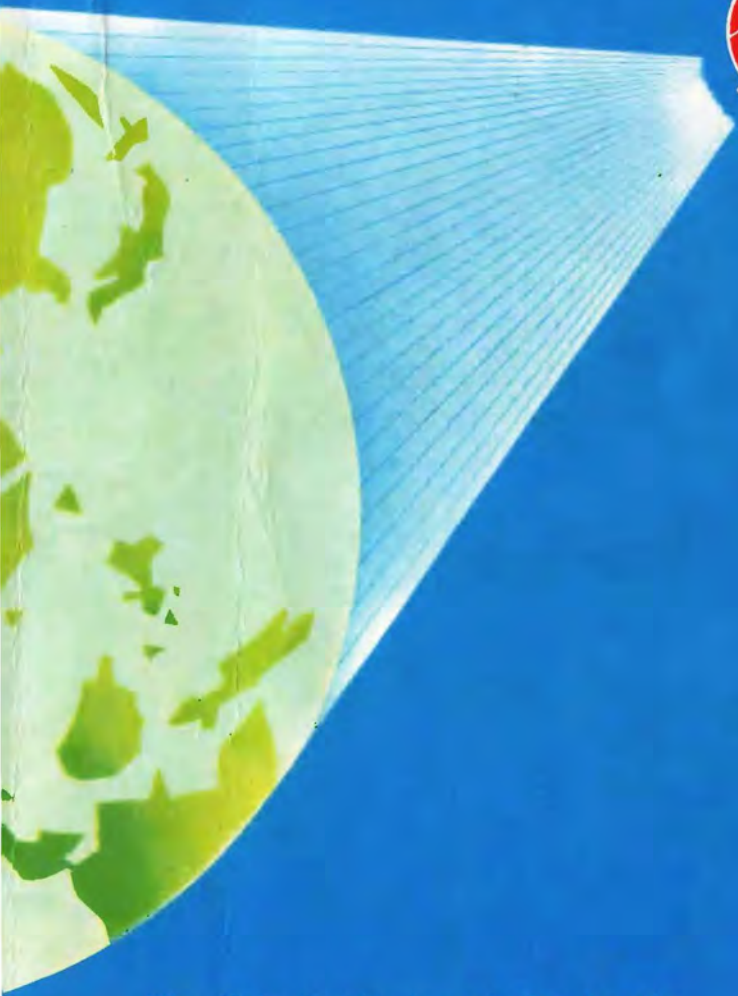
# The Way of the World

August 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)

# The Way of the World is on the Move!

The next issue of The Way of the World will be coming to you from the American Family Headquarters in Washington, D.C. This move is in accord with the increased emphasis on America in recent months, and is expected to greatly expand the quality and scope of WW.

WW has come a long way since its first issue came out in September, 1969, four years and 47 issues ago. Since then WW has improved in quality with the introduction of Western members on the staff in October, 1972. The new move to America will no doubt enable WW to develop even further, with the better printing facilities, office equipment, and trained personnel available in Amerca. Also, America's central location will make it possible to reduce mailing costs.

Hal McKenzie, current Editor-in-Chief, will go to the U.S. to establish WW in its new home, and then is expected to return to Korea in a month or two to continue leading the Seoul Western Center. Mr. Cha Han-joo will be transferred to the office of Il Hwa Pharmaceutical Company, and Miss Kim will be working in the Cultural Department at HSA-UWC Headquarters in Chungpa-Dong.

Special thanks and praise are offered to Mr. Cha and Miss Kim for their dedicated and sacrificial services in making WW what it is today. Also special praise and thanks go to the hard-working printers at Sootaek-Ri who often work around the clock with a heavy workload in addition to putting out such a large publication as WW in an unfamiliar language.

We can be sure that our Leader's ambition is to eventually create a publication which can surpass *Time*, *Newsweek*, or *The Reader's Digest* in its influence on the people of the world. All of

us on the WW staff are proud and grateful for having had some small part in laying a foundation for that goal, and we are doubly grateful for the overwhelming support and contributions from our Family around the world.

We hope that you, our readers around the world, will soon receive increased benefit and inspiration from a greatly improved heavenly magazine.

## In This Issue

Since this is the last issue to be published in Korea, this month's special feature brings us up to date on the progress in Korea since her liberation from Japan in 1945. We hope this feature can convey some of the flavor of the tremendous trials and incredible progress the Koreans have gone through, as well as some indication of the dynamism and creativity of the Korean people.

The review in this issue of "The Late Great Planet Earth" was written because we in the Seoul Western Center have run into many Christians who swear by this book, and we're sure our Family, especially in America, have had the same experience. So we wrote this review in order to give our witnessers some "ammunition" in dealing with this sort of thing.

Finally a hearty "Mansei" to our sacrificial Japanese Family, who again have shown their great spirit of dedication and sacrifice through the Unification Church Medical Teams, recounted in the 'Report' section. This is only the beginning of what our Family can and will do for the people of the world.

(Sermon)

# Change of Blood Lineage (1)

**by Sun Myung Moon**

(Translated by Mrs. Won Pok Choi)

Jan. 18, 1973

Today, my subject is going to be the transition of blood lineage or "Change of Blood Lineage." Up to the present moment there have been many theologians and scholars and others who have been thinking that if there is a God, why does He leave the world as it is? It is more than a serious question to them. If there is a God, why does He do this? If there is a God and if God is omnipotent, omniscient, then why does it take so long to resurrect and to restore mankind? If God is going to restore us all, He must be anxious to restore us as soon as possible. There is something grave in this question. From God's part, too, it is a grave question. He cannot do just anything, in a way. Then, what must be that grave question that would cause God not to be able to do things at His own disposal?

When you are asked what is the greatest of all in the world, you will name your life. Your life is the greatest and most important thing. If we think again, what is greater than life itself? Your answer could be love—nothing else. No knowledge, no authority, no position, nothing else but this—your love. Our desire is to live through eternity—nothing else. When you are asked what you would want to have, what you would want to live with, the answer must also be: "love." Life is in your possession already. If you live on through eternity, you can say you have attained your purpose or your desire. But there is something else you need. You don't just want to live on without love. Love is

the central thing that you wish to have. We are enjoying our lives—life is here. There must be something corresponding to love in God, because He is the subject of life. Can God enjoy His life or life element without something else—without love? No! However omniscient and omnipotent He may be, by Himself alone, He cannot enjoy happiness. He cannot be happy, have ideals, joy or whatever.

Suppose there is a man···he is dancing and screaming out of joy by himself, without any object to talk to or to reflect his happiness. Then we would call him crazy. Would any one of you here think that you could be happy without anyone else around you? You say you are happy because you have your parents, or your spouse, etc. You say, "I am happy because I have you with me." Isn't that true? So, any ideal joy, happiness or anything of virtue cannot be brought about without having an object. Strictly speaking, you are happy not because there is a flower, but because you see the flower. The flower means something to you. You are happy not because there are sounds, but you are happy because you are hearing the sounds, listening to them. You are happy not because there are smells, but because you are smelling them. You are happy not just because you have someone beside you, but because you can have him, touch him, feel him and everything. You can come back to say that in the world where you do not have an object, there is no joy, no ideal, no happiness. However hard you may struggle going about looking for things by yourself, there is no happiness. If that is true with human beings, then the same applies to God.

We are told that God became grieved due to the Human Fall. Then, what element in Him causes that? What would respond to the Human Fall? If you don't have your object, you have nothing to lose there, but without your object, you cannot even say you are sad, if it is originally so. It's only after you have lost your object where he had been before you that you feel unhappiness

and sandess. Isn't that true? Then, in what position were human beings in the beginning that God was made so sad at the loss of them, due to the Fall? Then, we can imagine that human beings were in the position of object to God as the subject. In what way were we as object to God? We must think of His creation of man and in what position He put man at the time of his creation. Is a human being less than a monkey? When we look through all the creation, we cannot find anything greater—we are the masterpiece of His creation. When we look into ourselves, we find that our body is a mystery, a palace of mysteries. The appearance of the human being has something great and mysterious in it. Then God being the greatest Lord and Absolute One, what if you were in His position, whom would you choose out of all the creation as your object? It must be man and nothing else. If God is at all the subject of life, the object of His life must be man—no one else. God, being eternal, would He want man to be an ephemeral being, dying away into naught? That's never possible. We can come to the conclusion that the eternal God must have wanted man to be eternal in some way. If God, the omnipotent one, had not created man eternal, He would have to make him that at all costs, in some way. Isn't that true—isn't that logical? Then, we can define that human beings must be eternal in some way at least.

We say that God created man as His object—object of life, of course, but more than that in what way could man be His object? The object just to look at, to walk with, what? In what way are we His objects? (Objects of His love!) Yes, nothing less, nothing more, nothing other than love. After the Creation, God must have looked around the whole Creation seeing that all the creatures were beautiful and good. Especially when He saw all the beautiful flowers blooming in the field, it must have brought joy to Him... chirping birds, flying butterflies——all those things made Him happy. He could say that He was happy, all was good. It is because He loved those things. Anything you look at——the flowers or

anything else, when you say it's cute, lovely, then you are loving them already. You have pet animals and you love them. In the U.S., I have often witnessed women walking with pet animals and they even felt like kissing them. If you can love flowers, birds, animals——how much more would you love human beings? If you smile at the puppy, does he smile back? If you talk to a bird and tell him to sing with you, would he do that, could he understand? However beautiful the flowers may be, if you want them to dance with you, would they do it? But with another human being, if you want them to do something with you, they would respond to you. Because you say let's dance, let's sing and the moment you begin to sing he would do the same with you.

If God, in the subjective position is angry, the object must be like that. He is putting God in the subjective position. Wherever God may go, man in the objective position will want to follow Him. When we reach that point, we can safely define that man is the only object with whom God is pleased. Then, we know that man is the only one of virtue and value to God and God cannot but love man. You can be so confident as to say that without me God cannot be happy at all. Is it true? (YES!) Man in the beginning had been in such a relationship with God, but what made God sad? What took man away from the bosom of God? What made God sad? If there had been any enemy before God, would He have wanted to take away what was most dear to God or what was a little less valuable to Him? (Valuable!) Are you sure? Satan is more clever than you. It most have been the same with him, isn't it true? (Yes!) Satan set his eye on what God would treasure——would think highly of. He wanted to take away God's object to be his. What did you say there was in God? Life and love itself. Life is in you; he could not take it away. But love is something vacillating and he could take it away from you. He could not take away your life because you are life itself and you will fight against him. Something he can take away from

you is that which is in the objective position to you. Love is the only thing that had the possibility of being taken away. Suppose that Martin is in the subjective position and your object is there and there is a possibility of your object being taken away by somebody else. There are two ways that an opponent can take something away. Either by force or with more love than Martin has towards her. Isn't that true?

What or who at all could take Adam and Eve—who were in the objective position to God—away from God? The Fall—the taking away of man—must have been done centered on love. When Satan wanted to take man away he worked on the female first. The theologians say that in the beginning, Adam and Eve ate of the fruit of the Tree of the Knowledge of Good and Evil that caused them to fall. But how on earth could they eat of that fruit if it was forbidden of them to eat by God? There were so many other delicious fruits. There is no logic in that. There are so many Christians who belive in such an unbelievable thing. With that kind of belief, how can all Christians save themselves? They can at best save something corresponding to the value of that kind of food—the value of the fruit maybe. Do you want me to talk in details or just by leaps and bounds? (Details!) It will take me hours, is that all right?

I said Eve was tempted or taken away by Satan. That could happen either by force or by more love than her spouse would have been able to give her. Then, at that time, was Eve in perfect love with her spouse? If that is true then nothing could have taken her away from complete love. First love is something that is strongest, greatest. Until your death, you will never forget about your first love. If Eve was in complete perfect love with Adam at that time, the first love being the strongest one, nothing could have taken that love away from them. Nothing could take it away if the love had reached maturity. Love was the only thing. In other words, life was there in the perfected form of the

creation, but love was not quite at that standard. Love stayed in the position where it was not perfected or created at all. Something which was perfected at this creation can play the role of perfect object to him, while if it is not quite in that situation stage, he cannot play the role of subject to that object as perfection. Because love was something that had to be perfected between Adam and Eve, He had to wait until that love was perfected by them, and only then could He commence His providence of restoration of man. We must put things in order from there.

Our conclusion is that God can resurrect life lost, but not love. Love is something that must be perfected between male and female and He had to wait until that time. With that conclusion in mind, we have to compare ours to what we find in the Bible. God is the God of principle, God of logic, and He will apply the same principle of creating man when He has to re-create and restore man to the original position. Because He created man first, male being, in the course of restoration or re-creation, too, He must locate one male being. God's providence of restoration all throughout human history has been to locate a male being having nothing to do with sin through whom God would develop the providence of restoration. The male being must have nothing to do with Satan, and not be in Satan's claim; so through that man, centered on that man, he is in place of God in a sense, he is the agent of God's operation, God is going to work through him to resurrect or restore mankind. That is the Messiah.

Do you need a Messiah? This is something requisite for man. Adam and Eve both fell before they reached the stage of maturity where they did not enjoy their life to the fullest and where they did not know what love was at all in perfection. But, Jesus Christ came to the earth as the Messiah, to restore all these things and by putting himself in the objective position of full life and love to God as the subject, he was commencing his work of restoration of the whole of mankind, with God working through him. Adam was

in the position to dominate over or control Eve. And at the time of temptation of Eve by Satan, Adam should have influenced her or stopped her from being tempted. But, being immature at that time, he could not carry out that much. So, in the course of restoration, there must be a male being first found by God, erected by God. That male person must be able to locate his spouse.

Then, what must be the first purpose of the Messiah's coming to the earth? To find Eve and raise her and make her his bride. But could Jesus do that? No, and that's why he had to die on the cross. There is still some task left unaccomplished by Jesus and that must be accomplished in order to realize the ideal at the time of the Second Coming. That's why Jesus talked about his Second Coming when he found that he had to pass away on the cross.

It is only natural that, since God had lost in the beginning a male and female being in the course of restoration, He must first of all find a male and female being, who have nothing to do with Satan or sin and from then on He can commence His work of restoration. If that had been done even in Adam's time or in Jesus' day, or in other words, the perfect male and female in maturity put together resembling God's form with two elements of Himself, then He could operate through that couple and in that He will have direction of life and love and nothing could sever the love between them. The love being eternal, unchangeable and unique—there could be eternal happiness and all ideals. If you are happy at all, happiness will be eternal. Is it clear to you? Once God had started loving men, He could not have stopped loving them and His happiness couldn't have turned into sadness. So, what He commenced could have gone eternally. Only the thought of it makes us happy.

Then, how happy must we be if we are entitled to live in that Kingdom? Our eyeballs would go back like this and every cell and hair would be dancing. Isn't it natural and logical? Then our conclusion is going to be to ask, when is God's providence going

to end? It is the day when God's Creation is perfected in the form that He would want to have it. In that day, God will rejoice—to say nothing of man. Any man here can protest to God, saying: "I am in a way better than you because without me you have no significance, no meaning, but with me and my spouse put together alone you can operate, bring man back to life, recreate man. So, I am better than you." You can even claim your love as being yours and not God's. He cannot but nod to you. Then you participate in God's work of restoring man—recreating man and you can have confidence in the way I said. Did I make myself understood? One hour has passed, but since I have had to use my interpreter, I have used 30 minutes. This is the most valuable thought or ideology, which no theologians or scholars have been able to give you. This is the core of the Divine Principle. You don't find what I am saying in the book of the Divine Principle. So, I have finished the introduction part. We have to reach there (pointing to blackboard)—the transition of blood lineage.

The Human Fall was caused by someone else staining the blood or the blood lineage of man through the fallen act. So, unless we can restore or shift the blood lineage into the original status, we cannot work the providence of restoration through man. God had to wait so long, through more than 6,000 years of sinful human history because He wanted to commence His providence of restoration by finding one man having nothing to do with stained blood.

Here is a man, Reiner. Let's suppose that he has stained blood running through all his veins. So, you take him to the river and wash and wash him, all through 6,000 years trying to bleach him, doing everything you can to purify him. Can you accomplish that? Can you drain out all his stained blood? That's possible? That's impossible. If you die away, then both God and Satan will lose someone on whom to work. So, both God and Satan had to work through human history, with a condition in between, whether or not man would have a positon on this or that side. There

must be some law to apply there. But, one thing you must know is that God, being a God of principle, He cannot just take away anything unlawfully. So, anything which will suit the Law and the Principle will come to His position—that's natural, very logical. Satan, on the other hand, being non-Principled, can claim anything without law and he can well claim non-Principled things. According to the Principle, things resembling God are God's. Man, too, if he doesn't resemble God, cannot be claimed by God.

