up one's mind of the heavenly principles. Satan only slanders man in case of his violation against divine rules. So you should struggle against Satan and wicked persons, fairly armed with the Divine Principles. Even though Jesus and the Holy Ghost have been struggling for this earth, based on the heavenly principles, there is no substantial man who is struggling, centered upon the heavenly Principles.

As Jesus fought God's spiritual struggle due to his being a substantial body for God, so you should be a substantial being for Jesus and the Holy Ghost.

He hears and answers prayers.

Our Attitude

(Hold tightly the rope of life)

Sun Myung Moon

(July 5, 1970)

We are offsprings of fallen men. Therefore, our home, our country and the world were constituted by fallen individuals. But, we have to reform ourselves, our home, country and world. And the way of reformation is religion.

To reform our environment, we are obliged to face many sufferings, but we must accomplish this work. **We have to** know the fact that all religionists have been walking such difficult ways, from the time when our God began His providence for redemption.

From such a standpoint, we can say of ourselves that we are pitiable men. But we must have our rebirth as a happy one. This matter is of great importance to our fallen men in all countries over the world.

To solve the problem nowadays, all statesmen, religionists and scholars are groping about for ways. But they can not find any new way. They are denying themselves for their self-ieformation. Therefore, they have to struggle against the strong forece of evil. This is the social tragedy of our present world.

Fallen men feel anguish when they search for Truth. The religionist's pride is their persevering struggle under such situations.

Because the religionists seek to settle this problem as their

everlasting desire. They must maintain their eternal and unchangeable mind to accomplish their will. They must stick to their permanent object and direct their eternal efforts to fulfill their duties. We can say that such a person is a true religionist.

Therefore, we must take a strong and everlasting attitude to fulfill our religious mission. This attitude should not be changed even in our life after death because we always seek to attain our instinctive and long-cherished desire.

Consequently, we have to renew ourselves perfectly from the fallen societies and establish a new and true world on this earth. Then, we will face to many difficulties and there will be so many restrictions and limitations. Therefore, a true religionist is obliged to lead a solitary life.

But we can not run away from such a situation and we must defend our position to the death. There will be deep anxiety and fear. There will be violent struggle between Life and Death. Spiritual phenomenon is the result of such a heated struggle.

So we have to do our best to fulfill our duties and make a perfect condition for the accomplishment. Then, we are obliged to seek Our God's help. There we have to ask for His assistance.

Under such a 'situation, we can stand above our human ability and can make a miracle. We can get great results and accomplish historical work for Our God's providence.

When we penetrate into the line of death bravely, Our God can help and work for us. And the results would be regarded as our human merits. This is the process of Restoration and this course couldn't be accomplished at one time. There are many ups and downs like a rolling sea-current. We are the tiny floating boats, on the rolling sea-waves, called the raging waves of the world.

We say that "Man is the lord of creation". But only by the existence of our being, we can not become the lord of creation. With our True God, we are able to attain this for the first time.

To construct an ideal country, we have to overcome the world-wide sufferings. Therefore, our Unified Church (HSA-UWC) does not exist only for Korea but for all mankind of the world. In such a situation, we are able to find out the beginning of the Kingdom of Heaven.

Considering from such a standpoint, we can understand that the Second Coming of Jesus Christ has an important significance.

The Kingdom of Heaven does not exist for any individual. So that, our Unified Church has to overcome all difficulties in Korea, the world and even in the sphere of death to establish the Kingdom of God.

To accomplish God's Will, we do not stay in sight of fear. Holding the rope of desire, we must forget fear and march on to the work for God's Providence. **But we must** realize the fact that we can not do anything by alone.

We have to seek cooperation fulfill our mission.

Whom can we ask to help us? We must seek the Messiah. A man who can not find the Messiah is an unhadpy one. Here, theory and circumstance are out of the question. We need only practice. So, we most hold tightly the rope of Life.

Without the rope, we can not climb the high mountains of destiny.

A man who insists centering on will go to the devil. Each moment is very important. We have to hold so tightly to the rope of life, and climb to the top of the Kingdom of Heaven.

(Report)

Korean Religious Conference Visits H.S.A-U.W.C.

Joined in The Korean Religious Conference dated April 15, 1970, HSA-IJWC came to realize its long cherished hope. Thus The conference consists of eight (8) major religious sects



Master's talking for the delegates of Korean Religious Conference

in Korea-Christianity, Catholic, DaeJongkyo, Buddhism, Won-Buddhism, Confucianism, Chyundokyo and The Holy Spirit Association for Unification of World Chistianity. On July 15th, 1970, the leading members of The Conference consisting of 50 personnel from each sect paid a good-will visit to HSA-UWC

for deeper understanding.

Our Leader exchanged greetings with the visitors and made a short speech as follows.

"I'm really grateful to you for your recognition of our entry to the conference and really thank you for your visit to this association. Our association started not from the humanist viewpoint but for the providence' sake.

Relation of man to God is relation of father and son to start centering around God's love. So our idea is transcendental and it's God's ieda to form true family, nation and world through true son of God and the feast of Lamb is the starting point for God to unite with man, that's to say, the state to fulfill the concrete idea. From such a point of view, there is blessing marriage in our church.

Individual redemption has been final purpose of existing chtirch so far but redemption of family can and should be the object of perspective religions. The fate of the conference will depend upon your posture, so long as it is controlled only for the benefits of each sect, there may be no expectation of its rise, but where the structure is idjusted by the transcenental view point of all sects for nations and the world, your organization will be remembered in hearts of the entire generations of past, present and future eternally. In a brief sense, sages are the men of transcendental ideas.

It is because our church direts to the benefits of the nations, world and entire universe standing above that of our own church for HSA-UWC to have become the center of public interest.

America is seemingly, a pivot nation gaining world-wide hegemony, standing for democracy but in fact, she is distrusted by all the nations on account of her taking world policy centering around her, not the American world policy within the world.

It's my sincere hope that the organization will be operated from a higher dimension."

After the speech, briefings on The Holy Spirit Association by Director of General Affairs Department. HSA, on CARP (Collegiat Association for Research of Priciples) by the director, and on IFEC (The Internatonal Federation for Extermination of Communism) by the Director of General Affairs Bureau, IFED followed.

After the briefings and tea time, they visited the Central Training Center, and factory located at SuTaekRi, where they watched the news reel titled "What is the reason of necessity of Victory Over Communism?" and were much moved with our activities in home and Japan.

| We have to search a man who is in an agony of soul. |
.....

Korean-Japanese Students Joint Symposium at Korea University

There is no denying the fact that the lifting up of student power and communism are a great menace to the peace and freedom of the entire world, particularly to the existence of Asian countries.



Misi Erikawa,s Speaking for Korean-Japanese Students Joint Symposium at Korea University in Korea

Under such a serious situation, on June 23, there was opened the Korean-Japanese Students Joint Symposium on Communistic Problems at the Auditorium of Korea University with the presence of a 500 plus audience, including 14 J-CARP (Japanese Collegiate Association of Research for Principles) members under the

auspieces of K-CARP.

In this symposium, there were studied Japanese economic diplomacy in relation to the so-called four principles by Chou En Lai, Red Chinese Premier, critique on the leftist student movement in Japan, and the Korean students movement. A



CARP members were attacked by the red-students of Musashino Art University in Tokro city

written declaration was adopted for further positive systematic cooperation between both Korean and Japanese students and for the forerunners in the movement for victory over communism based on the Divine Principles.

The theme lecturers alike proved the greatness of the Divine Principles.

Mr. Kim Duk Soo, a student of Korea University protested that there might be no expectation of Asound movement for world peace or so-called saving the nation without any background of steadfast theory, and nothing but the Divine

principles in the world could be the theory and the truth.

Mr. Suzuki, a student of Waseda University said "The theoretical basis of the movement for victory over communism in Japanese universities has been originated from the Divine Principles in Korea. The 1,100th student movement in Japan is under the control of Japanese Communist party and AJC (Anti Japanese Communist) party. 71 colleges or universities went on strikes, due to their violence last year.

Their violent behavior has come to be the target of national criticism. Communism, which has cultivated such violent students, should be severely impeached.

Life is open to menace in the anti-communist movement in Japan. But the movement for victory over communism is now gradual strengthening and autonomies of 10 of 71 universities under the command of zengakuren (Japanese leftist students group) were transferred to CARP (Collegiate Association of Research for Principles)"

Mr. Akazawa, a student of Tokyo University said that Japanese policy and the four principles by Chou En Lai were unpermitted from a moral point of view and the principles by the Red Chinese premier is aiming at the scaffold for the Bolshevization of south eastern Asia by means of making political and financial fields in Japan divided into procommunist and anti communist blocs. He protested that for the frustration of the communist plot, nothing other than strengthening anticommunist movement by both countries was urgently required and the readjustment of Japanese policy, Japanese politics from economy should be its premise.

Mr. No Byung Woo, a Korea University student said that Japanese agreement to the four principles could be no other than hallucination and she should not give up her leading role for the pursuance of impending profit since it would necessarily bring forth the crisis of the obstruction of Asia.

Korean-Japanese Students Joint Symposium was Held at ChoungJu City

After Korean-Japanese Students Joint Symposium at Korea University had finished, another symposium was continuously opened at ChoungJu city, Chungchung Puk-Do (Province) on June 28.



Korean-Japanes Students Joint Symposium at Choungiu City, Korea

In this symposium, Mr. H. Oyamda, Direcor of J-CARP said that they are making an apology for their ancestor's deep sins to Korean people. And he expressed his impressioA of Korea "I saw with my eyes the great and new development in the fields of education, military affairs, industry and culture•••. And I was astonished at the constructive aspects••Korean

people are bravely fighting against Communism and they are intently constructing their industrial facilities. I expected that we would be under a curse of Korean people but we were unexpectedly welcomed. So that, we could see their true kindness, friendship and tolerance. In contrast with this fact, our Japanese can not yet give up their ill-nature as an economic animal. Japanese government accepted the so called four principles by Chou En Lai, Red Chinese Premier. I believe



Mr, Ho youl Lee, writing in blood to swear

that this must be a suicidal act of Japanese people. Therefore, we will fight against communism in Japan..."

Mr. Shinkichi Suzuki, the representative of J. CARP of Waseda University said that red student's movement of all Universities in Japan is controlled by Japanese Communist Party and in last one year, 71 Universities were on strikes. About 60% of Japanese student are the left wing elements

and they attacked so many police-stations in Japan. But the Movement for Victory over Communism is now on strengthening.

Miss Yasue Erikawa a J-CARP member of Chuo University expressed her opinion "The Chosen University in Tokyo is a bridgehead of colonialists and is a agitation point to cultivate their spies..."

And a member of K-CARP of ChoungJu University, Mr. Ho Youl Lee made a writing in blood to swear their overcoming against Communism.

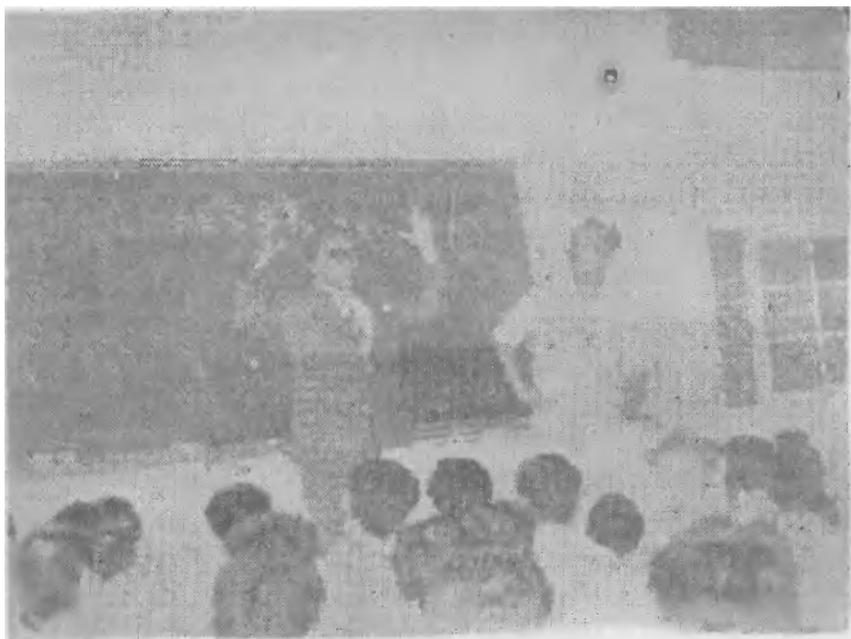
.....

I shall never forget the first love of our True Parents.

.....

Japanese Prominent Pastor Nakamura paid a Visit to H S A-U W C

On July 19, 1970 Pastor Nakamura (60 aged) Japanese family who participated in Korean-Japanese Christian Laymen Meeting paid a visit to Seoul church, and after morning service



Pastor Nakamura's speaking at Seoul Church

he made testimony to the family members. He said 'It was my primary purpose to pay a visit to our Leader for me to come to KoL_ka. I have been making copiribution to society through

ministering, education and artistic actions, but I could have hardly felt any significance in it. I was much moved with the purity of sexual moral thru the Fall of man. For my; part, existing churches have lost their influence over the laymen for the reason of decadent tendency of sex. Parficularly I pay attention to the fact that no other glory has been a match for this one during my lifetime. Now I'm really willing to do my best in fulfilling my given mission and responsibilit3 centering around True Parents."

----- - - - - -
| The church doors are closed, and the people rove around
| the streets, with no place to go to hear the word of life.
|

(Article)

Individual----A Code for Life

Sandy Singleton

(Washington Center)

Man has several great deeds. He wants to be loved and accepted, revered and respected. Looked up to, Popular. He wants to appear wise among his peers. He wants to "fit in". No man wants to stand out as being "odd" or different. even when the need to stand apart is very great. The story of Shadrach, Meshach, and Abednego typifies the need men have—to conform.

Three men chose to live according to the law that they knew came from God—three men out of a nation of several hundred thousand, who thought it better to give in to the pagan demands of their captors than to risk death because of their beliefs. To those hundred thousands the attitude probably was, "Oh, well. So I believe in the living God, and I know it's wrong to worship idols. Yet, is it better for me to risk my life? Or should I just bow to this idol?"

The captors of the Israelites were very accurate judges of human nature. They knew that men they hated held God's law in such high esteem that nothing would keep them from

obeying His law— not even Nebuchadnezzar's decree.

So they were seized. But God loved them for Keeping His laws, He sent Protection to them, even in the month of the furnace. When Nebuchadnezzar saw, by their survival, that they were preserved, he perceived where the real blame lay, and murdered their oppressors.

The habit of standing out—of being an individual—of doing what is good, even when it is prosperous to do evil, and far more expedient, is difficult.

Take Czechoslovakia, for instance, just prior to World War II. When stronger powers were fearing to speak out against Germany, this tiny nation launched a war it could not even hope to win. Other nations stood by like sheep and baa-ed Czechoslovakia. Only later, when their skies grew dark with bombs, their people lay buried beneath piles of rubble, and words of unbelievable hatred rang in their ears did the French, the English, and the Polish, and even the Soviets realize that they had chosen Barabas. And Czechoslovakia, crushed beneath a yoke of tyranny, became a latter-day nation of heroes.

Or take Saul. His conversion became for him such a compelling thing that, knowing the punishment that awaited the confessed Christian, he followed after Jesus, fulfilled the mission of spreading Christianity to the Gentiles, and died a martyr at the hands of the very men whose cloaks he had held as a younger boy while they stoned the first Christian martyr, Stephen.

Or take this case just a bit more than a year old. A cabinetmaker took pride in his work. He had learned it from a master craftsman, who taught him the value of quality production. He was hired by a company producing stereo cabinets, where he was happy for a time. Then his case came before a foreman. One of his workmen was not producing enough cabinets to meet the daily quota. The cabinetmaker was brought before him. "You are not making enough cabinets", he was told. "Sir, I cannot rush in making a piece that people will be proud to have in their homes", he replied. "Then you must make more cabinets like the other men here—they don't have to be sound—they have to be made fast." "Sir, my integrity as a representative of my craft will not allow me to do that," That man, last I heard, was drawing unemployment compensation.

