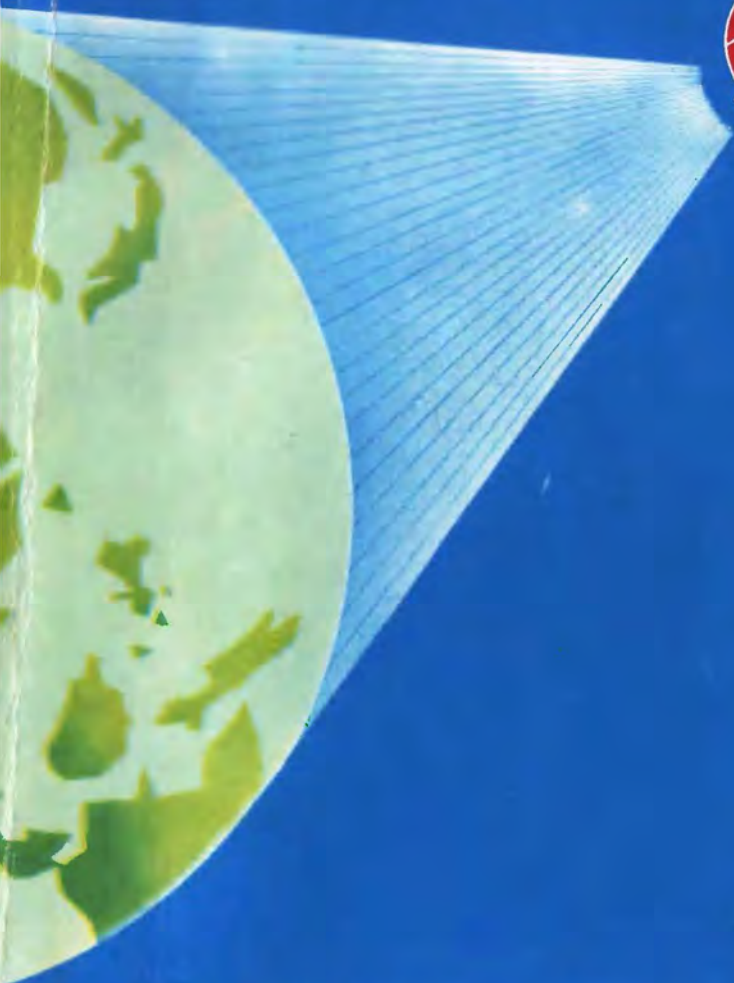


The Way of the World

March 1973



The Holy Spirit Association for the
Unification of World Christianity

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THE WAY OF THE WORLD

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(Editorial)

Conflict, Progress and Purpose

by Dan Fefferman

According to the Unification Ideology, the universe is a unit of one purpose, interconnected by give-and-take relationships and created by God. In this cosmology we are in radical disagreement with Marxism. Marx admitted that the universe was an interconnected unit, but based on conflict and contradiction rather than on harmonious give and take. He also did not believe it was created by God or that it was directed toward a purpose.

Marx believed that the foundation of all existence, motion and multiplication was contradiction. Lenin perceived what he called "contradictory, mutually exclusive, opposite tendencies in all phenomena of nature (including mind and society)." Mao Tse-Tung continued that the "interdependence of the contradictory aspects present in all things and the struggle between these aspects determine the life of all things and push all things forward."

Marxism's view of contradiction is the foundation of its proposition that all change is based on struggle and that all qualitative change is based on violence followed by a leap to a higher stage, particularly in the conflict between economic classes.

We disagree on both counts. In the first place, not all change is based on struggle. Qualitative change necessitates neither violence nor a dialectic leap. The changing seasons, for instance, are based on the rotation of the earth on its

axis. There is no contradiction involved, no struggle and no leap to a higher stage. There is nevertheless real change.

Motion and change come about through harmonious give-and-take. The electron revolves around the proton—not in contradiction to it or struggle with it but in perfect oneness and harmony to create a unified bond. The same is true from molecules to enzymes to cells, organisms, plants, animals, oceans, planets, galaxies, and man. In all its workings, the universe is bound together through an awesomely complex web of give-and-take relationships. The limited conflicts which appear to exist are due to the alienated nature of man.

Neo-Marxists have tried to resolve the problem of Marx' "nonteleological teleology" by inferring an "intelligent quality" inherent in matter itself. If matter is intelligent, and matter comes from energy, then energy, too, must be intelligent; if you have intelligent energy moving behind the material world do you not, in effect, have the movement of the spirit of God? Marxism, however, sees the religious search as an opiated pipedream. As the scientific search approaches the recognition of the spiritual world, the result has been that both religious and intellectual freedoms have been ruthlessly repressed in all Communist societies. Tragically, the Marxists will never achieve that liberation which many of them legitimately seek for all mankind until they free their own societies to seek after the truth from outside the confines of dialectical materialism. An important key to world liberation lies in cultivating religious and intellectual freedom within the totalitarian Marxist regimes.

In This Issue

The above guest editorial by Dan Fefferman underlines the mission of our Church to overthrow the satanic ideology of Communism. Marxism-Leninism is based on lies, so the further away it gets from the truth, the more desperate and extreme the Communists' attempts to keep their people from the truth, as several articles in this issue attest.

The Special Feature commemorates a very significant event in Korean History which occurred this month: the March 1st Independence Movement of 1919. The ideals expressed in the Korean Declaration of Independence and the heroism and unity of the Korean people in the face of oppression clearly demonstrates how God has been preparing Korea for her future greatness. The articles on "Chinese Medicine in Korea" and "Concern for the Global Environment" reveal other aspects of the Korean and Oriental world-view which Westerners would do well to adopt. In many ways, we Western Family members have reason to be proud of Korea as our Spiritual Homeland.

Our Leader's Sayings

On Suffering, Sacrifice, Obedience and the Kingdom of Heaven

Anyone can make it through the easy and good times. Do you have a philosophy which can tell you what to do when you meet hardship?

Before the age of 30, there were few days in which I was not hungry. How could I have eaten, slept, and been clothed and rested before the standard which I had sworn before God had been accomplished?



X Heaven is the place where people gather who have triumphed over the suffering and pains of Hell.

Weep for Heaven, not for yourself!

Man suffers when his mind's standard differs from the standard of God's Will. So man has trained himself to perse-

vere, sacrificing himself through religion.

Fallen man doesn't worry about the purpose of his life, but only about the things he needs to maintain his life. But Heaven helps the one who works hard for the whole purpose, not worrying about his own livelihood.

Undergo hardships! But don't get discouraged, nor die.

The reason that Heaven gave us such hardships to endure might be that God is making mankind aware of how difficult the work of restoration is, so that he won't repeat his failures.

The path we have been treading is for the sake of God, the cosmos and mankind. So if we succeed, this term of suffering and hardship corresponds to the whole of human history. When you are under hardship, do not worry about it nor cry. The living God knows your situation well enough without hearing from you. If you weep and pray sorrowfully for your own situation, God becomes sorrowful, and so must bear a doubly burdened cross. God has borne alone the bitterest suffering and sorrow of history without being comforted or understood. Comfort the Father first before worrying about yourself. Heaven would weep for such a person, embracing him with joy.

Do not complain. Indemnity is fulfilled through obedience.

Sacrifice is a token of obedience and loyalty. Therefore the sacrifice does not have any thought of property, nor does it resist death.

It is true that genuine joy and glory spring up from the place where people were sorrowing and being troubled the most. The people of Korea have been most grieved and troubled. It is true that Korea has led a life somewhat similar to Jesus: In that there is hope.

Nations wouldn't perish if the leaders and followers communicated with genuine tears, searching for one purpose. How could man perish if his tears and God's would really intermingle? At the last day people are destined to weep, whether they weep tears of anguish or tears of joy. What sort of tears will you weep?

You must not complain against Heaven. Your complaint would only be a sin which can hardly be forgiven.

How can you declare someone to be your enemy before God declares him to be?

Judgement is not to put all sinners into Hell. Its ultimate purpose is to deliver even our enemies and Satan.

How triumphant was Jesus, when He was able to pray for

even His enemies at the place of death, conquering the world with His heart full of love!

The Kingdom of Heaven is a family society which is built with and centered upon the love of children, husband and wife, and parents on the worldwide scale.

Although there have been many people who wanted to get to the Kingdom of Heaven, there have been no people who really felt obligated to establish it. We, having the ideal of the Third Heaven, must think of the righteousness of that Kingdom first of all, rather than what to eat or wear.

The Kingdom of Heaven is the place where people love one another the most, elevate one another the most, and try the hardest to do good to one another.

The ideal society is the perfection of the ideal of love. It is the most beautiful world where the realization of God's love lives in complete satisfaction of heart. Therefore the appearance of people in that world could only be beautiful, because they are surrounded by the eternal light. All people look beautiful when their inner man becomes perfect; there could never be a hateful person.

Be harmonious with each other! If you treat all parents, brothers, sisters, and children as you would treat your own, with genuine love, then you might have the key to the King-

dom of Heaven.

The original world is the absolutely free world without any conditions. Originally we were predestined to go and meet that world. Let us go with joyfulness!

The original world is the world of correlativity. Let us seek after correlativity, avoiding conflict.

We cannot enter the Kingdom of Heaven unless we love one another just like real brothers and sisters, though we came together at first as strangers. You must love people as you love God.

We do not believe in Jesus only to enter the Kingdom of Heaven, but also to open the gate of Hell.

You must go to the Kingdom of Heaven not for your own sake, but with the heart of comforting God who has suffered much, grieving, worrying and weeping for loneliness, because He lost His own children for six thousand years, and even lost His throne to the dark sovereignty of Satan.

Notes from the One World Crusade in America

by David Carlson
Seoul Western Center

From a report by O.W.C. Commander David S.C. Kim

A new adventure has begun in America with the arrival of 110 members of the European Family in America. A new quest is underway to successfully combine talents and "stimulate American society by explaining their (European Family's) visit



L.to R.-Pres. Kuboki, Master, David S.C. Kim, Pres. Salonen

and in giving impetus to the social, cultural, and political impact for the goals of the One World Crusade." These

international men and women will serve as concrete evidence of the reality of universal brotherhood.

The report from David S.C. Kim outlined the changes taking place and emphasized the responsibility of the American members to make the European members feel at home through interpersonal relationships and to give the Europeans every aid possible. It is important to respect their way of thinking, style of prayer, etc., and to give them every opportunity to speak out and contribute to discussion and problem solving, David Kim said. "The more listening, talking, and ventilation of feelings, the better the solutions to the problems," he said. He added that "American Unit Commanders must pay close attention to attitudes toward European members, and treat this delicate situation with respect, love, and understanding."

The European members will undergo 60 days of training, supervision, and preparation while combined with American Units. During this time, it is desirable to prosper in gaining new members so that normal function will not be impaired after the Europeans separate from the American units.

David Kim also requested that the team leaders "send news such as good results of demonstrations, of television interviews, and of public responses to One World Crusade immediately for the improvement of our work and for positive stimulus and continuous prayer support and other necessary help and assistance." It is important that "you describe analytically and in detail all statistics on witnessing skills, use of literature and news media, campaigns, actual converts, effective follow-up systems, effectiveness to keep new converts in Church centers and other scientific data in your reports. Then we can find the characteristic of each region, state and city, and adopt the best method to fit each region and then apply this to entire states and the nation and for possible use in other nations."

V.O.C. Ideology and Unification Thought

David Kim mentioned that the successful strategy with Dr. Sang-Hun Lee's University Professor's Seminar on Unification Thought and the responses of the participants was very encouraging. (See report in January '73 issue. Ed.) Dr. Lee will soon visit the United States to hold seminars for professors on University campuses. This pattern will eventually spread nationwide. Each commander and unit captain are urged to study both V.O.C. and Unification Thought lectures. Each commander must be equipped thoroughly in the depth of the Principles which President Kim presented and on that base, V.O.C. and Unification Thought can be understood and taught. A booklet on the project will soon be ready for distribution.

Brief News from Belvedere

The first training session for the European Family began at 9 : 00 AM on January 16, 1973, at Belvedere at the Garage Building. Our Leader gave his first message titled "God's Recreation" in which he made a distinction between "Indemnity Condition" and "The Way of Indemnity." The former is easier than the latter, which is more severe to go through. He recommended us to go through the latter, because it is more challenging in accomplishing God's dispensation. He said we have to willingly take the "Way of Indemnity." In the afternoon and evening President Kim presented lectures in the Principle. "Generally," David Kim said, "European Families are very traditional, innocent and conservative in many respects, greeting our Master and his party in sincere attitude of prayer."

On January 17, 1973, our Leader's morning message was on "Our Fatherland", in which he explained the significance of his first threeday revivals in seven cities early in 1972, which resulted in a victory without rejection from the established churches. He also said that the entire earth is our land. If

unity comes on earth, then the people living on earth become God's people. He added that the European Family landing in America is really historical, because their European ancestors came to America as Puritan pioneers almost 200 years ago; so they now have the glory of participating as descendents in the Able position in restoring America spiritually and physically.

The European trainees visited the Main Bulding during lunch and received Oriental drawings done by Rev. Nakamura (President of Japanese Ecumenical Federation) on which our Leader had written slogans in Chinese calligraphy.

On January 18-19, he spoke on "Exchange of Blood Lineage," in which he elaborated that Satan's blood lineage in fallen mankind must be switched into the Heavenly lineage. After dinner on the 19th, entertainment and fellowship took place.

On January 20th, our Leader spoke on "Tradition," in which he said that seven more years of hard work are ahead of us all. Satan will become strong outwardly, but we of the Unification Church will go gradually upward. At 3 : 00 PM at Riverside Drive, N.Y., Rev. Nakamura, David Kim, Dr. Arthur Shaw, Rev. Seki (of Japanese Buddhist Church) and others held a conference explaining what our Unification Church is doing for mutual cooperation and the betterment of America.

On January 22, he spoke about "Our Faith Attitude" in which God's ideal purpose of creation is to complete the Four Position Foundation on this earth on all levels, centering on God's love. In the afternoon, Rev. Andrew Whang, a Korean senior minister, explained the history of classical musical intruments in the Orient and demonstrated them. He presented two films, "Korea Today" and "Korean Arts Exhibition."

On January 23, our Leader spoke on "Our Wishes," in

which he said how we can be the sons and daughters of God. He said we have to act and move before orders came to us; we have to work for God through the spirit of sacrifice with righteousness; we have to love God's children as our brothers and sisters; we have to give our lives for Heaven; we will even try to save Satan in the long run. He said this is the "Main Stream Thought" of our Church throughout the world.

On January 24, He talked on "Where I have to be Heading," in which he mentioned that Communists do their best until



With European trainees at Belvedere.

death, knowing their eventual defeat, while Democratic people don't do their best until death, even knowing their eventual victory. Late at night, he designed a new O.W.C. symbol.

On January 25 he took five European couples to downtown New York for sightseeing. At 3:00 PM President Kim and

David Kim administered the Principle Test to all European trainees for three hours. The main part of the 10-day training session is over but will be extended for a few days until they go out to the front.

On January 26, our Leader spoke about "Evangelists' Attitude," in which he defined evangelists or witnesses as those who: have the role of mediator between Heaven and mankind; know very well both sides of Heaven and mankind; do not insist on their own ideas and opinions; are very close to Heaven and at the same time to mankind; are the people who consummate the common interest in the common goals of both sides. Further, he analysed the meaning of the qualified mediatorship of the evangelist and witnesser: They are the public servants for fallen mankind they must be "Peace Maker" in a triangle relationship between Heaven, mediator, and mankind and be far superior in many areas to be a mediator; they must be an authority in many areas; proper expression, attitude, words and actions are important factors as a good mediator; mediators are the ones with hearts of giving benefits to others and of feeling of returning debts they have to Heaven.

Right after this address, Mr. Bo Hi Pak, President of the Korean Cultural and Freedom Foundation, delivered an address and gave his greeting to the European trainees in which he compared the charter plane in which they landed on January 15, 1973, with the Mayflower and the first European pioneers to the American continent 200 years ago. He encouraged them to succeed in their mission.

Between 8 : 30 and 11 : 00 PM, two guest singers, Mary Penn of the New York Family, and Mrs. Clara Walker (Christian Gospel Singer) performed followed by the testimony of Paul Werner of Germany. Today all four new vans arrived to be used for sight-seeing.

On January 27, our Leader spoke about "God's Grief" and

mentioned that the broken state of the relationship between God and mankind is the source of "Divine Grief", and that we have to work hard to get rid of Satan. Thus "our cherished hopes are for unity" beginning in our body and mind because such an individual becomes one with God in heart. In the afternoon, President Neil Salonen, F.L.F., presented a brief history of America to the pioneers.

On January 28, our Leader spoke to the trainees of "Our daily life and the Kingdom of Heaven" in which our life has ups and downs with continuous change taking place, while the Kingdom of Heaven is never changing and is without complaints, fights or struggles and with peace and harmony only existing. In the Kingdom of Heaven mankind lives for the sake of God, with no individual claim existing. In the afternoon and evening three anti-Communist lectures were presented by the F.L.F. staff.