God created man and man was in the lineage of God. So, if your blood is stained, He cannot claim you as His. Due to the Human Fall, you know too well that you are from Satanic blood lineage. Then, whose blood is it which is running in you? Satan's. Your body, whom does it belong to? You hate to say it, but it belongs to Satan. Your eyes, your mouth, your ears—everything you have belongs to Satan. Can you ever desire to belong to God, if you are going to leave as they are? Therefore, in religions of high dimension, they teach us not to use our eyes, nose, month or ears in such a way that they will please Satan. You must go the opposite way. So, religious teaching will want you to deny what you have and what you are and it starts from denial—not from approval or affirmation. The higher the religion is, the more strict the teaching is for that. Then are you ready to deny your eyes? Your ears? Your nose, mouth? You must deny your life—that's what justifies the teaching of the Bible. It says that those who want to lose their lives will gain them and those who want to gain their lives will lose them.

Then, where do you belong? Are you going to go back to France, Germany, Italy or wherever you came from—or to the Fatherland of your desire? (Fatherland!) There is no boundary among us. There is no Frenchman, German, Italian, British, Dutch or Austrian here. But for the Human Fall, do you think there would have come about so many languages? Language barriers were caused by the Fall. The languages of the birds are the same all

over the world. The language of the sheep, cows, cats, dogs is the same all over the world. With man alone there is a language barrier. Without that I wouldn't have to use my interpreter. If men loved each other, they would not have wanted to be separated from each other; they would have wanted to come closer and cuddle together and talk together, and wherever they went they would want to associate and go back and forth and they could not have forgotten their own language. But, if disharmony exists, if you quarrel, you don't want to be with the opponent; you want to go this way if he wants to go that way and you would never want to eat whatever was made by your opponent. Disharmony was caused by the Fall.

But for the Human Fall, could mankind have used language other than the language of the first human ancestors? If it had not been for the Human Fall, all thought would have been concentrated on one thought: God. That would have been Adamism. Adamism in other words is True Parentism. Since they have common parents, the way they talk, the way they do things, the way they think would have been the same. Is there anything else we can desire except Godism, True Parentism, True Brotherism, True Femalism or True Maleism? Was there any such thing as Communism there? Those isms and ideologies have been canes to lean on for fallen man. But, ultimately, God is and will be left there. We have to recollect with a saddened heart that we have become Satanic children—enemy to God.

Then, are you ready to put your flesh into trial or not? Are you ready for difficulties and hardships? Do you want me to drive you out into the field of death? Would you want to die on the level of the individual or for the sake of the family? (Family!) Are you ready to die for the level of the family or on the level of the nation? (Nation!) Would you want me to drive you to the place of death on the level of the nation or on the level of the world? (World!) There have been fights and wars taking place

in the world—fights on the levels of individuals and families and nations—but for what are we going to fight? We are to fight for the sake of the whole world on the side of God.

God is fighting against the Satanic force. Has there been any time in human history that all mankind has been moblized in an all-out effort to fight for the cause of God against the evil power of Satan? Has there been such a time? (No!) Then, would you desire to have such a time? When would you have it happen? (Now!) Where? (Here!) You are now mobilized for that purpose—to fight against Satan in all-out effort. We must be armed with weapons so strong as to win over Satan. The Biblical passage saying that those who want to lose their lives will find them and those who want to gain their lives will lose them can apply to the individual and family levels, but not quite on the national or world—wide level. Then, who at all can carry out the mission to fight against the Satanic force on the national and world-wide level by gathering all the people of the world, transcendant of race, creed, color and anything else? In human history so far, men alone fought. So far it has been this way because God's providence was that to locate a male being, it is true. But from now on, since in this time we have to locate the bride in the Biblical sense, we have to mobilize female folks, too, into the frontline.

Then, in fighting against Satan, God would want the female folks to win over the male. The female troops on God's side must win over even the male soldiers on the Satanic side. Female folks on God's side must be able to win over the Satanic power of Communism. Are you ready for that? (Yes!) What you are doing here is done on the temporary basis. You are going to be sent out to the frontline. What do you expect in the future? To be well-fed, well-clad, to enjoy your lives here? (No!) If you vacillate like this and you look this way and that, then you are liable to be killed. In the battlefield, in the rain of the bullets, if you go straight ahead without minding whether you will be killed or not,

then you will survive, but if you vacillate and try to dodge your way you are apt to be killed. Especially I warn the male folks against their being distracted. The female folks may think "there are streams of luxurious cars, skyscrapers, well-to-do people and I like American men better than the stingy Dutch men and the Germans and the proud British and the narrow-minded French. I would like to marry an American man—they look so generous and abundant in the way they think, say things and act out things." But without being distracted or tempted by those things, you must be headed for one goal, staring at the target. In this way alone we will win the war. Are you going to be courageous or cowardly? (Courageous!) If you are ready to do that, if you are confident to do that, will you please hold up your hands?

I'll leave this subject tomorrow. You must know that in detail so that you will have a clear picture of how there has been the removal of stained blood all throughout human history—God's work through all the limited personages in the Bible. I can even give you all those things in a contracted form and since I am an expert in that line I can maybe give you all things in ten minutes and in that case I am going to talk as a waterfall, so I am going to leave it until tomorrow. Now that you have been resolved by holding up your hands, you resolved to go ahead and fight against the Satanic power in the battlefield, at the cost of your life I am pleased with that, I trust you and I watch you.

**Important Announcement:**

# THE WAY OF THE WORLD MOVES TO U.S.A.

It was recently decided by our Leader to move the operation of The Way of the World to the United States, starting with the September issue. Therefore, this issue is the last to be printed in Korea.

Hal McKenzie, current Editor-in-Chief, will go to America for a month or two to establish The Way of the World in the 'States, and then return to Korea.

All subscribers and correspondents must send their letters and reports from now on to the following address:

**The Way of the World**
**c/o HSA-UWC**
**1365 Connecticut Ave.,N.W.**
**Washington,D.C. 20036**

Further information and instructions will be sent individually to all WW correspondents if the need arises.

New subscription rates will be announced in the September issue. The subscribers whose balances have run out should re-subscribe to the Washington address.

(Reports)

# Family Medical Team Builds "Bridge of Love"

**by Hal McKenzie**

48 Medical team members sing at farewell party.

On August 18, at a famous restaurant in Seoul, a farewell party was held for 48 Japanese doctors, nurses, and medical students, all members of the Unification Church, who had just spent a week of sacrificial service dispensing free medical care to the people in rural Korea. After a delicious pulgogi dinner, spontaneous entertainment and fellowship were shared between the Korean and Japanese 'shikku' (Family members), Korean medical students, members of the Seoul Western Family, and distinguished guests. A warm glow filled the room, and many people who had never experienced Family love before commented afterwards that they had never experienced such a wholesome

good time.

The warm give-and-take between Japanese, Korean, and Western people was a fitting climax to a new chapter in international relations; a "bridge of love" had just been established between the Korean and Japanese people which will never be broken down.

### The Unification Church Medical Service Team

The 48-member team consisted of six professional doctors, fifteen nurses and the rest medical or nursing students. They stayed in Korea from August 12-19. All travel and hotel expenses, as well as the cost of drugs and medical equipment, were paid for by the Japanese Unification Church.

After arriving at Kimpo airport, the group was given a welcoming reception at the "Korea Times" building, after which they were divided up into three teams: one went to Chunjoo in Cholla Bukdo province, one to Sunsan in Kyongsan Bukdo, and the other to Chuncheon in Kangwhando. Twenty-four Korean medical students accompanied the Japanese, making a total of seventy-two people in three 24-man teams, each team headed by two doctors. Most of the Korean students came from Seoul National University or Ewha Pharmaceutical College. About half of them were non-Family, but had received Divine Principle training for two days prior to joining the Team.

The purpose of the Team was, first of all, to medically serve the rural populace in Korea. At the same time, the Team intended to promote friendship between Korea and Japan; increase each members' moral sense and sacrificial spirit; to increase the members' knowledge and practical experience in medicine; and finally, to help build a peaceful world through the "Red Cross Spirit" of love and sacrifice, transcending national barriers.

## Activities

Soon after the welcoming reception, the teams went to their respective provinces, and began work the next day, Aug. 13. During four days of medical service, the teams treated a total of about 5,000 people. In Chunjoo, they treated about 1,200 patients, mostly leprosy victims at a local leprosarium. In Chunchon, working out of a school building, they treated 1,800 people. In Sunsan, which is President Park Chung-Hee's hometown, they treated 2,000 people, using the Unification Church building as an impromptu medical center. To inform the people of their services, the local Family members distributed handbills throughout the provinces.

Wherever they went, the Medical Teams received enthusiastic support and encouragement from citizens and government officials. Everyday, the local mayor, police chief, or province chief would always visit the teams with gifts and words of encouragement.

The members worked very hard in the 90 degree summer heat. Some of the members fainted from the strain, but they kept on working in spite of it.

On Aug. 17th, the team members spent an afternoon planting trees to help the National Reforestation Program, and then returned to Seoul. There they visited three University hospitals, and were interviewed for 20 minutes on "the Morning Show," which is rated as the most popular television show in Korea. The Japanese Team members eagerly told the national audience that they came to Korea because they were inspired by the Divine Principles taught by the Unification Church. In addition, their activities were publicized by most of the major newspapers and magazines in Korea. Throughout the country, the news was spread about the "Unification Church Medical Service Team."

## The Medical Team in Action

Japanese Unification Church doctor treats a mother and baby in Chuncheon.

Using a school as a makeshift hospital, the medical team members treated thousands of people.

## Short History of the Medical Team

Our Leader first initiated the Medical Service Team in December, 1970. The Japanese Family has about 200 doctors and medical students in its ranks, living in seven "medical homes", three of which are in Tokyo. Most of these homes have established their own medical or dental clinics which regularly serve the Japanese people.

After the Japanese Family campaigned in the streets to gain funds for the teams, the first team of 40 members came to Korea in August, 1971. After finishing their service, they published a booklet, "Lilies of the Field", and made a movie, "Bridge of Love," about their activities. At that time the Team went under the title of "Japanese Christian Medical Service Team,"

In April 1972, the Japanese Family sent a 25-man team to Taiwan, and a fifteen-man team to Okinawa. In August of the same year a 14-man team came to Korea. This time they went under the title of "International Victory Over Communism Medical Service Team." In April of this year they sent another team to Okinawa, and then the latest team to Korea. This time, the program is under the title of "Unification Church Medical Service Team."

Altogether, 128 Japanese Family have participated in the teams. To do the fundraising, 2,400 Japanse Family members were mobilized, raising a total of about $ 13,000,000. In Korea alone the teams have treated to date a total of about 17,600 people.

## Future Prospects

The future plan for the medical teams is to expand them worldwide. On August 11th of this year a Korean team was founded. Soon this team will begin programs throughout Asia and eventually the world.

There are many factions and enmities between nations, but in medical service, there are no factions, no enemies. We can unify the world with this spirit of mercy and concern—the "Red Cross" spirit of international medical service.

# New Il Hwa Ginseng Factory Inaugurated

On Aug. 3, 1973, a colorful inauguration ceremony was held in the auditorium of the newly-built Il Hwa Pharmaceutical Company processing plant at Sootaek-Ri.

At 10:35 a.m., at the main entrance of the building, our Leader, Mother, Mrs. Choi, Manager Hong Sung-pyo, President Kim, and Mr. Oyama cut the ceremonial ribbon, and the building was opened to the public and visitors.

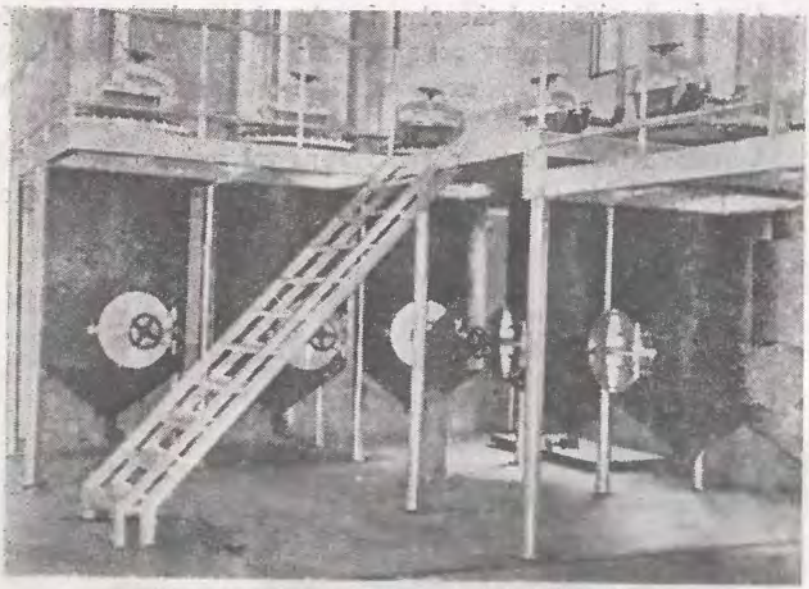
Manager Hong said in his opening report, "We are very glad and proud that we planned to export ginseng products earlier than the government." He reported that the plan for the new plant was conceived on August 26, 1972, to construct the expanded, more modern facilities at Sootaek-ri, moving from the old plant in Seoul. "Finally we have an up-to-date building after seven months since the groundbreaking in September last year," he said.

Our Leader initiated the plan for the ginseng business on May 24, 1971, and the company got authorization from the Government on December 16,1971, and exported "Il Hwa Korean Ginseng Tea" to Japan for the first time in February, 1972.

Cultural Affairs Director Yoo Kwang-yol recited a congratulatory poem, and Mr. Oyama gave a humorous and enjoyable encou-


Our Leader speaks at Inauguration ceremony.

raging address. Our Leader said in his address, "Korean Ginseng products are 'manna' in God's providence, and Korean-made ginseng will contribute very much to the health of mankind···Today's inauguration is a meaningful service to God. 'Il Hwa' (meaning harmonized oneness) has the idea of 'unification, "The prospects of this company are very bright. This project will be a foundation for us to enter the world economic field. Se we must be diligent and zealous to produce good products. Ginseng is a gift from God, not



New extraction tanks at newly-built Il Hwa Plant

only to the people of Korea but to the people of the whole world. So, through this precious ginseng, we Korean Family members have to make mankind healthier, and make them love Korea from their hearts as well as in the view of the Divine Principle. All the workers here must do their best to love the factory with the spirit of 'Il Hwa'," he insisted. The new building has two stories above ground, and one story in the basement. It is able to produce 36,000 bottles of ginseng tea a day, and export $ 1,440,000 worth of produce per month, and has 102 workers.

At the ceremony, two plaques of appreciation were given to the offices of Mr. Aum Duck-Moon and Tongil Industries for their help in the completion of the building. Also citations were given to three outstanding workers: Mr. Hong Soon-kun, Mr. Kim Dong-kun and Miss Kwak Myung-ja for their dedicated services.

# Family Goal—Unite the World

**Seoul Western Family holds discussions at U. S. Army Base**

What is love? What is your purpose in life? Is God dead? What is freedom?

Pretty heavy questions, huh?

Are they unanswerable and therefore moot or unworthy of discussion? The Unified Family thinks not.

Every Monday at 7 p. m. the Unified Family holds discussions on the contemporary problems of today's philosophies and the impact of these problems on the world of tomorrow.

The Family's philosophy, although based on the Bible and the teachings of Jesus Christ, is geared towards unifying the beliefs and theories of science, sociology, politics, and the religions of the world. To achieve their purpose, the Family and its Unification Doctrine teach that to accomplish useful achievements, the people of

the world must learn of and strive to fulfill God's purpose and will.

Currently in Korea, there are more than 300,000 supporters of the Divine Principle and its philosophical counterpart, Unification Thought.

In referring to his people, Jesus said, "You will know them by their fruits."

And what are the fruits?

"Unity, peace, joy, and love of God," says John Price, the English member of the Seoul Family.

The Monday evening meetings with the Unified Family at the Moyer Recreation Center are conducted in a purposely non-religious atmosphere.

"We talk about philosophy, we discuss day to day problems, we discuss life," says Family member Lynne Doerfler, from Wisconsin. "We want everyone, regardless of their religious attitudes, to join us in talking about the relevent issues and ideas of our world. We invite everyone··· join us in helping to brighten the world's tomorrow."