Few people are willing to be lonely. I laugh when I hear people say, "I gave up everything to come into this Family". What have you given up? I'll tell you what I gave up: a hostile environment where I was lonely and mistrusted for one where I was comparatively free, surrounded by people and above suspicion. I still have my books, my clothes, my guitar, my record collection, everything that made me happy, except my Teddy Bear, and I can get him if I wish.

We are willing to experience Father as a group. But to be alone with Him! We pray in teams, witness in teams, teach in teams. But we are so afraid to have to form that circuit all alone. So we don't witness alone. If there is no one to teach Introduction when we are on for Chapter I, we panic. And our prayer is what takes place during the flight time of our plunge into the sack. For many God is still a God of fear and trembling. So we don't feel the power that He gives to

one. Miss Kim was right. God does not guide us to do so strongly in a large gathering. He leads the group, and we follow. But what if you are the group? You alone? Why, then He can give all His love, His guidance, His attention to you. He becomes your prayer partner, your Witno captain, your teammate, your roommate. Even your husband or wife. Whatever, You have given up in His name, God comes to You in your hour of greatest need.

Where does the gretest seed for failure lie? It is within him who takes no stand, but tries to please everyone. So we have the story of the Japanese man who took two wives, one young, one middle-aged. He spent the first part of his week with one and the latter part with the other. He pleased them both, except for one small thing. Neither liked his mixed grey hairs. So his young wife, to make him look younger, would pick out his grey hairs. When he went to his older wife, she would pick out his black hairs. And do you know what happened to that poor man, who let his individuality become governed by popular whim? Who let his status as a man be governed by others, instead of establishing an identity? Why, he got his desserts. Inside six months he was picked as bald as a billiard ball, and so he remained.

People respond interestingly to groups. I used to go to symphonies every Wednesday night. And I'd watch people go into absolute raptures over a piece—and when it was over, they's wait to see who'd clap. Sometimes there was a long wait, because no one wanted to appear to be a peasant clapping when no one else had liked the selection. If you've read the short story, *Dry September*, by Faulkner, you go

through the agonies of a man who finds himself in the center of a mob, composed of his friends, bent on lynching a man whose guilt is only circumstantial. Though the protagonist is convinced of the man's innocence, he too kicked and accuses the captive man, because he feared his "friends" wrath. The answer of many soldiers at the alleged My Lai Massacre trials to why they did not act in a humane way toward the Vietnamese women and children was an expression of fear as to what their superiors would do to them. This was an echo of the Nuremberg trials, at which the phrase, "I was only following orders" became such a pat answer to the interrogators' questions of why the atrocities had taken place that the phrase became an international phrase. In the Old Testament, God expressed less hatred for the real, dyed-in-the-wool evildoer than for the "lukewarm" person who responded neither yet nor nay. "I will spew them out of my mouth", He said, because role-playing, to stay in everyone's good graces only leaves a bad taste in everyone's mouth.

Often I have expressed an opinion to people and had them say, "O yes—it's exactly that way. I've always felt that, you know. Sure." Then I walk off and hear them say about the same opinion expressed by someone else, "That's stupid. You shouldn't even think that way." That person gets a reputation for being wishy-washies, and like Shultz's wishy wasy of all wishy-washies, Charlie Brown, winds up with no one's respect--not God's not man's not even his own.

Behind the apathy and complacency of this generation skulk an intensely dis-satisfied and perturbed people who are afraid to speak out, who have no leaders or heroes to speak for them. Can you begin to understand now why individuality, the will to be assertive, is so important to us as a Family?

We are those leaders this world so desperately needs! Yet where are we? At school, trying to appear "normal", at work, trying to "fit in". At home, trying out to appear different. At meetings, trying to appear just like everyone else. God has called us out of the world—but not so that we can conform to the world. The world must conform to us.

One of the Biblical movies, *Spartacus*, includes a very tense scene. The Roman legions confront Spartacus' band of slaves and offer to free all of them, except Spartacus. They call out, "Spartacus, don't sacrifice your young men, your women and your children. Come down. Which of you is Spartacus?" From the center of the gathering comes a small voice saying, "I'm Spartacus!" and a shuffling of feet. But before this person can appear, another voice yells, "Hey! You're not Spartacus! I'm Spartacus!" And a third voice bellows, "You're both crazy! I'm Spartacus!" Within forty seconds every man, woman and child in the group lays claim to the name of Spartacus. The Romans have a simple way of solving the problem, of course, They simply crucify every man in the gathering and of course get Spartacus. But after nine years, I still remember that scene most vividly.

No one promises that individuality brings reward even in a lifetime. So we may lose our jobs; be deserted by our friends; lose our prestige—whatever it is that gets our feelings hurt; gets our pride stamped on, even wind up in a fiery furnace with no angel to save us. So what! Is it better to wake up with the old sweat of fear on our faces?

Our country has been called a nation of sheep. It's a

good analogy. The sheep is one of the dumbest animals in creation. In the slaughter house the sheep will walk on to its dool.0 even though it sees other sheep dying. Wolves can divide it from its herd and devour it at leisure. A sheep walks into impossible places, from whence it must be rescued. And before the shearer they baa a bit, but that's about it from the sheep. But give it a good shepherd and the sheep grows healthy, fat and wooly.

The day God called you into this Family you ceased to be a sheep aid became a shepherd. It was no longer possible for you to hide out in the flock. The flock looked to you for guidance. And if you chose to ignore them they selfdestructed before your eyes. Satan picked them off one by one, demanding their blood and even their lives. They stumbled blindly into every evil, even though they saw, as the sheep sees, the result of their folly. They get them selves out on limbs, in bushes, jon ledges, halfway down cliffs, and nobody can help them but you. God has given you your crook in case you have trouble recognizing it, it looks like this—the Divine Principles and you had better get out there and lead your flock backt to the fold, and fast.

Get one thing straight first, though. Being an individual is not barking out orders and behaving like a tyrant. It is not judging other people whose faults you share. One of the most individualistic people I know is Miss Kim. Once this Family embarked upon what I shall call "the Corky affair". Yes would happen But did she throw cold water on our efforts? No, she waited. And when she saw that our program was folding about our ears, she gently gave advise. So to all those who whine

about the way others speak, eat, look, part their hair or drive their cars, you are not being individuals, you are being pestr.

Yet the individual cannot mince his words or bite his tongue when he sees a serious dilemma developing. So it is foolish for someone to grab the wheel when a driver is a little out of line on a straight empty road. But it is very wise if that driver is in the path of an oncoming truck.

Yet the individual cannot mince his words or bite his tongue when he sees a serious dilemma developing. So it is foolish for someone to grab the wheel when a driver is a little out of line on a straight empty road. But it is very wise if that driver is in the path of an oncoming truck.

The individual does not model himself after public opinion. I read a story once called Marcie. Marcie, a very plain girl, suddenly found out that the nicest boy in the class liked her. So she decided to make herself more attractive for him. She got her hair cut, began wearing hose, took taxis to school instead of riding her bicycle as she always did, began hanging out with other popular girls, and flirted with the other boys to appear more desirable. She lost the boy, because what had attracted him to her was her uniqueness. I went witnessing with an older member—older in years—who kept wondering, "Oh, is my dress all right? Maybe I shouldn't have worn make up Oh, I don't want to look old." At the meeting one girl said, "Well, So-and so certainly gives your group stability." God hand picked us. You are here at this moment because you are uniquely you. Had you been like someone else, he might

have picked him instead, and you would have to come in later.

The individual must be willing to stand alone. The Spartacus tale is an exception, not the rule. So expect to get bruised a bit. But though you lose your life, never sacrifice your principles. Yes, there are times when a man must seal his lips and strike at a more opportune moment. But never deny—and never, never compromise!

So God selected some as prophets, some as teachers, some as preachers, some as healers. But if your mission is just that of standing in a corner and smiling, play your role to the hilt. Smile as no one has ever smiled before. If it is all you can do, do it well.

"Above all things, to thine own self be true" says the proverb. We cannot love God and hate ourselves, for if He is in us and through us, He becomes one with us. We must love ourselves to be individuals. Because there are times when we will have only ourselves and God within us to stand against public opinion.

So a new commandment I give to you: Love God. Love others. And be Yourself. Only by being uniquely ourselves can we win a special place in the heart of God. For He will see your merits as individuals.

(From "New Age Frontiers" June, 1970)

Historical Testimony on Communism...(I)

Origin of Communist in Korea

Kim Seung Dae

(Investigator of Communist problems)

Korean peninsula, the focus of the world is about to face showdowns in 70's. Korea responding to the guerilla challenge from the communist north Korea by means of the movement for victory over communism ! When the struggle come to an end between ideology and the race?

Foreword

"No victory over communism, no room for anti-communism" is the mental attitude toward communism of Korean people. Modern history of Korea may as well be said history of struggle against communism from first to last.

On August 15, 1945, shouldering the rejoice of emmancipation of motherland from Japanese domination and misfortune of territorial demarcation, Korean people have been struggling against communism during the 25 years, for it's a matter of life and death of her people.

Since the struggle against communism, however, is not merely the predestined problem of the people alone but also is directly linked to the common destiny of all mankind, those who love freedom and authorizes human dignity have been putting up the slogan of victory over communism to conquer communism, enemy to peace and happiness of human race, with concerted efforts.

Exposing the various brutalities and aggressive actions of

communism in Korea,

I'm willing to confront my brother sacrificed young by the communist, and make clear what communism really is.

Experienced the reality of communism prior to its theory, Korean people rise up for struggle against colonialism. However, in Japan, legally authorized communist power, taking advantage of the maturity of Japanese-American joint Security Treaty in 1970, is trying to make Japan anti-American, pro-red Chinese and pro-Russian, and still more slip into communist revolution, thus we are in such an extremely pressing situation that struggle against communism makes or breaks Japanese destiny.

For the conquest of communism it is primarily required for us to be informed of upright knowledge and, the fact about communism on the ground of a scientific basis.

In making this report, the writer makes an oath to indict communism, particularly testify the reality of communism in Korea, taking the historical witness standing for mankind.

1. Origin of communism in Korea

The Origin of communism in Korea may be said that it has the beginning from the organization of International Communist Party in Soviet Russia in March, 1919 for the world communization, in view of the following; directly after the organization, several Bolsheviks including Gregori Bozinskii were dispatched to Shanghai, the base of the Campaigners for Anti-Japanese and Korean Independence and bribed them with the construction money.

Since there was the account titled "Secret Treaty between Korean Exile Government and Lenin Government on the Asahi Shinbun dated December 10, 1920., that is well-known (to everybody), the main contents are as follows:

- a. Korean Government will adopt communism and develop the propaganda campaign.
- b. Russian Government will support a campaign for independence of Korea.
- c. Training and concentration of Korean revolutionary army in Siberia will be permitted and the required military materials will be supplied from the Soviet Government.
- d. Korean revolutionary army in Siberia will belong to the Soviet army headquarters designated by Soviet Government and act in concert with Soviet army in battle against Japanese army stationed in Siberia.

From the above mentioned agreement, Soviet Russia seemed to have been much concerned about the campaign for independence of Korea, but it was very far from it.

From the Czarist Rus' is Soviet Russia had been burning in territorial ambition to Korean peninsula in necessity and purpose to acquire an ice-freeport.

Soviet Communist Party which had overthrown the Czarist Russia with revolution his helping hand to Korean revolutionary army anxious for the independence of their fatherland, so as to make Korean peninsula, already Japanese colony be under the control of Soviet Russia.

Soviet policy to north Korea so far clarifies how obstinately she has been bent aggressing Korean territory.

In view of the article of the above mentioned secret treaty saying Korean Government will adopt communism, her ambition is brought to light.

In 1920, Korean Provisional Government in Shanghai (established in 1919) dispatched Mr. Hahn Hyung-Kwon as its delegate to 2nd International Communist Rally in Moscow, and taking advantage of this rally, he succeeded in getting supporting promise of 2,000,000 ruble for the campaign for Korean Independence from Lenin and he brought 600,000 ruble

in haste. But conveying 200,000 rubles of the assistant money to Kim Rip, the Secretary General in secret, in name of organizing Korea Communist Party in Shanghai, he only opened the rest amount to the public and it appeared that even the opened amount was not handed to the Provizional Government. (From the book 'campaign history for Korean Independence' compiled by the association of patriotic comrades).

For the monopolization of the assistant money from U.S. S.R, Prime Minister Lee Tong-Hwi of the Korean Provizional Government resigned his important post and organized "Korea Communist Party in Shanghai" with Kim Rip and there were bitter struggle between Korea Communist Party in Irkutsk and that in Shanghai later on, Hahn Hyung-Kwon, getting another 400,000 rubles from Soviet (200,000 rubles only opened), used this amount under the guise of expense for organizing a communist private party.

Informed of this fact, Lenin gave a flat refusal of assisting Korean revolutionary army with the sum (1,000,000 ruble).

Finally bitter factional strife between communist cat's paws as regards the decay from Soviet Russia gave rise to engagement in an internecine feud and gave Soviet Government a moment to annihilate Korean revolutionary army.

The Amur River Affairs

The armed Korean personnel for anti-Japanese and Korean independence which had scattered in Manchuria removed to Siberia in a large numbers, caught in the wiles of Soviet Russia in 1920 and 1921.

The-then man power of armed Korean personnel were as follows; Sakahlin unit (led by Lee Dong-Hwi Shanghai Group) =about 1,000, Free Unit (Pro-Russian, Irkutsk Group)=about 1,000, Volunteers from Korean niseis=about 500, the other

independence army from all parts of Manchuria=about 4,000 and 7,000 in total.

What kind of object was in such a scheme? There might have been two.

The primary object: As it was not long since Lenin took control of government from the Czarist Russia and there were various battles between Bolsheviki and Russian army in Russia, Bolshevik Regime had intention to make Korean armed unit fight against Japanese army dipatched to Russia to help Russian army.

The second object was to train advanced party for Korean communization.

There was tied a military agreement between Korean Revolutionary army and a Bolshevik local government (Chita) in February, 1921, and the principal contents are as follows:

- a. Chita Government hopes Korean emmancipation and will give aid in training military personnel for independence and protect them.
- b. Autonomy and free action in Soviet domain will be recognized.
- c. A military school for training revolutionary army will be established and all the expense will be charged of by Chita Government.
- d. Chita Government will lend necessary weapons for nothing on that particular period of training military personnel.
- e. Korean revolutionary army will be to join in battle against Japan after 4 year training and act in concert with Chita Government.

In accordance with this agreement, Korean revolutionary army participated in the Russian civil war as requested by Chita Government.

However for the cooperation of Korean revolutionary army in Bolshevik Revolution at the request of Soviet Russia, was

returned blood only.

On June 22, 1921, about five month after joining the civil war, all at once, the Korean revolutionary Army was strictly ordered from Soviet Army to be unconditionally disarmed and it was a thunderclap to the army and in spite of the request for talks about of Korean revolutionary army, after six days, on account of the disobedience of order.

Soviet army besieged the army doubly and triply with the man power of 60,000 and attached with canons and heavy machine guns resulting in the following casualties; killed; 272, drowned; 31, missed, 250, captured; 917.

The 917 captured personnel were imprisoned in Soviet Russia, brutally treated and finally miserably killed or forced to work in the coal-mine.

This is so-called The Amur Affair or Free Market Affiar. Anyhow, Korean people would have already realized the fact that there was no expectation other than blood rewards in getting in touch with Communism at that time.

After the Amur Affair, between July and August Korean Volunteer Army consisted of 600 personnel most of whom had narrow escape from death in the affair with Kim Hong-II, Lim Pyau, Hahn Un-Yong and Lee Yong as their leaders, gathered In Iman Russia and rearranged armament and tied the military agreement with Soviet Army Headquarters in Yun Haeju(Usuri).

Even though they didn't forget the betrayal of Soviet Army :.only five months ago, there was nothing for it but to rely on Soviet at that time.

But Soviet army betrayed again, after utilization to their hearts' content, by disarming on account of disobedience to the order to remove to the inner part of Soviet Russia.