In January 29 all trainees went to New York for sightseeing. They visited museums, the Empire State Building, and took a ferry boat ride near the Statue of Liberty. After lunch, the bus and vans in parade formation with all trainees passed by our Leader and his party who were on the porch in front of the church center. Neighborhood traffic was blocked in the street when our vehicles with Heavenly soldiers passed by, whistling and shouting "Mansei!", all of which was inspiring to look at, full of energy and enthusiasm.

On January 30, the second day of sightseeing took place in snow and cold weather. More than 100 trainees marching on the street, singing and shouting "Mansei" entered the Empire State Building where David Kim took the opportunity to speak to the gathered crowd which was curious about our European troupe. He began explaining why we are here from all over the world to help this country to continue God's blessing toward America who is in real danger morally,

ethically and spiritually. In the middle of his speech, police came and stopped him but the trainees began singing "Tongil" and shouted three cheers for God and the Unification Church. David S.C. Kim repeated the same thing on top of the Empire State Building. At 3:00 PM they visited Rockefeller Center, seeing the historical movie "1776" at the Radio City Music Hall. They all then returned to Belvedere with many wonderful memories.

On January 31 our Leader spoke on "Our Future Path" in which He emphasized the unification of Christianity through the Unification Principles. Also Unification Thought will be the strong weapon to unite all existing philosophies to give new direction to all mankind.

On Feb. 1, he gave a talk to all trainees in the morning on "Useful Man." Then, he himself organized the European Mobile units and appointed the provisional unit commanders.

On Feb. 2, lots of movies and still pictures were taken before the departure of all European trainees to the American mobile units. Detailed instructions were given to all of them by our Leader. All vans of each unit passed by in front of the main building where our Leader, Mother and the staff were standing and observing like a military parade. All vans displayed the new symbol that our Leader had designed. "It goes without saying that the prayers and hopes of Family members the world over stand strongly behind you to speed you on to the successful completion of your Heavenly mission."

World Freedom Institute Presents 'Positive Alternative'

To European One World Crusade Members



FLF President Neil Salonen

be working in America.

The program consisted of two lectures, one contrasting Communism with FLF's Unification Ideology, and one detailing

Tarrytown, NY—FLF's World Freedom Institute held its first major training seminar of the year on January 29, when it conducted a special program to clarify the status of the ideological struggle in America for a group of more than 100 young interfaith missionaries from Europe.

The missionaries are part of the One World Crusade, which is bringing missionaries from throughout the world to America for evangelical training, intercultural exchange, and work against Communism.

FLF was asked by crusade organizers to create a program which would introduce the Europeans to the political and ideological climate in which they will

the activities, interrelationships, and power struggles within Communist-led groups in America today. In addition, FLF President Neil Salonen briefed the students on FLF activities and offered guidelines for effective action in the field.

The training of the European missionaries was seen by the WFI staff as a significant event, since most of the Europeans will be working on or near campuses where they will confront radical opposition. Crusade Commander David S.C. Kim said that his members were often harassed by radicals, especially when the missionaries spoke directly about the conflict between Marxism and religion. The Europeans will be joining an approximately equal number of Americans on ten mobile bus teams scattered throughout the nation, Mr. Kim added.

The Europeans are from six nations: England, Germany, Austria, France, Italy and Holland. Several of them said they had been born or had lived in Communist-controlled Eastern European countries before coming to the West.

The Crusade was begun last year by Mr. Sun Myung Moon, who is also the founder of the Unification Church. Its members included young people from all races, 26 countries, and widely divergent walks of life. Their goal, according to Mr. Kim, is to create an "international movement for moral and spiritual regeneration" and thus provide a "constructive alternative" to the false



European trainees

promises of international communism.

The Freedom Leadership Foundation intends to place increasing emphasis on World Freedom Institute programs. Mr. Salonen pointed out that the Foundation sees the work of the WFI its most important in the long run, because the WFI accomplishes the task of not only educating, but also of gaining a real commitment on the part of young people to work for realizing the universal democratic ideals upon which America is founded.

To High School Students



James Cowin lectures

The World Freedom Institute, the educational arm of FLF, opened a new offensive in the war for the minds of America's youth. FLF research Coordinator James Cowin spoke six times on Feb. 14 to a combined total audience of roughly six hundred students at George Washington High School in Alexandria, Virginia, on a topic: "FLF Approach to American Involvement in World Affairs."

His presentation was arranged by Miss Ellen Tabb, an English teacher at the school who had attended last month's FLF reception for the South Vietnamese Congressmen. An anti-war reporter for the New York Times had spoken at her school, and she was looking for a group who could effectively present the opposite point of view. She was introduced to FLF Program Coordinator Gary Jarmin, and arrangements were

made for an FLF speaker.

Cowin discussed the dilemma which U.S. leaders faced in deciding foreign policy. Should the U.S. go along with the current world trend toward "easing tensions" and accelerate the pullback of U.S. troops from Europe and Asia in spite of the constant pressure by the Communists? Or should we reemphasize our commitment to defend free nations against Communist moves in Southeast Asia or elsewhere? Cowin noted that strong voices in the U.S. advocate the pullback policy. He declared, however, that the U.S. refusal to resist the Communists "would be the worst thing that ever happened to civilization."

If the world did become Communist, he asserted, mankind would suffer enormously. According to Cowin, the Communist ideology, with its materialistic view of man's life and its doctrine that progress comes through struggle between opposing forces, insures that any government founded on Communist principles can have no real regard for human life. Because good is determined by what is good for the Communist revolution, any opponent of Communism can be disposed of as a worthless outcast.

Examples of Communist brutality mentioned by Cowin included the Viet Cong program of assassination on South Vietnamese union leaders, North Vietnamese shelling of refugees fleeing An Loc and Quang Tri provinces, and the suffering of intellectuals, Jews and underground Christians in the Soviet Union. A large display prepared by the Russian-American Committee for the Defense of Believers and Victims of Persecution in the U.S.S.R. illustrated the hopes and sufferings of Soviet dissidents such as Alexander Solzhenitsyn, General Pyotr Grigorenko, and Yuli Daniel.

Cowin advocated continued resistance to Communism with the aim of eliminating the Communist ideology. He stressed

the FLF view that the Communists can be defeated without a world war if Marxism-Leninism can be decisively proven false and if democratic nations are willing to work sacrificially to proclaim to the Communists the validity of the ideals of progress through cooperation and a civilization based on ethical values. The effectiveness of such an approach has already been proven, according to Cowin, because of the Communist fear of the ethical concepts of religion. Cowin called the underground Christians "the greatest single threat to Communism" because of their emphasis on brotherly love and because they risk their lives to convert Communists. "This is why," said Cowin, "out of thirty million believers in the Soviet Union, over a million are estimated to be incarcerated in prisons, concentration camps, or insane asylums."

Cowin said that the FLF's Unification Ideology, which measures the strength of civilizations by the strength of human relationships rather than by the abundance of material resources, can have even greater power in the West because people are free to try to satisfy their higher needs for truth, goodness, love and beauty. If enough Westerners are so dedicated that the Communists cannot possibly kill them or frighten them away from their goal, the Communists would be converted. Cowin emphasized that the Communists are human beings seeking love and peace, and that disillusionment with Communist ideology in Communist nations is widespread because Communists find that it does not fulfill their own ideals.

Reactions to the speech were mixed; the students were clearly challenged by the FLF ideas. Many were unfamiliar with Communist ideology. All had grown up in an atmosphere of "radical chic," where the U.S. government was clearly the culprit in causing world tension. A few commented that Cowin was "biased" against Communism because he did not say good things about it. A "balanced view" they thought, was neces-

sary.

Other students, however, were inspired by the example of the underground Christians. They asked if the underground was effectively organized and if there was a chance of overthrowing the Communist regime. Many were intrigued by the idea that Communism could be defeated without a world war and asked about FLF activities.

Cowin considered the presentation a major step forward because of its effort to present FLF as an organization as well as FLF views.

FLF Hosts Reception for Vietnamese Congressmen



S. Vietnamese Senator talks with reporter from student newspaper.

The Freedom Leadership Foundation held its first major social event in Washington, D.C. on January 19, as it hosted an immensely successful reception for 17 Senators and Congressmen visiting the United States from Vietnam.

The South Vietnamese legislators were in town to make contact with their counterparts on Capitol Hill and to educate the American people through the news media about the reality of the situation in their country. The FLF reception provided a valuable opportunity for the Congressmen to meet with a variety of leaders of the U.S.. Despite concurrent inaugural

celebrations at the Watergate, a crowd of 210 guests attended.

FLF President Neil Salonen said he thought the reception was a "milestone" in FLF's history. He also said he was delighted that the Vietnamese legislators were able to meet with such a wide variety of the Washington diplomatic and political community. "I feel we have really done something here to serve the cause of freedom on the international level," Salonen commented.

Seven Southeast Asian nations sent official representatives to the reception. Attending were His Exc. Sonn Voeunsai, ambassador of the Khmer Republic (Cambodia); His Exc. Dong Jo Kim, ambassador of Korea; His Exc. Phagna Pheng Norindr, ambassador of Laos; His Exc. Anand Panyarachun, ambassador of Thailand; His Exc. Tran Kim Phuong, ambassador of the Republic of Vietnam; and Minister Tai-chu Chen of the Republic of China.

The Vietnamese delegation included seven Senators and ten Congressmen, not all of whom supported the Thieu government but who expressed their unanimous sentiment that no peace could come to Vietnam without adequate assurances of North Vietnamese compliance with any ceasefire agreement.

One of the Senators, Nguyen Van Ngai, had been imprisoned both by the Communists and the Diem regime as well as by the French. He was vehement in his opposition to Communism, stating that he hoped President Thieu would be firm in his determination to refuse a ceasefire without adequate enforcement insurances.

Ngai said he hopes the United States would commit heavier support to the South Vietnamese defense effort than it is now willing to commit. He stated that South Vietnamese armaments from the U.S. are inferior to those the North Vietnamese receive from the Soviet Union on nearly every level from rifles to tanks to fighter planes.

Protestors

Potential trouble arrived with a group of "Vietnam Veterans Against the War," who gathered outside the reception and threatened to disrupt the proceedings. Beyond calling names and passing out leaflets, the protestors did not succeed in causing any trouble, as police arrived quickly at the scene.

FLF was pleased to welcome many new faces at the reception as well as numerous old friends. The atmosphere was festive but serious—the general feeling being that recent U.S. Policy has come dangerously close to undermining this nation's mission as the crucial leader in the worldwide struggle against Communism. Conversation was lively; many new contacts were made for all those involved.

Two European representatives from FLF's affiliate organization, the International Federation for Victory over Communism (IFVC), greeted guests at the reception with FLF



English IFVC Pres. Dennis Orme

President Neil Salonen. Dennis Orme, President of the English federation, and Reiner Vincenz, head of the French chapter, spoke urgently of the increasing leftward trend in Europe.

At a private meeting for FLF members later that weekend, Vincenz said he thought France had a "50-50" chance of going Communist in its next election and that U.S. groups must make a "100% effort to defeat the enemy in America by projecting the highest possible standard of sacrificial determination."

Both men stressed that the

situation in Europe is most critical. They said they expected an increase of violence in Europe and that intense, widespread suffering was nearly inevitable. "You American members had better work sacrificially to keep the same thing from happening here," Orme declared.

Other notable reception guests included nationally syndicated columnist Holmes Alexander, American Peace Society Secretary James D. Atkinson, American representative of the International Human Rights Committee Constantine Boldyreff, journalist Allan Brownfeld, Associated Press Asian affairs reporter Spencer Davis, U.S. Youth Council President David Dorn, National Security Council aide Dolf Droge, former



White House Aide talks with
S. Viet Senator

U.S. Ambassador to Vietnam Eldridge Dubrow, American Council of World Freedom Secretary Lee Edwards, Senate Chaplain Rev. Edward Elson, President of the American Security Council John Fisher, Hungarian Freedom Fighter leader Istvan Gereben, U.S. News & World Report diplomatic reporter Howard Handelman, Seapower Magazine editor James Hessman, Accuracy in Media leaders Reed Irvine and Abraham Kalish, Research Institute on Korean Affairs Director General Young Hoon Kang, White House aide Sven Kramer, American Council of World Freedom Chairman Gen. Thomas A. Lane (Gen. Lane arranged for the excellent "Sky Room" at Washington's Army and Navy Club), political warfare expert Gen. Edward Lansdale, Capitol Hill aide David Martin, Asia specialist Prof. Franz

Michael, George Washington University Slavic Studies Chairman Dr. Charles Moser, U.S. Marine Corps General Ernest Reid, Georgetown University political scientist Dr. Joseph Schiebel, Vietnam Veterans for a Just Peace leader Glenn Siegal, former Young Americans for Freedom Executive Director Randal Teague, World Affairs magazine Associate Editor Father Joseph Thorning, novelist Freda Utley, and a host of others, all of whom deserve more than a casual mention.

Several Congressional offices sent representatives, and many sent regrets at their inability to attend due to the inaugural preparations. A number of professors from George Washington University's Sino-Soviet Institute and American University's Department of Internal Service also attended.

The reception seemed to be enjoyed by all who attended. It was the unanimous feeling of the FLF staff that the results were well worth the effort.

To foster communication and cooperation of groups with a common commitment to freedom has always been one of our major goals. We hope this event will be only a first step of a major contribution on our part toward the ultimate victory which we know the forces of freedom will eventually gain.

From 'The Rising Tide'

Young Artists Delight Europeans Fans

by Chon Sung-boc

It begins with drum beating—ta-ta-ta-tung! And with the first roll of an “hourglass” drum, the theater becomes alive



Little Angels perform Fan Dance.

with excitement.

That is how spritely young ladies from Seoul opened a soiree at London's Sadler's Wells. Then the Little Angels held an audience spellbound at l'Olympia in Paris, Congresgebouw in Hague, Princess Theater in Melbourne, and a Honolulu concert hall.

The 25 girls and three boys, aged 7 to 15, are now back

home from a world tour. They returned to Seoul last week only to prepare for another world tour.

Following their recent performances, European critics agreed that the beauty and artistry of Korean folk arts interpreted by the group can be placed upon the same level of achievement as the Vienna Boys Choir.

While the choir comes with the sound of European song, the Korean group comes with the intricate movements of Oriental dancing.

Hourglass Drum Dance (Changgo Chum), for instance, is an outstanding example of intricate and animating dancing, with which an ensemble of 16 girls begins a program. The dance is performed with a Korean drum that looks like an hourglass, slung across the shoulder. It requires elaborate and acrobatic skills in combining sound with synchronous movement.

Acrobatic Skills

Since a fan played a prominent part in the traditional life in Korea, as in China and Japan, Fan Dance is one of the favorite numbers in the repertoire of Korean dancers. In this dance, the group's ensemble expresses joy and Oriental delicacy by opening and closing the fan while performing rapid movements.

Mask Dance derives from mask dance plays originated in various provinces of Korea. The plays contain humor and satire, and evokes laughter from the audience. This dance is animated and fast in tempo.

Kanggang Suwollae is a dance indigenous to the southwestern province of Korea, where Admiral Yi Sun-shin, a famed Korean naval hero, defeated a Japanese fleet. On the Moon Festival, which falls on August 15 by the lunar calendar, Korean women met around a bonfire, dancing and singing around the bonfire under the full moon.

The last dance on the group's program is Farm Dance (Nongak). Animated and masculine in character, the Farm Dance is expressive of farmers' joy and thanksgiving at the end of the harvest season.

Little Angels

There are four separate divertissements in this dance, followed by an exultant finale in which all members of the group perform. The four acts in sequence are: Song of the Harvest, Festival Time, Spinning the Hats, and Longer than the Rainbow, in which the dancers bang drums slung across their shoulders, waving their heads vigorously to set long ribbons whirling from their hats.

When the program is over, the Little Angels respond to an enthusiastic ovation by singing folk songs of a country in which they perform.

After the group's London debut, critic James Kennedy of The Guardian said that "angelic they are not, but bouncy, cheerful, very human children, albeit marvellously drilled, who can dance, sing, play a big string instrument and bang, in perfect unison, a whole battery of drums."

"Our 16-year-old ballet girls," he said, "can only dance; these young Koreans can dance, sing, and play musical instruments....."

Paul Carriere of Le Figaro said: "This show is a delightful stylization of a folk tale whereby the princess, who can be distinguished from others only by the color of her diadem, becomes a pistil and her followers form a corolla....."

"On se croirait transporte sur une autre planete (one feels like he is on another planet)," he said.

The young ladies can certainly dance, sing, and play zithers. They can make delightful patterns with fans; they can agitate long streamers on their headgear and create the

effect of a veritable firedance.

They enjoy themselves—that is obvious, and they radiate enjoyment.

Australian Family

by Carl Redmond

At times I feel very heavily that the responsibility is great and I must make a breakthrough here. People in Sydney are not particularly spiritual though the city has been described by an English minister as a "religious cauldron" where all sorts of beliefs converge. Australia is to all appearances a very wealthy country both in its material growth and its natural beauty. I have found young people particularly responsive. I've taught several people various chapters, one girl from Brisbane heard chapters one and two, a boy from France the same, several have read or are reading the book at home.