*From Yongsan Profile*

U. S. 8th Army newspaper at Yongsan Base;

Also appeared in

*Pacific Stars and Stripes*

# Unification Church Expanding in Madison

From the Badger Herald, June 27, 1973

**by Reinhold Kaebitzsch**

Madison is the founding center in Wisconsin for the new and expanding Unification Church.

Two months ago, the Church purchased a house at 127 N. Hamilton St., to serve as its center. Since then, four of its members have left for Milwaukee to found a second center and a third one will soon be started in Racine.

Reinhard Igler, a Church member from Berlin, Germany, explained that the Unification Church has a Christian basis. Founded by a South Korean in 1954, the mission spread to Japan, the United States and Europe. Thirty nations have centers today.

Igler mentioned that the principle of the Unification Church is one of a world-wide union of religions, cultures and sciences. In short, he said it is a form of international consciousness. "Our members have all kinds, of different backgrounds," Igler said, "such as Shintoism, Buddhism or Christianity."

"The Principles form an ideology on which the ideals of the human race are realized in their physical existence," he said.

"Religions are expressions of man's inner desires, but they are for the external and physical body as well."

Igler mentioned that the founder of the religion, Sun Myung Moon, began this one-world crusade so that members from many nations could be united at one center.

The Unification Church is a religion that wants to unify the various branches of the tree of religion, according to Sun Myung Moon. Moon emphasized that the ideal world··· "God's Kingdom on

Earth"… was intended by God to exist from the very start. The kingdom was to be a physical and a spiritual one at the same time.

Werner Seubert, leader of the Unification Church, explained that "man is seeking happiness since that is his purpose and hope in life. Religions used to deny the physical aspect," Seubert said. "But we believe that religion should be a balance between body and mind."

The Church holds weekend seminar sessions and anyone interested may call 255-4426 for information.

# FLF Celebrates Fourth Anniversary

The Freedom Leadership Foundation celebrated its fourth anniversary among friends at the Washington Hilton August 5. Present were about 100 area FLF members, many European members of the International Federation for Victory over Communism, over 100 friends of FLF, 100 British students participating in a training program involving FLF, His Excellency and Mrs. Um

Sim of the Khmer Republic and His Excellency and Mrs. Tran Kim Phuong of the Republic of Vietnam, and Minister and Mrs. Tai-Chu Chen of the Republic of China. Featured speaker was Congressman Richard Ichord (Democrat, Missouri), chairman of the House Subcommittee on Internal Security.

Receiving the guests prior to the dinner were FLF President and Mrs. Neil Salonen, Congressman and Mrs. Richard Ichord, and FLF Secretary-General Gary Jarmin. Nearby were a display of photographs of the four years of FLF-sponsored events and a literature table, which had new Freedom Leadership Foundation brochures available.

Opening the evening's program, Neil Salonen reflected on FLF's birth during the height of student protest in the early fall of 1969. Congressman Richard Ichord, commending FLF for its inspirational example to young people, stressed the important role of the United States in creating and preserving world freedom (See 'Article' Section.)

Representing FLF's international affiliates, Mr. Takeshi Furuta brought greetings for FLF's Anniversary: "I believe that FLF is one of the most inspirational groups of young Americans, a group that is completely dedicated to the cause of freedom and justice." In speaking of Japan, Mr. Furuta said: "Democracy is in danger of being snuffed out by the winds of materialism and conflict…the Japanese Communist Party has been very successful in gaining the support of many people, especially young people, by pretending to advocate peace." He continued: "There is a special task for young people—defending freedom and establishing genuine peace. I believe that FLF will answer to this need. I sincerely hope that FLF will become the agent that can produce the wind of progress and the light of revival as the champions of world freedom. I believe that this will bring unity and harmony among freedom-loving countries. Also I hope that this wind will blow over the Iron Curtain, even over the Great Wall of China, and eventually bring light and

salvation to the peoples under the yoke of totalitarian dictatorship."

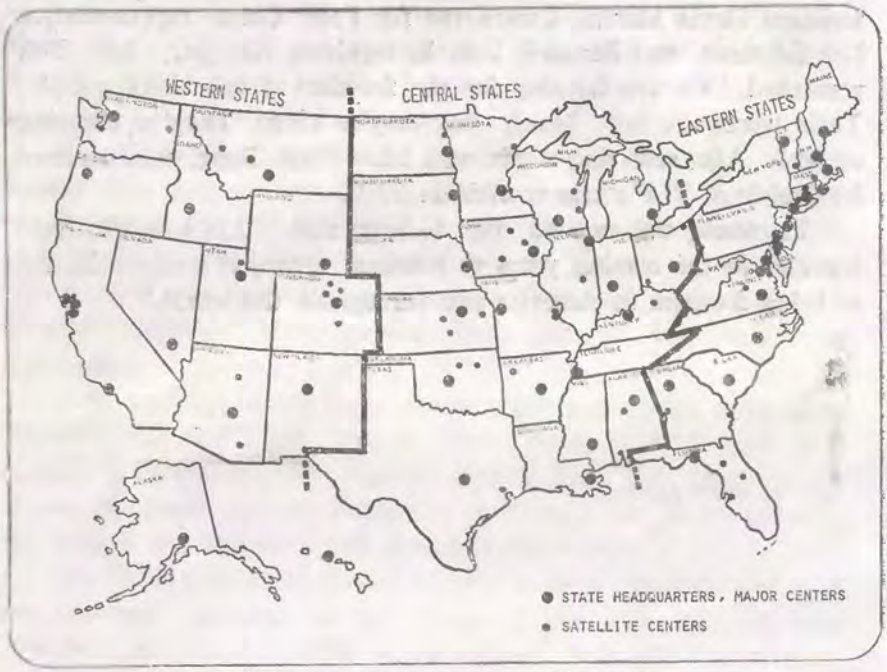
Mr. Salonen completed the program by giving surprize birthday gifts to four people who have been with FLF since its beginning. Honored were Accuracy in Media head Reed Irvine, Congressional assistant David Martin, Committee for Free China representative Lee Edwards, and Bernard Yoh. In receiving his gift, Mr. Yoh remarked, "We are fighting for the freedom of one billion people. Their voices are not heard, but they're there. They've cheering us on." Also receiving a gift was Miss Pham Dung, who assisted invaluably in FLF's trip to Asia in 1970.

In closing the evening, Mr. Salonen said, "Let's work hard together in the coming years to continue to project a determination to bring freedom in America and throughout the world."

(Overseas Center Reports)

# American Family

## From Director's Newsletters, No. 8 & 9.




Map of U.S. showing major and satellite centers.

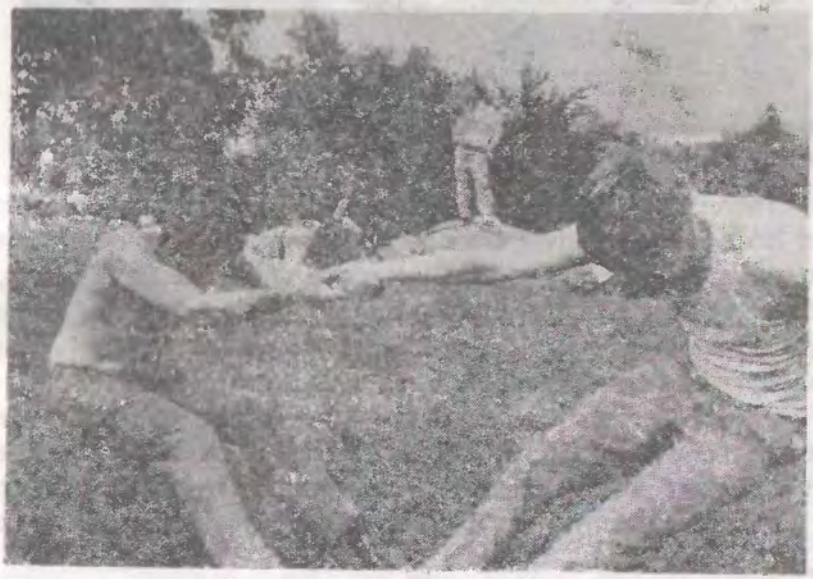
### News from Belvedere

The Fourth National Conference took place at Belvedere on July 4, 1973. State Representatives and MU Commanders gave reports of the progress gained in the year so far. The conferees arrived on June 30 and spent three days hearing the Divine Principle lectures before taking the examination on the evening of July 3.

July 1 marked the beginning of the second half of the three-year period 1972-73-74. Our Leader proclaimed it the "Day of

## Pictures of July 1st Celebration

Performing a skit before our Leader



Our Leader supervises tug-o'-War game.

Resolution for Victory", a day of celebrating in advance success in meeting our goals during this critical period. To impress upon us the significance of the day, our Leader gave a gift of beautiful pieces of colored cloth autographed by him to the representatives of each country. He also gave autographed neckties to the Mobile Unit Commanders to become part of the Family heritage. After that a delicious Korean banquet was served on the lawn, and games and entertainment followed.

**July 4 Celebration**

Our Leader and distinguished guests watch entertainment.

There were fireworks when the Mobile Unit Commanders and State Representatives came to Tarrytown. Even though plans for a July 4th Celebration were not made until June 28, Trainees, Belevedere and HSA staffs—everyone in fact, pitched in to make it a big success. The grounds were gaily decorated with multinational flags, streamers, banners and scented candles.

Our Leader wanted to make it the greatest celebration the area had ever seen, and to demonstrate his commitment to love America more than Americans do. He gave a welcoming speech to a responsive crowd of 5,000 and said he would like this to be

the first of such annual events sponsored by the Church.

In addition to free fireworks, there were refreshments, children's games and prizes, Family entertainment (including songs from each of our European and Japanese Families), a sixteen-piece brass band, and tours of the Estate.

Our Leader and Mother hosted a Korean dinner for the Mayor and Deputy Mayor of Tarrytown, the lawyer who helped us get Belvedere, and the former caretakers of the estate, among others. The caretakers were very impressed by our redecoration of the house and upkeep of the grounds. The Deputy Mayor asked for more information on the Church.

Making his guests feel at ease, our Leader sang a Korean folk song mid-way through dinner. The Mayor reciprocated with an impromptu duet with Miss Soo Lim, Director of the Oakland, California Center. Doris Orme, founder of the English Family, followed with a Christian hymn. By the end of the evening, our guests left, gifts of ginseng tea in hand, with hopes of coming to visit us again soon.

As many of the 5,000 people left the Estate after the fireworks were over, they thanked us for holding the festivities and said they would like very much to visit Belvedere again. Some plan to come to weekend workshops. All in all, it was a golden opportunity for the Unification Church and the community to get to know—and like—each other.

### International Mobile Units Formed

Two international mobile units of 40 members each were formed at Belvedere on July 4, with Joseph Sheftick heading Team No. 1 and Perry Cordill, Team No. 2. Assisting them are Tetsuaki Izukawa and Ryoji Sawamukai. Members of the Japanese and European Families from New York and from the various mobile units were called in to join the teams, and newly arrived Japanese and Europeans were sent out to replace them. On July 12 the two

Final farewell to International Bus Teams as they leave for their mission.

teams left for New Orleans, Louisiana, and Tampa, Florida, respectively. Their mission is to work with each of the 21 cities and help bring membership in each city to at least 50. They will conduct two two-week campaigns in each city before Master speaks in that city.

On the same day our Leader called all those present of Jewish descent to the front of the room and then announced that in January of 1974 he will send 12 members of Jewish ancestry to Israel. They will be selected on the basis of achievement in the next six months.

On Friday, July 6, over 200 members gathered at Kennedy International Airport to say goodbye to our Leader and his party as they left for a brief stop in San Francisco, and then on to Korea.

## International Leadership Training

On July 18, 118 students from over 20 universities in England, Scotland, and Ireland arrived at Belvedere. During the first week of the program the Divine Principle lectures were presented and were, not surprisingly, very controversial. During the second week, Mr. Joe Tully lectured on Unification Thought. Several lectures

based on Dr. Lee's "Communism, a New Critique" were also given. A number of guest speakers also appeared on the program, includng Nobel Prize winner Dr. John Eccles; General Knowlton, West Point; Mr. Takeshi Furuta, IFVC; and several professors from Harvard, Princeton, Columbia, and Yale.

On August 5th the students came to Washington D.C. for the FLF banquet, sight-seeing, and further study of the Divine Principle.

### Further News

Mr. and Mrs. Farley Jones are the proud parents of a son, Matthew Farley, born on July 15th. Congratulations, Farley and Betsy!

# Australian Family

**by Carl Redmond**

Carl Redmond Witnessing

Another month has passed. We had two lectures, one at the New Age Spiritual Research Centre which was well received, and one at the Young Theosophists which was even better. At the second lecture were many young people (about twenty) and all were much inspired. Afterwards every one adjourned to a nearby tea-house and discussed for a long time. Two people borrowed books, one of them a couple from Czechoslovakia.

Public speaking continues with mixed reactions. This is however, excellent publicity for the movement here and good, practice. George Stavrou from Greece, though living outside the centre at home (still at school) accepts and is positive, joining in

our campaigns. He is just fourteen years old.

We have another lecture scheduled at a Baptist Church later this month which should prove interesting. Heinrich Carstens, President of the Friends World Council Committee has borrowed a book. Mr. Lee, director of Korea Trade Centre in Sydney heard chapter one and helped us with some Korean. He promises to help us.

Studying with us also is a Japanese Buddhist from Okinawa and a Jewish couple. We are continuing to make efforts for our Father and earnestly pray for more members. Monsei to our brothers and sisters throughout the world.

# Dutch Family

**by Mrs. Pauline Verheyen**

Teddy returned to us and brought with him tapes of our Leader's speaking on July 1st conference. He gave us a report on activities in America.

The 3 boys who were trained in America are now very active here in Holland. Two of them, Jan and Peter, have established centers in other cities. Henk is training new members to witness and sell booklets on the street. They have brought new zeal with them on their return. People are coming for weekends and are staying all week to study more. They study 8 hours a day for 5 days, and two weekend lectures of 12 hours each, then we send them out to learn witnessing.

This month several have accepted and seem to be good. Two American boys accepted, one returned to New York with the Family there. He is a Jewish boy and had found the Principles in Israel. The other American boy is still here learning to witness on the street. Then he will return to America with the group who will go in September.

We have an older man who has become a member of the Principles. He loved Korea a long time before hearing of the Principles. Now he is setting up a Korean Museum. He is now searching for anything he can find that is Korean to bring the people more in contact with our Fatherland.

The European conference will be on Aug. 11-12-13. The Dutch Family is working to make Glory House ready.

We are all praying and making indemnity for 1000 members to come to the Family before the end of this year. We are working toward this goal.

# German Family

**by Brunhilde Heimühle**

If one was to define the underlining current of the last weeks it would be the thought that we are no longer working for our own nation but for others and the world.

God is working now to bring the one-family-conception up to the world-wide level. Master's stay in America and his work there has planted this kind of feeling and thinking deep into our hearts. Our minds are so captured by this thought that we are moved to persuade others to partake in this great crusade. Looking back we notice an inward maturing in spirit, a growing resoluteness and a more encompassing view of Father's great plan. With a thankful heart we realize that never before in history was man as privileged as we are, living in these days.

After more than 30 missionaries had left for America at the beginning of this year, three trainees were sent to Belvedere in the first part of June to attend the second international 100-day-course. They had just left, when they were followed by ten missionaries who were to become team members in America. In September more than 50 members will go to America as well. Whenever a vanguard of this kind sets out to explore new frontiers across the ocean, it is reminiscent of our pilgrim fathers who so many years before undertook the same voyage. It is incredible to think that God has selected each one of us to carry on the heritage that our forefathers laid 200 years ago. Those who have been chosen to leave for America are feverishly making preparations, brushing up their English etc. In addition to this all of us in Germany are working to bring in new members.

Paul was called by Master to European national leaders conference in Belvedere. He stayed there for one week. When he returned, it was also time for our first three 100-day-trainees to say farewell to Belvedere. Paul as well as the three boys were anxiously awaited.

Emphasizing the urgency, Paul mentioned to the whole German Family which had assembled on the weekend of his return that our mission was twofold: first to send missionaries to the USA and second to strengthen the remaining foundation in Germany. Gerhard, Jürgen and Heiner gave lively and detailed account of their training in Belvedere. With high spirits and a strong will to fight each member focused his attention upon his mission field with the determination to bring results. Good news has been pouring in steadily now.