Additionally, there took place the slaughter of 33 Korean volunteers by a Soviet cavarly in Shibetian, Russia on August 23, 1924.

Such actions provoked Korean people to repulse communists and communism, and even the enthusiastic communists became converted from the theory.

The failure in communizing Korea in spite of its tenacious efforts by Soviet Communist Party is a national consequence of their frequent betrayals.

Now let's examine the process of appearance of communism begun centering around Korean students in Japan

2. Korean Communist Party and its campaign in Japan.

Since Mansei Disturbance for Korean Independence, on March 1, 1919, Korean students in Japan, the suspicious characters pointed to by the Japanese police authorities, developed a thought movement and social movement, coming and going the main cities in Korea, whose idea was mixed-up one of racialism, socialism, and anarchism. But as time went by, such a tendency slipsided and The Alliance of Japanese Socialist, was confined due to the forbidden clause of association on May 27, 1921, Byun Hee-Yong, Cho Bong-Am and Kim Yak-Soo organized 'Shinin Yun Maeng' whereas Won Jon-Rim, Hwang Sug-Woo and Lim Taek-Yung organized 'fleuk Yong Hoe' in October, 1921 and both organizations were united into 'Heuk To Hoe' until it was divided into Took B-e Hoe' and Took Sung Hoe', in Jan 1923.

The leading members of Took Roe Hoe' were Park Yul, Beek Mu, Cho Bong-am, Sur Sang-il, Lee Yong-ki, Lee Kak etc and they developed anarchist propaganda their organ, in addition to acts of violence, and on account of the attempted assesination of Japanese emperror in September, 1929, Park Yul and his group were arrested by Japanese police and its residual party were arrested on account of attack the office of 'Shin Kan Hoe' in 1928,

'Pook Sung Hoe' which lifted up the slogan of communism organized 'General Alliance of Korean Laborers in Japan' as its subsidiary company and declared the struggle against capitalian influencing over the parts in Korea.

On April 17, 1925, two months prior to the execution of the act for maintenance of public peace, the unified body of 'Pook Pung Hoe' `Labor Party' and 'Proletarian Young Men Association' founded 'Korean Communist Party' but with so-called Shin Eui Ju disturbance in Decemer, 1925, as a start Most of staff members were arrested by Japanese police authorities. On the other hand, 'Seoul Young Men's Association' repulsed 'Korean Communist Party' from the beginning, and after the round up of staff members of Korean Communist Party, they held organizing ralley of a communist party at a restaurant named Chun Kyung Won, directed by Communist Parties in Shanghai and USSR, thus 'Chun Kyung Won Communist Party' came to appear.

The Principle members of the Then Korean Communist Party were Kim Jae-bong, Hong Jeung-Shik, Park Hun-Yung, Cho Bong-Am, Hong Nam-Pyo, Kwon Oh-Sul, Park Soon-Byung, Lee Ju-Tae, Cho Dong Woo, Kim Chan and Choi Won -Tack from, Tuesday Group' Kim Yak-Soo of 'Puk Poong Hoe' (means North Wind Association), Chu Jong -Keun and Yoo Jin.Hoe from 'Korean Communist Party in Shanghai', Yoon Duck-Hoe of 'Labor Party', Kim Tae-Yun and Lim Won-Keun from 'Korean Communist Party and Korean Communist Young Men Association' etc. and all of them were cleaned up by Kim Il-Sung, Premier of Communist North Korea.

However, the participation of so many leading characters of Korea including Korean students in Japan in Communist campaign was made not because the participants were . sympathithers of communism or influenced by the theory but because there were no other way to bring forth emmancipation of

Korea than it. Consequently, strictly speaking, there was few communists then.

It may fairly be said that under the situation of those days anti-Japanese movement means communist campaign.

(From Shin Jo Keng, April, 1970 which is published in Japan)

.....
The unsaved are all around us.
.....

(Letters)

**We were fortunate enough to establish a relationship
with Mrs. Evelyn McCune, a Korean-born expert
in philosophy, history, and politics**

Berkeley, June 30, 1970

We in Berkeley send our deepest thought and hope toward each and all, always to sense the unity of our Families across the U.S. We hope that we can, all of us, be moving as one body to bring America to her rightful position as a responsible leader in the world community.

In Berkeley we often "feel that this seething world is about to burst at any moment", but at the same time we realize that it is entirely possible to make Father's and our dream a reality.

During this month we were fortunate enough to establish a relationship with Mrs. Evelyn McCune, a Korean-born expert in philosophy, history, and politics. Her father was a Christian missionary and scientist in Korea for many years and was instrumental in establishing some of the first Western-oriented educational centers in Korea. Mrs. McCune is a very gracious woman and has much to share about all facts of Korean culture. She has done much research into the life of the Korean Communist Premier Kim II Sung. We hope to be sharing the knowledge we gain with you.

During the past month we have felt the influence of destructive forces. Two non-members who had moved in failed to respond to the principle. However, onward flows the establishment of God's kingdom.

On the weekend of May 29-31 we sponsored a spiritual workshop entitled "God and Man, a Spiritual Workshop of Restoration". The workshop was primarily intended to cultivate

active give and take between Divine Principle students and Family members, and to deepen our understanding of the Principle of Creation through film, different types of music, personal experience, theatre, dramatic interpretation, the sunrise, volleyball, comedy, Holy Ground, the fall of man, and the teaching and lives of various spiritual leaders.

With such a wide variety of topics and experiences it would be difficult to recount the whole workshop. There was, however, one consistent and recurring theme. That theme was that all things are made possible through. In no other way can we come to reflect Father's image in each of us. Many things occur through growth; give and take increases and intensifies, subject and object become one, the purpose of creation is realized, understanding is developed, the visible and invisible worlds become one, all things come to have value, and finally, we become one with Father's Heart and Will. Many of these ideas were brought to us during the workshop.

Logos Litho Prints are developing gradually as we acquire more information about printing procedures, sales advertising, and most important—how to create an atmosphere of harmonious working relationships. Satan doesn't like the idea of a restored business world. Many things must be considered and analyzed before actual business activities begin.

In Our True Parents, Names.

Berkeley Family

During the month of May Galen and I pushed
our witnessing

Clearfield, June 1, 1970

During the month of May Galen and I pushed our witnessing

and several good prospects are appearing. Nearly 10 young counselors at the Job Corps bought our books when they heard of my work from other staff. Some are college graduates, other go to college at night. We will see what out-come will be in future when I invite them for further discussion after they study our text book. Galen is working hard to recruit new members, even approaching activity to good prospect for his future heavenly girl friend. Let us wait and see. Pray for his ministry in the State of Utah.

Let me tell all of you what is going on in other groups—in Washington, D.C. and San Francisco. Miss Y.O. Kim has been staying now in Seoul, Korea for few months after her short trip to Europe. Her early follower Doris Orme, blessed in Sacred marriage, in London, England has new born baby wh,ise name is Young Oon Orme after the name of Miss Kim when a girl child was born on Feb. 10, 1970. Doris is worthy of receiving shch a blessing after total dedication to the Principle work since 1959 with Miss Y.O. Kim. Also John Schuart in Los Angeles has a precious boy child after blessing (March 19, 1970). Some more precious children will be born very soon in Washington group. The neiv president of the Washington, D. C. group is Farley Jones picked up from Berkeley Center for which Edwin Ang's chaple is responisble. Berkeley Center recently expanded enormously holding nearly 30 solid and dedicated youg college students in Berkeley area.

San Francisco group also is tremendously expending their work, having 150 members at 3 centers in city of San Francisco, and recently Mr. S.I. Choi purchased nearly 600 acres of land 80 Miles from the city to build new ideal city. Congratulations to San Francisco Family on this new move and expa sion. Miss Yon Soo Im manager of air guns is in Seoul, Korea to discuss business matters on the sale of air guns in the United States.

Over the Memorial week-end, Vernon &-Galen have a plan to witness jointly at Boise, Idaho and another team from Portland will visit State of Montana in June. These two states should have our representatives within the year at the latest. Also within the year we should have representatives in Reno Nevada and Vancouver in Canada and further in Anchorage, Alaska.

There is no other secrets to win sohuld and make results in our principle work than:

1. Total dedication to our faith.
2. Total involvement in our movement.
3. Total spirit of fighting soldier in our witnessing.
4. Knowing and Believing are not enough in making further progress and advancement in your state 'and locality.

In Clearfield chapel we have 5 in pigeon family now. New born baby has arrived. We have little problem in their bed room arrangement. Mother pigeon stays with ,baby pigeon. Step-father pigeon does not want to share pigeon box with 2 grown-ups and older pigeon do not want share room with younger one picking at one another at'night. So finally we found solution by making 4 pigeon boxes (bed rooms), giving them private quarters at night under inside ceiling of garage area. Later when new baby is grown-up, then we have to make another bed room for him, too.

During the day time, several cats from neighborhood climb up on the 1964 Chevy (chapel car which is only used for offical and long distance use in our work), and scare all the pigeon family.

Of course cats cannot catch them as pigeons are alert and their boxes are way high up in the ceiling. Also other problem is that when we put rice for our pigeons in back yard sparrows eat most of the rice. Then we have unwanted sparrows and cats existing. The pigeon family is relaxing in back yard

in afternoon, enjoying spring and summer. Weather. I enjoy watching their action and spring and summer weather. I enjoy watching their action and activity in afternoon since I started to work from 6:00 in the morning to 3:00 in the afternoon very recently.

Good luck to all of you on remaining months of the year to fulfill God's Will.

In the name of True Parents,

David S C Kim

With great joy we report that we have two new members in the New York Family

New York, June 30, 1970

We were delighted to have at the New York Center lost of Family members> from other centers visit us. This month began with the arrival of Carl Rapkins from Toronto. Carl inspired us with his. clear approach to the Principle and his prayers of such strength and boldness. Very soon after, Margie Stahon and Joseph, Sheftick from Los Angeles arrived. Margie backed us a fruit-filled cake from a recipe received from the spirit world.

In the middle of the month, I walked into the living room to find two dignified looking gentlemen, who I found out were Anthony Brooke and Walter Voilker. Anthony Brooke was here to inform us of another New Age group, the Emmisaries of Divine Light. This group also goes under another name on campus, the Ontological Society. We contacted the group and sever-x1 are now hearing Principle at our Claremont Center.

Mr. Voilker gave us copies of "Silver Birch" and Mr. Brooke, "Revelation for a New Age", a book with a chapter on our Leader.

Travis Jones and High Spurgin from Washington and Wayne Miller from Rochester are staying with us for the weekend. Travis is teaching us many of the songs from the Washington Center which will be included in the new songbook.

With great joy we report that we have two new members in the New York Family : Eleana Reynoso, who is from Peru and comes from a Catholic background, and David Rice, from Florida. David had planned to become a Southern Baptist minister. His testimony, which you will all someday be very intrested to hear. is still unfolding.

We have also begun a new program of team teaching in all-day teach-ins. We have divided the members into small groups, which are in the process of perfecting teaching techniques. We advertise the teach-ins in the Village Voice and we pamphlet the campuses once a month ; each team takes one Saturday a month and presents the entire Principle with a lunch break and coffee in the morning.

The Mew York Center went to Washington for four days in response to Allan Wood's 2:30 a.m. phone call. We lobbied at Capitol Hill; and we all broadened our knowledge and perspective on the whole Vietnamese situation. **We felt** tremendous vitality at really being at Father's front line; I know this gave us great incentive for the future.

In our parents Name

Nanette Sonha

My presentation was "The Principles of Sun Myung Moon..."

Portland, July 1, 1970

My dear Heavenly Family,

Last Tuesday night, June 16th, at a meeting called "The Group", I gave my first public address to about 100 people. I was the last speaker of three on the program and when I was finally given the floor the people in the audience were bored, tired, and disgusted at having to listen to a lot of empty words which told them exactly nothing. And they were at the point of getting up and leaving before I had a chance to say even one word. So I sized up the situation fast, got up quickly, told them that I was just as tired as they were and that, since we all had to go to work in the morning, I promised to be brief and to the point. Then I proceeded to do just that !

The title of my presentation was "The Utopian World of Edward Bellamy - Man's Higher Destiny" and "The Principles of Sun Myung Moon - The Spiritual Means to Achieve That world".

I told them about the three revelations I had experienced which prepared me to recognize the New Truth in the teaching of Sun Myung Moon. The first revelation came to me as I read the book called "Looking Backward-2000-1887", by the American author, Edward Bellamy who described a perfect society of mankind which he prophesied for the year 2000. This was a Utopian world in which t' e nations were organized into

an Industrial Army in which each citizen served for a period of 24 years, from the age 21-45, at which time he retired. The citizens of this perfect society were motivated by patriotism and love of country and God, just as our soldiers are in the military army (in theory anyway). There was complete nationalization of industry, such as would be found in a system of Christian socialism or Christian communism.

Wars were outlawed and men had at last learned to live with one another in peace. This world was accomplished in Edward Bellamy's religious fable by a new party called "nationalists" whose standard was solidarity and who spread the gospel of benevolent nationalism based on "newly discovered truth which was the ideal of the whole people bound together not as association of man for merely political functions, but as a family, a vital union, a common life, a mighty heaven-touching tree whose leaves are its people fed from its veins and feeding it in turn."

There was a massive shift of psychic energies to a spiritual pole.

Many contemporary readers of "looking backward..." saw in his picture of a perfect society, a blueprint for a house for practical man, instead of a palace in the clouds.

Bellamy's followers included such distinguished men as a group of retired army officers, theosophists John Storer Cobb, Henry Austin, and John Ransome Bridge. Also, Edward Everett

Hale, William Dean Howells, W.D.P. Bliss, Vida Scudder, Jessee Cox, and Clarence Darrow in Chicago.

The book was translated into dozens of languages, and appeared regularly on lists of Ten Great Books issued by publishers.

Judge Ben Lindsay and Norman Thomas ranked Bellamy with Saint Francis of Assisi as great Lovers of Mankind. Edward Bellamy seemed to have been far beyond his generation in understanding of the dual nature of man, and the spiritual essence in man's nature.

On page 15 of the Introduction by John L. Thomas, permit me to quote one sentence which will help to illustrate the link between this great American prophet and Sun Myung Moon, the great Korean sage, and founder of the Principle Movement:

"If culture could be consciously directed toward the discovery of a new spiritual dimension to life, then for the first time Utopia was distinctly possible."

On the inside of the cover of our textbook, in the upper left-hand corner, appears a brief description of its contents:

"THE PRINCIPLES," - a new concept of world religion based upon reason, logic, and proper application of universal laws, are discussed and interpreted. Within these pages lies a new dimension of life and religion for those who seek further understanding of God and all things.

I then proceeded to draw diagrams 1 and 2 of David Kim's book, and gave them about the other two revelations I had had, one which occurred about 5 years and 6 months ago, and which told me that I was to tell something to many, many people, and the last one about three years ago, while I was re-editing our textbook, and I was suddenly bathed in a pure white light and transported to the place where Jesus was being executed, and I was shown the truth, and then suddenly transported back to my kitchen where I was working alone in the house that Yom Kippur day, which is the holiest day of the year beside the Sabbath for Jewish people. I said that it took me quite a while to understand why I was so fortunate as to have had this beautiful spiritual experience, and finally realized that I was given a spiritual rebirth to Jesus and the Holy Spirit in order that I might be justified and acceptable to God as one of His representatives.

After the short lecture, I invited people in the audience to study with me, and gave out many copies of the articles I had prepared. Thus far, I have not had any definite commitments, but I certainly had a very gratifying response to my presentation which lasted just one-half hour, and in which I was able to say everything I planned to say. After I had finished, many people came up to me and told me how much they had enjoyed listening to me and that I had made the entire evening worthwhile to them. Also, I was told that I was very specific, and didn't waste a word, at which I answered that I didn't have time to waste any words. I had to make every word count. I was grateful that I had been able to prepare for this evening very carefully since everything depended on my knowing exactly what and how I was going to say.