I had some problem finding the right place to live but now hope to stay here; it is near the ocean which is visible from the house. In the week I have been led by Father to a cosmetic factory where I have a job. I am looking for an office job so I can reach people easier in the day. Weekends I walk the streets searching for people, or come home to teach and raise new babies. I was also fortunate to meet a Chinese boy from Seoul, South Korea, who is very Korean in his ways and I have been spending some time with him, thanks to Father. He is up to chapter four and very attentive, a devoted Christian. I met him at the Methodist mission in Sydney. Though Satan has been aggressing me quite a bit, nevertheless Father brought round one person each night last week, and sometimes three or four. I realize very strongly the importance of prayer condition and regular witnessing each day. I am thankful to Father for sending me here and know the mission here has

only just begun. It is now February 25 so I have spent my first month here.

Here in Sydney there is a speaking-place similar to Hyde Park in London where public speaking every Sunday afternoon is done. Later on I hope to teach there. Communist activities are quite strong here though apathy in people here is also strong. People here do not want to "get involved" perhaps more so than in England. The Christian church here enjoys a moderate following. I can see the situation here is really ripe for the Principle and there are many young people looking earnestly for the truth.

Sunday is a good day for witnessing so I am off to the city, the parks and gardens and museums to see what can be done. At times I feel a very strong push from Father and spirit world encouraging my efforts. I know really though we live in different parts of the world, in reality we are all together in spirit, one Unified Family.

German Sister in Melbourne, Australia

Miss Jensen from Germany writes: "From the very first day I arrived here (on Feb. 9, 1973) I liked this country which seems to be so wide and limitless in her distances. After a few days looking for a suitable flat I found one in South Melbourne, about ten minutes from the city. It will be easy for the young people to find the way to the center and there is plenty of room to build a family.

Everything goes well and I am feeling the Divine Guidance from the Father very much. I found that the young people seem to be very open-minded and they show a great interest in those questions concerning the Divine Principle. Australia seems to be prepared very much for our Father's Truth."

Chinese Family Pictorial

These pictures of the Chinese Family were sent by Mrs. Kim Hyo-sook, Korean Family, who traveled to Taiwan last year to help the Chinese Family. Later Mrs. Kim Shin-ook came to Taiwan to establish a base for Victory-over Communism work. Mrs. Kim met many Chinese government officials, and organized a public 3-day fasting and prayer condition for the good fortune of Free China and the health of Generalissimo Chiang Kai-Shek. The Chinese Family also established an organization called "International Cooperative Association for Culture and Education" with the help of different religious leaders in Taiwan.



Center leader Mrs. Shimizu
(Fukuda Nobuko)



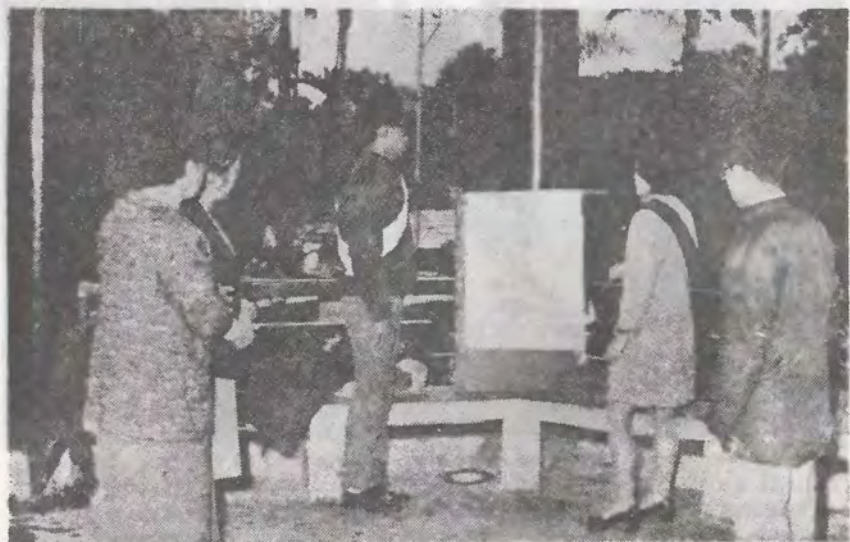
Chinese Family pose in a park in Taipei.



Chinese Family gather for witnessing and teaching in the Park. Center, L. to R.: Mrs. Kim Shin-Ook (in dark glasses); Mr. and Mrs. Shimizu; Mrs. Kim Hyo-Sook, third from right.



Witnessing and lecturing to passersby



Giving Divine Principle Lecture under a pavilion on a rainy day.



Praying at the Holy Ground in Taipei.

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世界基督教統一神靈協會台北教會

總統府秘書長鄭彥棻



中華民國總統府秘書長鄭彥棻

（台統一）

3/12

Letter of appreciation to Chinese Family from office of Generalissimo Chiang Kai-Shek. Translation: "Because of your prayers for the health and long life of Generalissimo Chiang Kai-Shek, he himself said that he was grateful to your church members and deeply moved by your praying; therefore we are happy to present this letter of appreciation to you. Thank you." Signed, Secretary to the office of Generalissimo.

Finnish Family

by Ellen Kocher

Helsinki, March 1, 1973

During this month all the members who were staying in the German Team for training came back. Now we are so many active members here as we have never been before, and in the last few weeks we have had visitors every day. Which of them will be real active members is not yet clear, but three of these are very good and will probably move in or go to Germany for training.

In Turku, the other town where there is a center, we found a suitable flat and three of us are working there to settle the flat and to put everything in order, so that it will be ready by the end of the week.

Also we got the new study guide, printed in Germany, so that we can work much better now, because in the last months we had no books and could only give first chapters for reading, which the people buy very easily. We are looking forward to the visit of our Parents to Europe and each of us wants to have a spiritual baby before they come.

Icelandic Family

by Åse Ulimoen

Reykjavik, February 28, 1973

I am happy to enclose some witnessing material which I have gotten translated into Icelandic and could start to sell or give out this month.

On one little pamphlet is the question, "What is the reason why man is not able to create a good world?" As the spiritual world and spiritual phenomena are most often very interesting subjects for the Icelanders, I have given the pamphlet a parapsychological tendency, clarifying how important an exact understanding of our spiritual surroundings are to solve mankind's problems. Then the pamphlet encourages to get new information about the subject by contacting the international movement, the Unified Family.

The enclosed article is well known under the title "A New Prophet for a New Age" written by W. Farley Jones. A professional TV-translator has translated it so it is well done. The Norwegian Family has been so helpful to stencil the material for me.

I put up the pamphlet on several places at the university. It will have an informative effect and lay a foundation for broader and deeper official introduction of the Principle later.

Spanish Family

This month of February has brought much wonderful things for us and also for our Heavenly Father. Over all we thank Him for His mighty and endless love and power, that He has sent His Son to save this world.

In the middle of this month Mr. Aum and Mr. Kim visited Spain. We had the honor of receiving them in the airport of Madrid and spending some wonderful hours with them. They showed us how much love our Father has and how He is longing for a big family in all countries, which we have to erect quickly. This longing we are feeling very strongly so we use every free moment to speak to the people. Through talking to Spanish people here we now know them better and try to explain to them the Principles with all the Heart of our Father. Though there were difficulties in the language the Spanish are trying to understand with great patience.

The influence of the Catholic Church is still very strong and prevents the people from free thinking and developing an open mind. Especially the youth are liberating themselves from the chains of tradition and beginning to find a new way of life. Thus in this country an explosion of spiritual development for freedom has started, but often in a satanic way. The people are hungry to study very much, working and studying so they have little time to think about God or religion, and because they don't arrive at any conclusion they let off thinking about it.

It is really a new reformation which we want to inspire because the trouble, problems and emptiness are growing. Often

they never have talked deeply about this so with thankfulness they take in what we have to say.

In the university there are different influences. Although it is forbidden to work for a better world outside the Church, many students are working in the underground to prepare for the future, but it often has a tendency toward the Left. We can only work through personal contacts, so we had 17 visitors this month who came through witnessing or through friends.

Now we have three centers: Madrid, Barcelona, and Seville. So we could begin a new dispensation, grateful to God and His true children, as a child of the motherland, feeling how much Father longs for His true family.

In Madrid we talk to people daily, also in Seville where they are working hard in the streets and searching for a center where they can talk without interference. Recently they were asked to talk about the Divine Principles on the radio.

We noted how much the world knows about our Leader and the Family through a visit to the Korean Consulate. There they know him and the Unification Church very well. I left a book in Spanish; they were astonished to hear from this in such a roundabout way. Also we saw the Little Angels in the newspaper visiting the whole world.

We are happy to be here with a unified heart with all who are fighting for God, and we deeply understand those who are alone and had the same difficulties in pioneering a foreign country.

We are praying for you who are showing us how to fight and we are sending you all our love.

(Special Feature)

The March First (Sam-il) Independence Movement

On March 1st, Koreans celebrate their non-violent uprising against Japanese oppression which occurred in 1919. Historians



Monument to Samil Freedom Fighters in Pagoda Park, Seoul

rank this movement as one of the most remarkable non-violent protests in history, equal to the Ghandhian uprising against British rule in India. Few incidents in human history can compare to the sacrifice, courage, and sense of national

and racial unity which characterized the Korean's brave but seemingly hopeless protest against an overwhelmingly armed and ruthless foe.

An eyewitness observer of this movement, as well as of the whole of Korea's fight for freedom, was Frederick Arthur McKenzie (1869-1931), a Canadian working as a correspondent for the Daily Mail of London. Involved in far eastern affairs from 1904-1919, McKenzie became one of the leading witnesses to the tragedy of Korea, as well as of Japanese expansion into China. He wrote two books, *The Tragedy of Korea* (1908) and *Korea's Fight for Freedom* (1920), compiling his voluminous observations and dispatches. This account of the March 1st Independence Movement is taken from *Korea's Fight for Freedom*, reprinted in 1969 by Yonsei University Press:

Preface

The peaceful uprising of the people of Korea against Japan in the spring of 1919 came as a world surprise. Here was a nation that had been ticketed and docketed by world statesmen as degenerate and cowardly, revealing heroism of a very high order.

The soldier facing the enemy in the open is inspired by the atmosphere of war, and knows that he has at least a fighting chance against his foe. The Koreans took their stand—their women and children by their side—without weapons and without means of defense. They pledged themselves ahead to show no violence. They had all too good reason to anticipate that their lot would be the same as that of others who had preceded them—torture as ingenious and varied as Torquemada and his familiars ever practiced.

They were not disappointed. They were called on to endure all that they had anticipated, in good measure, pressed down and running over. When they were dragged to prison, others

stepped into their place. When these were taken, still others were ready to succeed them. And more are even now waiting to join in the dreadful procession, if the protests of the civilized world do not induce Japan to call a halt.

It seems evident that either the world made a mistake in its first estimate of Korean character, or these people have experienced a new birth. Which is the right explanation? Maybe both——

The Independence Movement

The people of Korea never assented to the annexation of their country. The Japanese control of means of communication prevented their protests from being fully known by the outside world.

It was explained that the movement against the Japanese was due to the work of Koreans living outside of the land and to foreign agitators. The Japanese blamed the missionaries. They blamed foreign publicists. I understand that I was and am esteemed a special malignant. They never thought to blame themselves. As a matter of fact, missionaries and the rest of us had nothing to do with it. The real origin of the movement was among the people themselves, and it was fostered, not by outsiders, but by the iron and unjust rule of Japan.



Son Pyung-Hi, Chondogyo Leader

The steps taken by the Japanese to suppress and prevent discontent often created and fostered it. This was specially illustrated in the schools. The new educational system, with its constant inculcation of loyalty to the Mikado, made even the little girls violently nationalist. School children were spied upon for incipient treason as though the lisping of childish lips might overthrow the throne. The speeches of boys and girls in junior schools, at their school exercises, were carefully noted, and the child who said anything that might be construed by the Censor as "dangerous thought" would be arrested, examined and punished.

The effect of this was what might have been expected. "They compel us to learn Japanese," said one little miss, sagely. "That does not matter. We are now able to understand what they say. They cannot understand what we say. All the better for us when the hour comes." On Independence Day the children, particularly in the Government schools, were found to be banded together and organized against Japan. They had no fear expressing their views and sought martyrdom. Some of them won it.

The Japanese hoped much from the Chondogyo, a powerful movement encouraged by the authorities because they thought that it would be a valuable counteractive to Christianity. Its leader, Son Pyung-Hi, was an old Korean friend of Japan. As far back as 1894, when the Japanese arranged the Tong-hak Rebellion in Korea, to give them an excuse for provoking war with China, Son was one of their leading agents.....Son realized after a time that the Japanese were not the friends but the enemies of his people. He made no violent protestations. He still maintained seemingly good relations with them. But his organization was put to work. His agents went over the country. Each adherent was called on to give three spoonfuls of rice a day. Close on a million dollars was accumulated.

The Chondogyo and the native Christian leaders came together. The Christian pastors had up to now kept their people in check. But the burden was becoming intolerable. They gave the missionaries no inkling of what was brewing. They did not wish to get them in trouble. Their real grief was that their action would, they knew, make it harder for the Churches.

When things seemed rapidly ripening, President Wilson made his famous declaration of the rights of weaker nations. One sentence went round among the Koreans, and its effect was electrical.

"What is the task that this League of Nations is to do?"

"It is to provide for the Freedom of Small Nations, to Prevent the Domination of Small Nations by Big Ones."

Here was the clarion call to Korea. Here was hope! Here was the promise of freedom, given by the head of the nation they had all learned to love. If any outsider was responsible for the uprising of the Korean people, that outsider was Woodrow Wilson, President of the United States of America.

"Now is the time to act," said the people. For a start, they resolved to send delegates to present their case to the Paris Conference. Three leaders in America were chosen but were refused passports. Finally another young leader, Mr. Kyu-sik Kim, succeeded in landing in France. Perhaps it would not be wise to say, at this time, how he managed to get there. He soon found that his mission was in vain. The Paris Conference would not receive him. President Wilson's declaration was not to be put into full effect.

There were no constitutional means for them to employ to make their case heard. But if ever there was an effort at peaceful constitutional change, this was it. Instructions were sent out, surely the most extraordinary instructions ever issued under similar circumstances:

"Whatever you do,
Do Not Insult the Japanese
Do Not Throw Stones
Do Not Hit With Your Fists
For these are the acts of barbarians."

It was unnecessary to tell the people not to shoot, for the Japanese had long since taken all their weapons away, even their ancient sporting blunderbusses.

A favourable moment was approaching. The old Korean Emperor lay dead. One rumor was that he had committed suicide to avoid signing a document drawn up by the Japanese for presentation to the Peace Conference, saying that he was well satisfied with the present Government of his country. Another report, still more generally believed, was that he had committed suicide to prevent the marriage of his son, Prince Kon, to the Japanese Princess Nashimoto.

The heart of the people turned to the old emperor again. Men, women and children put on straw shoes, signs of national mourning, and a hundred thousand people flocked to Seoul to witness the funeral ceremonies.

The funeral was to take place on March 4th. By now the Japanese suspected something to be afoot. The astonishing thing is that the Koreans had been able to keep it from them so long. A network of organizations had been created all over the country. The Japanese hurried their preparations to prevent popular demonstrations on the day of the funeral. The leaders learned of this and outwitted the police by a simple device. They resolved to make their demonstration not on Tuesday, March 4th, but on the previous Saturday.

Gatherings were arranged for all over the country. A Declaration of Independence was drawn up in advance and delivered to the different centers. Here it was mimeographed,

and girls and boys organized themselves to ensure its distribution. Meetings, processions and demonstrations in all the big cities were planned.

Thirty-three men chose martyrdom. They were to be the original signers of the Declaration of Independence. They knew that at the best this must mean heavy punishment for them, and at the worst might well mean death. They had no delusions. Pastor Kil's son had died from the effects of Japanese torture. The first two names on the list of signers were Son Pyung-hi, leader of the Chondogyo, and Pastor Kil.



Present-day Pagoda Park, center of the uprising

On the morning of March 1st the group of thirty-two met at the Pagoda Restaurant in Seoul. Pastor Kil was the only absentee; he had been temporarily delayed on his journey from Pyongyang.

Some prominent Japanese had been invited to eat with the Koreans. After the meal the Declaration was produced before their guests and read. It was dispatched to the Governor-General. Then the signers rang up the Central Police Station, informed the shocked officials of what they had done, and added that they would wait in the restaurant until the police van came to arrest them.

The automobile prison van, with them inside, had to make its way to the police station through dense crowds, cheering and shouting, "Mansei! Mansei! Mansei!" It was the old national battle cry, "May Korea live ten thousand years." Old flags had been brought out, old Korean flags, with the red and blue germ on the white ground, and were being widely waved. "Mansei!" Not only Seoul but the whole country had in a few minutes broken out in open demonstration. A new kind of revolt had begun.

Pastor Kil, arriving late, hurried to the police station to take his place with his comrades.