In the meantime training courses have started. Jürgen is teacher. Other than the German members we now have participants from Norway, Finland, Sweden, New Zealand and Spain. There are courses conducted for 7, 14 and 21 days, and each course is followed by a test.

Camberg has become a beautiful place and has turned out to be the ideal surrounding for Family meetings, Principle lectures and recreation on the weekends. Again we are moved by the beautiful landscape. We have had a week of lovely sunshine, and everyone felt deep satisfaction given by the nearness of woods and meadows.

The machines in the printing shop never stand still. The first part of President Kim's Study Guide in English language has been printed 2000 copies. In the meantime the translation of the book into German is going on. The first chapter (120 pages) has been printed and is being given out as a small book.

We are very thankful to be called to do Father's work at this time. With love and greetings to all our brothers and sisters in the whole world, Mansei!

# Irish Family

**by June Perrin**

Since our last report there has been a lot of activity here. Several good new people have joined. One boy was studying to be a priest for four years and left, and one girl was planning to be a nun, to find a better purpose for her life in the service of God.

We have opened a new center in Galway on the West Coast. Father's Family should grow well there as the people are very open and warm hearted. The spiritual atmosphere there is also good, with a strong feeling of cleanliness.

Most of the places of penance are on the West Coast. One well known place is Croagh Patrick, a holy mountain where St. Patrick prayed and fasted for forty days to win the Irish people for Christ, and to turn them away from worshipping idols. Legend has it that when he descended from the mountain he cast all the serpents into the sea. To this day there are no poisonous serpents, only harmless grass snakes, in Ireland. The mountain which is nearly two miles high is very steep and rocky and takes great effort to reach the top as you slip and slide and roll on the pebbles and loose rocks, yet 50,000 people go there on pilgrimage each time, twice a year.

Another famous place of penance on the West Coast, but further north in Donegal County, is an island in Lough Derg (Lake Derg), called St. Patrick's Purgatory. People go there throughout the year. St. Patrick is said to have paid penance there fasting and praying. When people go there they have no sleep for three days eating only plain toast and drinking black tea, praying all the

time. People from all different denominations go there, totalling about 40,000 per year. When you think that the population of Ireland is only 4.5 million, the percentage of people going on these indemnities is very high. I find really a great desire to serve God amongst the Irish people who have a strong but simple faith. Many, many convents and monasteries throughout the land testify to this . The younger people of course are more open and questioning their faith, which is good for us.

Four Irish boys came back from their stay with the British Family well seasoned and full of enthusiasm to take Ireland for our Father as they started their Crusade around the country. Our One World Crusade Team is nicknamed St. Patrick's Cathedral as their vehicle has stained glass windows. They are attracting much interest wherever they go and have already brought in new members.

Soon we shall be opening a center in the country 22 miles from Dublin which we'll use mainly for workshop weekends. It is actually a farmhouse that we are renting from the father of one of our members, and in December we'll rent the farm as well. We believe our numbers will greatly expand then.

We have opened an office in Dublin with two rooms so that we can start teaching in the center of the city morning and afternoon, and in the center in the evening. It is only five minutes walk from one of the universities and 20 minutes from our Holy Ground.

Twelve Irish students are at present attending the International Leadership Training Course in Belvedere so we are praying for good crops from that.

Two of our members this last month were fortunate to be able to go to Belvedere with the British Family. Mary White is on one of the bus teams and Kieran O'Neill is studying at Belvedere on the Leadership Training course. Mary's testimony is very amusing for she was sent to spy on the Family by her priest and

ended up by joining!

We send our deepest love to our brothers and sisters all over the world.

# Maltese Family

**by Carol Bartholomew**

I arrived in Malta on 5th April, 1973. The five weeks before I had spent in Scotland with a girls' witnessing team. As this drew to an end I became restless, excited and expectant. When Dennis and Doris Orme told me of my new mission to mother a nation, Malta, I felt very happy but also apprehensive. Could I do it?

I had been told that Malta was always warm and sunny, but as I walked from the plane the cold breeze howled around me. I was later told that Malta had experienced her worst winter in over ninety years. The streets were narrow, the landscape rocky, and the cream stone houses sturdy. The countryside was covered in red and yellow flowers which waved a welcome. Father was happy!

Malta is a European nation, but her position in the middle of the Mediterranean and her history with its strong Arab heritage have moulded her into a country where north, south, east and west meet. The Maltese language is Semitic and this together with the architectural styles which are somewhat eastern are a strong reminder of the 200 years between 870 to 1091 when Malta was ruled by the Arabs. Because of her strategic and vulnerable position this tiny island of under half a million people has changed hands many times as she has always been coveted by the surrounding larger nations. One hundred and fifty years ago to escape French rule the Maltese invited the British to rule and remained a colony under Britain until she gained independence in 1964. English is commonly spoken, especially in the only two towns Valletta and Sliema. The people easily slip from English to their native Maltese

and back again.

Malta is very beautiful and I often liken it to a jewel set in the midst of the blue sea. The sun shines hot and bright and as beautiful as this sounds it is indemnity to be out in the middle of the day. Businesses close and most people have a siesta from 1 p.m. to 4 p.m. The Maltese are helpful, warm, and beautiful with golden brown skins and dark hair. I was surprised to find them very formal and conservative. Much more so than English people.

The beauty of Malta is exotic and eastern. The countryside is terraced with stone walls surrounding the small fields. The houses are built with flat tops on which lines of washing dry in the breeze. A large church dominates each village and life centers around it. The religious festivals or 'festas' are the highlight of the year. The capital Valletta was built by the Knights of St. John. It is surrounded by walls and ramparts as a protection against invasion by hostile nations like the Turks in the Middle Ages. The narrow streets of Valletta are lined with small bazaar-like shops which bustle with activity.

Christianity was brought to Malta by St. Paul. The 27th Chapter of Acts relates how St. Paul's ship was wrecked off the coast of Malta. St. Paul healed many sick and his message of Christianity was received by many.

Twice in Malta's history she achieved great fame by her stand in battle against great odds and what seemed like inevitable defeat. The first time was in 1065 when the Great Siege took place. The turks invaded the island but were defeated by the Knights of St. John with the help of the Maltese people. The second time was during World War II when the Germans bombed Malta relentlessly. The island endured and fought doggedly on. Because of her steadfastness and bravery she was awarded the George Cross by King George VI. I fervently hope that her third stand would be in battle aginst Satan resulting in victory for the Father.

All Maltese people are Roman Catholic. The Church is very

medieval here and has a very strong grip on the people. Young people here are dominated both by church and parents. Today they are rebelling and struggling to break free. There is not much to occupy or inspire young people here, thus they are very bored and angry at the society which has created their kind of environment. Drug addiction and sexual permissiveness are growing. And many are just seeking a chance to leave Malta.

Man's extremity is God's opportunity so I hope to find some good seeds for Father here.

# Swedish Family

**by Friedhilde Bächle**

Last week we got the permission to sell books and material at a book-stand in our witnessing-street two times a week.

Because of vacation and the stay of members of the Norwegian Family with us we can go witnessing for a longer time. In spite of that only few people came to the center. But those who came have been very positive and are still interested to know more about the Principles. Some other people have called and promised to come when their vacations are over.

As there will be election of the Swedish Parliament in September, all different political groups will start campaigns in order to spread their propaganda, especially the parties of the left. According to that we composed a small paper concerning the character of Communism and its way of coming to power.

Last week we started translating the new book by Mr. Kim into Swedish. At present two physical mothers of Family members are staying with us. They have accepted the way of the Divine Principle as their own and seem to enjoy life in the Family.

Many people envy our Family because of our community. There are a lot of youngsters in Sweden living in communes, partly Communist and partly Christian, but lacking the base for a harmonious life giving strength to face all problems of everyday life.

We are very thankful for the opportunity to follow the True Family which will soon include all mankind.

# The History of Korea Since the Liberation

On August 15, Koreans celebrate the liberation of their country from Japanese control in 1945. The history of Korea in the 28 years since then is the remarkable story of a people's fight for independence and self-development in the face of incredible obstacles. This story is the subject of our special feature this month.

Symbol of Rapid Growth-1973

War-Devastated Seoul-1953

## Defeat of Japan

The defeat of Japan on August 15, 1945, brought an end to the Japanese occupation of Korea, and the long-cherished desire of the Koreans for independence could now become a reality. In the Cairo Declaration of November 1943, China, the United

Kingdom, and the U.S. announced that "mindful of the enslavement of the people of Korea (we are) determined that···Korea shall become free and independent."

However, the stage was already set for the frustration of Korean hopes. President Roosevelt had in mind that Korea be put under a fourpower trusteeship, believing that liberated colonies should be put under the tutelage of the great powers to be educated in democratic traditions. Also, the Russians had agreed to enter the war against Japan as soon as the German forces collapsed. Both decisions were to have dire consequences for the Korean people.

On August 6, 1945, the first atom bomb was dropped on Hiroshima. On Aug. 12, the Soviet armies began a massive drive into Manchuria and Korea.

### The Russian-American Occupation of Korea

Following Japan's surrender, reports from U.S. representatives in Moscow urged that the U.S. proceed rapidly with landings in Korea and Manchuria to accept the surrender of Japanese troops. These recommendations, and early U.S. planning on the Korean occupation, led to an Army directive to the Japanese forces as to whom they were to lay down their arms. In Korea north of the 38th parallel, they would surrender to the Russians, south of the parallel, to the Americans. The U.S. government wanted to receive the surrender as far north as possible, but faced with obstacles of distance and lack of manpower, by drawing it along the 38th parallel, at least America was assured of receiving the surrender in Korea's ancient capital of Seoul. The Russians, in accord with the order, halted their troops in the vicinity of the parallel. There was never any thought in anyone's mind that the division would become permanent.

The U.S. Army XXIV Corps, commanded by Lt. Gen. John R. Hodge, was pulled out of Okinawa to come to Korea as the

U.S. occupation force. Gen. Hodge was hampered by little or no practical guidance on how to handle the political situation in Korea. Sadly, Korea was the only important area occupied by American troops in the Pacific for which detailed preparations had not been made by the U.S. government.

On September 8, almost a month after the first Russian troops had entered Korea, U.S. army troops unloaded at Inchon harbor. The next day the Japanese surrendered in Seoul. As the Americans drove up the main street to accept the surrender, wild rejoicing broke loose in the city of the Kings.

Right after the surrender, Hodge held a press conference and announced that the Japanese governor-general and other Japanese officials would be retained in office temporarily in order to facilitate the orderly taking over of the government, in emulation of MacArthur's handling of the occupation of Japan. It was a serious blunder. The Koreans, who had expected their oppressors to be ousted immediately, were so incensed that Hodge revised his plan and ordered the replacement of all Japanese officials as soon as possible. However, American prestige suffered.

It was several weeks before the jubilant Koreans realized that their country had been split in two at the 38th parallel. From Seoul, a New York Times correspondent cabled his office, "Today the question on the lips of thinking Koreans is 'Why has our country been divided?' Will the country be torn by political strife resulting from the establishment of two opposing ideologies?" The question was prophetic.

Soon after their arrival the Americans began to tackle the disarmament and evacuation of 200,000 Japanese troops, most of whom had fled from the advance of the Russians; and the repatriation to Korea of almost 2,000,000 Koreans who had fled from the Japanese to all parts of Asia. At the same time, Gen. Hodge had to deal with the Koreans who longed for immediate independence and who had formed more than seventy political

organizations prior to the arrival of the U.S. forces.

The most active of these was the Korean People's "Republic", an organization originally initiated by the Japanese. Leader of the committee was a leftist named Woon Hyung Lyuh. Lyuh announced over the Japanese radio that his organization would be responsible for the maintenance of law and order and the principal functions of government. However, Gen. Hodge had no instructions to deal with any Korean government, since Gen. MacArthur had proclaimed that all powers of government south of the 38th parallel would be exercised by the U.S. military command. Hodge requested that the group drop the title "Republic" and assume the role of a political party. The group refused, so Hodge declared the group unlawful as a government and that his forces would take steps against it. This threat proved effective and the group declined.

A second leftist political group which troubled the American Command was the Korean Communist Party, a small but powerful group which was controlled by Moscow through the Soviet Consulate in Seoul.

Of the non-Communist elements, two major parties emerged —the Democratic Party and the Nationalist Party. The Democratic Party named three famous Korean exiles, Dr. Syngman Rhee, Dr. Philip Jaisohn, and Kim Koo, as their leaders. All three men were associated with the Korean Provisional Government which had been operating out of Chungking, China, during the Japanese occupation.

On October 16, Syngman Rhee, the most important figure in Korea's recent history, returned to the peninsula after his long exile in the United States. To the Korean people his return was a legend come to life; he was the symbol of their long struggle for independence. His popularity was so great that even the Communists sought his support. But within a few months Rhee made it clear that he was strongly opposed to the Communists.

Meanwhile, in north Korea, the Soviet Union lost no time

Dr. Syngman Rhee

in setting up a rigidly controlled regime. With a cadre of Russian-trained Korean Communists who had fought against the Japanese, "people's committees" were formed in every province of north Korea as early as Aug. 24. On September 21 Kim Il-Sung entered north Korea wearing a Soviet army uniform, and began forming the nucleus of a north Korean government. Initially, the Russians offered the non-Communists participation in the government, and guaranteed freedom of enterprise and worship. However, the true nature of the Communist occupation soon made itself felt. The brutal activities of the Soviet army, much of which was made up of criminals from Siberia, caused more than 100,000 people to flee to the South. On Nov. 23, students demonstrated in Sinuiju against Russian troops. The students were strafed by Soviet planes; 23 were killed, 700 wounded, and 2,000 arrested.

The Soviet's swift occupation having gone unpublicized, the Russians appeared to have had little trouble in establishing Communist control. With the arrival of the XXIV Corps on Sept. 8, the Russians agreed to establish tactical liaison at the 38th parallel but, thereafter, they remained almost entirely unresponsive to Hodge's overtures. One of the first unfriendly acts of the Soviets was to cut off electric power service for an area north of Seoul. This set the pattern for future exchanges between the two military commands. The Americans urged on-the-spot

integration of the two zones, while the Russians refused to take any action. As the months passed, the situation became disasterous. The 38th parallel left two thirds of the Korean people and most of the food supply in the south, while most of the industry, hydroelectric power, and resources were in the north. Prices in the southern half began to rise in an inflationary spiral. The American command's efforts to persuade the Soviet command to ship coal and chemicals were futile.

The worried Koreans in Nov. 1945 organized a meeting in Seoul of all political groups, including the Communists, and issued a memorandum demanding the opportunity to organize Korea as a unified whole. The division of their country, they declared, was "a most serious blunder that is not of our making." By December, 1945, this had apparently become evident to all but the Russians.

Despite clear Russian designs to take over the whole country, the American government felt it had no choice but to proceed with the establishment of a trusteeship. In Korea the American Command reported that the whole trusteeship idea was repugnant to the Koreans and that it would be wise to abandon the plan. However, it still seemed to be the only way of preventing domination of Korea by the Soviets. The wishes of the Koreans would have to be ignored for the time being.

At a Moscow conference on December 16, 1945, the Americans proposed the creation of a four-power trusteeship, to last for no longer than necessary to allow the Koreans to form an independent government. (The American planners had in mind a period of five years.) The Russians agreed, and the plan was adopted. When news of the Moscow Agreement reached Korea, the Koreans rose in anger. Kim Koo and Rhee organized mass demonstrations. The Koreans, including at first the Communists, unanimously denounced the plan.

## Failure of Joint Soviet-American Commission

As the new year, 1946, began, Gen. Hodge assured Rhee and Kim Koo that the U.S. would pursue early independence of Korea and asked that they call off the riots and strikes sweeping the south. Somewhat assuaged, they ordered the strikes ended, but continued to agitate against the Soviet Union, accusing them of delaying Korean Independence.

On January 2, the South Korean Communist Party on orders from Moscow suddenly declared support of the Moscow Agreement, reversing their previous stand, and in Pyongyang, a people's rally was organized in support of the plan. Right-wing elements in the north who opposed trusteeship were arrested. In the south, opposition to trusteeship continued unabated.