I am very grateful to God for giving me the help I so sorely needed to begin a successful career in public speaking in which I intend to show, beyond a doubt, the Utopian World of Edward Bellamy as the Kingdom of God, and the principles of Sun Myung Moon as the spiritual means to achieve that beautiful, harmonious world which will actually be the perfect man by God in the beginning.

The response to my talk was very encouraging, since I had spoken to many people during the eighteen years from the time I had first read the book until the day I was first introduced to the Principles and could not find one single person who had the courage and foresight to see that here was, indeed, the future destiny of mankind. Yet, here were 100 people in the audience who responded to my description of Utopia in such a positive way, that all were seemingly anxious to get this book and read it for themselves. Now I understand what my second revelation meant—that I was to speak to as many people as possible and tell them about the Utopian World of Edward Bellamy, one of their own countrymen, and then show them how to prepare themselves to build that world by achieving perfection through the Principles of Sun Myung Moon, the New Truth which transforms the mind and spirit of man.

We must always keep in mind the fact that a perfect society cannot be built by imperfect men. Therefore, there must first be a nucleus of perfect men to build the perfect world in which the mass of humanity can then proceed to accomplish perfection also.

Sarah Witt

**We finished a 40-days prayer chain for
prospective members**

Wien, July 2, 1970

The month of June has brought much joy to the Austrian family. Right at the beginning of this month we celebrated World Day with praying and singing. We gave the guests a performance of our folk dance group. This little group of folk dancers still needs more training, but it is getting better and better. The great surprise on World Day was the visit of Harald from Turkey, who stayed with us for a few days.

Since we lost the old center in Olzeltgasse, a new one had to be found. It was like a little miracle that we were led to a very suitable place and could sign the rent contract on June 11th, the 8th anniversary of the European mission. Within 10 days the whole center was painted and the moving accomplished—to the great bewilderment of the landlord, who had never seen anything like in his life.

We finished a 40-day prayer chain for prospective members. Three boys and one girl joined the family this month. In order to finance the trip of 2 members to Korea the family started a money drive. Some of the members have taken 2nd jobs while most of our male students have started on a construction job during the semester recess.

In the name of our True Parents

Peter Koch

Earlier in the month we opened a new center

Mitcham, June 30, 1970

Dear Mr. Eu,

Hallo, We are onstantly thinking of you all in Korea and pray that we may strengthen Father's Family. Here in the U.K. this has been a month of change. At the last minute of the eleventh hour we succeeded in finding a place for headquarters center. Earlier in the month we opened a new center at Mitcham from which five men or more will work. Mitcham is about 8 miles from the centre of London being within Greater London. The Worcester Park centre is now mainly a girls centre led by Carol Bartholomew with two men for heavy work and protettion. Dorny Cottage close by Windsor is near London airport and the Heart of England, a few miles from where the Magna Carta was signed nine hundred years ago, when the English nobles first forced the King into making the first feeble steps towards a government by law with right of appeal. Dorney Cottage is a seventeenth century house with five bedrooms standing in an acre of ground twenty-five miles from Lond,m, and four miles from Eton College. We shall begin moving in next week and have already begun the restoration.

Akihiko from Japan paid us a visit and was able to take part in our first campaign for the F.W.P.U. This campaign was a trial campaign and most successful. We sold over two thousand of our little booklets and contacted many interested people. Later we shall begin again on a more permanent basis. This work will also include our anti-communist work which will involve the same tactics.

This month we acquired a folding machine as previously all our pamphlets had been folded by hand. So our members have really been working hard in what in effect has been a complete re-organisation involving the restoration of three buildings, whilst we still have to obtain commercial premises. Our transport which had been restricted to an old van now includes a mini-bus which seats twelve and a Volkswagen transporter. We seem to have spent a long time laying the foundation and our moving from Strestham has opened the way for further expansion.

Once again these green isles have been blessed by Our Father with summer, the month of June being for many years the sunniest and hottest since records began a century. We all feel that it was a great blessing for this year as a country when Our Father and Mother visited this country last things have been different since then. The Creation I think often reflects events. In 1588 a great storm protected these islands from Roman Catholic intolerance and the Spanish Inquisition. In 1940 a dead calm sea for three days enabled the British Army to escape from France. In 1946 the country suffered its worst for over a century, the thaw causing great flooding which followed the election of a left wing government and the rejection of Winston Churchill. Judgment remains strong here in the Family and we pray that we can comfort Our Father's heart more as we move into the second half of nineteen seventy.

Monsei, Monsei, Monsei,

In Our True Parents Name,

Dennis and Doris Orme

We are teaching in our new center everyday

Paris, July, 1970

Dear Mr. Eu,

During the month of June each member of the French family has gained great inner strength and conviction. The work of establishing the new headquarters in the heart of Paris has been a good training to work concentrated, physically hard for long hours. Everyone was so happy then starting with spiritual work again, going out and witnessing to many people. The response is very good and we are teaching in our new center everyday.

At the end of the month I drove to Amsterdam, in order to be instructed by Mr. Teddy Verheyen about details for import of air guns to France. It was a very fruitful and rewarding weekend. After my return I talked to the family about the air gun import, and they all could see the multiple importance of it. They recognized how it will help for physical and spiritual growth.

We also association "FEDERATION POUR LA VICTOIRE SUR LE COMMUNISME".

May our Heavenly Father bless the work in this organization and show us the way to lead people to true freedom and justice.

We are thinking a lot about the enormous mission of our True Parents and pray especially for their protection and health. Endurance, strengthened much love for our brothers and sisters everywhere !

All our love in the name of our True Parents

Reiner Vincenz

Suresh Patel left Germany for India

Essen, June, 8, 1970

Dear Father and Mother,

This is just a short report to tell you, that Suresh Patel left Germany for India May 28, 1970 as planned. His first letter, telling us about his safe arrival, reached us today. He actually wrote the very next day, but the mail took eight days to get here.

He started his mission in good spirits. People in New Delhi are easy to contact and like discussions, but the theory of reincarnation is so deeply embodied, that it will be quite difficult to convert them the Truth. But he will do his best to make the principle known to his people. The German family is strongly supporting his mission in prayer and in every way possible.

All our love and warmest greetings, also to the Children and Mrs. Choi.

Paul and Christel Werner

**Our girls are running day and night to
proclaim the Principle**

Essen, June 26, 1970

Dear Mr. Eu,

With a thankful heart we look back at this month's activities. For World Day only the members of the centers in

vicinity of Essen gathered here at headquarters for the celebration, since everybody had to be back at work the next morning. We joined our family all over the world in giving thanks to the Father and our True Parents, feeling so close to all of you despite the physical distance. Around midnight we left the center for a walk to the Holy Ground. It was pitch dark out in the woods, as about 40 of us tried to keep track of each other. It seemed that we were guided by radar. The spirit world was happy with us that night and brought us safely to the ground and back. A high atmosphere engulfed us all at the Holy Ground and everybody opened their hearts to the warmth of Father's love.

For a few days and weeks now our members read the Principle in the subway and buses. People got more aggressive as a result and our girls even were attacked physically. We decided to change our method and the very next morning on their way to work our members started praying out loud instead of reading the Principle. People were taken very much by surprise through this action. Everybody listened quietly and some even said "Amen" after one of our girls was finished. Some of the co-riders show concern and compassion for those praying and we have a feeling, that they would really protect us in case something should happen. They feel the love of the Father flowing through the boy or girl praying at that moment. Afterwards we hear remarks like: "They must have a deep conviction to be able to pray like this" or "they sure are brave; I wonder, what they'll do next". One man said jokingly: "I already said my morning prayer". Some of our members, who usually drive a car to work, sometimes purposely take a bus or a streetcar to be able to pray.

A funny incident happened in the streetcar a few days ago. Two controllers came in to check the tickets of the passengers. As they approached one of our members, who was

wearing the badge with our symbol, one controller said to the other one, who was just about to ask for his ticket: "You don't have to check on him. Do you see the badge he is wearing ? That's like a guarantee, that they have a ticket. So don't even bother". Our symbol is really well-known all over the city and we have to be careful not to damage our reputation.

On June 17, we had a national holiday. The parents of one of our members invited us to their estate for the day and we were free to use the lawn and the swimming pool. Everything was prepared the night before for the picnic, but when we looked out the window the next morning, the weather was somewhat discouraging. Yet filled with joy and anticipation we proceeded according to our plan anyway and it turned out to be a beautiful day. After a long walk thru the woods we had worked up a good appetite and really enjoyed our meal outdoors. We sang and played games and had a happy time together, but as soon as we boarded the cars at 5:00 p.m. nobody could wait to get back to our Kettwiger Straße to witness. Strong in spirit and with a heartful of joy we warmed out to find new brothers and sisters, so that they also might experience true happiness.

This month Akihiko Kunitoki visited the Essen-center giving us more information about the anti-communist movement in Japan and the forthcoming conference in September, and answering our many questions concerning the family in general. We enjoyed having our Japanese brother with us.

This week Teddy, Pauline and Naeran came for a two-day visit. Teddy main purpose was to share his experiences at the factory in Seoul. We also discussed the conference to be held in Tokyo and he told us many things about our homeland. We were happy to have them with us.

In the economic field we are trying to push ahead also. We opened up an engineering office and found a firm for

personnel-service similar to Man-Power or Kelly Girl. Our aim is to offer the services of our own members to companies in need of manpower such as engineers, draftsmen, office-workers etc. and we hope, it will be a good source of income despite heavy competition.

We welcomed several new brothers and sisters into the family, but we need many many more. Therefore we are witnessing full force in all cities. In the city of West-Berlin we are experiencing, that many young people are in favor of the communist ideology. Our girls are running day and night to proclaim the Principle, which is the only means of stopping this dangerous development. We have to re-educate people fast.

Suresh Patel, our missionary to India, also reports, that communism is spreading throughout the country. So he not only has to cope with reincarnation so deeply embedded in the hearts and minds of his people may supply him with everything he needs to be victorious in his great mission. We are enclosing his personal testimony along with his picture.

Our girls in Norway and Sweden also are doing well.

Attached you'll find a few pictures of the conference in Essen in May.

We are sending all our love to Father, Mother, the Children, Mrs. Choi, to you and all our brothers and sisters in our homeland and all over the world. Let's keep up the good fight to bring joy to our Heavenly Father and to our beloved Parents.

In their Name,
Paul and Christel Werner

I got a job as proofreader for an English-Greek newspaper

Athen, June 30, 1970

Dear Family,

Teddy gave in his 3 day visit to Athens in May, a report of Korea. He showed me many pictures and explained the new introduction and first chapter of the Divine Principles.

Together we went to the University where I usually witness. Later we could speak with students who knew the conclusion of the Divine Principle.

These days with Teddy served many purposes. It was our first real meeting since October last year when I started my mission in Greece.

After months since I really was looking for work, I got a job as proofreader for an English-Greek newspaper.

I have sent to two newspapers information about the WACL conference in Tokyo scheduled for Sept. 1970.

This week most of the students have their final examination after finishing they can study with me the things which have ultimate value.

In our True Parents Name

Harman

I came to India from Germany

New Delhi, June 15, 1970

Beloved Parents,

I came to India from Germany at the end of May to introduce the message of Divine Principle to India.

I am very thankful to you that you have made this day possible.

I send my deep love to the whole family on the world.
Deep love and regard in the name of Our True Parents.

Suresh Patel

I work in a very large insurance office and have
begun witnessing there now

Dublin, June 19, 1970

Dear Mr. Eu,

Thank you for sending last months, "The way of the world". Since then I have moved from the flat in Palmerston Road to this new address as following;

Miss P.A. Hardman
18 Harcourt Terrace,
Dublin 2.
EIRE.

The Father showed me very clearly that it was not suitable as it was too far out of the city for the average person to travel. So here I am right in the city center and I fell that our Father is much happier here

So far 3 people have come to here the first part of the Divine Principles. I work in a very large insurance office and have begun witnessing there now. This time of the year is bad to contact students as most of them have gone home to other parts of the country for the 3 months vacation or they are writing examinations. A member of them I have spoken to said they would contact me when the new term begins in

Octboer.

About 3 weeks ago Carol Bartholomew visited me from our London center as I was going through a difficult time spiritually. It was so good to feel our Father's energy coming from her and her visit has inspired me to become a lot more active here in Ireland.

At present I am trying to contact people in the churches. There are so many churches in here Dublin both Catholic and Protestant, so I pray that some of the people will respond to the Completed Testament and become members of this great universal family.

It is so inspiring to hear how our family is working to hear how our family is working so hard in other parts of the world. If everyone works 100% the whole world will soon be restored to our heavenly Father.

Please give my love to Father, Mother and the children, Mrs. Choi, and all Korean brothers and sisters.

In the name of our True Parents,

Patricia Hardman

Our activities are continuing in university

Rome, June 30, 1970

Dear Mr. Eu,

This month has been very full of great events. **We** celebrated World Day in Rome and Milan, praying and giving thanks to our Parents for this great event. Also on the seventh Of June, the day in which we celebrated World Day, Timoteo Ottaviano was born, so we had yet another thing our Father

for. Timoteo means honouring God, Ottaviano means new start. He was born very healthy with dark hair, green eyes and large lungs for making himself heard; however he is a quiet baby. Dawn too is very well.

Our activities are continuing in university, training those who have accepted and meeting new students.

Not being able to go to Holland myself, to learn about guns we sent Elio from Milan who is a technician and has much experience as a sales man. When he returned from Holland both he and Barbara came down to Rome for one day and I received all the information about the gun business. Elio also told many things he had learned from Teddy about Korea that were very interesting to the family here.

This is all our news from Rome, we send our love to the Korean Family in Their Precious names.

Martin Prtner

**Several good people have come to study the
Divine Principle**

Beyroute, June 22, 1970

Dear Mr. Eu,

During the last month several good people have come to study the Divine Principle. Today none of them continues deeply the study.

The last one, Joseph, is positive and simple young man, but he has not shown up lately. The strength is missing. It is such a clear frontline between God and Satan.

I give private lessons of French and this way I earn my

living and besides get to know the heart of the people. Through my printed invitations I have contacted people from all Arab nations. Some of them say that they are communist, but how deep are they really. How often it is, like during the Old Testament Age with the Jewish people, that they promise something but do not keep it.

Work continues with our True Parents and our brothers and sisters around the world.

In the footstep of our True Parents all my love

Remi Blanchard

**I had also good contacts with Catholic and
Protestant priests**

Luxembourg, June 29, 1970

Thanks to our True Parents for World Day, giving us a wide consciousness which we need urgently for our activity, Thanks also for the possibility to get so important information about work in Korea from Mr. Teddy Verheyen.

I hoped to tell you about a greater success in my mission, but the person with whom I worked almost daily three weeks long didn't understand. Search has to continue. I had also good contacts with Catholic and Protestant priests and I am looking forwards to the next conversations.

Deepest love to Our Parents and the
Korean Family

Robert Brandner

We are witnessing on the streets

Amsterdam, June 30, 1970

Our dear Family,

This month saw our Holland Family back out on the road again going from village to village with many ha,,d bills and the loudspeaker. For two weekends the trumpet has sounded in Holland while we were driving slowly through many villages of Holland.



Van der Stoks couple from South-Africa

We were sitting on the top of the bus and shouting with our powerful loudspeaker in all directions in the quiet villages;

at the same time we were walking on both sides of the bus carrying big boards and giving out many handbills.

Many people opened their windows to see what this is all about and were very surprised to hear about this entirely new sound. At one place we spoke with the loudspeaker to 3 big apartment hoses, where about two thousand people were living, they all could hear and at the same time we put out our boards and (at the same time) give out many hand bills.

One Saturday the bus broke down; we put our hand bills in bags and walked many miles from one village to another informing the people with our sweat. We felt God's power with us.

We have been sending out the members on missions; so far 4 members have gone out. We use these trips into the mission fields as a training for the members, so they will know the suffering of God. They do almost no sleep and eat little food walk for miles to witness and give out their hand bills. Each member is happy to be able to do this in making indemnity for the restoration of this nation.

We are witnessing on the streets most every day, drawing the first chapter on the street and preaching with loud voice. There are many people on holidays in Amsterdam, we give them the address of other centers in their part of the world.