The Declaration of Independence is a document impossible to summarize, if one is to do full justice to it. It is written in the lofty tone of the ancient prophets. It was something more than the aspiration of the Korean people. It was the cry of the New Asia, struggling to find its way out of oppression and medieval militarism into the promised land of liberty and peace.

The Proclamation of Korean Independence

"We herewith proclaim the independence of Korea and the liberty of the Korean people. We tell it to the world in witness of the equality of all nations and we pass it on to our posterity as their inherent right.

"We make this proclamation, having back of us 5,000 years of history, and 20,000,000 of a united loyal people. We

take this step to insure to our children for all time to come, personal liberty in accord with the awakening consciousness of this new era. This is the clear leading of God, the moving principle of the present age, the whole human race's just claim. It is something that cannot be stamped out, or stifled, or gagged, or suppressed by any means.

"Victims of an older age, when brute force and the spirit of plunder ruled, we have come after these long thousands of years to experience the agony of ten years of foreign oppression, with every loss to the right to live, every restriction of the freedom of thought, every damage done to the dignity of life, every opportunity lost for a share in the intelligent advance of the age in which we live.

"Assuredly, if the defects of the past are to be rectified, if the agony of the present is to be unloosed, if the future oppression is to be avoided, if thought is to be set free, if right of action is to be given a place, if we are to attain to any way of progress, if we are to deliver our children from the painful, shameful heritage, if we are to leave blessing and happiness intact for those who succeed us, the first of all necessary things is the clearcut independence of our people. What cannot our twenty millions do, every man with sword in heart, in this day when human nature and conscience are making a stand for truth and right? What barrier can we not break, what purpose can we not accomplish?

"We have no desire to accuse Japan of breaking many solemn treaties since 1876, nor to single out specially the teachers in the schools or government officials who treat the heritage of our ancestors as a colony of their own, and our people and their civilization as a nation of savages, finding delight only in beating us down and bringing us under their heel.

"We have no wish to find special fault with Japan's lack

of fairness or her contempt of our civilization and the principles on which her state rests; we, who have greater cause to reprimand ourselves, need not spend precious time in finding fault with others; neither need we, who require so urgently to build for the future, spend useless hours over what is past and gone. Our urgent need today is the setting up of this house of ours and not a discussion of who has broken it down, or what has caused its ruin. Our work is to clear the future of defects in accord with the earnest dictates of conscience. Let us not be filled with bitterness or resentment over past agonies or past occasions for anger.

"Our part is to influence the Japanese government, dominated as it is by the old idea of brute force which thinks to run counter to reason and universal law, so that it will change, act honestly and in accord with the principles of right and truth.

"The result of annexation, brought about without any conference with the Korean people, is that the Japanese, indifferent to us, use every kind of partiality for their own, and by a false set of figures show a profit and loss account between us two peoples most untrue, digging a trench of everlasting resentment deeper and deeper the farther they go.

"Ought not the way of enlightened courage to be to correct the evils of the past by ways that are sincere, and by true sympathy and friendly feeling make a new world in which the two peoples will be equally blessed?

"To bind by force twenty millions of resentful Koreans will mean not only loss of peace forever for this part of the Far East, but also will increase the ever-growing suspicion of four hundred millions of Chinese—upon whom depends the danger or safety of the Far East—besides strengthening the hatred of Japan. From this all the rest of the East will suffer. Today Korean independence will mean not only daily life and happiness

for us, but also it would mean Japan's departure from the evil way and exaltation to the place of true protector of the East, so that China, too, even in her dreams, would put all fear of Japan aside. This thought comes from no minor resentment, but from a large hope for the future welfare and blessing of mankind.

"A new era wakes before our eyes, the old world of force is gone, and the new world of righteousness and truth is here. Out of the experience and travail of the old world arises this light on life's affairs. The insects stifled by the snow of winter awake at this same time with the breezes of spring and the soft light of the sun upon them.

"It is the day of the restoration of all things on the full tide of which we set forth, without delay or fear. We desire a full measure of satisfaction in the way of liberty and the



Reading Declaration of Independence in Pagoda Park.

pursuit of happiness, and an opportunity to develop what is in us for the glory of our people.

"We awake now from the old world with its darkened conditions in full determination and one heart and one mind, with right on our side, along with the forces of nature, to a new life. May all the ancestors to the thousand and ten thousand generations aid us from within and all the force of the world aid us from without, and let the day we take hold be the day of our attainment. In this hope we go forward."

Three Items of Agreement

"1. This work of ours is in behalf of truth, religion and life, undertaken at the request of our people, in order to make known their desire for liberty. Let no violence be done to any one.

"2. Let those who follow us, every man, all the time, every hour, show forth with gladness this same mind.

"3. Let all things be done decently and in order, so that our behaviour to the very end may be honourable and upright."

The 4252nd year of the Kingdom of Korea, 3rd month.
(March 1, 1919 A.D.)

The People Speak—The Tyrants Answer

On Saturday, March 1st, at two in the afternoon, in a large number of centers of populations throughout the country, the Declaration of Korean Independance was solemnly read, usually to large assemblies by representative citizens.....It was soon seen that every class of the community was united. Men who had been ennobled by the Japanese stood with the coolies; shopkeepers closed their stores, policemen who had worked under the Japanese took off their uniforms and joined the crowds, porters and labourers, scholars and preachers, men and women all came together.....Boys of six told their fathers

to be firm and never to yield as they were carried off to prison; girls of ten and twelve prepared themselves to go to jail.....

At first, the Japanese authorities were so completely taken by surprise that they did not know what to do. Then the word was passed round that the movement was to be suppressed by relentless severity. And so Japan lost her last chance of winning the people of Korea and of wiping out the accentuated ill-will of centuries.

The first plan of the Japanese was to attack every gathering of people and disperse it, and to arrest every person who took part in the demonstrations or was supposed to have a hand in them. Japanese civilians were armed with clubs and swords and given carte blanche to attack any Korean they suspected of being a demonstrator..... The police used their swords freely.

In Seoul, when the thirty-three leaders were arrested, a demonstration was held in the Park and the Declaration read there. Then the crowd made an orderly demonstration in the streets, waving flags and hats, shouting "Mansei," parading in front of the Consulates and public buildings, and sending letters to the Consuls informing them of what they had done. There was no violence. The police, mounted and on foot, tried to disperse the crowds and made numerous arrests, but the throngs were so dense that they could not scatter them.

The authorities were specially disturbed by the refusal of the children to come to school. In one large junior school, the boys were implored to come for their Commencement exercises, and to receive their certificates... The boys apparently yielded, and the Commencement ceremonies were begun, in the presence of a number of official and other distinguished Japanese guests. The precious certificates were handed out to each lad. Then the head boy, a little fellow of about twelve or thirteen, came to the front to make the school speech of thanks to his teach-

ers and to the authorities. He was the impersonation of courtesy. Every bow was given to the full; he lingered over the honorifics, as though he loved the sound of them. The distinguished guests were delighted. Then came the end. "I have only this now to say," the lad concluded. A change came over his voice. He straightened himself up, and there was a look of resolution in his eyes. He knew that the cry he was about to utter had brought death to many during the past few days. "We beg one thing more of you." He plunged one hand in his garment, pulled out the Korean flag, the possession of which is a crime. Waving the flag, he cried out, "Give us back our country. May Korea live forever. Mansei!"

All the boys jumped up from their seats, each one pulling out a flag from under his coat and waved it, calling, "Mansei! Mansei! Mansei!" They tore up their precious certif-



Japanese Soldiers attack peaceful demonstrators

icates, in front of the now horrified guests, threw them on the ground, and trooped out.

Soon dreadful stories came from the prisons, not only in Seoul, but in many other parts. Men who had been released after investigation as innocent told of the tortures inflicted on them in the police offices and showed their jellied and blackened flesh in proof. Some were even inconsiderate enough to die a few days after release, and on examination their bodies and heads were found horribly damaged..... Within a fortnight, the arrests numbered thousands in Seoul alone..... Despite every effort to minimize it, news of the happenings gradually crept out and were published abroad..... It was believed that the Liberal Premier of Japan, the Hon. T. Hara, would promptly declare himself against the cruelties that had been employed. Unfortunately.....while speaking reassuringly to foreign enquirers, Mr. Hara and his government officially determined on still harsher measures.

Mr. Yamagata (Director General of Administration in Korea)announced that after conference with the premier, and audience with the Emperor and conferences with the cabinet "decision was reached in favour of taking drastic measures by dispatching more troops to the peninsula."

To continue the account of Korean heroism and the cruelty of the Japanese response would take too long for this article. To summarize the methods employed by the Japanese, McKenzie recounts, as forms of torture "freely employed": The stripping, beating, kicking, flogging, and outrageing of schoolgirls and young women; flogging schoolboys to death; burning—by pressing lighted cigarettes against tender parts, and the burning of men, women and children by searing with hot irons; stringing men up by their thumbs, beating them with bamboos and iron rods until unconscious, reviving them and repeating

the process several times in one day, sometimes until death; contraction—tying men up in such a fashion as to cause intense suffering; confinement for long periods where men and women are packed so tightly in a room that they cannot lie or sit down for days at a stretch.

Korean sources put the number of people involved in the demonstration as two million. For the period from March 1 to April 30, Japanese statistics show arrests of 26,713 persons. Nationalist sources put casualties from March 1, 1919, to March 1, 1920 as 7,645 Koreans killed and 45,562 wounded. (Statistics and next two paragraphs taken from "The politics of Korean Nationalism," Chong-Sik Lee, University of California Press.)

What did the demonstration accomplish? In terms of gaining independence, the movement was clearly a failure. The Japanese government eventually suppressed the movement, having no intention of relinquishing her claim on Korea, and foreign governments, including that of the United States, showed no official interest. It wasn't until the defeat of Japan in 1945 by the allied powers that Korea was finally liberated from her 40-year period of suffering under Japan.

However, in terms of making the world aware of the plight of the Korean people and the unjust rule of Japan, the movement succeeded. Associations for the support of Korea sprang up in America and Great Britain, much to the discomfort of the Japanese. Also, the Japanese public became aware of the failure of their government's policy. The governor-general was replaced and the policy of completely suppressing Korean culture was abandoned in favor of "cultural polity." Restriction on the press and political activities were relaxed, and the Koreans were given more freedoms. But probably the greatest success of the March 1st Movement was in welding the Korean people together into one national unity, transcending traditional

barriers of caste and clan. Also, by exposing Japanese militaristic aims, Korea called out a warning to all the world.

In F.A. McKenzie's prophetic words: "The future of Japan, the future of the East, and, to some extent, the future of the world, lies in.....whether the militarists of the party of peaceful expansion (will) gain the upper hand in..... Japan. If the one, then we shall have harsher rule in Korea, steadily increasing aggression in Manchuria, growing interference with China, and, in the end, a titanic conflict, the end of which none can see. Under the other, Japan will enter into an inheritance wider, more glorious and more assured than any Asiatic Power has attained for many centuries—Japan has it in her to be, not the Mistress of the East, reigning, sword in hand, over subject races—for that she can never permanently be—but the bringer of peace to, and the teacher of, the East. Will she choose the nobler end?"

History shows the course Japan chose to take, and attests that Japan has now paid ample indemnity for her crimes through her final defeat in World War II. The purpose of this article is not to condemn Japan. Japan can now be free to realize the "Nobler End" that God desires, with the help of our Japanese Family.

Rather, this article hopes to point out that Korea and the whole world is still threatened by those who believe in the rule of the gun and sword, the torture chamber and prison camp, in an even more malignant force, that of Communism. The experience of the Koreans should be a lesson to the whole world that no nation can tolerate the oppression of one state by another without allowing the growth of destructive forces which eventually may engulf the whole world in war. Let's work hard for the day when the goals of the March 1st Independence Movement can be realized all over the world! Mansei!

(Articles)

The 'New Community' Movement in Korea

by John Price

"Workers of the world unite" is a well-known phrase that you may have heard before. In fact when somebody talks of building a new society and the brotherhood of man—when a man starts to talk of living and working in communities, we may assume that he has heard too much from Marx.

But isn't it the desire of all men to unite and live as one happy brotherhood? The Communists' dream is not their own creation. Their method is the only innovation. They have failed to make this dream a reality, however. Brotherhood means love, cooperation and voluntary action, not force and hatred. That is why I am excited about the "New Community Movement" in Korea.

The "Saemaul" or "New Community" movement has been spreading throughout most of the village areas since about two years ago. When I first landed in Korea and drove from Kimpo Airport to Seoul, the complete contrast between the grand highway and the thatched hamlets beside it shocked me. In Seoul, too, grand office blocks rise above an inhabited shambles.

The Korean people themselves are hard working. In the past ravaged by war and poverty, this country is now beginning to take mighty strides. However the people still need massive doses of that well known medicine, "organization." Hence the October Revitalizing reforms and the Saemaul movement seem to me like water to a thirsty man.

In Korea, and over all the Orient, the Confucian system has left a still very structured society. The top man is top and a hierarchy descends from his position. When complete

freedom is given to political parties, often bickering and petty arguments arise. Last Autumn we had just been through a particularly pointless bout of these fractious politics, when President Park put his foot down on Korea. As you may have read, he closed the universities and parliament, and brought in martial law.

The Westerners in Korea were so shocked! "Not democratic," they complained. The Koreans on the other hand reacted quite calmly. I watched them pass the tanks that had been parked in strategic points around Seoul. The people seemed to accept it unemotionally. Whether from being accustomed to seeing such things before, or whether they welcomed the change I can't be sure. But I think that although at first many were put off, most Koreans welcomed the change, the new wave of discipline and organization.

The Westerners here in Korea think that Western democracy is very developed so they expect Korea to follow their system. But Koreans didn't have the opportunity to learn and study democracy. I overheard an American speaking with a Korean last week. "Did women have the right to vote before World War II?", the American asked. The Korean looked pensive wondering how to be polite. Eventually he said "Women didn't vote. People didn't vote!"

Certainly Korea needs a strong leader now, especially during the North-South talks. And not only Korea but the Philippines, Taiwan, Vietnam, and even Japan if she would admit it. This especially now when East-West detente is proceeding.

When President Park started the Saemaul campaign in 1970 he told the farmers and fishermen that he would turn the nation's attention away from the concentration on industry which he emphasized during the '60's, and pay more attention to rural area development. At the same time he urged them

to wake up from their centuries-old resignation and passivity and join the government effort to create new, revitalized rural communities. He budgeted a good deal of money to the Sae-maul movement and explained how important it is to embrace the whole population, regardless of age, sex, religion, or occupation, if the New Community Movement is to achieve ultimate success. Farmers and fishermen were advised by energetic campaigners to refrain from spending excessive money for extravagant wedding ceremonies and funeral services. The movement is to be carried out gradually throughout the next four years and is divided into three categories: realization of spiritual revolution; development of farm economy; and improvement of the social environment.

The President emphasizes that it is the will of the people that is eventually to decide the outcome of the movement. He has warned government officials not to interfere with the regional movements. "Don't try to supervise them," he says.

The villagers of a village must have to volunteer to be a part of the project. Then the goal is to have all the people working as a team to build and repair all types of farm equipment and ground. Hillsides are terraced, trees planted, roads and dams built and the villagers work on collective projects which produce saleable commodities. The result of this has been a great increase of produce and income to the villagers. Many now have been able to replace their thatched roofs with tile and have village halls and baths. The government gives an initial amount of cement and steel to each project, but before they can receive any more, success and effort must be shown.

Most Koreans really are positive about the movement which is now spreading even into the major towns. Moreover, how many national leaders in the West are talking about a "spiritual revolution?"

Chinese Medicine in Korea

By No Chong-U

Edited by Lynne Doerfler

The author of this article is a professor at Kyunghi University and director of the Institute of Constitutional Medicine. He also wrote "The History of Korean Medicine" which is part of "The History of Korean Science and Technology," published by the National Culture Research Center of Korea University. He has also published an introductory book on Chinese medicine and important articles on the study of the internal organs in ancient medicine.

Introduction

The increased cultural exchanges between nations since the second World War are but signs of our modern, unification-minded times. Consequently, the gulf between the Orient and the Occident has narrowed; but there remain parts of the Oriental legacy which have not been grasped by the material civilization of the West. One of the most brilliant is Tong Uihak, or Eastern Medicine.

One of the reasons for this lack of understanding is the scholars and practitioners of this ancient medical discipline made almost no effort to publicize the Oriental art of healing diseases. But the other more serious reason is the popular western view that modern western medicine is the only true medical science.

Some 300 years ago western medicine developed into a modern science and spread throughout the world as the dominant curative art. However, since it considers the body as a machine and diagnoses disease from this standpoint, today it still runs into difficulties in therapy, and can not discover the

causes of many diseases. Furthermore, in spite of the constant development of new drugs and antibiotics, none of them offers a basic solution to disease. Rather, some are even feared because of their terrible side effects.

Of course, I don't in any way mean to underestimate the contribution which western medicine has made to the development of mankind. But, it is true that western medicine has some inherent problems which do not seem solvable in the foreseeable future. In light of this, it would be worthwhile to investigate Oriental medicine with its opposite methodology, in hopes of finding some solutions. Such a task concerns all men, whether Oriental or Occidental, and must be accomplished.