On March 20, 1946, the Joint Soviet-American Commission held its first meeting on the subject of political unification of Korea. In the closed session meetings, the Russians immediately announced that only those Korean parties and organizations which had not opposed the trusteeship principle were eligible for joining with the commission in forming a government. Since the Korean people had almost unanimously opposed the idea of a trusteeship, this meant that only the Communists would be consulted in the formation of a unified government. The Americans rejected this principle at once. In twenty-four fruitless sessions afterwards, the issue remained unresolved.

The first major effort to unify Korea had ended in failure. Meanwhile, the unhappy results of the unnatural barrier had spread its effects to all corners of Korea. With the approach of winter, the situation was growing desperate as supplies of coal from north Korea were not permitted in to the south, and needed foodstuffs from the south were not permitted north. Added to the Korean's woes were growing inflation, inadequate housing, the care of over 100,000 refugees from the north, and the denial of the right to trade with other nations.

Elsewhere in the world, the U.S. had launched its containment policy with President Truman's offer of aid to Greece and Turkey in March 1947, followed by the Marshall Plan in Europe. These developments forced a change in the tactics of the Asian Communists, who were ordered to drop the "coalition" plan of seizing power and to adopt armed revolution. This brought about a permanent deadlock in negotiations over Korea, and the country entered its second year as a divided nation.

### The Entry of the U.N. and Formation of Two Korean Governments

Faced with Russian non-cooperation, the U.S. decided to refer the entire problem to the U.N. On Sept. 17, 1947, Secretary of State George C. Marshall appealed to the world body to consider the problem of Korean unification and independence. For the Russians, the American attempt would frustrate their efforts to gain control over the country, so they offered a substitute proposal, recommending that all foreign troops leave Korea beginning in 1948, thus allowing the Koreans to erect their own government.

The Soviet plan appeared to many people to be a popular solution to the problem, but the Americans knew that withdrawal of U.S. troops would leave the south at the mercy of the heavily militarized north, so the U.S. rejected the Russian plan. Early in November 1947 the matter was brought to a vote before the National Assembly. The U.S. proposed the establishment of a U.N. Commission to oversee an election in Korea to create a representative government which would then negotiate for the withdrawal of all occupation forces. The American plan won approval, and the U.N. voted to establish a commission to hold elections no later than March 31, 1948.

However, when the U.N. Commission arrived in Seoul in January, 1948, to begin its work, it found that it was refused entry to the tightly controlled north. The commission was unable

to carry out its mission because of the "negative attitude" of the Soviet authorites. It was obvious that without Russian cooperation there could be no nationwide elections in Korea. Therefore, on Feb. 28, 1948, the U.N. Committee adopted a resolution directing the Commission in Seoul to carry out elections in the area accessible to it.

The reaction of the Russians and north Koreans to this development was loud and clamorous. Kim Il Sung called upon South Korean symapathizers to join them in opposing the elections. Despite some southern opposition and Communist threats of violence, the elections took place in South Korea on schedule. Reportedly 95 per cent of the registrants, or 75 per cent of eligible voters, voted, giving the Rhee forces a landslide victory. The U.N. Commission ovesseeing the election reported that the elections were "a valid expression of the free will of the electorate" despite Communist charges that the elections wers fraudulent and held under police terror.

The newly elected delegates to the National Assembly proceeded swiftly in the formation of a new government, adopting a resolution inviting the north Koreans to elect representatives to fill one hundred seats left vacant in the assembly for them. A constitution was adopted proclaiming Korea to be a democratic republic, Rhee was elected President, and on August 15, 1948, authority was transferred from the U.S. military government to the Republic of Korea. The Koreans greeted the rebirth of their country with jubilation matched only by that which swept the country on her liberation three years ago.

Meanwhile the Russians continued the final communization of the north. On August 15 elections were reportedly held in north Korea for the Supreme People's Assembly. The north Koreans claimed that underground elections were held in South Korea at the same time, thus making their Assembly the legal body for the entire country. A government was set up under the leadership

of Kim Il Sung, a constitution was adopted, and diplomatic recognition granted by Russia and her satellites. However the U.N. General Assembly passed a resolution 46 to 6 recognizing the ROK Government as the only legitimate government in Korea, and resolved to form a new U.N. Commission to promote Unification of Korea.

So it was that, three years after liberation, two hostile, native governments came to appear in Korea.

### Withdrawal of U.S. and Russian Forces

The two Korean governments both claimed the right to rule the entire country, but the northern regime was stronger. The north Korean government, guided by Moscow, began a campaign to have U.S. troops withdrawn from the south, deriding as "absurd" the fears that such a withdrawal would bring on civil war. Moscow announced that it would withdraw its forces from Korea by the end of December, 1948, thus throwing upon the U.S. the stigma of keeping occupation troops in the south.

The South Koreans had good reason to fear U.S. withdrawal. A modern, mechanized army had been activated in the north and had paraded in Pyongyang on May 1 to impress south Korean leaders. Furthermore, the Communists provoked armed insurrection in the south and attacks along the 38th parallel. In Apr. 1948, armed Communist guerillas swept through Cheju island, burning and looting, before being mopped up by ROK forces at the cost of thousands of lives. In October and November, 1949, army uprisings occurred in Cholla-Namdo and Taegu. The ROK General Assembly passed a resolution urging the U.S. to maintain its troops until the national defense force was strong enough to defend the country.

However, the U.S. government had long decided to withdraw all troops from Korea. To U.S. military and State Department strategists, Korea had little strategic importance, and did not

warrant the expense of a heavy American involvement. Furthermore the Communist propaganda barrage accusing the U.S. of maintaining troops in Korea proved effective. On June 29, 1949, the last of the U.S. troops departed, leaving only 500 military advisers and some left-over military equipment for the ROK forces. Even as the last troops sailed from Inchon harbor, ROK troops battled northern infiltrators south of Seoul, and machine gun and artillery fire was exchanged along the 38th parallel. On Jan. 12, 1950, Secretary of State Dean Acheson publicly declared that Korea was not included in the U.S, Pacific Defense line.

## The Korean War

On June 25, 1950, the Soviet-trained and equipped north Korean army invaded South Korea in a suprise attack across the 38th parallel. On the same day, the United Nations Security Council branded the assault as aggression. The ill-prepared and poorly-equipped ROK army was no match for the north Koreans' overwhelming superiority in manpower and modern equipment, including tanks and artillery. After three days the ROK army fell back across the Han River, and Seoul was occupied by the Communists on June 28.

President Rhee's government appealed to the U.N., which responded with a call for volunteer military forces from member nations and 16 nations eventually sent troops to Korea. General MacArthur in Tokyo moved his headquarters to Korea, and was appointed Supreme Commander of the U.N. forces.

The UN Forces were forced to pull back to the Pusan Perimeter, protecting their supply beachhead at that harbor. Then on Sept. 13 the U.N. Forces landed at Inchon and inflicted heavy casualties on the N.K. forces along the Naktong river in a counteroffensive. The Inchon amphibious assault encircled the overextended enemy and forced a disorderly retreat.

Seoul was recaptured on Sept. 28 and the victorious U.N. Forces pursued the enemy across the 38th parallel. Pyongyang fell to the U.N. Forces on Octoter 9, and ROK troops reached the Yalu River on Nov. 20, but 600,000 Red Chinese "volunteers" entered the conflict with "human sea" tactics, trapping the U.N. Forces and forcing them to beat a general retreat.

Seoul was recaptured by the enemy on January 4, 1951, but were finally stopped by the U.N. forces under the command of Matthew B. Ridgeway at Osan and Wonju, striking back with superior firepower and inflicting heavy losses. Seoul was recaptured by the U.N. forces for the seond time on March 18, 1951.

When Gen. MacArthur was dismissed for his outspoken advocacy of a broadened war in search of all-out victory, Gen. Ridgeway succeeded him, and an army under Gen. Van Fleet crushed two Chinese spring offensives.

Devastation in Seoul during Korean War

As the war settled down into a series of stalemated seesaw battles, the U.N. Soviet Representative. Jacob Malk, proposed a ceasefire. In July and August the first ceasefire cenference was held in Kaesong, and on October 25 talks were resumed at nearby

Panmunjom.

After Stalin's death on March 4,1953, the Communists were more willing to end the stalemated war, and the U.N. accepted the Communist offer. Thus on April 20, 1953, exchange of sick and wounded war prisoners began at Panmunjom. On July 27, 1953, the Korean Armistice was signed at Panmunjom, bringing to halt three years of war.

Nobody had won the Korean war. The total casualty toll on both sides was close to 3 million; Allied casualties were 1,400,000; Communist casualties were well over 1 million; 5 million were left without means of livelihood; 100,00 war orphans nd 300,000 war widows were left behind; and in South Korea 50 percent of all physical facilities, such as houses, schools, hospitals, and industries, were destroyed. It is estimated that 75 percent of physical facilities were destroyed in north Korea, and the civilian population was diminished from 8 to 4 million, as close to 4 million Koreans took advantage of the war to flee to the south. Korea was devastated as few countries have ever been in wartime, even in World Wars I and II.

On August 16, the ROK-US Mutual Defense Treaty was signed. The next year the U.N.Reconstruction Agency announced a five-year plan with a total investment of $1,900,000 for the Republic, financed by the U.S. In subsequent years, the U.S. was to provide the ROK with billions of dollars in economic and military aid.

### Syngman Rhee Administration (1948-1960)

Dr. Rhee, who had devoted his entire life to the fight for Korea's freedom, was elected the first president of the Republic while in his seventies. For a dozen years he ruled the country under what came to be an increasingly authoritarian one-man rule. To the growing dismay and anger of the people, he took away more and more of the country's democratic freedoms,

employed political hoodlums to intimidate the opposition, and pushed through amendments to the constitution to prolong his one-man rule, particularly during the war. After the war, when millions of dollars were pouring into the stricken country, many supporters of Rhee used the funds to make themselves millionares, and the gap between rich and poor in Korea became more severe. His increasingly paranoic one-man rule, coupled with corruption within his Liberal Party, brought about his downfall.

On February 15, 1960, one month before the Presidential election day, Dr. Chough Byung-ok, the opposition Democratic Party candidate, died in Washington while receiving medical treatment. Rhee opportunistically ran a sole race, returning to the presidential chair for a fourth term, with his hand-picked running mate Lee Ki-poong. The voting was marked by widespread and obvious voting irregularities, including ballot-box stuffing, bribery, and intimidation by political hoodlums. The alleged landslide victory of the Liberal party was condemned by the voters as a fraud. The oppositon Democratic party declared the election null and void. In Masan, a large group of high

Student demonstrations such as toppled the Rhee government

school students rose in a peaceful demonstration, and during their street march seventeen students were killed by police gunfire. The high-school demonstrations sparked univerity student demonstrations in Seoul, and finally university professors also demonstrated,

demanding a new election and Rhee's resignation. Rhee imposed martial law, and for awhile the country had the appearance of a country torn by civil war. However, attacked from all sides, Rhee was finally compelled to resign on April 27. Millions of people cheered this victory, but the price was high — 183 students were dead, 6,268 injured, more that 200 of them permanently maimed. Vice-President Lee Ki-poong, his wife and two sons committed suicide in the annex of Rhee's mansion on Sept. 28. The 85-year old Rhee and his Austrian wife, Francesca, fled to Hawaii in permanent exile on May 29.

### The Second Republic

Following the fall of Rhee's government, the Democrats and independents passed a constitutional amendment which established a bicameral parliamentary system which weakened the power of the president and increased the power of the cabinet under the head of a prime minister. On Aug. 12 members of the two houses elected Yun-Po-sun (Old Democrat) president of the Second Republic, and he nominated Dr. Chang Myun Prime Minister.

However, contrary to popular expectations, nothing was accomplished by the new regime during nine months. Chang lost control over his divided party, which engaged in factional squabbles, making charges and counter-charges of government corruption, and being unable to get on with the business of relieving the plight of 2,000,000 unemployed workers and multitudes of hungry farmers. The economy was brought to the brink of bankruptcy due to unfair tax collection, coupled with waste and mismanagement of more than a quarter of a billion dollars of U.S. aid which amounted to over 50 percent of the ROK budget, in addition to several billion dollars of aid funds given during the past years of the Syngman Rhee administration. Prime Minister Myun's Cabinet also failed to unify public opinion

on national policies, and many dubious groups were marching for "Peaceful Unification" and shouting for south-north negotiations. Having lost the confidence of the people, the government became the target for universal complaints which finally brought on the necessity of a military coup to save the crumbling nation.

## Military Revolution

Pres. Park Chung Hee

Before dawn on May 16, 1961, the sound of rifle fire announced the uprising of ROK soldiers, marines, and paratroopers under the leadership of Major Gen. Park Chung Hee. The forces marched across the Han River bridge occupying the capital city in a lightning coup d'etat. Early in the morning the Military Revolution Committee announced over radio that it had taken over all branches of government, and declared a sixpoint pledge—strong anti-Communist stand, respect of the U.N. charter, closer relations with the US and free nations, eradication of corruption, establishment of self-supoorting economy, efforts for territorial unification, and transfer of political power to conscientious civilians when the mission of the revolution had been accomplished. The Committee also declared martial law throughout the country.

Two days later Dr. Chang Myun issued a radio message announcing

his resignation as Prime Minister, assuming responsibility for the situation which gave rise to the coup d'etat, and also approved the martial law, which he forwarded to President Yun, who approved it on the same day. In this way the Second Republic fell and the Revolutionary Committee was legalized. The next day President Yun announced his determination to resign, expressing regret for the mental and material hardships suffered by the people during his term of office. In the same message he was thankful for the success of the revolution without bloodshed. In July Gen. Park Chung Hee became Chairman of the Supreme Council, and the Council entered its second stage of national reconstruction.

Park Chung Hee later resigned from the army to run as a civilian candidate, and, after defeating Democratic Party candidate Yun Po-sun by a narrow margin in a universal free election, he was inaugurated president in December 1963. He was reelected by an overwhelming majority in 1967, and returned to the Presidency by defeating Democrat Kim Dae-jung in the election of 1971.

### Economic Progress Since the War

When the shooting phase of the Korean War ended, the country's fragile economy lay in shambles, with little hope of recovery. Its hungry population of over 20 million was crowded into an area about the size of Austria. There had been little industry to begin with in the agricultural south, but the country's population density assured that it was far from self-sufficient in food. The iron rule and exploitation of Japan assured that the Korean economy would be too weak to stand on its own. The partition of the nation further enfeebled the crippled nation. Aggravating the problem, a huge stream of refugees poured across the 38th parallel if search of freedom, making South Korea perhaps the world's most densely populated area, considering the tiny proportion of arable land in a country which is 74%

mountainous.

The newly-born ROK tried to stabilize the economy with the help of American aid, but then the savage war brought almost total economic chaos. Emergency American aid in various forms prevented probable mass starvation. The economy managed to stop reeling when the battle settled along rigid lines in 1952.

Following the signing of the armistice in July, 1953, rehabilitation and reconstruction intensified, and the scale of American and other foreign aid increased to help heal the deep scars of war. By 1957 the level of economic activities slightly exceeded that prior to the war. Yet, poverty and hardship remained ubiquitous, and the country was beset by a horde of tough problems. The country was caught in a vicious circle of low income leading to low savings and investment, leading to low growth, and back to low income. With the government at that time incapable of providing dynamic leadership, and official corruption rampant, with a small elite enjoying luxury while the masses groaned, an air of general pessimism hung thickly over the land. Korea at that time was a shabby, unhappy, prostrate land; the prospect of a viable, self-supporting Korean economy seemed completely out of sight.

But dramatic changes began to take place at the turn of the 1960's. After the fall of the corrupt and unresponsive Rhee government, confusion reigned for a while, but with the Military Revolution of Park Chung Hee, considerable dynamism and modern management techniques began to be injected into the national administration. This combined with an increasingly more positive attitude on the part of the people opened up a decade of vigorous economic activity unmatched in the long history of the country. Assisted by a steadily rising flow of capital from abroad, the economy showed miraculous trides forward. Per capita GNP rose from $95 in 1959 to $195 in 1969. During the years 1965-69 the economy grew at an average rate of nearly 12 percent, and

manufacturing industries registered an average annual growth of 23 percent, which was the highest world record for that period.

## Economic Development Plans

The miraculous growth of Korea's economy may be ascribed to the series of five-year plans started in 1962. The purpose of the plans was to foster the growth of the economy by systematically mobilizing all available human and material resources and their optimum allocation to carefully selected sectors and branches of industry. Emphasis was placed on early attainment of economic self-sufficiency, rapid industrialization, and quick improvement of the income standards of the people. Government planning has thus been an important fact of economic growth in Korea. The Korean government, with its effective management machinery learned from the military experience of its leaders, has been filling the role of the principal economic leader. The government plans are really "blueprints" in which the government, in conjunction with the general public, set out to build a definite, preconceived goal.