This has been a blessed month for our Family in Holland. Our brothers from England, Italy and France have visited us to learn about the new business in Europe.

We enjoyed having them here. The give and take with other nations is always good and brings us all closer together.

We had the couple from South-Africa spend one week with us. They studied the Principles and were learning how to apply them to their daily live.

They plan to leave on the 23rd of July for Cape Town, South Africa to begin to search the children for the Heavenly

Father.

They will open their house in Cape Town as center.
I am inclosing a picture of them.

We feel it is a great victory for our Father to have the Principles taken to this big nation where many millions of people now live. So the truth reaches out to every corner of the earth. We will march on until all mankind has heard and understand the truth.

Our love and prayers to all our Family in our Homeland,

The Holland Family

We had a really wonderful evening sining together,
reading from Master's speechges

Oslo, June 28, 1970

Dear Mr. Eu,

We send our love to our True Parents.

Our activities were varies during the last month. My 2 Norwegian sisters experienced World Day for the first time in their life. We had a really wonderful evening singing together, reading from Master's speeches and sharing deep with each other.

In the past Weeks our main goal was again find more children for Father in this country. We mainly witnessed in parks or in the coffeebreaks of the meeting of different groups we attended. We also tried of course to use every occasion we found with people, whom we work together with or whom we met on the streetcar etc.

I am attending the International Summer School at the

University of Oslo, which is giving lectures in English for 6 weeks every summer. In order to learn more about the country and its people, I am taking a course in economics and one in Norwegian way of life. More than 40 countries from all over the world are represented this year and I appreciate the opportunity to be in this international community, to further my understanding of the whole world by these talks with them. I can feel Father's desire for a unified world family especially strong these days, and I see in a small way, what gifts in the various fields all the different nations could contribute to it.

I am especially grateful that I can attend the 2 classes and combine that with a fulltime job, and still be through my day early enough to meet people and to teach the Divine Principle in the late afternoon and in the evening.

It is our serious wish to be as victorious and successful for Heavenly Father and our Beloved Parents as our brothers and sisters are the world over.

In the name of the True Parents

Ingrid Schneider

The beautiful churches in Stockholm are empty

Stockholm, June 17, 1970

Dear Mr. Eu,

On World Day I started working in the street. To lay a condition I fasted 3 days and went to the Holy Ground. Then I began distributing printed handbills which I had prepared in cooperation with a local teacher—the text on it was an

extraction of the preface in Miss Kim's book—and speaking to young girls. 400 handbills have been distributed up to now and I talked to about 40 young girls. Their reaction was mostly positive. Nearly all of them took the handbill with my address and promised either to give me a telephone call or to come. For making contacts in the street I found an ideal place within center of the city, a street only for 'pedestrians where people come just for a stroll or window-shopping. Although it might appear that the young people in Sweden only talk superficially on topics like weather, job, sport etc. And one is inclined to think that their mentality is like this, I am convinced that after having got their confidence it is possible to have a deeper relationship and to work successfully. Surely, they do not go to a Sunday service and the beautiful churches in Stockholm are empty, but there are many small religious groups which are very active, and I am surprised to see how they put emphasis on the return of Christ. Two of these groups are the Svenska Missions forbundet and Filadelfia-Forsamlingen with many young and active members. The Tyska Kyrka starts preparing a free discussion in Christianity and religions, which has to take place in autumn and where young people are supposed to take part in; I hope that this will be a fine opportunity to tell about our message.

This month I could teach the Divine Principle to more than a dozen of persons; some of them came for the first time, others had been here already before.

I celebrated World Day by having a midnight-service from 23:00 1.00 o'clock, praying, listening to music and reading Master's answers on the occasion of his visit. There was a wonderful and comforting atmosphere.

Now it is the fourth year that I am in the Principle. The more I can work for spreading out and realizing the Truth, the more precious this message becomes. More and more I admire

our Master's deep wisdom and am grateful that I was found so clearly by the Principle. May we do our best in gratitude and love for the glorification of our Heavenly Father and our True Parents.

In their Name.

Friedhilde Bachle

.....
Go around the village rifling a bell of True parent's love.
.....

(Intro duction of Toronto Family)

CANADA WHAT'S THAT!

Toronto, July 20, 1970



(Vincent Walsh)

Most people outside of Canada know little or nothing of this country and I cannot in this short essay even attempt to paint an adequate picture of any part of her. But I shall attempt to sketch briefly on your minds a few brief details and impressions of her history, her land and her name Canada, "Canada! What in heaven's name is that?"

In 1000 A.D. Hesjulf, a Norseman, on his way to visit his father in Greenland for Christmas lost his course in a fog, and eventually ended up off the North America coast. Leif, Ericson, hearing of Hesjulf's experience sailed west and discovered possibly Labrador or the island of Newfoundland and spent the winter there. In 1398 Sinclair, Earl of Orkeny is believed to have navigated Canada's waters and European fisherman are known to have been fishing on the Grand Banks by about that time. It was not until John Cabot rediscovered Newfoundland, however, that Europe developed an interest in North America.

Jacques Cartier, in 1534, claimed Canada for France **and** it was he who gave Canada her name. Thus Canada was born. The first attempt at settling the country was begun in 1604 under Samuel Champlain on an island in the Bay of Fundy. He

moved the colony to Quebec in 1608 and the first permanent settlement was established.

Canada remained in French hands until 1760 when the French were defeated in the Battle of the Plains of Abraham and the country became British. In 1867 four British provinces Ontario, Quebec, New Brunswick and Nova Scotia joined to form the Dominion of Canada, and an independent Canada was realized.

The Dominion has developed considerably since Confederation, but she still has problems; the provinces have too much power inhibiting the effectiveness of the federal government. Quebec is restless playing with thoughts of separatism, and the wealth of the country is pocketed into small areas, making poverty in such areas as Quebec and the Atlantic Provinces a common scene.

Yet there are many good things as well. There lies within her heart an immense wealth, only one third of which has even been tapped. Canada today has a fresh new government sincerely attempting to solve her aged problems and a system of social security well in advance of her American neighbour; welfare; family allowance, unemployment insurance, workmen's compensation, company paid sick leaves in most companies, a national Pension Plan and country wide Medicare.

She stands as a strong link between Europe and America and lies on major trade routes to world markets. It is interesting to note that despite her vast size only two provinces, Alberta and Saskatchewan do not touch salt water.

The problem of distance has been solved with the Trans Canada Highway and two major railways connecting East and West. Air Canada unites all major communities and radio and television every home. She has a temperature of 60.

There may be both advantages and disadvantages in being a huge country, but be that as it may, Canada's measurements

are stunning. She is the second largest country in the world. In width she extends from Newfoundland on the East Coast to the Yukon on the West. a distance of 5,780 miles. Her most southerly point lies at the same latitude as, Adrid and Naples and from there she stretches 2,850 miles North to Cape Columbia, Ellesmere Island.

Canada is comprised of ten provinces and two territories, the Yukon and the Northwest Territories. Both territories are east of Alaska, with the Yukon her immediate neighbour. Within the North West Territories and unknown to many people, including Canadians, are three districts. Lying next to the Yukon is the Mackenzie district, directly north of the Praries and Ontario lies Keewatin and reaching to within 600 miles of the North Pole is the District of Franklin.

In area the Territories cover 39% of the surface of Canada, an area equivalent to half the size of the continental.

And what about the people of Canada what are they like? Or better still, what are we like since I and am one of them? What is a Canadian?

Personally I really don't know and there are few people, if any, who think they really do know. We do not have a peculiar accent, no unusual dress. I can't point to a person while walking in downtown Toronto and say he is a Canadian. There no typical Canadian. Yet he differs in many aspects from other nationalities. In comparison to Americans, we are not as aggressive. A survey on Canadian attitudes revealed that 80% of Canadians were satisfied with the way things are going and even the youth of Canada are less rebellious than those in the U.S. However, a deep love for the country and more apparent affinity among the people is developing. We seem to be a disciplined people. We are quieter and a little more conservative and not nearly is extravagant as Americans. We '4 ove at a slower pace and live more leisurely, not having

the tension that goes with being a world power. Still we are generally well informed on world affairs.

Having a somewhat objective electorate, our elections are generally unemotional. We judge much more what is said rather than who said it, although this wasn't entirely apparent during the last election when Trudeaumania swept the country.

Maybe it is not the paint that makes us different, maybe it is the whole picture, a picture which is more than the sum of its strokes. It is this, I think, that gives us our uniqueness, that makes us what we are.

Do not think that Father is not working in this country. He is and very actively. Canadians do yearn for more than the physical satisfaction of the body and this yearning is growing.

We yearn for some purpose in life, for some inner meaning. The manifestation may not be as violent as in other countries, possibly because it is not a part of our character, perhaps because it is only in its early stages. But the signs can be seen—Increased interest in the occult, sensitivity groups, experimental worship, community living.

Indeed the Heavenly Father is preparing His children here too in order that they may be ready for His coming and the New Age.

Vincent Walsh

Toronto, July 20, 1970

My love and a warm 'Hello' to each brothers and sisters throughout the world.

Being part of the 'Family' now for over nine months, I am not exactly a 'new' sister, but I am as yet, only a baby in



(Marvi Renniste)

God's new dispensation. Having just recently turned 21, in the ideal I would have been close to maturity both physically and spiritually by now. alas, because we are not living in the ideal I am only now learning to crawl. It will be a long while before I radiate an immense brightness from within to other people.

My parents are both Estonian, but escaped Estonia in 1944. I am the second oldest in our family of four children. Each of us were born in a different country, representing one of the four countries in which my parents had lived—Estonia, Sweden, Argentina and Canada. We have been living in Toronto, Canada for fifteen years.

Since childhood my longing has always been to help people—to really care about them and make them happy. Having tasted a bitter-sweet mouthful of tension, anger, worry, depression, sickness and just plain misery throughout life, I wanted to find a foolproof method that would guarantee that I would not also become bitter and negative towards life as had so many people around me.

I used to think about God a lot, even though I seldom attended Sunday School. Such questions as "well, if God created the universe, who created God?" used to puzzle and amaze me. I used to ask many other questions in my mind—wondering who God really was, and what life really meant.

I know that God existed and yet I never developed a relationship deep enough that I actually got down on my knees and prayed to Him. There were times, however, when I would lie in bed and talk in my mind to Him, wanting desperately to follow His light, and the true pure path. I had heard the

phrase that the road to God was a narrow one—and while talking Him I asked that he might guide me and that I be enough to stay on the right path.

I loved nature, and when I looked up at the sky or trees or flowers I knew He was there. I loved people and yet I was puzzled by life—why did God let people suffer so? The concept of sin wasn't a deep reality to me then and consequently, even though I loved God and creation I could not understand how God could let humanity be in such agony. It didn't seem fair the way some people suffered so much and others not. I look back on my childhood now, and I am most grateful that it was not an easy childhood, because it taught me depths I would never have learned otherwise. As a byproduct of being overly sensitive, I have accumulated a deep inferiority complex however, which is proving hard to overcome.

Our most beloved Heavenly Father has been working so tenderly and anxiously with each of us to guide back home. If we began listing the many ways He has led each of us, the lists would indeed be lengthy.

I am amazed now, to realize of what significance many experiences through life have been in relationship to preparing and leading me to understand and accept Principle. And now being in Principle life has taken on a much deeper and greater challenge. Most of my early intense desires are being fulfilled through Principle—breaking down the many barriers within myself—learning to relate to people and really be able , to guide them back home to Father. Growth is painful; yet the overcoming of each obstacle is indescribably rewarding. Principle makes more and more sense to me as I understand it more and also put it into action.

One of my deepest desires at the moment is that no matter how hard the obstacles and stumbling blocks which present themselves daily are, that I be so strong and firm in my

relationship to God and Principle that no matter how hard the road becomes I won't turn back.

Through experience, I have learned that the road becomes harder as you progress not easier; that as we become bigger vessels for our Father our responsibility also increases. Hearing of the many good people who have left Principle, used to make me wonder "How could they?". I don't question that so much anymore. What I do question myself on is whether be strong enough to succeed where others have failed.

We have a fantastic mission, each and every one of us, at this time and my prayers are with all my brothers and sisters. that we develop hearts bigger than, wisdom wiser than, and determination stronger than any past notable figures in history and bring victory to our Heavenly Father quickly.

My love and prayers, especially to our beloved Master and Mother, and to each Unified soldier.

In our true parents name,

Marvi Renniste

Toronto, July 20, 1970



(Alan Wilding)

An icicle shimmers in the frozen still
shedding cold tears
for itself and the snow
that will soon disappear.

Are we deaf to thy great voice?
Are we blind to thy great power?
We enclose ourselves like a flame
within a stormlamp

and outside a wind howls
and we quiver because someone
lets in a cold draft.

Autumn; sky earth are fused like copper,
What makes this sorrow swell in my heart so unbound?
Is it the leaves that fall before me on the cold ground?

Flowers express the unexpressible.
Flowers are like God's presence;
words of harmony and beauty,
continual and always unfolding.

Snow so determined to resist the penetration of the sun.
Icicle so tearful.
Air so still.

Do you pray for the miracle of spring to begin?

By worldly standards my birth was a very unusual one. It was a Family affair, with intensive family planning involved. In fact, it was so well planned, I received an invitation beforehand telling me what time I should arrive. To their surprise I was punctual and appeared at the time suggested, aimed a kind of quietly withheld jubilation on their part. It also occurred to me at the time that others were expected upon arrival to thread my way through the throngs and find a dark corner where I would be unnoticed and where I could brood and stagnate in my usual fashion. But there I sat, exposed.

So my deliverance from the Satanic world began. It was a battle at a time that seemed to be fought outside myself. Alone at night my single room teemed with spiritual presence, both positive and negative, mingling and resisting each other. At the end of three weeks while I was still being spoonfed, Linna

asked me to consider going to Washington at the bus station they even helped me buy my ticket and made doubly sure everything went according to plan. Father at this time pampered me with His love and as the bus journeyed through New York, Pennsylvania, and Maryland, He showed me his lands in the autumn when everything seemed painted and dappled with powerful golds, yellows and oranges. I set by the window the whole journey and soaked in all the glory.

In Washington. I was again smothered with love that seemed never ending. During those few weeks my true brothers and sisters taught me how to walk and how to talk with the Father. The first words were very awkward because I had never walked with Him this way before. Many coached me during those precious weeks including Miss Kim. Busy burning leaves in the garden one day, she told me it was part of everyone's life in the Family to gather up the fall leaves.

This was my first love with the Heavenly Father. Each time I recollect that wonderful sublime experience, I remember something different about it; a minute detail, a word, a passing thought, give and take across a dinner table. No matter how much I cross-examine it, the conclusion is always the same. I was in love with everyone and everything. There was no need to question anything anymore because everything made complete sense, including most of all my love for the Father. The minutes I shared with Him then are worth a lifetime of suffering now.

Alan Wilding

Toronto, July 20, 1970

Greetings and love from the Canadian Family!



(Katharine Bell)

Much has been going on here in Canada since spring finally arrived. We are now able to witness more effectively in the parks and on the streets. Many other new experiences have also come our way. In April we were invited to join with other groups in the city and help celebrate "Earthday" at Rochdale College. Bob Duffy sang some of Chris Davis' songs and

Alan Wilding gave a lecture on Spirit World introducing new concepts through a principle viewpoint of the subject. Carl Rapkins and Kathy Bell signed up for a Monday evening course at the Catholic Information Center. This course introduces the basic concepts of Catholicism and serves a threefold purpose: an opportunity to meet people who may be interested in Principle, a chance to learn new teaching methods and approaches and an opportunity to acquire a deeper understanding of Christianity and how it relates to Principle. Many members of the Family visited a number of spiritualist churches during April and we noticed that an increasing number of young people are becoming interested in Spiritualism.

In May and June as well there has been much activity. Sir Anthony Brook dropped in on us unexpectedly—he arrived in time for lunch on Saturday and gave us news of the English Family as well as telling us of another group here in Toronto. Alan and Bob went to one or two of their meetings.