Just as one usually thinks of Chinese civilization first when thinking of the Orient, so also to most people Oriental medicine means Chinese medicine. But as Chinese medicine was transmitted to Korea and Japan along with other aspects of Chinese civilization, in Korea it pursued a singular course of development. It adapted to the indigenous art of healing and national character, and became a new science. Korean medicine is called Tong Uihak, Eastern medicine, and is distinct from those developed in China and Japan.

Guide to Tong Uihak, Eastern Medicine

Philosophical Characteristics

Although each deals with a different specific topic and comes from a different period, the oldest classics of all reveal the same basic philosophy. This includes the philosophy of nature and the principle of "the unity of Heaven and man," the principle of "positive and negative and the five basic elements" (um-yang and o-haeng).

The human body is not considered anatomically, but rather as one part of the whole system of the universe. Accordingly, all physiological and psychological phenomena are regarded as

part of the flow of nature. And nature is believed to be controlled by two great contrasting forces: the positive and negative—and to be made up of five basic elements—fire, earth, water, metal, and wood.

Above all, Tong Uihak is remedy-oriented, so anatomy and physiology were developed only in relation to treatment and not as independent sciences. Thus, oriental medicine developed particularly on the practical and utilitarian side rather than on the theoretical.

Philosophically, Tong Uihak can be summarized in the following way:

First, it considers life as primarily controlled by spirit so that when one treats a person, both spirit and body are taken into consideration. Thus a change of emotion, which is a spiritual phenomenon, is considered an important symptom.

Second, it sees man as a microcosm of nature. Thus man contains and is controlled by the laws of nature. His physiological and psychological behavior are all part of the flow of nature, and man's integration into the flow of nature is the ultimate goal of this science.

Third, it is a clinical medicine which always deals with the whole and the general picture. In it the human body is seen as a unity formed by the relations between the organs, rather than as a unit formed by organs which are independent of each other. Thus the five organs—liver, heart, spleen, lung, and kidney, are paralleled with the five basic elements—wood, fire, earth, metal, and water. The relations between these organs or elements are of two sorts: stimulation or repression. These two relations are the expression of the global phenomena of the maintenance and the unity of life. They are the means of balance among these organs or elements, which is the final objective of treatment, for the balance gives vitality and good health to man.

Physiological Characteristics

First, the environment is considered important. Man can not live outside nature, and the evolution of all life is but the story of adapting to nature. Man's environment consists of two sorts: natural and social. In Tong Uihak, one considers six environmental factors among the causes of disease. They are wind, cold, heat, humidity, air dryness, and fire. These divisions of the weather were not made by considering only atmospheric conditions, but rather by their influence on the human body. It should be noted that in oriental medicine these atmospheric conditions themselves are not considered to be the causes of disease but rather the changes in weather, say of temperature and humidity, are accompanied by changes in the actual factors of disease. In this way then, weather is considered a factor in disease.

This view is born out in modern medicine, which has proven that the bacterial and viral causes of epidemics are greatly influenced by weather.—Seeing the human body as a microcosm makes more sense as one realizes that human illnesses are linked to the weather of each region.

The spirit is considered to be important. In oriental medicine the spirit is master over the body. Thus it is felt to have great influence on the function of the organs of the body. Emotion, which is the expression of spirit, has itself seven expressions: joy, anger, worry, meditation, sorrow, fear, and surprise. When one of these overpowers the others, the internal organs, which control physiological actions, are affected. The nervous system which is important in mental illnesses, is also, if not more often, the cause of other illnesses. Therefore, each of the seven emotions is related to one or more organic functions in explaining the cause of disease. Thus as an emotion becomes dominant over the others, it could cause a disease. In the same way a dominant emotion is considered

圖室明人正

凡人一身之氣血，皆由心火下濟，腎水上承，以成水火既濟之象。若心火不降，則上焦火炎，而目赤、口乾、舌燥、咽痛等症，皆由此生。若腎水不升，則下焦火衰，而腰膝痠軟、夜尿頻數等症，皆由此生。此圖乃正人明室之圖，凡欲求長生不老之術，必先明此理。



圖室明腑臟

此圖乃明腑臟之圖，凡欲求長生不老之術，必先明此理。凡欲求長生不老之術，必先明此理。凡欲求長生不老之術，必先明此理。



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Chinese charts of organs and acupuncture points.

a symptom of an organic malfunction.

If one eliminates psychic activity from the human body, it becomes no different than other things. It can be scientifi-

ignored. A study based only on the material side of the problem can hardly be complete.

Third, the relationship between the organs of the body is important.

Oriental medicine considers the human body as a living being, having unity, relativity, and totality. This is why it places more importance on the relations between organs than on their anatomical and physiological functions studied in anatomy. The five basic elements theory is nothing more than the explanation of this relationship between the organs, which is one of check and balance, or mutual stimulation and repression. This view is supported by the biochemistry and endocrinology of modern Western medicine.

However, this check and balance relation is not seen as uniquely due to hormones, but is also closely tied to the function of each organ and affected by an overactive or underactive organ. Either state of the organ (over or underactive) can cause disease, so a balanced state must be maintained. If any organ is over-or underactive, it has an effect on all others which are related to it (in a stimulative or repressive relationship).

In this approach we see the main difference between Oriental and Western diagnostic techniques. In the West the problem cell or tissue is analyzed in detail to discover the cause of the illness, while in the Orient the cause is sought in the function of one of the five organs or the check and balance relations between them. Thus even the cause of a disease affecting another part of the body, even the external body, is sought in the under or overactivity of one of the five major organs.

One can say that Western pathology emphasizes cells and tissues, while Toug Uihak emphasizes the function of the whole, centering on the major organs.

The individual constitution of each man is considered important. Tong Uihak gives great attention to each individual's uniquely inherited character in determining the cause of disease. Western medicine considers only general physical differences between individuals such as physique, sex, age, and recognizes a few exceptional cases such as those with hereditary diseases, congenital deformities, or allergies. But, in general it doesn't consider the difference between individuals as so important. All men are basically considered physically equal.

In Eastern medicine, however, individuals are seen as physically different from one another, due to the particular traits he received at birth. Treatment always considers such differences.

Fifth, food is considered important. It can be the cause of disease in quantity as well as quality. It is generally known that unhealthful food, or contaminated or poisoned food causes illnesses. But oriental medicine goes farther: it puts importance on the effect of food on the function of the internal organs. Even the daily diet is considered a sort of medicine and is studied from a pharmaceutical viewpoint. For instance, hot and sweet foods are believed to raise one's temperature, while cold foods lower one's temperature.

The five tastes of food: sour, bitter, sweet, hot (mustard, pimento), and salty, are related to the functions of the major organs. Thus, a lack of balance in food tastes can cause a malfunction of the organs, which breaks the balance between them. An unbalanced diet, then, can directly or indirectly cause disease.

Characteristics of Clinical Therapy

First, it's a treatment which reinforces the vitality of man.

In other words, it aims at strengthening the inherent power of the body to cure itself. In treating even germ caused diseases, emphasis is placed on helping the body build up enough

resistance to eliminate the germs naturally, rather than on killing the germs. This does not mean, however, that treatment is based only on building up power of the body (vitality). If the body doesn't rid itself of the harmful substances naturally, then purgatives, diaphoretics, or emetics are used, and, if one has poor blood, medicines to increase blood manufacture are used. But, in using these medicines the function of the internal organs is always taken into consideration, and any loss of vitality is avoided.

Second, it is important to treat the real cause.

All diseases are believed to be caused by the major organs (liver, heart, spleen, lungs, and kidneys as mentioned before) and the six "pu" or minor organs (large intestine, small intestine, stomach, gall bladder, and the adrenal glands). Therefore, every treatment requires the diagnosis of each organ to identify the true cause of the disease. For example, a patient with indigestion is not simply given a digestive. Rather he is examined completely, and if his indigestion is caused by a nervous condition, his nervous system is treated. If the illness is caused by an endocrine imbalance a fortifier is provided, or if anemia is the problem, a blood builder is prescribed.

Thus oriental medicine has the following advantages: the illness is rapidly cured, and because the real cause is treated it does not recur. This result is possible because the human body is not seen as an object, but rather as a living unity. This concept of the body, theory of illness, and difference in the use of medicines makes this radically different treatment possible.

Third, it is a comprehensive treatment. Oriental medicine seeks to normalize the physical state of the patient by carefully following his change. It does not stop at analyzing the symptoms, but traces the cause back to an organ and treats it. Then not only the specific illness is treated but other irregul-

arities disappear with it.

Fourth, it treats every person individually.

Unlike Western medicine, Eastern medicine does not give a uniform prescription to all patients complaining of the same symptoms. Rather than prescribing aspirins for all colds, or antibiotics for all infections, Eastern medicine gives different medicines to different people, depending on their age and sex and general condition. In other words, it prescribes a different treatment even for a cold, because the medicine must increase the vitality of the specific individual. Thus the physical differences of each patient are taken into consideration when deciding on medicines, particularly Sasang (Constitutional) medicine prescribes different drugs and different foods to each patient.

It should be noted that for the same illness, symptoms vary according to the physical makeup and life style of each person. Furthermore, symptoms change constantly in the course of an illness. Given that the inherent resistance to a certain illness is not the same in all people, it follows that the treatment would not be the same. According to the state of the ill person, an appropriate treatment must be decided.

The Unique Character of the Pharmaceutical Treatment

The drugs used in Oriental medicine are taken, without exception, from nature. The animal, vegetable, and mineral products in existence total some 2,000 but only about 500 are commonly used in clinics.

Let us look briefly at the nature of these medicines.

The dried drugs of animal or vegetable origin are readily absorbed by the human body, especially if they are boiled to restore their water content. These drugs also contain many more substances needed by sick people than their chemically produced counterparts. For instance, fermentable products are

much more easily absorbed than "vitamin B" produced chemically. Natural products which once were living as the human body is are more effective medically.

Natural drugs also have diversified effects. Whereas modern western drugs are developed for their special effects, Eastern drugs have been empirically found to have diversified effects, and are thus used in different ways. For instance, rhubarb is used in western medicine only as a laxative, while in Oriental medicine it is used as a disinfectant, an antidote to poison, a tranquilizer and as a blood purifier.

However, even if one drug has many different effects, it is rare that only one drug would be used in a prescription. Usually one prescription has two or more ingredients which, as they blend in boiling water, affect each other, and their mixture produces a totally different effect than could be obtained by one substance alone.

All these different effects were discovered inductively over centuries of experimentation with the human body. This change in the effect due to different combinations has not yet been demonstrated by scientific means.

Among the unique points of Oriental medicine, one must certainly mention the important treatments, acupuncture and moxibustion. They are based on a unique view of human anatomy and physiology. This view recognizes lines of force, which connect the surface of the body and the internal organs. Circulating through these lines, called *kyong-nak*, are *ki* (energy) and *hyol* (blood,) which keep the body alive. This connection explains why the malfunction of an internal organ has external repercussions, and why such a change can be perceived in a special area between the muscles and skin. Any physiological abnormality is reflected on these lines. This phenomema is not a coincidence but happens systematically and demonstrably in Oriental medicine, and plays a major role

in physiology, pathology, diagnosis and therapy.

Along the kyong-nak (lines of force) are 360 important points called kyong-hyol which are particularly sensitive to the changes which occur in the kyong-nak due to any abnormality of the internal organs. Of these 360 points, 60 are most commonly used in actual acupuncture and moxibustion treatment.

Since this phenomena of kyong-nak occurs only in living beings, it is not easy to prove scientifically. The technique itself of inserting the sharp silver acupuncture needles is easy to learn, but locating the right spot for a given disease is difficult. Some times small wicks of powdered moxa are set on fire and allowed to smolder on the spot. These needles and smoldering treatments have quick effect on many diseases and the domain for application is vast.

A Korean Comment on Concern for the Global Environment

by Pyong-Choon Hahm

As one who participated in the World Council of Churches' Exploratory Conference on "The Future of Man and Society", Geneva, June 28-July 4, 1970, I have been watching the continuing discussion on the subject with great interest and concern. Here are some of my thoughts on the subject, put in a rather cursory fashion.

Industrialization without Pollution

A statement such as, "If industrialization means pollution, let's have pollution", is said to summarize rather pithily the perspective of economically undeveloped areas of the globe.

The fact that the industrially advanced portion of mankind may be faced with "the second technological revolution" does not make it any easier for the underdeveloped world to accept its poverty, disease, parasites, primitive communication and political weakness. Until even a few years ago, the "pollution" of which the underdeveloped cultures had to be ashamed was political and economic deprivation produced by the "primitive" way of life rather than black smoke belching out of a factory smokestack or industrial waste dumped into the sea. It is a supreme irony of world history that the concern for environmental pollution on the part of the industrially advanced portion of the globe is now being thrust into the path of industrial development of the underdeveloped world which has finally succeeded in forging a commitment to technological salvation of its own.

If a member of the less-developed world looks at such statistics as the United States, with under 5 per cent of the world's population, consumes a quarter of the world's output of fertilizer and steel, 40 per cent of its wood pulp, 36 per cent of its fossil fuels, etc., the new-fashioned outburst of ecological indignation sounds more like a sinister conspiracy of the industrially affluent and powerful to defeat the aspirations of the developing countries for a better and richer life. This suspicion is greatly strengthened by the lack of any visible diminution in the drive for economic development and a higher level of technological growth on the part of the developed world whence environmental disaster warnings are emanating. In terms of the total amount of current industrial pollution, aren't the more developed 20 per cent of the world's population responsible for 80 or even 90 per cent of the global pollution? How much have the developed countries gone beyond pollution control and proceeded to "de-industrialize" or "de-develop"? Surely, the environmentalists of the developed world are not asking the developing countries merely to control their increasing industrial pollution better. They are in fact asking them to forego exponential economic growth and decelerate its pace of industrialization. Unless and until the actions of the rich countries demonstrate clearly their determination to de-industrialize, the poor countries' reaction would only be that they will industrialize first and control pollution later when they can afford to do so.

Population growth and industrial development

Having succeeded rather remarkably in decreasing the rate of population growth, Korea finds itself in a relatively strong position to discuss the relationship between population growth and industrial development. Koreans are keenly aware of the threat posed against the finite limits of the global

environment by uncontrolled population growth. But it is difficult for Korea to equate industrial growth simply with population growth. The pollution caused by the former is amenable to effective control while that of the latter is much less so. Moreover, the former concerns more the quality of life, whereas, the latter the quantity of life in being and their material subsistence. It is politically more feasible to check and limit the latter than the former. The tendency of the industrialized countries to lump the two together under the heading of environmental pollution only exacerbates the suspicion of the Third World that the rich countries are trying to shift the blame for all the pollution on to the poor countries.

The masses in these poor countries cannot grasp the threat to their environment caused by their refusal to practice birth control; but they can understand the impact of birth control on their standard of living—more nutritious meals, better homes and clothes, a transistor radio, a television set, and other fruits of industrialization. To put it more bluntly, population growth will not be checked without the tangible fruits of industrialization as an incentive and an inducement realistic enough and comprehensible enough for the masses in the Third World. Industrial productivity has been seen to be the most effective alternative to biological productivity. The masses of the Third World should not be deprived of biological productivity without some significant alternative.

For a Non-Domineering God

I am a layman without much understanding of theology. But my ignorance sustains my reckless boldness. I have some sympathy for Christian theologians for their fear of tampering with some fundamental tenets in the biblical concept of God as a Creator who has a proprietary interest in maintaining his dominion over the earth. The proprietor-God, of course,

has to have a steward; and man is said to be this steward. In keeping with the European dialectics characterized by rigid either-or dichotomies, the steward-man strives strenuously to maintain his dominion over Nature for fear that his failure to dominate may result in his subjugation to Nature. Either he conquers Nature or Nature conquers him.

Korea has a different world-view. Nature was never hostile to man; on the contrary, man without Nature was nothing just as Nature without man was nothing. Man is with Nature from the beginning and shall be with Nature to the end. Man does not seek to increase his power unlimitedly at the expense of Nature. He adjusts himself to the rhythm of Nature; a failure to do so means his death. Man knows that the dominion over Nature inevitably includes the dominion over his fellowmen.

If a Korean is to believe in a god, he would rather like to see God already present in Nature. He would even think that God is Nature. It matters little if his Euro-American friends criticize him for his animism, pantheism, shamanism or any other kinds of primitive irrationalisms. When he bores a tunnel through the "entrails" of a mountain, he thinks that God too must feel some pain. But that does not mean he would sit still for fear that he might damage Nature and the things therein. He hunts animals, he catches fish, he builds bridges and irrigation and flood-control dams, he cuts trees to build his house and heat it, he mines for minerals— all for his modestly comfortable subsistence. Although he catches a fish and eats it, he does not fail to celebrate a festival for the fish he has eaten and he will have to continue to eat it in order to survive. He claims no dominion over it. There is interdependency and mutual necessity. Since man appears to need fish more than fish needs man, a festival or a service to fish by man is needed to establish that mutuality and inter-

dependency which might otherwise be lacking. It is this mutuality that keeps man from dominating and exploiting Nature.