Korea's first five-year plan (1962-1966) was set in motion by the former military government at the beginning of 1962. Terming as "too modest" the draft plans inherited by the previous administration, the ambitious rulers beefed them up, revising the annual growth target from 5 percent to 7.1 percent. Some criticism arose over whether the plan was realistic or not, in view of the economic confusion following the two political revolutions, and the economic inexperience of the military rulers. Nonetheless, the Supreme Council for National Reconstruction boldly set out to achieve a "miracle on the Han River."

The first plan laid emphasis on "austerity" to encourage savings; but in practice the government had to resort to unbridled deficit spending to carry out large-scale development projects, which set off the worst inflation since Korean War days.

Furthermore, a jump in imports threatened to deplete foreign exchange reserves, and gave rise to rampant import speculation which again sent prices skyrocketing. The inflation hit low-income wage and salary earners hardest, but meant increased business profits. A new crop of industrial tycoons emerged during those hectic days, who would later play major roles on the Korean business scene. However, the price spiral and low foreign exchange level threatened to send the economy on the road to bankruptcy, before it was brought under control in 1965 by devaluing the currency, clamping down on imports, adopting a tight money policy, and waging a determined export drive.

Perhaps the most conspicuous achievement under the First Plan was a sharp expansion in exports, from $54.8 million in 1962 to $250 million in 1966. This trend was to continue. Also helping the Korean economy was the normalization of relations with Japan, effected in 1965, which opened up a large source of foreign capital, increased trade, and influx of modern technology. Further, Korea's decision to participate in the Korean War led to sharp increases in foreign currency earnings because of large sums of homeward remittances by troops, skilled civilian workers and

Ulsan oil refinery

business firms serving in war and reconstruction efforts. Also, American grant-type aid was a significant factor, though the sums decreased progressively, being replaced by loans and other forms of borrowing. Thus the First Plan saw a transition from a "grant-oriented" pattern to a "loan-oriented" one, reflecting Korea's increased ability to stand on its own. Despite the initial misconceptions in planning, the growth rate attained in the First Plan averaged 8.3 percent, substantially surpassing the target goal of 7.1 percent, due to the national vitality in the face of adversities and the help of international aid. Thus the economy performed even better than expected.

Pohang Steel Mill

However, this growth was achieved at the sacrifice of the working masses, who found themselves facing a widening gap between rich and poor. Increasingly conspicuous consumption by the "get-rich-quick" crowd threatened to lead to social alienation, and inadequate investment in agriculture made it still more difficult to attain self-sufficiency in food. These problems were carried over into the Second Five-Year plan.

The Second Plan (1967-71) targeted a growth rate of 7 percent, but this target was exceeded by large margins, the actual growth rate averaging 12 percent. The momentum carried over from the First Plan was well sustained by improved government practices, in which the costly lessons of the First Plan were taken into consideration. The objectives of the Second Plan were to increase national income, balance agricultural and industrial growth, further develop heavy industries, and attain a $1 billion yearly export target by 1971. Successful efforts were made to increase national savings to stabilize prices, and borrow more and more capital from abroad in order to increase investments. As a result, the Korean economy achieved quite rapid growth during the Second Plan period, centering even more around the urban-industrial sector. The index of industrial production rose almost threefold during this period. Some samples of production increases are as follows:

Food processing, up 300 percent; textiles, 400 percent; paper and paper products, 220 percent; chemical products, 450 percent; basic metals, 310 percent; machinery, 170 percent; electrical machinery, 340 percent and transport equipment 270 percent.

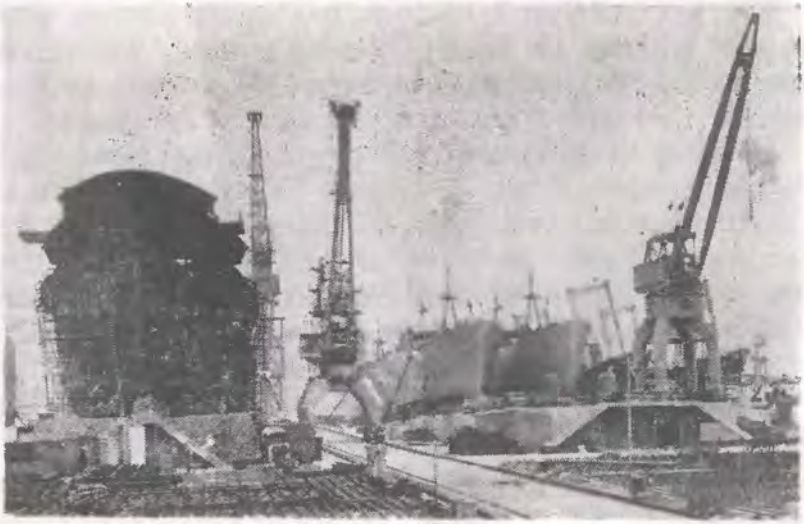
However, the agricultural sector remained the weakest link, achieving a growth of only 2.3 percent. Thus the Second Plan led to a still widening gap between the agricultural sectors. Also other problems such as uneven development of infrastructure, many business failures and small, uneconomical factories leading to high production costs, housing shortages, traffic congestion, and pollution became increasingly serious in large cities on account of rapid urbanization and industrialization. The Third Five Year Plan beginning in 1972 is an attempt to solve these problems.

### Third Five-Year Plan and Future Prospects

First, the Third Plan is aimed at striking a balance between "growth and stability" in view of the fact that inflation has

persisted through the First and Second plans. This has moved the government to declare that it will pursue a more prudent fiscal and monetary policy under the Third Plan.

Second, the Third Plan is intended to achieve "revolutionary development of agriculture" primarily through the "Saemaul" (New Village) movement, a revolutionary program of heavy investment and spiritual regeneration in the traditionally stagnant farming populace. The problem of Korean agriculture has been that too many small farmers were tilling too many small, subsistence plots to make agriculture a viable enterprise. Also chronic poverty has pushed a constant stream of villagers into the cities, increasing urban woes and leading to labor shortages in the agricultural sector. As a result of these problems, Korea is still not self-sufficient in staples such as rice, which is still imported in great quantities, mainly from the U.S. To solve these problems, the government is stressing self-help and cooperation among farmers,



Shipbuilding Industry

increasing small industries and crafts in the countryside, improving land use through development of the major river basins,

subsidizing mechanization of farms, etc.

Third, the Third Plan places even more emphasis on exports, and fourth, the plan calls for vigorous buildup of heavy industries, with a view to pushing the country into the stage of a more mature industrial nation. Light industry—many of them labor-intensive—have played the leading role in the past industrial progress of Korea, but this type of development is running into limitations, because of increased requirements for imported industrial raw materials and increased difficulty of finding markets for light industry products. Hence the renewed emphasis on high-technology industries such as ship-building, oil refining and steel production. In the future, Korea intends to build 300,000 ton tankers for foreign customers in its rapidly expanding shipbuilding industry, and the recently built Pohang Steel Mill will assure a domestic supply of industrial raw materials, the basis for a modern industrial nation.

If the projected targets are reached, and the problem of rural poverty finally solved by 1976, the Third Plan can be regarded as an even greater success than the previous two plans. If a relatively prosperous rural economy can be achieved, the internal market for industry will expand rapidly, thereby accelerating the pace of industrialization. It is thus conceivable that the growth target of the Third Plan will surpass all expectations, as was the case with the previous plans. Korea would then continue to be a "model developing country."

## Causes for Rapid Growth

After a single generation, Korea has emerged from the ashes of war like the legendary phoenix. It is now one of the fastest developing countries in the world, with its exports soaring at a rate unparalleled on the face of the globe. Even if Korea is still one of the lower income countries, it has now begun to move forward with increasing self-confidence. What have been the main

factors in transforming the once underdeveloped, bady crippled economy into the state of dynamic growth which it now shows?

Simply stated, it appears that the cause has been the combination of the Koreans' own native intelligence and energy with a heavy inflow of external capital. The Korean people have shown a remarkable ability to adapt to new ways and to get things done, if only they are given the means to do so. Unlike other developing countries, Korea had a long history of cultural development; it had been a homogeneous national unit for centuries; and its people had a strong sense of national identity and independence. The Korean's traditional zeal for education has led to the attainment of one of the highest literacy rates in Asia, and an exceptionally large college population for a developing nation. Koreans also have shown a tremendous enthusiasm for productive enterprises, willing to work sacrificially, even when the reward is poor. The Korean people in general now seem to have an amazing self-confidence that inspires them to launch into ambitious projects. Even farmers, who in the past have been the most tradition-bound segment of the population, often boldly try to cultivate unfamiliar crops to improve their income. Today Korea is a modern, bustling country with a forward-looking, united, well educated populace, ready to take on any problem that may arise.

## Government and Foreign Policy

Even though South Korea has been successfully charting its own course in independence and self-development, the deep, primary desire of the Korean people is still the reunification of their country. In recent years new developments have accelerated give and take between the north and south, and the ROK has been making new initiatives, both domestic and foreign, to expedite progress toward eventual peaceful unification of the country.

In August, 1971, proposals were made by the South Korean Red Cross for talks dealing with repatriation of broken families, and a joint communique pledging that the two sides would pursue unification through peaceful means and without outside influence. Thus the ROK found itself in a position of having to channel and organize national strength and unity to the utmost in order to come out on top of the negotiations ahead. A national referendum was held on Nov. 21, 1972, which approved a drastically revised constitution designed to internalize Korean democracy, rather than copying foreign models. The new constitution sets up a nationally elected National Unification Council, one third of whose members are appointed by the president, entrusted with the mission to unify the fatherland through peaceful and independent means. The new constitution strengthens the office of the Presidency, and streamlines national administration to overcome problems of factionalism brought on by the previous two-party system.

In foreign affairs, recognizing the importance of international relations, the ROK has rapidly evolved its foreign relations in order to be strong enough to cope with the rapidly changing international scene. Growing out of its initial rigidly anti-Communist stance, the ROK has expanded relations to non-hostile Communist nations such as Russia and Yugoslavia. Recently South Korean basketball and volleyball teams participated in the Universiad games in Moscow, and increasing social and cultural give and take with Russia and her satellites seems like a sure bet for the near future. Also, Korea maintains flourishing relations with many of the developing nations in Asia and Africa, where Korea is looked up to as one of the "success stories" among the developing nations.

## A Bright Future

Spiritually, Korea has experienced a rebirth unparalleled by

any nation in history. Other nations have perished under problems as severe as those which faced Korea, but the Koreans have only taken on new strength from their adversities, and have triumphed literally over "the suffering and pains of Hell." Considering all they've been through, the Koreans can feel confident that the problems of the future will similarly be overcome.

# Chronlogy of Developments in 28 Years of Nation-Building in Korea

## 1945

Aug. 15—Korea liberated from 35 years of Japanese rule.

Aug. 25—The United States announces Korea's division at the 38th Parallel. U.S. and Soviet forces to occupy areas south and north of the 38th parallel, respectively.

Sept. 16—Russian authorities establish military rule in north Korea.

Oct. 16—Syngman Rhee returns home from the U.S.

Dec. 27—Three powers' foreign ministers' conference in Moscow announces trusteeship plan for Korea.

## 1946

Jan. 16—The United States and USSR open preliminary conference in Seoul in accordance with decision of Moscow conference.

March 20—The U.S.-Soviet Joint Commission opens discussions in Seoul.

Dec. 12—The South Korean Provisional Parliament was inaugurated with Kim Kyu-sik as speaker.

## 1947

June 3—An interim government established.

Nov. 14—The U.N. General Assembly approves Korea's immediate independence and establishes the U.N. Temporary Commission on Korea.

## 1948

May 10—General elections are held for the Constituent

Assembly.

May 31—The National Assembly convenes. Syngman Rhee elected house speaker.

July 17—The Republic of Korea adopts the new Constitution.

July 20—Syngman Rhee, Yi Si-yong elected first president and vice president respectively.

Aug. 15—Establishment of the Republic of Korea proclaimed. Syngman Rhee inaugurated as president.

Nov. 12—The U.N. General Assembly recognizes the Republic of Korea as the only lawful government in Korea.

## 1949

Jan. 1—The United States recognizes the Republic of Korea.

June 30—The U.S. armed forces complete withdrawal from Korea, leaving 500-man military group.

## 1950

Jan. 26—The ROK-U.S. Mutual Security Aid Agreement signed.

May 30—General elections for second National Assembly held.

June 25—The north Korean Communist forces launch general invasion of the Republic of Korea. The U.S. Security Council calls for ceasefire in Korea and withdrawal of north Korean forces.

June 28—Seoul falls to Communist forces.

July 7—The U.N. Security Council passes a resolution to establish the U.N. forces. Gen. Douglas MacArthur named supreme commander of the U.N. Command.

Sept. 15—U.N. forces land at Inchon under the command of Gen. MacArthur.

Oct. 25—Communist China throws 600,000 troops into the Korean War in support of north Korea.

## 1951

Jan. 3—Seoul evacuated; the government moves to Pusan.

March 14—The U.N. forces recapture Seoul.

July 10—Armistice talks began at Kaesong. U.S. Vice Adm. Charles Turnner Joy leads the U.N. delegation. north Korea's Nam Il heads the Communist group.

Oct. 20—The first Korea-Japan reapprochment talks begin in Tokyo.

Oct. 25—Armistice site moves to Panmunjom from Kaesong.

## 1952

May 10—First general elections for provincial councils held.

Aug. 5—Syngman Rhee re-elected president under first direct, popular election. Ham Tae-yong elected vice president.

Dec. 2—U.S. President Dwight D. Eisenhower visits Korea.

## 1953

Feb. 15—The emergency currency measures law proclaimed. (New currency, hwan, adopted at 60 hwan to one U.S. dollar.)

June 18—President Rhee frees all anti-Communist prisoners-of-war.

July 27—The Armistice Agreement signed at Panmunjom.

Aug. 15—The government returns to Seoul from Pusan.

## 1954

April 26—The 19-nation Geneva Conference on Korean and Indochinese issues convenes in Geneva. Foreign Minister Pyun Yung-tae leads the Korean delegation.

May 20—General elections are held for third National Assembly. Liberal Party captures 114 seats of the total 203 seats.

May 22—Foreign Minister Pyun Yung-tae proposes a 14 point unification plan at Geneva.

June 15—The first general meeting of the Asian Peoples' Anti-Communist League (APACL) is held at Chinhae.

## 1955

Aug. 7—Korea demands withdrawal of Communist delegates to Neutral Nations' Supervisory Commission (NNSC).

Sept. 19—The Democratic National Party reorganized as Democratic Party.

## 1956

May 5—Shin Ik-hi, Democratic candidate for presidency, dies of cerebral hemorrhage in train during stumping tour.

May 15—Syngman Rhee is elected president; Chang Myon vice president.

Nov. 28—Korea and the United States sign the Friendship, Commerce, and Navigation Treaty.

## 1957

April 7—The Korean Newspaper Publishers Association is inaugurated. The Press Code of Ethics is proclaimed.

May 5—The government promulgates the Children's Charter.

July 1—The U.N. Command moves headquarters to Seoul from Tokyo.

## 1958

Jan. 12—Seven leaders of the Progressive Party, including Cho Bong-am, are arrested on suspicion of espionage activities for north Korea.

Feb. 16—A KNA air liner kidnapped to north Korea with 34 passengers aboard by Communist agents.

May 2—The Fourth National Assembly is elected. In 228 constituencies, Liberal candidates elected in 124 districts, Democrats in 77, independents in 26, and one candidate elected from a minor Party.

Dec. 24—Opposition lawmakers occupy the National Assembly

hall to prevent the passage of a revision to the National Security Law allegedly designed to suppress the press. The ruling Liberal Party throws them out, and railroads the bill.

**1959**

July 31—Cho Bong-am executed.

Dec. 14—A group of 975 Korean residents are repatriated to north Korea aboard two Soviet ships from Niigata, Japan.

**1960**

March 15—Presidential and vice presidential elections are held. Masan citizens stage anti-Rhee demonstrations.

April 19—Student demonstrations in Seoul intensify. Martial law imposed on five major cities including Seoul. (Demonstrations result in 314 killed.)

April 26—President Rhee expresses intention to resign, announces plan to hold new presidential elections.

May 2—Huh Chung completes formation of an interim government.