Our happiest news concerns our two new sisters Grace Ross and Tish Szczebior. We welcome them with great joy into our Family and into a deeper relationship with Father. Grace was a nun for years before joining our family and is now working as a secretary, while Tish is in nursing and hopes to

specialize in psychiatric nursing one day.

One of the most exciting things happening in the Canadian Family is the establishment of our second center. Vince left for Winnipeg the second week of June. He will be going to university to study Computer Science. Vince left Toronto center exactly two years (less 2 days) after the Cana an movement began. While going to univerity in Winnipeg, Vince will establish our second center near the campus.

We have also missed Carl this past month and a half. Carl has spent the past month in Buffalo waitiing for his immigration problems to be cleared up. While waiting in Buffalo, Carl has been witnessing and teaching, setting up appointments in people's homes and apartments as he has no center to invite them to. To conclude April,s events we celebrated World day the first weekend of June. To celebrate we rented a car and on Saturday headed for Buffalo and Carl with a 'slight' detour through Niagara Falls. The whole family participated, including Tish (our newest sister)Rick Duffy (Bob's brother) and Norman, a student studying Principle with us. We spent a glorious *weekend* soaking in the beauty of our surroundings, playing baseball, volley-ball as well as eating and singing. Sunday morning we gathered outside on a small hill near the university and had Sunday sorvice. With the sun shining down upon us, the birds singing and the trees around us we really felt at one with nature and with Father's creation. It was especially appropriate for World Day.

We would like to end this report by sending our warmest greeting to all of the Family throughout the world with a special greeting to our Leader and mother in Korea and to our American brothers and sisters who have helped us is so many ways establishi• g our first center in Canade. Monsey to Al of you!

Katharine Bell

(Testimony)

Was the Christ really on earth? Was Sun Myung Moon the Christ?

Barbara Burrowes



Barbara Burrowes

I was born forty years ago in Georgetown, Guyana, South America, the first of three children. By the time I was aged three I had been already baptized three times: first in the Moravian church because my father was studying for the ministry, secondly in the Catholic church because my mother was a convert to catholicism and lastly at home, with water from the Jordan River, brought by an American tourist who was having her portrait done by my father. Naturally, all these baptisms did not prevent me from being Satan's target, In Fact, at a very early age, I already saw into the spirit world but only the lower

spheres and one time even Satan himself appeared and duly slapped me because I screamed. I was plagued with horrible dreams and by horrible spirits all on sex. I was also able to

identify evil people and the evil in people and very often predicted about death and sinister happenings. This was too much for my mother who had blessed me and made me sleep with a light. I had an active inquiring mind and the question I asked on the universe was then quite unanswerable. But, living in a home, frequented by learned men and Jesuit priests, gave me the possibility of listening to many things.

I was reared in Catholic schools by nuns and priests and very soon became an ardent bigot. When I was about ten years of age or thereabout, a strange phenomenon began to occur. At 3 a.m. I would rush to the window but on reaching it nothing has been and the noise ceased. This continued for year and I soon began sleeping for only four hours nightly. This made me more meditative and I began to frequent the church daily. I soon began drawing away from my parents and people. I did not f,ck love from them, but on the other hand I was not an affectionate child. I began seeking the love I needed from Jesus and the attachment was so close that I began praying that he would let me feel his suffering and explain to me why he had to suffer. It was during this period that I intuitively felt that Jesus was not God but a man sent by God. The relation was so strong that I decided to become a Carmelite nun. But my father opposed this idea very strongly and began telling me what nuns and priests were really like. He told me that I must not try to escape life and that I would be able to do much more for humanity outside. By this time I was already a primary school teacher and had already taught in high school, Catholic schools. But I was not satisfied with my life, I was not happy at home. I felt that my parents were strangers and when the male of the species came near me and talked about being in love, I got rid of them quite quickly. I told them that only God know how to love. I began making arrangements to leave home and in May 1953, I tearlessly said

goodbye to the land of my birth and headed for England. In London I changed profession and became a nurse and midwife. I was offered a university scholarship for the purpose of becoming a sister tutor but I had to have another two year experience before entering. I left England and went to the United States of America where I did a post graduate course in nursing at the famous Mayo Clinic. All this time I was a staunch Catholic but America shocked me so much that I was no longer a bigot. I discovered that even the priests and nuns were racists and the people who treated me best of all were protestants. America made me think quite a lot and I began searching for a solution to its discriminatory problems to my disgust I found that most Americans hated some ethnic group or other. It made me quite upset because I realized the mental strain that everyone went through. In Guyana, I was accustomed to its six races living in comparative harmony (that was before communism came), in England, during the period that I was there, one was treated according to one's compartment and education. I therefore, sought refuge in reincarnation, for me it was the only solution. My mind now turned to singing and so I made plans to go to Italy and not return to England as I had promised. I thought that these were my plans, I discovered later that these were God's.

Before going to Italy I stopped in at Guyana, I wanted to stay three months. But my mother got wind of my father's plan of marrying me off and told me about it. So after one month's stay I sailed for Naples. I began studying music but by the end of April I was still without a job, and malnutrition began showing. I was sent a train ticket to London but I determined to stay, so I began a novena to the Virgin of Pompei. On the eighth day NATO called me for a job which was never before given to a civilian. After three years, the job ceased, so I left for Rome.

In Rome I suffered from all the things that I had never experienced before: love, hunger and lack of faith in God and myself. It was then that Jesus came to me and told me to leave where I was living. He gave me communion with his own hands and bade me return to him because he had something wonderful to give me but it was necessary for me to keep very close to him.

I then decided to leave Italy for good, but just as I was about to leave, a friend whom I had in Naples invited me to share her lodgings with her. It was in this house I met Doris. One evening we had a friend in to supper and all I could talk about concerned spiritual matters. **The guest** became quite bored and so as to make me change conversation said that she would introduce me to an American woman whom she had only just met and with whom I could discuss such matters. This was in May 1965.

As soon as I met Doris I told her about my belief in reincarnation and about the 3 a.m. phenomenon. She gave me *Divine Principles* to read. As soon as I opened the book I began swaying back and forth like someone in a trance and felt an enormous force of energy right above me. I became afraid. I closed the book. The next day Doris returned and I told her what had happened. She explained what it was and encouraged me to read on. I accepted two right away, and the sexual dreams which still troubled me ceased forever. When I read about Jesus, I accepted the logic of it all but I had promised my mother to remain Catholic. Doris advised me to pray about it. I entered a church in Piazza Del Popolo and I lifted up an earnest prayer to God. I asked him to show me a sign that this was truth. I asked him to let me feel how Jesus suffered on the cross. Before long I felt as if someone was tearing my heart out, stabbing me mercilessly. I felt such great sorrow that I should never be able to explain it in words; then

I began crying, but it was not me .A ho was crying. The tears rolled in torrents and I could not stop them. I returned home and gradually came to the end of the book. Was I dreaming? Was the Christ really on earth? Was Sun Myung Moon the Christ? Doris again advised me to pray. On the third night I had the most wonderful experience. Heavenly fire began burning me up, I begged God to take away this fire, nothing happened it only increased. I begged Jesus to take this fire away, again nothing happened and the fire increased. I remembered that Doris had told me that Sun Myung Moon had great power and that it was enough to call on him if I needed help. So I said, in the name of Sun Myung Moon take this fire away. It ceased. An oriental figure clad in gold appeared on my right seated in oriental fashion. I felt a great weight on the right side of my body. Behind me a big built man who looked like Moses appeared. T stood up and began singing taller and the room increased to three times its size, then a short little man with a silver salver came and offered to serve me. Later Doris showed me the picture of the Master who was without doubt the oriental man clad in gold.

I have had several experiences since. In one I was led to a house which became our first center. Right behind us Martin Porter, now leading in Italy used to live and a few streets away Marion Dogherty who is turning the tables in a different direction for Father in Las Vegas.

Last year, after the Master and Mother visited Italy, I was asked to remain in Milan for a short while and then leave for Guyana. So for the third time I began preparing to leave Italy. However, the Master brought us such spiritual power that in a short space of time many people were stuyding deeply into Principle and there was no one prepared enough to teach and guide them. So once more I had to postpone my departure. I am working as a translator.

Heartfelt thanks to our beloved Master and Mother for this great day. Thanks to Doris for having brought me in.

In Their Precious Names

..... |
We are the soul-winners to save the world.
.....

Looking back upon Puk-Hak-Dong Times

Won Chin Whang



Won Chin Whang

On October 29th in 1954, after morning chapel, I was walking down the slope of the open theatre in Yonsei University (operated under the Methodist mission in Korea), to attend the morning lecture, Mr. Yoo Kyung Kyoo, my fellow student, and Christian brother in Ssang Moon Methodist Church in Seoul, gave me a tap on the shoulder behind me, saying "Do you have any delight in your Christian faith?" Hearing my answer, that though there was no

contentment, but as there is some scanty Tight in church, I would keep going church," he asked me to talk with him in a nearby grove. I accepted his proposal in expectation of bringing my gloomy heart any fresh way, and there was a dialogue on the wet fallen leaves.

He said, "Do you think God created Adam and Eve grown-up persons?" "Does the forbidden fruit mean fruit to eat?" And for my question, "How can it be possible for an invisible God to create universe?" he couldn't answer, and only said he knew of a great teacher who was capable of making sure of all things.

For my part, as a sportsman and leader of hymnal party, merry and active, and had a liking for eating and playing. But since the previous summer, he had turned into a trustworthy believer.

When he asked me to hear the lecture right then, it crossed my mind that I could study this world anytime, but there

might seldom be a gift from Heaven, so I made up my mind to follow him, taking a bag with lunch.

I was led to a low, shabbily thatched but above the hills of Changchoong Gymnasium, (south eastern part of Seoul).

It was about six months from the foundation of the Association on May 1st, 1954.

There was a four-cornered signboard saying "Seoul Church, Holy Spirit Association for Unification of World Christianity" on the wall of the hut, with hand-reaching eaves facing the path.

We entered the gate, lower than my shoulder with our heads down, and found other two gates a few steps inside. When we entered the garden, a woman welcomed us and we saw several middle-aged men and women cutting bromide photographs. In about a two Pyong wide parlor (1 pyong = 3.306m), gentleman lying down exchanged greetings with us, and he called himself Mr. Eu Hyo Won. After some questions and answers on faith, he began to lecture the Principle of Creation. Originally I had been lost in meditation and flattered myself that I had been seeking for the day when happiness would come to the poor people in this country. After the lecture for a few hours, I found the same thoughts and contentions from it. as I haid.

When I was heading through the door to the toilet, a young man in a hemp sack jacket saw me and, said "What's the reason of your coming here? You are to study hard, Aren't you?" Then, Mr. Eu said to him in a respectful attitude, "This student heard the lecture thoughtfully. He is a brilliant junior in mathematical department, Yon Hee College (Original of the present Yonsei University)."

I judged the lecturer, the great teacher, in view of his personal appearance and the content of the lecture, but instantly we could easily judge the young man, the founder of the Principles from the atmosphere.

It seemed to me to have found my lifeworth living and what to do.

In the evening service, there gathered several persons in both sides, centering around the Teacher (35 years old at that time) He asked a girl student of Yonsei University to tell what she had received from spirit world, and she said as follows.

"Going up higher staircases I found thrones in two layers shining brightly, and there was Jesus in the lower throne whereas there was a young man, who was our Leader, in the upper one, who was not yet crowned."

Anyhow, it was shocking news to me, who had believed in Jesus coventionally for more than 10 years. At the moment it crossed into my mind, as a revelation that if it wasn't true there would be breaking or negation but once one negates or destructs, it would get out of hand. The Teacher said "There is no wonder that whoever hears such a saying regards us as heretical. The time will soon come to us when all the nations throughout the world will offer tribute to Korea. But there are very few people who know it."

Everyday I went to the church after school, to hear the lectures.

In the third evening since I heard the lecture, I dreamed there was a mammoth hall shining brightly where a white-dressed-group had a grand feast around the table. When I entered the hall, I heard a voice from Heaven saying "You took part in the feast for the recoming Messiah."

On the third morning since I touched the principles, I went to church to see and hear from a spiritualist named Kwon Chang Rim, 50 years old from Taejon. He carried a scroll of revelation he had received from God.

When he asked what the Unification Church was, a voice came from God that the church is Noah's Ark and he should

enter the Ark prior to the closing, If he would not enter, death would soon come to him.

On the next morning, the first Sunday, I attended morning service. Though the church was so narrow as to admit only 30 persons to kneel down, there was such a solemn and pious atmosphere, it was too much for all the members, including the preaching Leader, to be able to restrain, a feeling of sadness and tears sprang up from the beginning to the last.

Realizing that they couldn't keep the tears back when they experienced God's seething and writhing heart, in agony for the ignorance of Jewish people, of the Providential curvature, I an existing believer, came to join in shedding tears also.

When the service was over in over three hours, tears filled the floor.

..... ..
Go to Holy Ground and talk to your Father.
..... ..

Now I can really say, I have Parents,
whom I love

Suresh Patel

(New Delhi, India)



(Suresh Patel)

Today I would like to introduce myself to you. My name is Suresh Patel and I came from India. I was raised in a Hindu tradition. My parents are not very religious. They did not force me to believe in something. They told me, I should believe in God and I should love him. My Father told me, I should love God as my father.

When I was about twelve years old, my uncle took me to a priest. He was a medium. As I came to him, he asked me: "what do you want?" "I said, I want to come to you." Then he said: "If you want to come to me, then go and *serve* your parents, love them more than anything. Then you can understand me: then you can come to me." These words went deep into my heart. At that time I was not living with my parents. So I said to myself, when you are grown up and have a family, then you should love your children, so that they see God in you.

My father and grandfather worked very much for India. A deep love for my country grew in me since my childhood. I always wanted to do something for the people in India.

At the end of 1962 I left India to study in Germany. It was my great desire to learn something, with which I could help the people in India. My father told me, that there are many young people in India, who would like to study in a foreign country, but they cannot do it. I wanted to get an education not only for myself but for my country. I wanted to study something, from which the people of India could profit.

At the end of 1965 I started to study ceramic engineering in Essen. In the beginning I was very happy, that I was studying something. But after about one year I started to say, that these studies couldn't be my aim, if I want to help people in India. I was also very sorry to see, that there was no family life in Germany. I could not see my aim fulfilled, and I wanted to give up everything and go back to India.

In August 1967 I came in touch with the Divine Principle. As I read the first chapter, I felt a deep love for God. I could understand God. In Hinduism we cannot understand God. God is very far away. Now He became so close to me. I began to really love him as my father. I am very grateful to our Heavenly Father, that He leads to his family. I am 21 years in the German family now. Here I got trained to take over my mission in India. I am very thankful to our True Parents, who have shown us this way. How I can really say,

Statement at the Geneva Conference

Part I. (April 27, 1954)

Pyun, Yung Tai

Mr. Chairman and fellow Delegates;

I feel deep gratitude as well as immense honor for this privilege of speaking first, accorded the delegation of the Republic of Korea, the only recognized legal government in this August and important conference convened for the purpose of unifying Korea by democratic means. At the same, I find myself smitten with inexpressible emotion, standing among the delegations from these friendly nations that have borne arms steadfastly beside us through bloodshed and sacrifice in this great crusade for human freedom.

I am extremely sad, however, to meet my brethren from north Korea *here* in this international gathering as if they were belonging to some foreign country. For the past forty centuries we, north and south, have been one homogeneous and indivisible people, with the same blood, same culture, same habits, same language, same national consciousness, same destiny. Under the Japanese domination, we stood together like one man in the bloodless revolution of 1919. We resisted together our oppressor's inhuman policy of Japanization and escaped unhurt together. Now, kin as they are to us, they are going a different way from ours, against their will, intimidated by a ruthless alien regime. This spectacle grieves me indeed. We who are still in the free part of the country cannot help feeling all the more determined to bring deliverance to these groaning and vanishing brethren of ours.

Those millions of north Koreans who have escaped south, stealing through the Iron Curtain, have been far from discriminated against when they came among us. Proportionately speaking, they are now occupying more top positions than are south Koreans. Is this not a proof that the thirty million Koreans, north and south, are one family—of one stock? Even those brethren still cooped up in north Korea, if a chance be offered them, will cleave to us and put heart and soul in overcoming this national tribulation and in rehabilitating our devastated national economy. Even among the north Korean brethren present here, I am inclined to believe that some must feel as we do, though can hardly dare say so.