It is about time Christianity came up with a theology based on a less domineering and proprietary image of God. In addition to a more realistic definition of progress and development, it has to work out a new system of ethics which restricts man's right to dominate Nature out of his own greed for power. God and Man must be integrated back into the Creation.

A Proposal

I should like to propose the following:

Establishment of an international agency with funds contributed by the industrialized countries in rough proportion to their current shares of the global industrial pollution to finance the installation and operation of anti-pollution equipment for new industrial production facilities being set up in developing countries.

The purpose is to promote "industrialization without pollution" in underdeveloped countries rather than stymying industrialization.

The agency's (which might be called International Pollution Control Agency) fund could be augmented by a "raw materials depletion tax" and a progressive tax imposed on excessive per capita pollution.

IPCA could also be given power to police environmental pollution throughout the world with power to issue warnings and "cease and desist" orders against excessive polluters. It could also act as clearinghouse for anti-pollution information.

Song of the Five Friends

Translated by Richard Rutt in "Transactions" of the Royal Asiatic Society, Korea Branch, Vol. XXXIV. Used by permission.

The Song of the Five Friends is a composition of great charm and deceptive of expression. But it is not to be taken at its face value—*sijo* very rarely are. It used the familiar symbols of nature as a comment on mankind. ("sijo" is an ancient form of Korean poetry"). Written by Yun Sun-Do (1587—1671).

五友歌 (Five Friends Song)

If you ask, how many friends have I:
water and rocks, pine and bamboo;
The moon rising on Eastern hills—
that also makes me happy.
Now I ask, beyond these five friends,
what good is there in having more?

水 (Water)

The clouds' colour is good they say,
but often they are leaden;
The breezes' voice is clear they say,
but too often they cease to blow.
And I say that the waters alone
are always good and ceaseless.

石 (Stone)

Why do flowers blossom,

and just as quickly fade?
Why does the grass grow green,
while it yellows and withers away?
Can it be that only the rocks
are quite immune from all this change?

松 (Pine Tree)

On warm days the flowers bloom,
on cold days the leaves fall,
Yet, pine, how is that you
are untouched by frost and snow?
I am sure that it must be
because your roots reach to the Nine Springs.

竹 (Bamboo)

This one is not a true tree,
neither is it a grass.
Who made it grow up so straight?
And why is it so clean inside?
I like it for these two qualities,
and for being always green.

月 (Moon)

Tiny object floating on high,
giving light to all the world,
Could any other light
shine so brightly in the dark night?
What you see you do not tell of.
Can I say you are my friend?

Voices of Freedom in the Soviet Union

by Gary Jarmin

Vladimir Bukovsky in Prison



Vladimir Bukovsky

Vladimir Bukovsky, before his last sentence to 12 years of imprisonment and exile, was able to report to Western journalists about the terrible treatment he and others received in Soviet mental hospitals and prison camps.

In 1963 he was arrested for possessing two photocopies of *The New Class*, written by the anti-Communist Yugoslav author Milovan Djilas.

For that he was tried in absentia and sent to two mental asylums, where he spent, in his own words, "fifteen months of hell."

"There were about 1,000 men in the asylum, political prisoners and insane murderers," says Bukovsky. "The sick raved, the healthy suffered." One of his cellmates was a manic who had murdered his wife and children, then cut off his own ears.

Bukovsky usually kept out of the way of other prisoners, and was later moved to a larger ward where he made friends with a French Communist and an Australian of Latvian origin. Both had believed Communist writings about the good life in the Soviet Union and immigrated to see it first-hand. Shocked at the pay in a Moldavian shoe factory, the Frenchman had

urged the workers to strike. "Communism will never condemn the working class fighting for its rights," he argued. He was condemned to three years in the asylum.

The Australian, disillusioned by life in Moscow, had simply tried to leave. He was told that since he was of Latvian origin, he was a Soviet citizen and could not go. He spent his days shouting, "Bloody dogs!" at the guards.

"Only the crafty survived," Bukovsky says. "You had to be nice to the guards, you had to make friends with them, you had to bribe them. Otherwise, they can beat you until you're nearly dead and tell the doctors you misbehaved. Or they could recommend medical punishment. They beat the Ukrainian every day, just tied him up and kicked him in the stomach. Sometimes they would put inmates in padded isolation cells and beat them almost continuously. I know of several men who died after this, and the clinic on the floor above us was always full."

However, the worst was medical punishment, which would often turn normal people into idiots or even human vegetables. Doctors would inject a drug that produced severe stomach cramps, fever, intense pain and a temperature of 104. The sickness lasted two or three days and left the inmate very weak.

Another drug reserved for serious misbehavior induced sleep and dulled the brain. Inmates were punished with ten days of daily injections. They woke up as human vegetables. Some regained their senses after two months, others did not.

Bukovsky was released in February 1965, shortly before his twenty-second birthday. He had lost weight, he had a heart murmur and rheumatism, "but otherwise I was all right; I was still sane."

Once back in Moscow he began to work again in the dissident movement, carrying on his underground work expos-

ing the inhumanity of the Communist regime.

"You must have friends in this type of work," he explains. "The KGB follows you all the time and sometimes they pull you in for questioning. If no one knows about it you just disappear."

"But if your friends know you've been arrested you're reasonably safe."

"They tell others. They attend the trial. They know the length of your sentence, and they know when you are supposed to be released. Stalinistic methods don't work anymore. The authorities don't want a big scandal. They have to maintain a semblance of legality."

On December 2, 1965, Bukovsky was arrested again for organizing a demonstration protesting the imprisonment of Andrei Sinyavsky and Yuli Daniel. He was released in August 1966, but was again arrested on January 26, 1967 for organizing another demonstration protesting repression of Soviet intellectuals. This time he was tried as a criminal and sent to the Bor Labor Camp 300 miles south of Moscow.

The Bor camp, with 1500



Soviet Concentration Camp Inmate

men, was surrounded by watchtowers with armed guards, coils of barbed wire and a free-fire zone. The guards could shoot any inmate seen in the zone. "It could have been worse," Bukovsky says. "It could have been in Siberia,"

"Whenever the prisoners heard of a man beaten up by guards we would riot. We just screamed, banged things, broke chairs and doors, and made a racket. After a few riots like that they stopped beating us." However, more refined punishments were used. Loitering "unproductively," failing to doff one's hat to a guard, talking back—all merited being placed on a strict regimen. This entitled suspension of all visiting and parcel privileges, a cutback in the food ration, and a ban on shopping at the camp store. "They got you where it really hurts most—in the belly," Bukovsky observes.

More serious misbehavior earned fifteen days confinement in solitary—in small, unlit cages without toilet facilities and with virtually no food. Bukovsky was in solitary five times and he insists, "I was not a particularly troublesome prisoner."

Once a week, camp inmates were required to attend two hours of political instruction. Most welcomed this as a break from work and dozed through lectures on Communism. Bukovsky refused to attend. The chief political officer discovered his absence near the end of Bukovsky's three-year sentence. He was promptly put in solitary. After fifteen days the political officer asked him why he wouldn't attend the lectures.

"You don't believe in God," Bukovsky replied. "If someone forced you to go to church would you go?"

Finally, Bukovsky was released. Once back among his fellow dissidents, he continued in the struggle for human rights. However, Bukovsky is once again back. Realizing in prison better than most what the consequences of his actions might incur, he still continues to insist: "The people have to know what is happening here. The world has to know."

On January 5, 1972, Vladimir K. Bukovsky was sentenced to seven years in prison and five years of exile for dissident activities. Bukovsky has already spent more than six years in prison and psychiatric hospitals for his defense of human rights in the Soviet Union. Here are excerpts from his closing address to the court prior to his sentencing to 12 years imprisonment and exile:

MOSCOW—Before my arrest there was constantly a tail on me. I was pursued, threatened with murder, and one of those following me lost his self-restraint to such an extent that he threatened me with his service weapon.

While under investigation I petitioned for a criminal case to be instituted against these people. I even gave the number of the official car in which these people traveled around behind me and presented other facts which made it possible for them to be sought out.

However, I never received an answer to this request from those departments to which I sent it.

As far as the detective is concerned, he, instead of examining my complaint and giving me an answer, sent me to the Serbsky Institute of Forensic psychiatry for medical examination.

The investigation department of the K.G.B. very much wanted me to be found irresponsible. How convenient!

Then there would be no case about me, no need to construct a charge and here there would be no need to prove the fact of commission of a crime. The man is just sick, mad.

And only on Nov. 5, after pressure was exerted by the public, a new medical commission pronounced me healthy.

There you have trustworthy proof of my assertion—which is called slanderous here in court—that on the instruction of the K.G.B. psychiatric reprisals are set up against dissenters.

In accordance with my right to defense, I demanded that

the lawyer Dina Isakovna Kaminskaya be invited for my defense in court.

No lawyer was given me.

It took my 12-day hunger strike, a complaint to the prosecutor general, to the Justice Ministry and the Communist party Central Committee, and also new, active intervention by members of the public before my legal right to defense was finally fulfilled and I was given lawyer Shveisk, who was invited by my mother.

The trial proceedings today have also been conducted with numerous procedural infringements. The indictment, in which the word "slandorous" is used 33 times and the word "anti-Soviet" 18 times, contains no concrete indications of which facts are slanderous among those I communicated to Western correspondents and which materials that I allegedly distributed are anti-Soviet.

I allegedly handed over these materials in the presence of Volpin and Chalidze (Aleksandr Yesenin-Volpin, son of poet Sergei Yesenin, and Valeri Chalidze, a physicist and member of an unofficial Soviet civil rights committee.)

However, my demand that these two people be called as witnesses was not met.

Furthermore, not one of the eight people I called who could confirm the authenticity of my assertions on the facts of confinement and conditions of detention of people in special psychiatric hospitals was summoned to the court.

What were all these provocations and crude procedural violations needed for, this stream of slander and unfounded accusations? What was this trial needed for? Only to punish one person?

No, there is a "principle," a kind of "philosophy" here. Behind the accusation presented, there stands another, un-presented.

With the reprisal against me they want to frighten those who try to tell the whole world about their crimes.

Our society is still sick. It is sick with the fear which has come down to us from the Stalin era. But the process of the public's spiritual enlightenment has already begun and cannot be stopped.

Communism to Christianity

Dr. Dotsenko, professor at Waterloo Lutheran University in London, Ontario, is a former Soviet nuclear scientist. The following is taken from an interview in "Christianity Today."

Question: *Dr. Dotsenko, why did you forsake the Soviet Union?*

There was a lot to it, but the last straw for me was the realization that under the Communist system even family relations must be considered secondary to man's loyalty to the party and state. It happened to my own (former) family.

Q. Yes, but had you not attained privileged status as a scientist, and did this not make for a relatively easy life?

Except that I had some shocking experiences. They left me with a feeling of disgust. The price for such an "easy life" was service to the KGB, and that I reject.

Disillusion

During World War II, I was in Siberia. At the age of fifteen I went to work on the construction of boilers for factory power plants. The mixture of steam and coal dust made it hard to see more than ten steps away. It brought on convulsive outbursts of coughing. One would spit a black sticky substance instead of the usual saliva. Little food besides bread was available: a bowl of watery soup called balanda and two or three spoonfuls of mashed potatoes from the kol-khoz (collective farm) fields, where it was well frozen in advance. That was our usual late lunch or "dinner." The daily ration of bread was about the size of an average fist, and when pressed between the fingers it turned into a gooey mass. But it was food and it was precious. Sometimes, to pacify

the pangs of hunger in the evening, another lad and I risked being shot by a sentinel in crawling through a ditch to a nearby kolkhoz field. Each of us stole a head of cabbage, and clutching this meal to our chests we inched back to our barracks. We did not have any cooking facilities, so we ate this cabbage raw after warming it up a bit in our hands. More than once I swore I would get out of that place.

In 1944 my family was "reevacuated" to Ukraine. I was still a metalworker, and conditions were not much better there than in Siberia. Frustration and desire to get an education made me enter an electrotechnical communications school, the students of which were released from working duties by special decree of the U.S.S.R. Council of Ministers. There is a law in the Soviet Union that requires every man and woman to work. During the war, even students, except those in especially important fields, were ordered to work.

Spiritual Awakening

...I found a book (in a barn) without a cover. Its pages, yellowed with time, were covered with strange type in ancient Slavic. On opposite pages appeared a Russian translation of the text. I read: "The Gospel of Our Lord Jesus Christ." It was frightening and intriguing. I remembered the heap of ruins of the central square of that village; the ruins were of a cathedral blown up by the Communists. They were claiming that religion was an opiate of the people. The preaching of it was a crime, although the essence of this crime was not disclosed to us. I hid the book under my shirt and sneaked back to my room. There I resumed reading. It was strange reading. I felt uncomfortable, nearly ridiculous. I had been rather thoroughly brainwashed from this sort of thing into Communist ideology, and I believed in the truthfulness and realism of Communism. I adored Stalin, who said, "Who is not with us is against us."

And if the enemy does not surrender, he must be annihilated." Also: "Morally justified is everything which supports the dictatorship of the proletariat." The proletariat is supposed to be led by the only righteous party, the Communists. Revolution led by the Communists is supposedly the only way to improve the life of the workers. "Violence is the midwife of history" (Marx). The proletariat (the working have-nots) will conquer the world if they follow the leadership of the Communists. The dictatorship of the proletariat is the way of transition from the capitalist society (where all workers are supposedly suppressed) to the workers' paradise, where workers are free (except that those who do not work do not eat) and "nearly" everybody is happy. Those who do not feel happy are treated very simply—they are considered as "not with us" and then annihilated or removed. So only happy people are left. That was the logic of revolutionary progress as the younger people of the Soviet Union were (and most of them are still being) taught by the huge, overwhelming stream of Communist propaganda...

The Great Commandment spoken by Jesus somehow frightened me. If these words were true, then all the teaching of Communism was false from the roots. Love your neighbor? As a follower of Marx and Lenin I was supposed to be ready to betray not only my neighbor but my family if necessary. The saint of Soviet youth is the "Young Pioneer" Pavlik Morozov, who betrayed his father and his uncles when they tried to save their families from starvation by not giving 95 per cent of the crop to the Communist authorities. I have since thought, too, of an old woman from the village who was sentenced to five years in prison for gathering rye in the fields. It occurred to me that the Communists would not have crucified Jesus and his apostles for gathering grain on the Sabbath; they would just make them to rot alive in one of

the isolated Siberian camps or mines...

In 1945 I quit the electrotechnical school and went to a university in Lvov to study at the faculty of physics and mathematics there. One of the most fundamental laws of nature that interested me was the law of entropy, concerning the most probable behavior of the particles (molecules, atoms, electrons, etc.) of any physical system. This law, put simply, states that any system if given to itself will decay very quickly, inasmuch as particles composing any system have a tendency to run wild. It means that all the material world should have turned into a cloud of chaotic dust a long, long time ago. I thought about this, and it dawned upon me that the world is being held in existence by a non-material power that is capable of overruling this destructive entropy. I began to realize, moreover, that the most brilliant scientists in the best equipped laboratories still are incapable of copying even the simplest living cell. I started to pray and to worship God. It was in the early fifties...

My inner rejection of materialism was upheld in a very special way. In 1949 I was sent to Leningrad to do my master's thesis under the supervision of Dr. Jakov I. Frenkel, a world-renowned scientist. While browsing through his library one day I came upon another Bible. So here was a man with the most intimate knowledge of the laws of nature, a brilliant Jewish scholar, keeping the Book of God in his library. It was a puzzle then not only because I was still hesitant about the priority of God but also because it simply was dangerous to keep this book openly in one's house. For Communists, the ideological enemy is the worst enemy. Interestingly enough, a few years later, when the anniversary of the publication of Lenin's "Materialism and Empirocriticism" was being observed, Frenkel was invited to make a comment on this "treasure of Marxist-Leninist thought" at a party meeting (the work was a

fierce attack on all those in the party who might be inclined to reconsider their materialistic stand in favor of positing the possible existence of God). Frenkel stood up and quietly but firmly said, "I do not consider this book, nor the whole philosophy of Marxism-Leninism, as any valuable contribution to modern philosophy." The meeting was adjourned, and the party started to work on Frenkel. Not long after that Frenkel was dead (of a heart attack, according to the official verdict).

Once while on vacation I witnessed the brutal beating of a sick old woman by the drunken chairman of a kolkhoz. Her only crime was that she had been unable to produce a doctor's certificate for inability to work (the doctor was a drinking partner of the chairman). The party chairman for that district was a friend of the chairman, so no one intervened.

Another time, I was working on rocket research, which was top secret activity, closely supervised by security agents. One of these people became very friendly and used to tell me stories and pass along gossip about the life in inner party circles. Once he mentioned that Lenin died of syphilis in a state of practical madness. Another time he told me that in the Soviet concentration camps during the Great Purge more than 12 million people were "eliminated." A feeling of numbness and deep disgust overtook me.....