June 19-20—U.S. President Eisenhower visits Korea.

July 29—First general elections of the Second Republic held. The Democratic Party wins.

Aug. 23—Dr. Chang Myon forms first cabinet.

**1961**

May 16—The armed forces, commanded by Maj. Gen. Park Chung Hee, stage a revolution with a six-point pledge.

June 6—Law Concerning Extraordinary Measures for National Reconstruction proclaimed.(Certain clauses of Constitution suspended.)

June 21—The Revolutionary Government proclaims the laws governing the Revolutionary Court and Revolutionary Prosecutor's Office.

## 1962

Jan. 13—Korea's first five-year economic development plan launched.

June 10—Currency reform: 10 hwan converted to one won. Exchange rate set at 130 won to one U.S. dollar.

Dec. 6—The government lifts martial law. The Supreme Council for National Reconstruction passes the revised Constitution.

Dec. 17—The revolutionary government conducts a national referendum on a constitutional amendment to revive the presidential system, and the amendment proposal approved.

## 1963

Jan. 18—The Democratic Republican Party inaugurated; Kim Jong-pil, former director of the Central Intelligence Agency, elected preparatory committee chairman.

Oct. 15—Presidential election held. (The Democratic Republican candidate, Park Chung Hee, elected president.)

Nov. 26—The sixth National Assembly elected with the Democratic Republican Party capturing more than two-thirds of its seats.

Dec. 17—The Third Republic established, Park assumes presidency. The Supreme Council dissolved (The military government ends two years and seven months of rule.)

## 1964

Jan. 29—U.S. Secretary of State Dean Rusk visits Seoul, assures President Park of continued U.S. economic aid and military support.

March 12—ROK and Japan resume formal talks aimed at normalizing diplomatic relations.

Dec. 6-15—President Park Chung Hee visits West Germany.

## 1965

Jan. 25—The Second Han Bridge is dedicated.

May 16—President Park Chung Hee visits the United States.

June 14—The Minjung Party is inaugurated with Mme. Pak Sun-chon as its head.

June 22—The Korea-Japan Basic Treaty is signed in Tokyo.

July 19—Former President Syngman Rhee dies in exile in Hawaii.

Dec. 18—Korea-Japan relations are normalized as the ratification instruments of the treaty and incidental agreement are exchanged.

## 1966

Feb. 7-18—President Park Chung Hee visits Malaysia, Thailand, and Republic of China.

June 14—The first Ministerial Meeting for Asian and Pacific Cooperation is opened with 76 delegates from 10 nations attending.

July 9—Korea and the United States sign the Status-of-Forces Agreement.

Oct. 31—U.S. President Lyndon B. Johnson arrives in Seoul to make a three-day state visit.

## 1967

March 2—West German President Heinrich Luebke visits Korea.

March 22—Lee Su-kun, vice president of north Korea's Central News Agency defects to the Republic at Panmunjom.

Aug. 9-11—The first Korea-Japan annual ministerial conference is held in Tokyo.

Dec. 13—All the 34 foreign-educated intellectuals accused of involvement in an East Berlin-based north Korean spy ring are convicted by the Seoul District Court, three of them receiving death sentences.

## 1968

Jan. 21—A 31-man north Korean commando unit hits Seoul in an abortive attempt on the life of President Park.

Jan. 23—USS Pueblo is hijacked by north Korean naval ships off Wonsan.

May 18—Emperor Haile Selassie of Ethiopia visits Korea.

July 15—The Education Ministry decides to abolish examinations for entrance to middle schools beginning 1968 in the Seoul area and beginning 1971 in other areas of the country.

Sept. 15-19—President Park visits Australia and New Zealand.

## 1969

Feb. 13 —Yi Su-kun, who made a make-believe defection three years ago, is arrested in Saigon while attempting to flee to north Korea via Cambodia.

March 28—Archbishop Kim Su-hwan elected Korea's first Cardinal.

April 15—North Korean MIG fighters shoot down a U.S. Navy EC-121 reconnaissance plane on the East Sea south of Chongjin, north Korea.

Oct. 17—The proposed constitutional amendments approved in the national referendum.

## 1970

March 31—A JAL plane, hijacked by leftist Japanese students, lands at the Kimpo Airport with 102 passengers aboard. They are rescued before plane is forced by hijackers to fly to north Korea.

June 5—ROK Navy broadcasting ship seized by north Korean Communist gunboats.

June 29—Seoul hosts 37th World PEN congress.

July 7—Entire stretch of the Seoul-Pusan expressway dedicated and opened to traffic.

Aug. 15—President Park in Liberation Day speech calls on north Korea to renounce aggressive scheme and join in peaceful competition.

Nov. 16—Reductions of 20,000 U.S. troops in Korea are disclosed.

Dec. 14—Cho O-yon wins two gold medals in swimming matches in the Asian Games.

## 1971

April. 11—The construction of Seoul's subway No.1, the first in Korea begins in a ceremony.

April 27—President Park re-elected to a third four-year term.

July. 1—President Park is sworn in as seventh president.

Aug.10—More than 20,000 settlers at the Kwangju Housing Estate riot.

Aug. 12—Choe Tu-son, president of the Korean National Red Cross proposes to north Korea negotiations on a campaign for each of family members separated by the division of the country.

Sept. 20—South and north Red Cross negotiators meet at Panmunjom for the first time to discuss procedural questions for main talks.

Dec. 25—An estimated 164 persons lose their lives in 21-story Taeyongak Hotel fire on Christmas day.

## 1972

July. 4—South and north Korea announce a historic seven-point joint communique simultaneously.

Aug.3—President Park announces a seven-point Emergency Presidential Decree to freeze all usurious private loans provided for business firms.

Aug. 30—The first full-dress talks between south and north Korean Red Cross teams opened in Pyongyang.

Oct. 17—President Park proposes an amendment to the

Constitution under the October Revitalizing Reforms play.

Nov. 21—The draft amendment to the Constitution approved in a national referendum.

Dec. 15—2,359 deputies to the National Conference for Unification(NCU) elected.

Dec.23—President Park elected to the first six-year term president at the inaugural meeting of the NCU.

Dec. 27—Park takes the oath for a six-year term presidency.

**1973**

Feb. 27—The 146 assembly members elected: 71 Democratic Republicans, 52 New Democrats, 21 independents and two from Democratic Unification Party.

March 12—The ninth National assembly inaugurated with 73 legislators elected by the NCU and 146 assembly members.

March 20—The last Korean troops return home winding up an eight year service in South Vietnam.

April 10—The Korean Women Table Tennis team dominates the World Table Tennis Championships at Sarajevo, Yugoslavia.

May 27—Playwright Yu Dok-hyong enters the Soviet Union as the first Korean to attend ITI conference held in Moscow.

June 23—President Park delivers a special foreign policy statement on peace and unification.

(Article)

# The Enduring Struggle for Freedom

**by Hon. Richard Ichord**

Hon. Ichord is a Democrat, Montana. The following is his speech given at the fourth anniversary of FLF.

In 1762 Rousseau wrote in *Contract Social* "Man is born free, and everywhere he is in chains." With these words the famous French libertarian summed up the concerns of great political philosophers from Plato to John Locke and the fathers of this nation. Man's struggle for freedom dates from the first pages of recorded history. It is an enduring struggle which is not likely to be ended as long as there is life on this earth.

Thomas Jefferson stated in 1774 in his *Summary View of*

*the Rights of British America* that "the God who gave us life gave us liberty at the same time." Our forefathers believed firmly that God had created man with the right to be free, but that men who opposed God's design for his creation would constantly seek to take away this birthright of freedom and to enslave other men. The Declaration of Independence is founded on man's God-given right to be free. The men who affixed their signatures to this Declaration knew the great cost involved in *The Enduring Struggle for Freedom*. They believed that freedom was so precious and so important that they were willing to sacrifice their fortunes and sacred honors as well as their lives, if necessary, to achieve their goal.

Patrick Henry's well-known words spoken at the Virginia Convention almost a year and a half before the signing of the Declaration of Independence thrill our hearts and inspire our patriotism. But can you imagine what they meant to that small group of men assembled in Philadelphia to declare the independence that would mean taking on the mighty British army?

*Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death!*

What has been the secret to the success we have enjoyed in this country? I am certain America could not have done what it has done apart from our strong spiritual and moral foundations. Our forefathers relied heavily on Biblical principles in establishing our form of government. Since the days of ancient Israel no nation ever tried harder to establish a Godly nation than did the settlers and founders of this nation.

In Psalm 33, verse 12, King David wrote: "Blessed is the nation whose God is the Lord: and the people whom he has chosen for his own inheritance." David wrote this when Israel was experiencing great prosperity and stability because of her fidelity to the Lord. David had experienced many ups and downs in his

career. Probably no leader of Israel better understood the words in Proverbs 14:34: "Righteousness exalteth a nation; but sin is a reproach to any people."

Our fathers intended that this nation be "one nation under God." The motto on our currency, "In God We Trust," tells the story of the foundation of America. The entire story of the American Revolution was one of men who believed that they had a God-given right to be free. Building on this foundation and the experience of our mother country, Great Britain, our ancestors, in less than 200 years, hewed from a savage wilderness a nation with more hospitals, more libraries, more schools, and more churches than any nation in the world's history. We have believed that "righteousness exalteth a nation" and that a nation is blessed "whose God is the Lord." However, today we, like many great civilizations of the past—especially Israel after the time of Solomon and the Roman Empire—are facing a crisis which threatens our very existence, I believe that this is basically a moral crisis.

We are facing a moral and spiritual crisis in our nation today which is directly related to our struggle for freedom against enemies from within and without. The alarming breakdown of law and order is reason enough for great concern. No nation can stand and remain strong which has lost its commitment to a lawful and orderly society. Socrates, perhaps the wisest philosopher who ever lived, asked Crito some 300 years before the birth of Christ: "Do you think that a state can exist and not be overthrown in which the decisions of law are of no force and are disregarded and set at naught by private individuals?" Socrates believed so strongly that an Athenian had no moral right to break the laws of Athens that he accepted an unjust death sentence and refused to escape although his followers, the guards, and many of those who were responsible for his sentence wanted him to escape.

I was most happy to accept the invitation to speak at this

fourth anniversary celebration of *The Freedom Leadership Foundation* because of the foresight you have shown in your efforts to preserve freedom in the world. Your overseas associates in the *International Federation For Victory Over Communism,* who have undertaken similar tasks in their own countries, are also to be strongly commended for their fine and outstanding contribution to freedom. We rejoice that a few of them are able to join you tonight in your anniversary celebration.

I believe your approach to the struggle for freedom is correct for a number of reasons. In the first place, you are attempting to reach young people with your message. It is a simple fact that where any nation's youth loses faith in freedom it cannot persevere. Each new generation must pick up the torch and continue the struggle or freedom will be lost. In the second place, you stress the fact that Christian values and principles must be a vital part of the ideological struggle between the forces of freedom and totalitarianism. Improved weapon systems and better laws will not save a nation if her people have turned away from God. Thirdly, you are concerned about basic human rights for all people. It is indeed commendable that an organization with a definite Christian background such as yours shows the concern you have demonstrated for the persecution of Soviet Jews.

I share all of these concerns with you. Recently I took out a special order on the floor of the House of Representatives to offer to the Members of the House the opportunity to raise many of these crucial issues in connection with our expanded trade policies with the Soviet Union. Let me say that I desire peace in the world and better understanding between nations as much as any man alive. If expanded trade relations with Communist countries will enhance the chances for peace I will strongly support such trade. However, I am from Missouri, where, as one of our past Congressmen said, "We grow corn, cotton, cockleburs and Democrats and we have to be shown."

What indications do we have that the Soviet Union has changed its goal of world conquest? From everything I can see they are still the most militarily oriented society in the world. With a Gross National Product of less than half that in the United States they spend as much or more on defense than we do. We spend about 6% of our GNP on defense while they spend over 12% of their GNP on military matters. Other free nations in the world such as France and Great Britain spend only 3 and 4% of the GNP for defense. Of the $80 billion the U.S. spends on defense about 56% goes for manpower because of our wage structure—the Soviets by comparison spend only 25% of their budget on manpower, which means that they are spending some 25 billion more per year on military equipment and weapons systems than we are in the United States. This is a most serious situation when you realize that we conceded to the Soviets in SALT I an overwhelming superiority in numbers of nuclear missiles and megatonage while retaining a lead only in numbers of strategic offensive warheads. This warhead lead is based on the fact that we have a MIRV capacity at the present time and the Russians do not. Yet they have been working on a MIRV system for years and according to reliable accounts were testing such a system just a week ago. The point I am making is this: if we do not maintain a technological advantage in the nuclear field the balance of power in the world can suddenly swing sharply in favor of the Communist nations.

Trade based upon mutual advantage is not objectionable, but we should be careful not to pursue a policy which will make it easier for the Soviet Union to continue to divert such an inordinate amount of its production from consumer goods to military hardware. In my opinion, extensive trade should be preceded, or at least accompanied by, bilateral reductions in the size of forces and the productions of weapons of war.

Do we have any hard evidence that the Soviet Union has

modified its policies on basic human rights? Mr. Brezhnev says they have liberalized their immigration laws, but we know for a fact that thousands of Jews living in the Soviet Union were denied the right to migrate last year. Talented writers and artists who dare to voice the slightest criticism of the Soviet state are subjected to ruthless psychiatric examinations and long prison terms. And the Jews are not the only people being discriminated against. What about the Baptist, Methodist, Lutheran, Roman Catholic and Russian Orthodox Christians in Russia—do they enjoy even minimal freedom of religion? All news coming out of the Soviet Union confirms the fact that there is no more freedom to worship today than there has been in the past. Last year the Soviet Union did not grant one single tourist visa for travel to the United States. It is difficult to find any evidence of an improvement of human rights in Russia.

In addition to this there is still only one political party in Russia—there is no freedom of the press. All press in the Soviet Union is totally controlled by the government and nothing but government propaganda is allowed on the air waves or in the newspapers. As a matter of fact, while Soviet Premier Brezhnev was in the United States talking about cooperation and good will between the two countries, they were at that very moment jamming the airwaves to keep Radio Free Europe from broadcasting this message to their people.

The Soviets are also experiencing their own energy crisis and have come to us for the technology and financing to bail them out of this dilemma. Production has slowed down considerably in the Ural-Volga fields. The Soviets have turned their attention to the potential fields in West and East Siberia. The Soviets must tap their Siberian fields if they are to continue to meet their own needs and to keep their commitment to supply their East European Satellites, which is vitally important to them since they want to keep East Europe dependent upon them for energy supplies. They

also have stated their intentions to use Siberian oil and gas for the purpose of trade with Western countries, especially the United States. Once again this proposal is fraught with risks and difficulties. It will require a multi-billion dollar investment of American capital with no assurance that we will ever get any gas and oil actually delivered to our shores except for the "good will" of the Soviet government. This simply is not enough assurance for me.

Let the Soviets stop participating in so-called "wars of national liberation"—stop occupying other nations. Let them start devoting major portions of their resources to domestic projects rather than to offensive weapons and let them frame meaningful laws granting basic human rights to their citizens and then we should be more than willing to trade freely with them—all we are being offered at this time are Russian IOU's of extremely doubtful value.

America is not a utopia and never will be, but it is not a finished product. In three years we will be 200 years old. Just a babe in the woods as far as nations go, but we have come a long way.

Consider these facts: When George Washington was sworn in as the first President of the United States, the Bill of Rights did not exist. Today it is an inseparable part of the American system of government.

When the British burned Washington in the War of 1812, American children did not have the right to an education. Today they do have such a right.

When Abraham Lindoln was sworn in as the 16th President black Americans did not have the right to citizenship.

When Teddy Roosevelt was serving as President of the United States, women did not have the right to vote. Today they do.

When Franklin Delano Roosevelt was sworn in as the 32nd President in 1933, older Americans did not have the right to a retire-

ment income and medical care in their twilight years. Today they do.

When Harry Truman took over as 33rd President of the United States our war veterans did not have the right to a higher education. Today they do.

When Dwight Eisenhower was sworn in as the 34th President, some Americans did not have the right to eat where they pleased. Today they do.

Today we are stuggling to assure new rights.

The right to drink water that is pure and the right to breathe air that is clean.

The right to a job for everyone who wants to work.

The right for every citizen to be treated as an individual regardless of how complex our modern society becomes.

But in struggling to assure those rights let us not forget to use common sense. We cannot guarantee income for those who are physically and mentally able to work, but choose not to do so.