Those few changeling Koreans who oppressed their own kin, in league with foreigners they have welcomed in, and who fondly call a foreign country their fatherland, shall, of course, stand condemned before the nation for generation. As for those innocent North Koreans who form the great majority, we hug them in spirit and silently weep with them in sympathy, though we cannot do so physically.

Mr. Chairman, the right solution of the Korean question must come from sound conclusions based on facts. It would not be utterly meaningless, therefore, for me here to recapitulate the events that took place since the liberation of 1945, exactly as they were.

The demarcation along the 38th parallel was originally a temporary military expediency, with the Soviet Union disarming the Japanese above the line—the United States below it. But it has been hardening into a boundary line all these nine years.

The Moscow Decision of December 27, 1945, stipulating a US-USSR Joint Commission, says in paragraph 2: "In preparing their proposals the Commission shall consult with the Korean democratic parties and social organization..."

When the news got abroad that the Moscow Decision was for a five year four-power trusteeship, the entire nation, both north and south, was convulsed with a movement against it similar to the 1919 Mansei movement. A Moscow directive, however, compelled the few communist to fall away from the national movement. In north Korea, suppression was complete, and Mr. Cho Man-sik, a most prominent national leader, was imprisoned as a result and finally was spirited away by the Russians.

On May 20, 1946, the first US-USSR Joint Commission opened at last. The Soviet Union insisted on excluding the majority of the Korean from consultation on the ground of their anti-trusteeship tendencies. Finally, after nearly two months of fruitless talk. The Commission broke up because of this undemocratic attitude of the Soviet Union. One year afterwards, on May 21, 1947, the Joint Commission was reconvened. But the Soviet Union persisted in the undemocratic demand that all the nationalist elements forming the majority of the people be excluded from consultation, with only communist and their fellow-travellers being eligible. After month of dragging on, the Joint Commission ceased to meet.

Thus it became apparent that the Soviet Union had no slightest intention either to live up to the Moscow Decision or to unify the country. So the United States submitted the question to the United Nations. The November 14, 1947, resolution of the United Nations called for a general election throughout the country for the purpose of establishing an independent, democratic Korean government. But the plan failed because of the communist refusal to admit the members of the United Nations Temporary Commission on Korea as observers.

On February 26, 1948, the Interim Committee of the United Nations adopted a resolution authorizing the UNTCOK to observe general elections and thereby set up a democratic

government in an accessible area, that is, in south Korea. In a speech delivered in the Interim Committee on the previous day, Mr. Lawford, delegate of the United Kingdom, said: "The United Kingdom delegation will vote in favor of the United States draft resolution in the hope that the elections in south Korea will constitute a first step towards Korean unity and independence.

The Korean people have a right to independence and it is the duty of the United Nations to remove, so far as possible, any obstacles in the way of that independence. It would be unfair to refuse to recognize the right of the two-thirds of the Korean population because the rest of that population is prevented, against their will, from enjoying those rights."

In the opinion of the United Kingdom delegate, which I strongly share, to hold free elections in north Korea, when made accessible, was the remaining task to be fulfilled for the completion of Korean unification.

Full:, in step with this original intent of the United Nations resolution, our National Assiembly held about one hundred seats vacant, over ready to be filled by holding free elections in north Korea under United Nations observation.

It is beyond dispute that to make north Korea open to such elections as have been carried on time and again in south Korea will be to complete the task to which the United Nations set its hand, and that that alone will be compatible with the United Nations Prestige and former resolutions on Korea. Making an issue of holding free elections in south Korea, as if discrediting the previous ones devised and observed by the United Nations, cannot but constitute a serious reflection upon the prestige and authority of the international organization.

The foundation of the Republic of Korea strengthened as popular confidence in it grew. Despairing of taking it over from within through infiltration, sabotage and guerrilla warfare,

the formidable communist army in north Korea, supported by a great number of Russian-made tanks, cannon and jet fighters, launched an all-out attack upon the Republic of Korea army, which was hopelessly under-armed and small in number. Led by the United States, fifteen other United Nations member states sent fighting units to Korea to give succor to the victim and punish the aggressor, an act of collective security never before known in human history.

On February 1, 1951, the United Nations passed a resolution condemning communist China as an aggressors.

Some are prone to think that it is reasonable for the United Nations forces to withdraw simultaneously with Chinese communist troops. In my opinion, this view is against logic and reason.

The United Nations forces were in Korea before the aggression by the Chinese communists, to take a police action in punishing the north Korean aggressors. Only when the police action is regarded as accomplished will they withdraw and not before. We fail to see why their withdrawal should be tied up with that of that Chinese communist aggressors. It would look like a burglar dropping his criminal weapon on condition that the policeman be disarmed simultaneously.

Like all real communists, the Chinese communists, too, regard the Soviet Union as their fatherland.

If they were independent of the Soviet Union, they would not have come into the war.

The present communist China is in the same situation as was the Soviet Union in the 1920's. Their primary task is to consolidate their internal situation, not to wage a foreign war of expansion. Yet, abjectly submissive to the directives of Moscow, communist China is prepared to offer its multimillion nationals as cannon fodder in the Soviet cause of global conquest.

During the recent Sino-Japanese war, the Japanese invaders did not send one single bombing mission to Yenan, the Red capital lying closerby, while they sent many hundred missions to Chungking, which was hundreds of miles away, in a difficult terrain. This is a historical fact. The reason was obvious. The communists never fought the Japanese, though they pretended to. They were so absorbed in their own aggrandizement, in utter neglect of their national interests. The growth of the communist strength, offsetting that of the Nationalist government, was thus found advantageous to the Japanese invaders

For over one thousand years, Korea and China lived side by side, on very friendly terms. China never interfered with the internal affairs of Korea. She went so far as to create a no-man's land on her own territory, contiguous to prohibit her own people from migrating to Korea and causing friction. Those wh transgressed this barrier received capital punishment. When communism came into power, however, China's national character underwent a complete change, suddenly becoming aggressive, quite contrary to her long tradition. This is a matter of regret for world peace as well as for peace in the Orient.

Communist China has placed entire north Korea in occupation status. Not only that, it sends in an endless stream of Chinese farmers to supplant the Korean population. How can such a policy ever hope to win Korean friendship? If aggressive acts be stopped and the traditional Chinese policy of peace is resumed—if a real good neighbor policy is pit into practice—the numerous neighbor policy is pit into practice--the numerous nations surrounding China are more likely than out to prove a protective wall. It would be blessing to everyone concerned. If, on the other hand, aggression is extended to more neighbors, China will be encircled by

inimical nations only.

Since the signing of the Armistic Agreement, the Chinese communists have built military airfields throughout north Korea, and amassed immense quantities of munitions, dodging the inspecting eyes of the Supervisory Committee and often forcibly hampering its activities. The Communists have unilaterally repudiated the Armistice terms. Even if we should come to conclude that the Armistice terms so utterly disregarded by the communists need no longer us, they will be held responsible for this state of affairs.

Mr. Chairman, I have frankly recounted the past events as they actually have occurred. Without bravely rectifying past errors, the prospect of peace will not be bettered by the mere wish to have it. It entirely lies with the communists to maintain peace in the Orient, and indeed in the world, by backing their professed wish for peace with real acts of peace.

Some outsiders say that the Republic of Korea alone loves fighting. Nothing is further from the truth. For what reason on earth should my country be bellicose? Never in all our long history have we ever fought any war outside of our own boundaries. We have no intention of carrying on any warfare against any other people, but only to protect is our own. Surely we have seen enough of war to be weary of it. Has not our economy been shattered beyond remedy? Have we not suffered casualties defying computation? In short, no other nation can have more cogent reasons to hate war? All through our history we have preferred peace in obscurity to celebrity achieved through bloodshed.

Nevertheless, we cannot buy peace at the price of freedom.
We cannot seek to survive at the expense of honor.

Our determination to die for what is right alone may yet lead us to life.

We believe, along with our friends abroad, that right will win out in the end.

In conclusion, Mr. Chairman, the Korean delegation should like to stress most emphatically that there should be cooperation all around to help the discussion that will take place here achieve finally the objective of establishing by peaceful means a united, independent and democratic Korea.

We have been longing for complete unification and freedom all these years, and prayerfully hope that this cherished wish of ours may be accomplished at conference.

The Promise is not to prayer, but to the "effectual, fervent prayer", reaching to the very mercy seat of God, with the whole heart.

The Lost Years of Jesus Revealed

Dr. Charles Francis Potter

2. Contemporary views of the Desert Sact

Josephus (A.D. 37-95) was much impressed with the economic system of the Essenes, pointing out that

"They despise wealth, and their socialism is remarkable. None among them can be found richer than another. It is their law that all who enter the sect must divide their property among the members of the society, with the result that there is never seen among them either abject poverty nor great wealth, for, since every man's possessions are put into the common treasury, they all have, like brothers. one inheritance."

Philo (? B. C.-A.D. 50) saw deeper into the communitarian set-up and understood its productivity of dividends in friendship and fellowship as well as its economic advantages. He is much more enthusiastic and appreciative. The following excerpts are from his book, *Apology for the Jews*, a work lost ago but happily preserved in part in quotations by the church historian Eusebius (A.D. 264-349) in his book, *Preparation for the Gospel*:

"Our Lawgiver(Philo thought of Moses, not knowing then of the Teacher of Righteousness) trained in community living thousands of disciples called Essenes, probably because of their

holiness. They live in large societies located in many Judean cities and villages.

"Their organization is not based on family kinship, in which a man has no choice, but on zeal for virtue and love of all men... They enjoy the only genuine liberty, as is proved by their way of life. None of them is striving to get possession of any private property - or anything to get rich by, for everything is put into the common pool, which supplies the wants of all alike.

'Dwelling together in one place, they therefore study together, eat together and associate with one another, expending all their energies for the common good. There is division of labor, different men to different kinds of work, but whatever may be their work they do it with vigor, patience, and good cheer, never excusing themselves from labor on account of cold, heat, or changes of weather. They are at work before sunrise and after the sun has set, considering their work to be the best sort of gymnastic exercise, more pleasant and of more advantage than mere athletics.'

Then Philo explains more in detail the daily life in the Qumran monastic community, giving a vivid picture of great interest now that the nearly completed excavations of the last six years have brought to light the very rooms where these men congregated, the gardens they cultivated, the pottery, forge, and bakery where they worked, the scriptorium where they made copies of their sacred books, the dishes they used in their sacramental meals, the pools where they bathed and perhaps were baptized, and over a thousand graves in the adjacent cemetery where their bones now lie:

"Those experienced in agriculture till the soil; those

understanding animals tend the flocks; those skilled in husbandry care for the swarms of bees. Artisans and craftsmen of all kinds anticipate the need of their manufactured products. In fact, every genuine need of life is provided for and no necessity overlooked...

"They eat at the same table and are satisfied with a simple diet, regularly repeated, loving frugal fare and abhorring luxury as a disease of mind and body. They have common raiment as well, for in winter thick cloaks are ready and in summer cheap sleeveless tunics in store to which each man can go and take his pick, for what belongs to one is the property of all, and what belongs to all is the property of each.

"If any man falls sick, whatever medical treatment or resources are available are devoted to his cure, and his care and recovery are the concern of the whole community. Old men, though they may be childless, are thus assured of happiness and tender care in their old age, just as if they were the fathers of children both numerous and affectionate. Even more, they are honored and cared for from the free good will of the many, rather than from the bounden of blood-relatives...

So enviable, then, is the Essene way of life, that not only private citizens, but also mighty kings are filled with amazement and admiration at them, and have honored the fraternity by lavishing praise and honor upon these respected and venerated men."

Josephus, who spent three years either in the Qumran community center or nearby, and had opportunities for closer observation than did Philo, gives the daily program as followed by Essenes, a routine with several items of interest to students

of comparative religion, particularly when amplified by additions recently made available by the discovery and translation of the Qumran cave manuscripts. Josephus wrote:

"So peculiarly pious are they that they never mention secular affairs before the sun rises, but utter certain ancestral prayers, as if entreating it to rise. Then they are dismissed by the overseers to the tasks in which they are skilled, where they work hard until the fifth hour (about 11 a.m.), where they once more assemble, put on linen aprons, and bathe in cold water. After this rite of purification, they retire to a private room from which strangers are excluded, and enter, fully purified, into their dining-room as if it were a sacred temple, and quietly take their seats.

"The baker then places a loaf of bread before each in turn, and the cook gives each a plate of one kind of food. But no one may taste it until a priest says grace, and after they have breakfasted, he returns, thanks, for both before and after eating they praise God the giver of life.

"Then they lay aside their white sacred garment, stand go back to work until evening, when they return to eat supper together and with any visiting strangers. No noise or uproar is ever allowed to profane the house, for whoever speaks must do so in turn. To outsiders, the silence seems strange and mysterious to explain, but it is due to their sobriety, which is the result of the fact that they are all given just enough food and drink to satisfy their needs, but no more."

Pliny, a Latin writer contemporary (A.D. 23 - 79) with both Philo and Josephus, mentions the Essenes briefly, just after he has described the Dead Sea, saying:

"On the West Side (of the sea) and far enough away to

escape its noxious fumes, are the Eessenes, a race by themselves and remarkably different from all other men in the whole wide world. They live without women, having renounced all sexual love. They live without money, and for companionship they have palm trees!

Their ranks are continually recruited from the numbers of people who, are from struggling with adverse fortune resort to this way of living. So, strange to say, without any births among them, this race has lasted for thousands of ages, because so fruitful for them is the life-weariness of others!"

Pliny's estimate of the length of the existence of the sect apparently stems more from his enthusiasm than his knowledge, but his fervor tinged with surprise at their being such a unique race on earth is matched by Philo in his "Every Virtuous Man Is Free" in which, although he does not mention them by name, the Essenes are plainly meant:

"There are still God guided men today who live naturally and reasonably, men who are themselves so free that they inspire their neighbors also with the spirit of freedom. There are not many of them, it is true, but that is not to be wondered at, for high nobility of that degree is always rare. These men have

- Apparently, Pliny was wrong in this statement. For early in the exhumation of the 1200 graves of the Qumran cemetery, the skeletons of at least women were found.

Attained to it by separating themselves from the common crowd that they may dedicate their lives to the study of the

great truths of nature."

And he adds the ringing challenge to them which we've quoted in the Prologue, the call for them to come forth and preach, which brings us to the present consideration of the teachings of the Essenes and the preaching of Jesus, and the connection between them.

2. Light on the Education of Jesus

Again we wonder: Was Jesus a young member of the Essene brotherhood at the time Philo's treatise, ***Every Virtuous Man Is Free***, was written? Of course it was in Greek and was probably available sooner or later in the large Essene library at Qumran, especially because it contained so long, an account of Essene theory and practice.

Philo was a native of Alexandria, Egypt, and spent most of his life there; and, near that great city, second itself only to Rome, there was then another Essene community on the shores of Lake Mareotis.

Philo writes about them, in another of his books, ***Concerning the Contemplative Life***, including them in that particular treatise because he deemed them more contemplative than the Essenes in Palestine, whom he thought more practical.

The Alexandrian branch was called the Therapeutae, but they were not physicians or attendants or healers, as the name might imply; it was a heavy therapy they sought for themselves as they waited upon God in prayer and meditation. They differed in some ways from the Essenes by the Dead Sea, for they were known to include women, they fasted, they did not prophesy, they were strict vegetarians, and they were not communitarian, each one having his own but a short distance

from the rest; nor did they put all their money in a common fund.

But they were typically Essenian in their renunciation of money, in frugality of living, their combining of plain living and high thinking, their mysticism, their interest in hymns and hymn composition, their sunrise worship, their repudiation of animal sacrifices, their asceticism, their connection with Eastern (Persian or Hindu) mystic contemplation, their basic Judaism, their obvious Gnostic coloring, and their studious love of books—especially the Enochan literature and similar "secret" writings having to do with the calendar sacred numbers, apocalypse, and wisdom books.