I was regarded as a successful scientist and was appointed head of the nuclear laboratory of the Kiev State University. In October, 1966, I was called to Moscow, to the Central Committee of the Soviet Communist Party. I was told that I would be sent to Canada and after that to Vienna to the International Atomic Energy Agency. There, working as a senior member of the scientific staff, I was supposed to supply the Soviet espionage system with the most important information about the achievements in nuclear research throughout the world. Comrade Baskakov, one of the top men in the party,

received me. Lifting up his finger to indicate a quotation from the highest source, he said, "Boris Borisovich, we can reward your service very greatly, up to the Nobel Prize." Two days later I was in Canada, at the University of Alberta. When I started to unpack my luggage in the room given me I pulled out a drawer. There was a book, the Holy Bible, placed by the Gideons. My hands trembled when I took it. I applied for political asylum. The Soviets were furious. Although they failed to make the Canadian government expel me, they managed through their sympathizers to create such an atmosphere at the university that I felt it better to leave. I could not get a job at any other university, so I went to teach in a high school at Yellowknife. After going there I asked a minister in Edmonton to baptize me. I became a Christian.

Political Disturbances in the U.S.S.R.

The mark of Soviet society is to show outward absolute obedience and acceptance of all issued orders, all regulations, and all political and ideological statements. Penalties for violations are extremely severe. Khrushchev did not hesitate to order the shooting of hungry people—mainly workers and their families—in the early 1960s in Novocherkassk. The people had gone to the streets not for political change but with the demand, "If you want us to work, give us bread and meat! We cannot work eating liquid porridge and spoiled vegetables!" The demonstrators chased police with stones, and army units were called in. The workers put their wives and children in front of them. The soldiers refused to shoot. They were ordered away and courtmartialed. Then specially trained units of the Bashkir cavalry were called in. These are Mongolian tribespeople who live on the lower Volga and in the South Urals and who are said to hate all white people. They shot more than 300 men, women, and children. Even the

lower ranks of the party were taken aghast. But F.R. Kozlow, a party boss, said "We cannot tolerate such irregularities. We will repeat these actions of keeping peace in Soviet society if necessary." Similar "irregularities" happened also in Sverdlovsk, in Urals. Both cities were in a state of siege for two weeks, but the Western press was silent: from the outside the people were "seemingly content with their lot." Kozlow's colleagues continue to work on keeping people "content with their lot." Maybe this is the reason for the very high consumption of vodka.....

On Anti-Semitism

At the time of Frenkel's death a vicious anti-Semitic campaign had been launched by the party apparatus under Stalin. It was accompanied by a campaign against Ukrainian nationalists and, in science, a campaign against any appearance of bourgeois "idealism." Stalin proclaimed cybernetics to be an "idealistic" invention. Now the Soviet Union, being about ten years behind in the development of computers, can testify about the "positive" influence of dialectical materialism upon science and industry. But don't be alarmed, for the West has come to the rescue. Fear of Communism, which eats away the foundations of Western society, is not so great as the fear of losing profits. IBM and Honeywell are selling computers to the Communists. So are the British. At the same time, Soviet authorities impose quotas on the admission of Jews to universities in spite of the brilliant abilities of Jewish students, and impose a shameless tax on Jews who want to go to Israel, like the tax on slaves who wanted freedom. Ideologically, Soviets are the worst enemies of the state and people of Israel. Stalin was made Secretary-general of the Russian Communist party after he wrote a special work in which he denied for the Jews the right to be called a nation and scorned Jewish religion and

customs.

The Government and the Church

Despite all the efforts of Stalin and others to exterminate faith by force, Christianity and other religions have survived in the Soviet Union. All the people saw the patriotism of the believers during the war. But then Stalin and his successors decided to take control of the faithful by appointing specially trained and conditioned agents to key positions of the church especially the Russian Orthodox Church, but also in others. These appointments were made in an indirect way, by allowing only those churches that suited the Communist government to function. Communist agents entered seminaries, were ordained as ministers and started to preach blind obedience to the "ruling powers." They were and are well versed in the Scriptures as was Satan when he was trying to make Jesus obey him, not by the threat of torture but by offering him power. There is considerable literature on the subject showing the fate of believers who do not follow the way of blind obedience to godless powers. The existence of open churches allows the Communists to claim they respect freedom of opinion. In this way they brainwash people in the West and entice tourists. These, in fact, are allowed to see altogether not more than 5 to 7 per cent of the Soviet territory, and then only after asking to do so well in advance. Another important point: By developing relations between the churches in the Soviet Union and those abroad, the government creates another way of sending agents into the West.

Disenchantment of the Intelligentsia

Many of the so-called intelligentsia of the Soviet Union are deeply disillusioned and cynical people who report on one another, and on everyone else about whom they are asked, to

the KGB. By "many" I should say that the number of such people is probably not less than one-third of the total number of Soviet intellectuals. Others are just living from day to day, doing their job and waiting in lines for food, inexpensive clothes, and other goods. After such hunts, most of them are so tired that they do not think about anything but getting some rest, perhaps some entertainment (ideological films, vodka). But there is an intellectual minority that does not submit itself either to cynicism or to prostituting careerism, or to waiting in line for vodka. These are the ones who suffer because they seek truth and justice and find it in Christ. Many are silent. Some, if they work in professions that allow them to conceal their real feelings, could even be successful in their fields of activity. But quite often they resent such success. One of my former colleagues confessed to me once that he would rather be a simple worker than a successful theoretician. I knew what it meant to be a worker in that system, so I said nothing. Disillusionment with the ideology of materialistic Communism is that common factor in the life of Soviet intellectuals who are finding God.

The Communist Goal

People with true democratic and liberal attitudes ought to know that the liberty of a man is based on God's gift to man, namely, the freedom of choice. The Communists have never renounced their ultimate goal, the establishment by all means of the ruthless, oppressive, and inhuman dictatorship of the party elite and their functionaries. They disguise it by the demands for the rule of the proletariat, but the hungry workers and their relatives who were shot in Novocherkassk ten years ago are better witnesses of the true Communist goals. (Copyright 1973, Christianity Today, condensed from Jan.5 issue)

An Open Letter to Alexei N. Kosygin and Leonid I. Brezhnev

From a commander of the Anya Nya

Your Excellencies,

Many Black Africans have returned from the Soviet Union with vivid descriptions of the persecution of Black Africans by the Soviet people. They have described numerous brutal beatings of Africans at the hands of Soviet mobs while the police stood idly by and watched. They have given detailed accounts of the murders of Africans. We know of the Ghanians—Ogyana Koranteng from Woraware, who was stabbed to death while traveling from Sochi, and Edmund Asare-Addo, beaten to death near the Knovrino Railroad Station just outside Moscow; of the Nigerian—Sigismund Abiodun Sanni, found dead in 1969 in the river near Kiev University; and of the Kenyan—James Gakio of Fort Hall, who was slain in Kiev on November 6, 1969.

The generally hostile attitude of the Soviet people toward Black Africans may be summed up in the phrase that the Soviet people use most frequently in describing the Africans—“chorni obezyani” which means “black monkeys.”

It is not difficult to understand the attitude of crude and boorish Soviet mobs toward someone they do not understand. There are few Blacks in the Soviet Union and contact with those that are there must be a new and strange experience for the average uncultured Soviet citizen, and it may be presumed that the actions of the mob were not officially endorsed by the Soviet government.

During the period 1962-1967 the Egyptians were engaged in a campaign to subdue the people of Yemen and to annex that nation to the UAR. Unable to defeat the courageous Yemeni by their own efforts, the Egyptians called in the Soviet Union to support the war. The Soviet government responded with alacrity, first supplying armaments and then the skilled technicians who were required to replace the inept Egyptians in order to exploit the armaments in the manner for which they were designed. The Soviet technicians performed their jobs proficiently, strafing and napalming the defenceless Yemeni peasants and nomads, and according to the International Red Cross, even resorting to the dispersion of poison gas by aerial bombing when the Yemeni refused to surrender to more conventional bombing attacks.

During 1970 the Soviet government undertook a new and apparently quite callous initiative: it raised the unofficial persecution of Black Africans in the Soviet Union to the level of an official campaign in support of the genocide against the Black population of the Southern Sudan currently being practised by the Sudan Government. Thus the Soviet government undertook an effort along lines paralleling the earlier Soviet support of Egyptian genocide in Yemen.

As in the parallel example of Soviet support of Egyptian genocide in Yemen, the Soviet government came to the rescue of a client state, the Sudan, which was unable to fight its own war of suppression against its own nationals in its southern reaches. The old iron chain of requirements is in evidence here: first, the supply of armaments in exchange for political and strategic advantages; then the provision of military technicians as advisors to forestall inept and recalcitrant troops from displaying the weapons that they received in a bad light through mishandling; finally, all-in Soviet shoring up of the military arm of the client state through the use of Soviet

troops in direct combat with the adversary of the client state. In return for this direct support, the Soviet government extracts compensation from the client state in the form of political support but, more tangibly, warm water naval bases—in this instance, Port Sudan and Suakin on the Red Sea—and air bases at Wadi Saidna and Juda. The latter base thrusts deep into East Africa, outflanking Ethiopia and Kenya and within easy bombing range of Uganda, Tanzania, Zambia and much of Congo Kinshasa, the site of an earlier Soviet-sponsored revolt against the Congolese government of General Mobutu.

Perhaps you, Comrades Kosygin and Brezhnev, were under the illusion that you could quietly and secretly engage in the total annihilation of five million Blacks in the Southern Sudan without this genocide coming before world public opinion. After all, half a million of these unfortunate Black Southern Sudanese have already been slaughtered with not a word of protest by the United Nations, the Organization of African Unity and other world bodies. Or perhaps you, Comrades Kosygin and Brezhnev, were so eager to achieve your political and strategic objectives that you did not really give a damn about what world opinion would or do in response to your foul support of genocide in the Southern Sudan.

Well, Comrades Kosygin and Brezhnev, we Black Southern Sudanese, who are earmarked for extinction by the Soviet army and air force in fulfillment of some Soviet vested interest, do care about what you are doing to us. We do care about our people being slaughtered; our homes, schools, churches and mosques being destroyed; and our women and daughters being raped by your Sudanese allies. We care because, contrary to your views of us, we are not "chorni obezyani"—"black monkeys" but MEN. Men of flesh and blood and feelings such as courage and a will to live. And we tell you here and now that whatever world opinion does or does not do, we shall die

taking your men and planes and helicopters and tanks with us (as we have already done many times) rather than waiting about for you to conclude your genocide against us on your terms.

We are well aware of your successful genocide against various Moslem peoples in the Soviet including the 500,000 Chechen-Ingush whom you have uprooted from their ancestral home in the Caucasus and destroyed as a people. We know you also wiped out the entire ethnic groups of 200,000 Crimean Tartars and 150,000 Kalmucks. We tell you we Black Southern Sudanese are not Chechen-Ingush, Crimean Tartars or even Kalmucks; we are MEN. And if you wish to destroy us, you must first defeat us as men. We know of your genocide in Yemen and we say to you, Comrades Kosygin and Brezhnev, we are not Yemen, we are MEN.

Respectfully,
Col. Joseph Lagu

on behalf of the Anya Nya
AEGIS Committe
(Africans for Ending Genocide in Sudan)

News Briefs

Search for God actual 'Danger' for Soviet Ideology

(From' Ruhrwort, Germany)—The official newspaper for atheism in the USSR, "Nauka i Religia", on December 20th, 1972, ran an article which reveals official concern for the spiritual search going on in Russia.

The article refutes the Western notion that all literature in Russia deals with material problems. The article quoted some Russian authors which dealt with the question of the existence of God, and warned that such a question cannot just be swept away. The article said "This is a real problem today. The search for God represents a danger to our ideology. It has to be taken very seriously; for today we no longer have to do with 'babuschka' having her cracknels blessed with holy water and her children educated in religion; the battle above all is a matter of philosophy and ideology."

The article says that many official writings deal with the problem of spirit and spiritual values, spiritual development of the personality, the danger of the absence of spiritual values, etc. Some writers conjure up the national spirit of Russia as a substitute; others glorify the patriarchal village of the period before the revolution; others attack the precedence of the soulless bureaucrat, the paper said. The paper diagnoses a general deviation from Marxist ideology, and that everywhere the theme of the Church appears as a symbol of Russia. The article criticized this trend by saying that there can be no moral or religious principle apart from "social reality" (i.e. the class struggle and the dictates of the Party). "How

could it be possible to make the nation obedient if the individual recognized an invisible judge?" the paper asks.

Swedish Spiritual Milieu Called Indication of a "Sick Community"

(From 'Svenska Dagbladet')—Prof. Gosta Birath, from Gothenberg University, at a central church organizational meeting in Orebro, Sweden, criticized the spiritual milieu in Sweden as being indicative of a "sick community", and urged steps to improve the spiritual situation. The professor cited breakdown of traditional folk culture and tradition, meaninglessness in art, revolutionary propaganda in the schools, rising elitism and authoritarianism in the leading groups, lack of respect for truth and right, and breakdown of the family. In regards to the family, prof. Birath said "We all, both parents and children, need all the safety and firmness of emotional ties. Instead of breaking the primary groups, we must keep them, so as not to become robots without identity." He cited the example of Hitler and Communist states, where preschool education is directed by the State. Dr. Birath urged all people who share the Christian view of life to cooperate in defence of the spiritual life of Sweden.

Billy Graham Crusade, "Explo '74" Planned for Seoul

Seoul (From 'The Korea Herald')—Evangelist Billy Graham will conduct crusades in Seoul and three other cities from May 23 through June 3. In Seoul, Graham will conduct a crusade at the Yoido Island Plaza May 30-June 3. His other stops will be in Taejon (May 23), Taegu (May 26) and Pusan (May 27).

Other sources indicate that a world "Explo '74" is being planned for the summer of '74 in Seoul, modeled after the successful "Explo '72" held in Dallas, Texas last year. The event

is organized as an evangelical conference designed to train laymen in Christian evangelism. More than 300,000 Christians from around the world are expected to attend.

Can Christians Change the World without God?

Claude Perrottet,

WW correspondent, France

That the compatibility of religion and politics has become an acute problem today is nothing new. Several documents published recently in France clearly show the problems with which the Christians are confronted when they try to accomplish the ideals of Christianity in politics.

Since Christians, on becoming aware of the real implications of political opinions and actions, feel that they must abandon a rather passive acceptance of the existing political status, they are confronted with the anguishing question: should they accept, support and rally the more or less radical ideologies and practices which claim to change the world, that is, mainly, Socialism and Communism?

With the imminence of general elections in France (scheduled for March 1973), this point is given an increasing importance.

In fact, in this very complex situation, we can see a tendency among Christians to forget "ideological divergences" with Communism, in considering an apparently identical desire to get rid of the inhuman aspects of this society. Some Catholics and Protestants are ready to go very far in that way: "Their (the Communists') atheism does not trouble me", a priest declared

in the left-oriented magazine "le Nouvel Observateur". On the other hand, Communists are very busy in trying to convince Christians that differences in their "personal philosophical points of view" should not prevent people from uniting in order to fight against an evil society which all condemn, for new ideals of justice and equality on which all agree. The aggressive attitude against religion as the "opium of the people" has somewhat faded away.

The new line of the Communist Party is very well resumed in a leaflet distributed by its members in front of the Churches in France, in which George Marchais, delegate Secretary General of the Party, confirms that he has nothing against Catholicism as a private philosophical opinion; in the same text, however, Mr. Marchais also confirms that Communists would immediately close all religious schools and dismiss clergymen from public institutions, if they came to power. He then invites Catholics to cooperate in their common struggle for a better world.

Although a large number of priests and bishops have been rather favorable to socialism for many years, approving it on many occasions, the Church, Catholic or Protestant, has always remained very careful in its declarations about the political engagement of Christians.

However, Pope Paul VI's letter to Cardinal Roy and the report of the Episcopal Commission of Workers' World had, already given several indications. Now, two more documents, which seem to be particularly significant, have been published

The first one, due to the Protestant Church of France (a small minority in the country), entitled "Church and Powers", has been qualified as a "bomb" and has caused a burning controversy among protestants themselves. It is a severe condemnation of the present social status, and of the attitude of the Church as well.

The Annual Plenary Assembly of the French Episcopacy, which was held at Lourdes from October 23rd to October 30th, has given a more complete view of the situation; its declarations are of considerable weight, since the Catholics (the large majority in France) can now use them as a reference, even if they are not intended to be more than "indications".

The sessions opened with the reading of the report of Mgr. Matagrín, bishop of Grenoble. Mgr. Matagrín emphasizes on the fact that politics have recently become a major component of the society, and that economical and financial powers have become exceedingly important under all regimes. Politics, Mgr. Matagrín continues, do not only represent the choice of certain means, they engage us towards a definite goal. Through it, man takes the responsibility for his destiny on a world level. But later, he states: "In a secularized world where atheistic ideologies are dominant, it is possible that the overemphasizing on politics is an attempt to answer the question of the ultimate meaning of life." Quoting the Orthodox theologian Olivier Clement: "Politics are the opium, if not of the people, at least of a youth and of an intelligentsia who are searching God by denying Him."