Our environmental problems will not be solved by those who fail to realize that if one doesn't wash his body, he pollutes the air, but if he does wash his body he pollutes the water. Trade-offs are often necessary and a common sense approach is invariably required.

And we will receive little or no help from those who scoff and sneer at the greatness of America and dismiss as morally unworthy the long range values and daily concerns of millions of Americans.

America is not a perfect nation. It has many deficiencies and there are many things that need changing.

In conclusion may I say that the security of the United States doesn't depend solely upon military appropriations.

It doesn't depend upon CIA, FBI, VOA, USIA, Department of State, Congress or any of its committees or even the Presidency.

It does not rest on the size of our armed forces we can maintain.

Our security rests ultimately in the hearts and minds of the people of this country; both young and old. It rests in their devotion to our nation; its principles and free institutions, their appreciation of them and their love of them.

This is why it is great to see the young people of this organization working together to improve our country and promote freedom throughout the world.

With your work and God's will those who come after us will inherit a nation that is truly a bastian of liberty, dedicated to the winning of the enduring struggle for freedom.

(Book Review)

# The Late Great 'Late Great Planet Earth'

**by Hal McKenzie**

We are living in an age when man is clearly on the verge of destroying himself. Never before in history has Doomsday, the End of the World, seemed more imminent and real. It is not surprising, therefore, that the Biblical prophecies concerning the End of the World are being seriously reconsidered today. The fact that Lindsey's "Planet Earth" has sold over 1,600,000 copies, and other works in the same vein are enjoying increased popularity, shows the extent to which people are really concerned that today is "the Latter Days."

Lindsey's view of the future, based on his literal interpretation of Biblical prophecy, gives a detailed scenario of the not-too-distant future which very few secular "futurologists" would take seriously. However, millions of Christians are taking it quite seriously. The Bible does say, does it not, that Christ will come again during a time of great tribulation to establish His kingdom and bring the Last Judgement to mankind. Whether we take the Bible literally or not, no one can deny that that's what the Bible says, so if we believe that the Bible is inspired by God, we must seriously consider the true meaning of these prohecies.

• Lindsey's scenario goes something like this: God is guiding history inexorably towards a final seven-year "countdown" leading to the personal return of Jesus Christ to Jerusalem. An essential step in this process was the founding of the nation of Israel in 1948. Christ will return within the generation of people born during that year.

In the meantime, the nations of the Common Market will unite into a ten-nation confederacy (prophesied by the "ten horned beast" in Revelations), Driven by fear of communism and feeling abandoned by a weakened America, and faced with rising calamities brought on by economic chaos and over-population, people begin to cry out for someone to bring them peace and security.

Finally a great politico-religious figure emerges out of Rome and takes over the ten-nation confederacy. This is the great Anti-Christ, the "future Feurher," as Lindsey calls him. Alert believers will be able to recognize him by his having had a near-fatal wound to his head followed by a miraculous recovery. The great world dictator will be charismatic, enjoy a meteoric rise to power, and move about with a haughty, self-assured air. Seven nations will make a pact with the Anti-Christ, but three will be subdued by force.

Accompanying the great dictator, and helping to consolidate his reign, will be a great one-world religious system which will be a revival of the 'mystery' religions of ancient Babylon, consisting of magic, astrology, and psychic phenomena. This one-world religion is symbolized by the "Harlot" in Revelations, because it is an adulteress in the spiritual sense. claiming to be wedded to Christ, but worshipping a false religious system. A "False Prophet" rises up to proclaim the new religion, and leads people to worship images of the new Feurher. This false prophet will somehow gain control of the world's economic system, and cause everyone who does not worship the "beast" to be unable to hold a job or make a living. Christians who oppose the rule of the Roman dictator will be relentlessly oppressed and executed.

Meanwhile, the Israelis will have rebuilt the temple in Jerusalem (much to the chagrin of the Arabs) and restored the practice of offering sacrifices at the temple. They will make a pact with the Roman Dictator for protection against the Arabs. This will be a signal for all who are aware that the final seven-

year countdown before Christ's return has begun.

The pact with the Israelis will be the event which will make good the Anti-Christ's promise to bring peace to the world. He will be proclaimed for his great statesmanship, and more of the nations of the world will put their faith in him. After 3 ½ years of great progress, the Anti-Christ will be worshipped for his great achievements. Riding the crest of public worship, the Roman Dictator will go to the temple in Jerusalem to proclaim himself God Incarnate. This is the signal that the terrible day of Armageddon is about to begin.

Good Christians needn't worry, though, because they will have been snatched up to heaven to meet Jesus in the air sometime before the tribulation. In what Lindsay calls "The Ultimate Trip" or more generally "The Secret Rapture," millions of believers will instantly disappear from off the face of the earth, to return later on to reign with Christ.

Meanwhile, back on Planet Earth, the great battle of Armageddon will have begun. "The King of the South," that is, an Arab confederacy under Egypt, attacks Israel. Russia uses the occasion to launch an invasion of the Middle East, sweeping over the Arab countries as well as Israel, double-crossing their former allies. The Roman Dictator will mobilize his forces to crush this breach of the peace. The Russian commander will retrench his forces in Palestine to meet the counterattack of the Roman forces, but the Romans will unleash a nuclear barrage against the Russian army which will totally obliterate them. In the exchange, even the United States, Europe, and Russia will experience "fire" falling upon them.

In the meantime, the "King of the East," namely China, has been mobilizing its 200 million-man army for an attack on the Middle East, using the confusion to move against the Roman forces in a challenge for world control. The Anti-Christ will send out his religious cohort, the False Prophet, to send out a demonically

inspired propaganda message to the non-Oriental world to unite in doing battle against the Chinese hordes. The armies of the world will finally be gathered together in Armageddon for the final conflict.

Spreading throughout the world, the fearful battle destroys all the cities of the world the Eastern force alone will wipe out 1/3 of the earth's population, and whole islands and mountains will be blown off the map.

When it seems as if mankind will be wiped out completely, Jesus will come back in the nick of time to save the world from destruction. During all the carnage in Israel, one third of the remaining Jews will have experienced a conversion to Jesus Christ. Then Jesus will descend to the Mount of Olives on a cloud" (which Lindsey interprets as being the celestial bodies of the previously raptured saints) and where Jesus' foot touches down, a gigantic fault will open up in the earth, and the believing remnant of Jews will run into the great chasm as sort of a natural bomb shelter to protect them from the terrible forces the Lord will unleash upon the Godless armies all around.

After Christ has destroyed all the Godless kingdoms, he will set up His Kingdom on the earth. The believing remnant of Jews will repopulate and evangelize the earth, and be the world's spiritual leaders. Jesus will set up His throne in Jerusalem, and all the peoples of the earth will go there annually to worship him. Peace, plenty, and harmony will reign for 1,000 years—but then some children of the original believers will rebel, but Christ will bring swift judgement before it reaches the fighting stage. At that point, all believers who remain as mortal will become immortal and Christ will unloose the atoms holding the world together, so that all the elements will be dissolved. Then Jesus will remake the world from scratch, "a new Heaven and a new Earth," eternal and free from any corruption.

Looked at objectively, this scenario is, to put it mildly, hard

to swallow. Scientifically, of course, it just doesn't seem reasonable that people can be teleported up into the sky en masse. Other things, like the personal return of Jesus after 2,000 years, coming on the "clouds" (even if they are made up of raptured Christians), the great chasm opening up where Jesus' foot touches, and other supernatural events just don't agree with what we know about natural and physical laws.

"But," a true believer would say, "Is anything impossible for God?" I would say, yes definitely! If God is a personal being, with the attributes of reason, emotion and volition, and is a 'good' God, having the virtues of constancy and integrity, then it would be impossible for God to act contrary to His own nature. As St. Paul said in Romans 1:20, "His invisible nature, namely, his eternal power and deity, have been clearly perceived in the things that have been made." Therefore the more man comes to know about the universe, that is "the things that have been made," the more we come to understand about the nature of God. On the basis of the understanding we've gained since Biblical times, it has become obvious that God must be a God of order, harmony, and law, not an arbitrary magician, zapping things into being with a wave of his hand.

From the Biblical standpoint, Lindsey is on much firmer ground, and marshalls some very impressive evidence concerning the verity of Biblical prophecies. Clearly, there is providential signficance behind the history of the Jews, their dispersion and the restoration of the Jewish homeland. Also, it is obvious that the Old Testament prophets were inspired men of God, having true prophetic vision.

However, as Lindsey himself mentions, many Biblical scholars have come to the conclusion that many of the prophecies, especially those in the book of Daniel, came about after the fact. I read a commentary in the "20th Century Bible Commentary" which says that Daniel's prophecy concerning the oppression of the Jews

and the "abomination of desolation" in the Temple in fact refers to the time of Israel's oppression under one of the Seleucid kings about 400 years before Christ. I, too, tend to think that many of the "higher critical school" of Bible scholars have gone overboard in knocking on all aspects of the supernatural in the Bible, but I don't think the findings, of reputable scholars should be lightly dismissed. In any case, I don't believe Lindsey has dispelled the critic's contentions beyond a reasonable doubt.

This reviewer is not a Biblical scholar, but I found one discrepancy: Lindsey quoted a passage from Deuteronomy chapter 28 in which he said Moses "predicted" that the Jewish nation would be destroyed twice, and they would be dispersed unto all the nations of the world. Looking at all of Chapter 28 in context, however, this whole passage is a *warning*, not a prediction. Moses was telling the Israelites that they would be blessed if they followed God's commandments, but cursed if they didn't. The Jews didn't follow God's commandments, so they were cursed; but Moses never said that their sad fate was predestined, but depended upon how they fulfilled their responsible part in obeying God. This is one area that Fundamentalists tend to ignore—the crucial importance of man's responsibility in relation to God's will.

A main point of Lindsey's review of Old Testament prophecy is that the events prophesied by the Old Testament prophets happened just as literally predicted. Therefore, the prophecies dealing with the New Testament and the Second Coming of Christ should also be taken exactly and literally. However, there seems to be a profound difference in the style of Biblical prophecies before and after the Babylonian Exile. Before the Exile, the prophecies seemed to be mostly historical, based on experience and a shrewd understanding of political realities, and depicted the Messiah as physical king and redeemer coming from the line of Judah. After the Exile, however, the prophecies up to the Book of Revelation seem to follow the pattern of the book of Daniel— highly

symbolic, containing much supernatural imagery, and describing the Messiah as coming on the clouds of heaven with great glory. It seems that after the Exile in Babylon, the Jews' prophetic style was changed through the influence of Zoroastrianism, which emphasized an Angelic hierarchy and a supernatural Last Judgement. Therefore, I don't think that the prophecies following the pattern of Daniel should be treated in exactly the same manner as those written prior to the Babylonian exile.

The most famous and most quoted prophetic book in the Bible is the book of Revelations. Lindsey interprets the symbology in this book as predicting the great Anti-Christ and One-world religion mentioned earlier. However, when I read over the passages which Lindsey uses, I found it difficult to understand upon what basis he makes his interpretation.

For example, Lindsey says that the vision in Chapter 13 of the beast with seven heads and ten horns refers to the Great Roman Dictator. Politically, this prophecy seems way off base—it hardly seems likely that all Europe will come under the aegis of Rome. It also says that the beast will receive a deadly wound and be healed; and that all the earth will marvel at the beast. It goes on to mention another beast, which Lindsey identifies as a False Prophet, who makes people worship the dragon who gives power to the beast, and worship images of the beast, and furthermore put a mark in everyone's foreheads"…that no man might buy or sell, save that he had the mark…"

If I were to venture an interpretation of this passage, it seems to me that the Anti-Christ could well be Stalinist Russia. Russia received grievous damage during World War II, yet survived; there are ten Soviet satellites, if we include the Ukraine and Mongolia; Russia's armed might is powerful enough to conquer the world, and is seeming to become more and more invincible, even able to cover the great nations. If we were to search for a "False Prophet" in the world today, what modern prophet has

had more impact than Karl Marx? And if we're looking for a great world dictator, Stalin is by far the greatest dictator the world has ever known; and although he died, his ghost lives on in Russia and the Communist movement today.

Also Lyndsey's interpretation of the Harlot in Ch. 17 is questionable. He says that she represents a great world religious system which will unite the false religions of the world. He bases this on verse 5, "And upon her forehead was a name written, Mystery Babylon, the Great," which Lindsey assumes is the mystery religions of ancient Babylon.

However, if we read further, we get a clearer definition of the Harlot which contradicts Lindsey's contention: verse 18 says "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." It seems difficult to reconcile the image of a great city with a religious movement.

If we read on into chapter 18, we get several passages which clarify the verse above." "And the merchants of the earth shall weep and mourn over her; for no man buyeth their mechandise any more···and cried when they saw the smoke of her burning, what city is like unto this great city!"

The Harlot obviously refers to something materialistic; an economic system, not a religious system; otherwise, why would the merchants of the world weep?

To venture another interpretation, the Harlot seems to represent the great materialistic system based on greed and corruption which dominates so much of the world today. This seems to be prophesying the doom of a system based on greed and avarice, not on false religion.

Even more questionable than the things Lindsey puts into his interpretation are the things he leaves out. For example, he makes almost no mention of the Woman clothed with the sun in Ch. 12, which "brought forth a manchild who is to rule the earth with a rod of iron," or the significance of the Red Dragon which

sought to devour the child who she brought forth (Red China?).

It is difficult to see how Lindsey can present such detailed and exact predictions on the basis of the Book of Revelations, especially considering the important parts he left out. However, as one gets deeper into "Planet Earth", one can pick up indications of certain prejudices which may have led to make such an interpretation.

For example, Lindsey recounts as one of the signs of the end that "True Christians" will be persecuted by the denominations which have fallen into "apostasy." He says, "Christians who believe in the final authority of the Bible, salvation through the substitutionary atonement of Christ alone, and deity of Jesus Christ, etc., will be branded as prime hindrances to the brotherhood' of all men and the 'universal Fatherhood of God' teaching, which is so basic to the 'ecumaniacs' who don't believe in the very heart of Jesus' teachings." The "very heart" of Jesus' teachings is of course, the fundamentalist interpretation advocated by Lindsey.

Unfortunately, much of Lindsey's interpretation seems to be motivated by a kind of religious paranoia. It is true that many Christians do not take the Bible literally; but this is because a literal interpretation simply doesn't hold water anymore. A Christian who sincerely seeks to know God, and wants to find deeper understanding of God's truth without shelving his intellect or denying the truths revealed through science, has to look beyond a literal interpretation of the Bible if he is to be true to his heart and mind. However, Lindsey feels the need to reject such people as apostates. Furthermore the greatest threat to the world in Lindsey's eyes, is not communism, poverty, famine (as a matter of fact, he says 'watch for the greatest famines the world has ever known,' as if famines were a spectator sport!) pollution or nuclear war; but religious unity! This is the most tragic error on Lindsey's part, considering that greater religious unity is probably the most basic necessity to really bring about

genuine peace to the world.

Of course, Lindsey clearly believes Jesus is going to rapture him up into heaven before the tribulation comes, so he doesn't have to worry about the other poor wretches of the world. As he says, "What a way to live! With optimism, with anticipation, with excitement. We should be living like persons who don't expect to be around much longer." However, I'm afraid Mr. Lindsey will be around just as long as the rest of us, only he will be very sorry he didn't use his time more wisely. Because, if we are to follow Jesus' admonition to feed the hungry and clothe the naked we shouldn't be sitting around waiting to get raptured and watching for famines. I dare say that for every innocent person who dies in one of those famines, another rich Christian will go to Hell for not having tried to prevent it!

This is my final most severe criticism of Lindsey's book. The most valuable thing that a book about the future could do is to adequately prepare a person to face the future, and the future is determined by how we tackle the problems of the present. The Bible clearly reveals that the calamities and holocausts which befell men in the past were not a result of God's predestination, but a result of man's failure to do his responsible part in fulfilling God's plan. As Jesus said, "Not everyone who says 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he who does the will of my Father who is in Heaven." He also said, "You search the scriptures, thinking that in them you have eternal life, and it is they that testify to me; yet you refuse to come to me that you may have life." This indicates that God, the Father and His son are the living reality which we should follow. Therefore, I would suggest that Mr. Lindsey come away from his Bible for a while and pray earnestly to God Himself to reveal to him what His will really is. Otherwise, he may find himself rejected by the Lord to come, the same way that Jesus rejected the Pharisees.

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—