It was not a long journey between Alexandria and Jerusalem, and was particularly cheap and pleasant by sea, so it is very likely that the two Essene communities exchanged books and visits. By this line of communication, Philo's could easily have come into the hands of Jesus in Palestine, whether he was in an Essene community there or not. The translation from Alexandrian Greek into Aramaic of Philo's works and those of other Greek writers would not have been difficult for the learned Essene scholars of the library and scriptorium of the Qumran community center. And the reverse process took place a little later, when the Aramaic originals of the early Christian records, writings, and anthologies were gradually collated, compiled, edited, and translated into what is now known as "the original Greek" of the Christian New Testament. Such scholarly work may actually have been started there and been transferred elsewhere when the Roman Tenth Legion approached and began the destruction of Jerusalem and neighboring Jewish settlements about A.D. 68.

gut the translation of Philo's *Every Virtuous Man Is Free*

and *Concerning the Contemplative Life* from the Greek into Aramaic for Jesus' information was probably not as necessary as we should have thought a few years ago. The widely circulated and believed picture of Jesus as an uneducated and unlearned artisan, a sort of journeyman carpenter, whose wisdom and uncanny understanding was a very special gift of God from on high (enabling him even at the age of twelve to confound and out-argue in the Temple the most learned elder scholar of the Jewish race) is fading rapidly. It is too much like a hillbilly preacher who never finished grammar school standing up in a pulpit, opening the Bible at random, and, by sheer God-given inspiration, preaching a wonderful soulsaving sermon "by the power of the Holy Spirit" which converts even the atheistic professors who drop in out of curiosity.

That crude conception of Jesus should have been erased long ago, for there was evidence enough to disprove it, but it is absolutely inadmissible today in the light of recent mixture of various languages—mostly Greek—that resulted from Alexander the Great's conquest of the then-known world. The Koine was, as the name means in both Greek and Koine, the common or universal language of the time, a sort of Esperanto used in conversation, in commerce, and in writing for the "mass market" during the centuries immediately before and after A.D. 1, until Latin gradually took its place as the *lingua franca* of the Mediterranean world.

The so-called Greek New Testament was written not in the classical or literary Greek but in the ordinary Koine. That this fact was not realized until the 20th century is certainly one of the worst mistakes of scholarship, and with tragic effects, which I'd like to go into here as pertinent to our exposition.

Training of young men for the Christian ministry included for several centuries (and does yet in some places) a long and painful experience, learning Greek, which meant learning Greek first. After a year or more wrestling with "Elementary Greek," during which time the boy was supposed to familiarize himself with the extremely complicated cases, gender, numbers, voices, tenses, moods, conjugations, declensions, and other inflections of the most inflected language ever developed by mankind, he was led on by "easy" stages until he got into Homer, when he found that in order to read Greek poetry, he had to learn a whole new set of inflections. If his courage survived Homer he might be permitted to read Herodotus and Thucydides for "Historical Greek," and then Sophocles, Aeschylus, and Aristophanes for "Greek Drama."

These various kinds of classical Greek usually required the seven or eight years of high school and college, and the student was in the first year of theological seminary before he began what they called "New Testament Greek," which the professor implied would be pretty rough going.

It was he admitted apologetically, "not very good Greek, a sort of degenerate dialect." We found it very smooth going, however, and revealed in its tangy phrases and rich idioms, and felt more at home in it than in any of the classical varieties, perhaps because we were Americans and accustomed to picturesque, democratic language.

The tragic efforts of this "course of sprouts" two-fold. First, over half the young men who had started to study for the ministry dropped out, mostly because of the Greek, although alleging other reasons. Second, after such a tough time with Greek, we were firmly convinced that the professors were undoubtedly correct when they told us that Jesus, since he had been brought up in a Jewish home in Palestine, probably spoke Aramaic, the Hebrew dialect then in use there,

and never learned Greek. So his sayings and teaching had to be translated by the Gospel writers from Aramaic into Greek, as we now find them in the New Testament. Incidentally, we were sure that an uneducated young Jewish carpenter wouldn't learn Greek, going through what we had endured, unless he had to.

We didn't know then, nor did the professors themselves suspect that Jesus probably learned the Koine the same way had learned English, by hearing it spoken all around him. When I later got into Hebrew and Aramaic myself, I decided Greek was comparatively easy.

The myth of Jesus' ignorance of Greek, at least of the Koine, should be completely exploded by the contents of the Qumran caves. The evidence accumulating from the finds there indicates that we must hereafter have more respects for the accuracy and trustworthiness of the Septuagint, the so-called Greek Old Testament, which was written in the Koine, as is now rather tardily admitted. When I was a boy, studying my Sunday School lessons, I noted that when the New Testament quoted the Old—when Matthew wrote: "As it was spoken by Jeremy (or Elias, or Esaias) the prophet," — the quotation Matthew gave, wasn't correct according to the Old Testament passage he was supposed to be quoting. Why didn't he have it absolutely the same? Didn't he have Bible in front of him? And he didn't even spell their names right; they should be Jeremiah, Elijah, and Isaiah. I had to go to college and seminary to find the answers.

The answers to such questions and many others which even a child can and should ask about the Bible are to be found in certain scientific facts, long hidden, some formerly unknown, other purposely either concealed or "played down" by paternal

theologians. Such is the fact that the Koine Septuagint was the Bible of Jesus, of the Gospel writers of Paul, and of Apollos, who was a first century A.D. Christian missionary, and of the earliest Church Fathers.

And the Scrolls from the Salty Sea caves fit right into the emerging new pattern restoring the Man Jesus to the world, the Great Teacher who learned from the Hebrew prophets, from the Essene teachers, from the great thinkers of the Greek Alexandrian culture of his time. He thought it all over and created his own message from the best of all he had studied, and finally dramatized it as the Suffering Servant Savior of Man, who was also Teacher of Righteousness and the Messiah of the coming great millennial Kingdom of Righteousness and Peace, to be ushered in when the Prince of Peace should lead the Sons of Light to victory at Armageddon over the Sons of Darkness.

There have been scholars of recent years, writing long before the Qumran Essene library was unearthed, who have come to the conclusion that Jesus was not the unlettered rustic artisan who "spake as man never spake" simply because he was "filled with the Holy Spirit" and God used him as a mouthpiece.

Dr. Thomas Walker, in *What Jesus Read* (Scribners, 1925), calls him "a well read working man of his time, whose own message was in no small measure due to the fact that he had enriched his mind by a careful perusal of the work of all types of sincere seekers after the truth of God... not only in the officially sacred books, but also in the many other religious books and tracts which were circulating in his day." What those "other religious books" were in which Jesus "searched the scripture," Dr. Walker further specifies as those

with which" he became acquainted ... through the library of some private circle or circles — types of literature such as are now represented by a few extra-canonical books which have fortunately survived the revages of time."

In *The Literature Background of the New Testament*, (Macmillan, 1928), page 13, George Hurst states that for this well read young Nazarene's literary appetite "ample provision existed," and that "Jesus could ransack some of the chief repositories of religious books in Galilee.

Those repositories were in the private houses of well-to-do people, in the meeting places of various religious circles or sects whose books were held in common, as well as in the synagogues."

Such religious groups, meeting privately and circulating books of a particular type among themselves, appear to have been common in the time of Jesus. Particularly so in "Galilee of the Gentiles," which apparently was culturally broadened by the busy stream of traffic that ran through it, back and forth between Alexandria and Athens from the west and Damascus and other cities of the Decapolis. These were ten Graeco-Roman cities in Syria, mostly east and south of the Sea of Galilee. The Gospels refer to several visits by Jesus in the Decapolis itself, and there is no doubt that he was not only aware of but influenced by these nearby centers of culture and their neighbourhood echoes.

It is significant also that the period during which the "Ten Cities" flourished (1st and 2nd centuries B. C. and 1st century A.D.) was coincident with the heyday of the nearby Essenes.

Dr. J. E. H. Thomson, in his books *Which influenced Our Lord and His Apostles* (1891), contemplates Jesus hurrying after work, to some place where Essens lived and there reading avidly till after midnight the Enochan books with their apoca-

lyptic visions of the Son of Man and the blessed days of the Messianic Kingdom to come.

These anticipations or foregleams in books like Thomson's unconsciously heralding the present-day discovery of Jesus' intimate relationship with the Essenes were bound to occur in the writing of the more observant and conscientious scholars. The similarities between Christian and Essen teachings were too obvious to be overlooked. That these authors did not go further and jump to the conclusion which now seems equally obvious to us was probably due to their long conditioning in a theological atmosphere and pious circles where the idea of Christianity before Christ, or even a pre-Christian Jewish ethical system equal to the Sermon on the Mount, was simply unthinkable.

'Yet the recognition of the estimable qualities of the Essenes and their strange resemblance to Christians in at least a few respects did creep into certain books a half-century and more ago. The same year (1891) that Dr. Thomson dared suggest that Jesus may have sat up nights reading the non-canonical Enoch, the great Cambridge scholar, Dr. F. J. Foakes-Jackson, wrote his classic *History of the Christian Church to A. D. 461*. In it he made what was then considered a dangerously radical admission, stating:

"The object of the Sadducee was to conform himself to the world, that of the pharisee to live in, yet separated from it; but th'e Essene introduced a new principle destined to have a very powerful influence on the subsequent development of Christianity. His idea was to form a kingdom of God isolated from the world. He withdrew himself from all that was profane in order to be nearer to God. The Essene communities were distinguished, partly by an excess of Pharisaism a morbid craving after moral purity, and partly by an admixture of foreign customs borrowed from the religions of the East."

Dr. Foakes-Jackson wisely refrained from specifying what these borrowings from the East were, although he must have known, even then, that those customs (and ideas) included many that became very important in the early Christian communities.

But Dr. Foakes-Jackson's temporary spirit of scientific objectivity, which led him to admit on page 12 that the Jewish Essenes had introduced a new principle that powerfully influenced Christianity, forsook him on page 14 as he approached the end of his chapter, and he became again the partisan apologist, piously playing it safe with:

"The history of Christianity shows how all that was best in Judaism together with far nobler truths than Israel had known were presented to the world."

What those "far nobler truths were, or are, is becoming increasingly difficult to specify, as translations of Jewish books of the century before and the century after the birth of Jesus become available.

So, to the teaching of Hillel (75 B.C.A.D, 10), whose famous "loving-kindness to all" reflected the "sweetness and light" of his own personality. and who taught his followers: "Do not unto others that which is hateful unto thee" (a generation before Jesus restated it in positive terms), and the similar doctrines of Hillel's grandson and disciple, Gamaliel, at whose feet Paul was proud to have learned the Torah, we now are able to add the fine psalms, maxims, and doctrines of the Dead Sea Scrolls.

Surely with the evidence at hand, any fair-minded Christian should admit that Jesus was not a miraculous incarnation of a Son of God, pre-existent in the heavens and sent to earth as the long-awaited Messiah, to suffer and die on the cross for the sins of Adam and all Adam's children as an

atonement to appease the wrath of his own Father-God, even if the Nazarene himself may have had some such idea toward the end. Rather, the personality of Jesus was the remarkable but natural product. outgrowth, flowering, and fruiting of the living, thinking, suffering, and teaching of many generations of Hebrew prophets and law-givers, priests, and student religious leaders and ethical teachers.

And by the same token, surely new any fair-minded Jew, knowing that his people all along have refused to accept the doctrine of Jesus' alleged miraculous birth of a virgin mother and his resurrection bodily from the grave, and have been shocked at the mere suggestion that God could beget a son, should at least Jesus as one of the great prophets of his own race—a prophet misunderstood and without honor heretofore in his own country, but of the true line of Jewish progressive religious leaders.

As a matter of fact, and to be hailed with joy by both groups, there has existed for some time now this spirit of friendly rapprochement toward Christianity on the part of the more liberal Jewish rabbis and professors. And these friendly rabbis have been welcomed for some years new in certain Christian churches of liberal persuasions, in churches led by ministers who themselves have been speaking in synagogues and temples led by liberal rabbis.

Unfortunately, the more orthodox Christian leaders refuse to admit that the manuscripts from the Qumran caves are extremely important and will make necessary not only the revision of most of the books of the Bible but also the re-writing of the history of Christian origins. And they oppose the reconsideration and restating. Christian theological dogmas, if not the abandoning of such doctrines as the special inspiration of canonical Scripture, the incarnation, the virgin birth, the bodily resurrection, and the transubstantiation miracle in the eucharist.

Similarly, but not often so publicly, the more orthodox Jewish rabbis and scholars have been very reluctant to admit even the scrolls, agreed upon by other Jewish and the great majority of Gentile scholars and substantiated by all sorts of scientific tests —archeological, paleographic, numismatic, and carbon 14 radiation. Furthermore, for an orthodox Jewish student to be asked to doubt the inviolate sacred Masoretic text of his Bible, and especially to accept corrections from allegedly older manuscripts which the Septuagint text as against the Masoretic, is to invite, a scornful glance and eloquent shrug of the shoulders at such nonsense. He considers the Alexandrian Septuagint text a blasphemous perversion of the word of God, full of Christian interpolations, ignorant if not malicious.

Nevertheless and notwithstanding the opposition from the orthodox in both camps and the long years of argument before us, we should remind ourselves, in the words of one of the apocryphal books(' Esdras 4:35), that "great is truth and stronger than all things." It will eventually prevail.

The Christian scholars who in the early days of Christianity kept the Jewish Scriptures as an integral part of the growing body of accepted Christian writings, and persisted in keeping the Old Testament with the New Testament, were wise to do so, for the two sections of Revelation belong together. Probably the earliest scholars who recognized this fact had greater difficulty-in getting the Jewish Christians to and the Epistles of Paul and the Four Gospels to their own Bible (the Law, the Prophets, and the other writings) than did the latest scholars in persuading the Gentile Christians to retain the Old Jewish scriptures.

Very likely, the placing of Matthew's Gospel as the first

book in the New Testament (although the compilers must have known that Mark's Gospel was written before either Matthew's or Luke's, since they both obviously quote from Mark's book), was due to Matthew's frequent attempts to show that many of the important events in the life of Jesus were predicted long before by the prophets in Israel. "This was done that it might be fulfilled which was spoken by the prophet" is the formula repeatedly used by Matthew to link the Christian gospel, the New Covenant or Testament, with the Jewish Law and prophets of their Old Covenant. From the modern point-of-view, he often stretched his logic very thin in order to make his point, but his comparisons and references have "got by" for a great many years now, with a few assists occasionally by pious preachers and commentators well trained in semantic casuistry'

(continued on next issue)

.....

Is there a God with you? Is there our True parents with you?

The Short History of the Holy Spirit Association for the Unification of World Christianity

The Association was founded by Mr. Sun Myung Moon on May 1st, 1954 at 39, Bukhak-Dong, Sungdong-Ku Seoul, Korea and Mr. Hyo Won Eu was elected its first president. Mr. Moon, the founder, was born on January 6, 1920 at 2221, Sangsa-ri, Dokun-Myun, Chungju-Kun, Pyongan-Pukdo, Korea.

The Association, which came into being as fruition of God's providence through Christianity to realize His ideal of creation, makes it its primary purpose to build the God's Kingdom on earth.

It moved its headquarters for the third time to present location at 71-3, Ist-Ka, Chongpa-Dong, Yongsan-Ku, Seoul Korea. It is organized with a headquarters consisting of ten departments and one office.

In Korea, it has some 1,000 churches and it also has overseas missions in 16 nations to include the United States, Japan, China, Canada, Germany, England, France, Italy, Netherland, Spain, Austria, Australia, Brazil, Swiss, Portugal and Sweden with a few to few hundred churches in each of those °countries.

The Association published on August 15, 1957 "The Divine Principle" and May 1st, 1966 a revised version "Discourse on The Divine Principle." They are in a wide circulation, not only in Korea, but throughout the world, with their English, Japanese, German, French, Italian, Dutch and Spanish versions.

In the golden age of Asia
Korea was one of its lamp bearers
And that lamp is waiting
To be lighted once again
For the illumination in the East

—Rabindranath Tagore —