Faith cannot be reduced to politics, it can give an original answer, revealing the ultimate meaning of history. But "the Christian's itinerary remains obscure."

Finally, mentioning the power of love in reconciling people, Mgr. Matagrín said: "Love, however, cannot be separated from the accomplishment of justice, otherwise it leads to oppositions and even to struggles. To refuse to fight against oppression by pretexting that one loves all people, and that one does not want to hurt anybody is, in fact, the mask of a complicity."

The document representing the conclusions of the Assembly itself, entitled "For a Christian Practice of Politics", was

adopted by a large majority of the bishops.

Our purpose, the bishops say, is to suscite among Christians "the desire of acquiring the means to invent a Christian practice of politics. The increasing importance of the political action results from the birth of what has been called a new world. The innovations of technology and the upsetting of culture create new conditions for the child, the youth, the adult and elder people, life and death, workers, knowledge, love and power. The whole of mankind is involved in a huge exodus: it passes from one age to another."

In their report, the bishops recognize the fact that, more and more, the political options of Christians in France cover the entire scope of ideologies, and question if "concerning the fundamental problems—those which often arise in politics—is it possible to accept all opinions, as well as their contradictions?"

"Confronted with this problem, the Christian mind reacts simultaneously in two different, contradictory ways. Sometimes, it considers the political diversity as a calamity, even as a scandal. But at other times, it is easily satisfied by this pluralism of opinions, being convinced that the political thought, adhesion and action is a private affair, depending only on the conscience of the individual. This has not always been that way. In its origins, the Christian community recognized that there were a number of practical criteria, depending on the situation in time and space, to live, beyond the orthodoxy of the dogma, a coherent practice in their public action."

The deep differences of social origin, formation, character, ideology, etc.....make a diversity of options in politics unavoidable among Christians. There is a fundamental ideological contradiction which opposes different ways in politics, the report states; "it seems that it is not possible to imagine a global conception of social life which unites in a balanced

synthesis all essential values."

Still, "the Bible clearly indicates a number of ethical rulesNo Christian has the right to support options which accept, extol, cause or help what the Revelation, as well as the human conscience, reprove. This would mean to betray their faith. For Christians, these evangelical criteria—determining their adhesion or their refusal—do not identify political options and actions to accept or to reject."

The second part of the document, "Christians, conflicts and class struggle", has had the most repercussion. It is the only chapter which had to be revised after a first vote of the assembly. This shows already that this theme does not only represent a problem for laymen. Left-oriented newspapers have greeted the fact that the bishops "have recognized that class struggle is a reality", but admit that the Church "still" does not take clearly a position.

Actually, the report admits that a "working class" has appeared in the last century, and that it is confronted with a society which, despite its improvements, still does not provide really human conditions to the people. It also recognizes that many Christians today decide to analyze the situation in terms of "class struggle", often referring themselves more or less to the Marxist analysis, and that "this has helped many militants to distinguish more precisely the structural mechanism of injustices and inequalities."

"But," the report further explains, "man can never be entirely reduced to just belonging to a class. This reducing of social struggles to a fundamental and decisive struggle between two classes presents itself as the fruit of a scientific analysis. So intellectual honesty requires a critical lucidity to consider how far the conflict which originated in production relations can be accepted as the source of all present conflicts..... Marxist analyses emphasize the structures through which social

struggles develop. But they omit the fact that the relations of power and violence have their origin in a native split in man, which is deeper than the alienation resulting from economical, political or cultural factors."

"Violence divides the heart of every man, whatever his social status."

Furthermore, considering the idea of the conflict as origin of all development, the report says: "The whole process and history of society cannot be reduced to the mere development of conflicts. In the principle of social life itself, there is a dynamism of recognition of the person, of solidarity, of communion, which is the condition which makes the political and social life possible. Without this fundamental dynamism, the conflict could not even exist, since it is, finally, the product of this desire of mutual recognition. This meets the Christian's faith in a dynamism of reconciliation which has its source in God."

As conclusion, the text underlines that church and faith cannot and should not be separated from political activity. There is one more attempt to define the convergences and differences of religion and politics, and the vital importance of their cooperation today: "It becomes clear that, if the existing types of social organization are not drastically changed and reorientated in depth, they will come to a dead-end and produce inequalities as unbearable as the old ones..... Today, politics have reached the level of the final goals".

From this text, we can clearly see the hesitations of the Church regarding politics. It is easy to show that the present society does not correspond to the ideals of Christianity, that it is the duty of Christians to try to change it through concrete action, and that very little has been done until now. It is also easy to show, as the assembly at Lourdes did, that not all means of change are acceptable, and that man cannot be reduced

to the product of economical conflicts. But the Church does not seem to be able, or willing, to draw conclusions concerning the adoption or rejection of Socialism or of any other solution. Actually, the Church considers that to hope for an overcoming of social problems "is not realistic in the foreseeable future." (report from Lourdes); however, it is now confronted with Christians who are determined to achieve that goal, and with ideologies which claim to do it.

Solzhenitsyn Warns that Psychiatric Repression is Becoming Commonplace

This is how we live: without any arrest warrant or medical justification four policemen and two doctors come to a healthy man's house. The doctors declare that he is crazy, the police Major shouts: "We are an organ of Coercion! Get up!" They twist his arms and drive him off to the madhouse.

This can happen tomorrow to anyone of us. It has just happened to Jaures Medvedev, a geneticist and publicist, a man of subtle, precise and brilliant intellect and of warm heart (I know personally of his disinterested help to unknown, ill and dying people). It is precisely for the diversity of his fertile gifts that he is charged with abnormality: "A split personality!" It is precisely his sensitivity to injustice, to stupidity, which is presented as a sick deviation: "poor adaptation to the social environment!" Once you think in other ways than is prescribed—that means you're abnormal! As for well adapted people, they must all think alike. And there is no means of redress: even the appeals of our best scientists and writers bounce back like peas off a wall.

If only this were the first case! But this devious suppression of people without searching for guilt, when the real reason is too shameful to state, is becoming a fashion. Some of the victims are widely known, many more are unknown. Servile psychiatrists, breakers of their oath, define as "mental illness" concern about social problems, superfluous enthusiasm and superfluous coldness, excessively brilliant gifts, and the lack of them.

Yet even simple common sense ought to have acted as a restraint. It is time to think clearly: the incarceration of free-

thinking healthy people in madhouses is Spiritual Murder, it is a variation of the Gas Chamber, but is even more cruel; the torture of the people being killed is more malicious and more prolonged. Like the gas chambers these crimes will never be forgotten, and all those involved in them will be condemned for all time, during their life and after death.

In lawlessness, in the committing of crime, the point must be remembered at which a man becomes a cannibal!

It is short-sighted to think that one can live by constantly relying on force alone, constantly ignoring the objections of conscience.

From "Chronicle of Current Events"

June 30, 1970

(Letters)

**I want to tell of my impressions and the lessons
that I have learnt**

Essen, Feb. 27, 1973

Dear friends and readers of THE WAY OF THE WORLD!

I have never written a letter to you before, but due to certain circumstances I judged this the best way to get my message across.

It all started on a lovely clear day in the Schwarzwald of Germany. We, i.e. the 'One World Crusaders' had been touring southern Germany heading toward the Alps. Then it happened! Quick as a wink, I was transformed from active soldier to a bedridden, somewhat bewildered girl. It is not about me I want to write though. I am fit as a fiddle again, but I want to tell of my impressions and of the lessons I have learnt which have buried themselves deeper into my consciousness than any little old scars could into my flesh.

First I want to tell you what I have learnt about—thankfulness! All those little things in life; a flower, the sky, a laugh, some kind eyes are experiences. The world is filled with love, God's love, and we can experience it at random at any time or place! I wish I could encapsulate this feeling, this knowledge, so that all of a sudden everyone's inner eye would discover God's great universe. Of course, I know there is no restoration without the individual struggle, so even if there's no instant cure at least there's a certain one. We are going to win and the whole world is going to be one big loving family!

The other thing I want to tell you is something I heard while eavesdropping on a conversation between two women in my sickroom. It was after supper and I was lying very still trying to ignore an aching pain that just wouldn't subside.

Nevertheless I caught snatches of their conversation and before I knew it I was straining every ear so as not to miss a word.

The first woman whined "Oh God (naturally entirely unconscious that she was addressing our Father)...Oh God, all this pain, this suffering, why, why? Am I not a faithful wife, a good mother, why does not somebody tell me why?"

The other woman retorted "No use crying, no sense in it. What do we get—a few more gray hairs, couple more wrinkles and more work than ever when we get home! That's the only result!"

The first woman said "How different it was before little Robert was born! Then I did not mind the discomfort—sure I told the midwife it was the first and last time, but it was all forgotten the moment the helpless little bundle was laid in my arms. The only thing I felt was great waves of love surge through me to envelope this little creature!"

"Ah yes", said the other woman, "it's always the same!"

The first woman: "I remember how young Robert would tag after his father, never letting him out of his sight. 'Daddy,' he'd say, 'when I'm going to be just like you and when you and Mama are old like old Mrs. Watson across the street and cannot work, then I'll take care of you. Just you wait and see!' The same woman sighed "How quickly they forget their promises: Oh well I guess that's just the way of the world."

"Hmph", said the other woman, "you cannot expect thanks from anybody today. The law of the jungle reigns—everybody out for themselves." With this statement silence fell.

"Oh my," I cried to myself, "if I could only tell them everything is going to be alright! Oh Father let these poor people know that soon good will triumph and evil perish. Let them know that every thing is part of a pattern that there IS reason behind the chaos!" I could say nothing. How does one

explain indemnity to two middle-aged farm wives? Yet an overwhelming sense of peace overcame me. I know of One, who had the solution; the remedy to all ills. That night the pain remained but I welcomed it because I knew why.

This is so important. We have knowledge to combat our fears, to give us strength to battle a seemingly unconquerable foe.

I thought of the hunger, sickness and of the wars crippling God's people. So few know why. But we know God is not dead or disinterested—He is alive!

I could only think we have got to let them know, it is so urgent!

That is our greatest mission. It was the same 2000 years ago and now the Divine Message is even greater. We have the responsibility and privilege of carrying the Word to all people and corner of the world. And we aren't about to forget our promise to Our Father like little Robert, are we?

That's all for now! I wish you all the Father's Blessing.

Annemarie Manke

Do What Your Heart Tells You To Do—Somehow.....

Jonathan Livingston Seagull
by Richard Bach

Jonathan Livingston Seagull is no ordinary bird; he is that hard, bright flame in all of us which burns for those brief moments when we reach perfection. Some of us never know this moment—but in reading this extraordinary little book you may experience, as this reviewer did, a surge of joy which comes near.

Perhaps the best way to describe this book is to say it is adaptable. And it is probably for this reason that Jonathan has sold more than a million hardback copies in the United States, breaking all bestselling records since *Gone with the Wind*.

For Jonathan Seagull will be many things to many people; a charming story for the children, a counter-establishment cult for the young, a parable of 'fight the good fight' for the moral middle-class and a pointer for the religious. You could give it to Great Aunt Bertha for bedside reading without worrying about the content, while even the most difficult teenager would find an individual message inside.

Jonathan is a young seagull who loves to fly; in fact, for him flying is more important than anything on earth, even eating. He practises and practises, always trying to fly better, faster. But the Breakfast Flock to which he belongs aren't

impressed with his struggles.

'Why is it so hard to be like the rest of the flock, Jon?' his mother asks. 'Why don't you eat? Jon, you're bone and feather.'

But inside Jonathan is a driving force that will not be quelled. He goes on practising, achieves his goal of 'terminal velocity' and is dizzy with delight. There's a reason to life, he thinks! We can lift ourselves out of ignorance, we can be free!

But he forgets the Flock who cherish their prejudices; and he is ostracized. Jonathan flaps off into the sunset, not sorry for the price he has paid, but feeling very lonely. And finally, at the end of his years of struggling, perfecting flight, he is joined by two gulls as pure as starlight in his beloved sky, who take him 'home.'

'So this is heaven,' thinks Jonathan; but it isn't. For in this new place the Great Guru Gull, Chiang, encourages Jonathan to try yet harder in his flying. 'Heaven is not a place, and it is not a time. Heaven is being perfect,' says Guru Gull, and hints to Jonathan that perfect speed is being there already. And to Jonathan a whole new world is opened.

But he is still not content, and cannot help thinking that one or two gulls back on earth might appreciate his expertise, so Jonathan Livingston Seagull, the Outcast, chooses to go back.

Again his task is spurned by the Flock, who think of him now as a mystical crank. But there are a few who believe, and for them Jonathan carries on.

And so the story unfolds, phrased so beautifully that Bach's words often bring tears. And complementing the story are pages of superb seagull photographs by Russell Munson.

Rich Bach, much like Jonathan, almost literally lives to fly. He has been a jet-fighter pilot but he insists that Jonathan

is not an extension of his own personality. He also says that Jonathan Seagull came to him in a kind of dream vision.

Whatever way it came, it'll sell, for Jonathan has a message for everyone. It's almost a do-it-yourself philosophy kit; read what you wish into the story and carry on from there.

But there is one clear message: 'Do what your heart tells you to do—somehow, no matter how. For only this way will you find joy,' says Jonathan. In reading it, one finds that same joy.

(Sent by Wouter van der Stok, South Africa)

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

The Holy Spirit Association for the Unification of World Christianity was founded by Mr. Sun Myung Moon who was born on January 6, 1920 (by lunar calendar). He was born at 2221 Sangsa-Ri, Tukeun-Myun, Jungjoo-Gun, Pyonganbuk-Do province, in what is now North Korea.

On Easterday when Mr. Moon was 16, he received a revelation from Jesus about his mission for the fulfillment of God's Will. Until Korea was liberated from the Japanese occupation in 1945, he spent time in silent internal preparation, dedicating himself completely to a spiritual search for truth.

Mr. Moon went to Pyongyang on June 6, 1946, which was then under the Soviet military government, to pursue his mission in response to the revelation he had received. He gave lectures on the essence of faith—faith which must be centered on God's purpose of creation. Many devout and dedicated Christians gathered around him. When this group grew to a considerable number, he was accused by the pastors and elders of the established churches and in 1948 imprisoned by the Communist regime. He was accused of being heretic and of speaking against Communist government policy.

He was in a prison camp doing hard labor for 2 years and 8 months. Then the Allied and ROK armies liberated that area. So on October 14, 1950, he was able to leave for South Korea. Mr. Moon fled the Communists and reached Pusan on January 27, 1951. There he continued to lecture and witness the new word of God while gaining a livelihood as a dock laborer. Within a few years he had founded two churches: one in Pusan and one in Taegu.

Mr. Sun Myung Moon founded the Holy Spirit Associa-

tion for the Unification of World Christianity officially in Seoul on May 1, 1954. College students and many adults responded positively to the movement so that in the same year the Sung Wha Christian Students Association, the Sung Wha Young Men's Association, and the Sung Wha Monthly came into being. An examination system was begun in 1955 to test a member's competency in teaching the Divine Principle.

The Association gained internal strength through organizational structure and promoted missionary work in the Seoul area. In 1957 all members in Korea fasted simultaneously for 7 days. Immediately afterwards 120 groups of 2 missionaries each were dispatched to cities and towns throughout South Korea for 40 days. As a result, 30 new churches were established.

During the 7 years from 1960 to 1967, Unification Church members regularly left their usual homes and families twice a year. In the summer, the Divine Principle would be taught all over the country. In the winter, general education would be taught to uneducated country people. As a result of these "summer witness" and "winter enlightenment" activities, more than 700 churches were founded and general level of education was raised.

In 1963, the Holy Spirit Association was granted foundational Juridical authorization with the Korean government. In 1970, the Church became a member of the Korean Religious Conference. This Conference has members of eight world religions such as Buddhism, Confucianism, ect.

On August 15, 1957 the first creed of HSA was published, "Commentary on the Divine Principle." In 1966 "Discourse on the Divine Principle" replaced the previous work.

From April 11, 1960 until the present there have been several joint-weddings. Groups of couples had the wedding ceremony, called "Blessing," performed at the same time in order to symbolize unification of families into one church and unifica-

tion of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

Since 1967 Seoul officials of HSA-UWC have visited Japanese members, and members from Japan have come to Korea, uniting in the anti-Communist ideology to realize a universalism which can rise above the barriers of race and nation.

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's love can win, even in a case of long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported each other and helped each other to a better understanding of God's willing friendship. This trend points towards a future in which all countries can unite, whatever their previous ways, to one world centered on God's will.

The Church dispatched missionaries to Japan and to the United States between 1958-61. Then in 1965, Mr. Moon made a series of visits to 40 countries over ten months. He encouraged and inspired all Unified Family members and blessed 120 "Holy Grounds." At these places members may visit, gather, and pray.

In the Spring of 1969 Mr. Moon made a second world tour to 21 countries, accompanied by his wife and by the late President Hyo-won Eu. There was "blessing" of 43 couples consisting of 9 races—a step towards the realization of a unified universal family society.

In the Spring of 1972 Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. At present Mr. Moon is on his fourth world tour.

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—

