

The Way of the World

November 1973



The Holy Spirit Association for the
Unification of World Christianity

11



"Quest for Freedom and Peace in South Africa"—p. 94.

"I believe that there is nothing more important in human affairs than love and friendship. . . .when we tried to practice separate development, we realized how much we needed cooperative development."
—Chief Minister Phatudi, Leboa homeland.



Rev. Sun Myung Moon gives "Answer to the Watergate"—p. 68.

"America must demonstrate unity in love and forgiveness. Let us renew our faith in God, for this has been the wellspring of America's power. America must live the will of God. She has no alternative."



Robert S. McNamara: "A Strategy for Rural Development"—p. 111.

"All of the great religions teach the value of each human life. In a way that was never true in the past, we now have the power to create a decent life for all men and women. Should we not make the moral precept our guide to action?"



"Soviet Scientists Discover New Energy"—p. 120.

"...scientific methods verify what many spiritual and psychic people have experienced throughout the centuries, and clarify some unusual spiritual principles. One can only hope that this will be used for the good of the Russian people and all mankind."

STAFF: Editor in Chief: George Edwards. Managing Editor: Joy Schmidt. Composition: Ann Bowser, Barbara Ream. Design: Gil Roschuni, Bonnie Blair. Production Manager: Justin Fleischman. Printing: Roger Hellman, Ken Pope. Circulation: Maria Gill, Brenda Lawrensen. Mailing: Richard Copeland. Contributing Editors: Hal McKenzie, Louise Berry, Royal G. Davis, Glenn Strait.

PHOTO CREDITS: Fabian Bachrach, 111. Embassy of Brazil, 56. Gordon and Breach, 124, 126. Hungarian Freedom Fighters' Federation, 79, 92. Indian Arts and Crafts Board, 52. Korean Ministry of Culture and Information, 50, 101, 104, 112, 115. Kodansha International, Ltd., 26, 29, 34, 36, 95. Library of Congress, 15, 18, 23, 39, 40, 77, 89. Lokesh Mazumdar, 140. Daikan Onuki, 8, 13. Joy Schmidt, 4, 98. Jon Schuhart, 59. Lars Werner Thieme, 47. U. S. Capitol Historical Society, 38. U. S. Government Printing Office, 117, 119. U. S. Youth Council, 94. Bert Vandoven, 2, 71, 72, 74, 85. Wolfgang Waldner, 90. Ken Weber, 6, 11, 55. Neil Winterbottom, 42.

Published Monthly by the Holy Spirit Association for the Unification of World Christianity, Incorporated, 1365 Connecticut Avenue, N.W., Washington, D.C. 20036. (202) 722-0968.

Opinions expressed in this magazine do not necessarily reflect the official views of HSA-UWC. Subscription, \$12.00 per year; single copy, \$1.00. Please address all correspondence to the above address.

contents

2 EDITORIAL

SERMONS

- 3 On Leadership *Rev. Sun Myung Moon*
15 D. L. Moody: Lay Evangelist *Rev. Young Oon Kim*
-

THE WORLD

RELIGION

- 26 Early Writings of the Old Testament *James Cowin*
32 The Development of Christology
38 By Freedom's Holy Light *Rev. Royal G. Davis*
42 International Religious Trends
-

CULTURE

- 48 Unification Thought: Axiology
58 Success Begins at Age One *Clifford C. Marcussen*
-

POLITICS

- Forgive, Love, Unite
- 68 Answer to the Watergate *Rev. Sun Myung Moon*
75 A Young American Responds *David Jensen*
80 Replies to Watergate Declaration
84 Youth Organize Prayer and Fast
86 The New Spirit of Christmas 1973
88 A Strategy for Ideo-Political Warfare *Bernard Yoh*
94 Quest for Freedom and Peace in South Africa
98 U. S. Journalist Has Faith in Government *Interview with
Don Larrabee, President, National Press Club*
-

ECONOMICS

- 100 South Korea and Free China: 2 Economic Success Stories
Hal McKenzie
111 A Strategy for Rural Development *Robert S. McNamara*
-

SCIENCE

- 120 Soviet Scientists Discover New Energy *Joy Schmidt*
-

NEWS & REPORTS

130 ASIA

NORTH AMERICA

- 133 New Hope Welcomed in Atlanta
140 Girl, 16, Happy to Resume Living at Church
-

142 EUROPE

150 SOUTH AMERICA

editorial



What does the fate of a country depend upon? Many respected scholars believe the answer is military power, geographic setting, neighboring nations, etc. A somewhat smaller number cite such factors as sense of purpose, stability of basic institutions such as the family, or religious ideals.

But there is a surprising factor mentioned in the Bible. It concerns the fate of the city of Sodom, which was accused of "grave sin". When the patriarch Abraham found out that the Lord God planned to destroy the city for wickedness he pleaded, "Suppose there are 50 righteous within the city; wilt thou then destroy the place and not spare the 50 righteous who are in it?" (Gen. 18:24) And God said He would spare it for the sake of 50 righteous people. Abraham, fearing that there would not even be

50, finally obtained a promise that God would spare the city for 10 righteous people.

But God could not find 10 righteous people.

So a few people have the potential to change the destiny of a city. And history even shows that a few people can greatly influence a nation. A few thousand Bolsheviks grasped the tide of the 1917 Revolution in Russia and soon gained control of the country.

But in a time of national crisis, how can the course of events be changed for the good? In a time of crisis in America, Rev. Sun Myung Moon announces, "The crisis in America today can be overcome. We must rekindle our faith in God and reunite ourselves in love. America's destiny is inseparable from the destiny of the world."

At the dedication of the first temple in Jerusalem, God warned Solomon of trouble if the nation turned away from God. But He gave this promise, "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (II Chron. 7:14)

This same promise holds true today, for America, for any nation in trouble. The people cannot blame their leaders alone. All must join. "Let us unite in the spirit of forgiveness," Reverend Moon pleads. "Unite in the spirit of love. Now is the time for national repentance."

And America is responding. □

sermons

REVEREND SUN MYUNG MOON

On Leadership

A “leader” means a central figure. If you are in the center, playing the role of the central figure, you must not be inclined to one side or the other. The central figure will decide the balance of all those placed in different directions. In order for you to be able to keep that balance, you as the central figure must stand up straight and balance yourself. You must be like an upright tree. If the trunk is straight, the branches extending to every direction will be well balanced. And the roots are also affected. So in a word, you must not be inclined to just one side: you must keep good balance.

You will be getting information from all directions, so you must not be too attentive to one side and neglect what is coming from the other side. You must be good listeners, and you must be able to analyze and criticize in the best way. You must be good listeners so that you can judge correctly. Those who are under your leadership will live or die dependent upon one word coming from you. However unhealthy a branch may be, it should shoot out



*"You must be like
an upright tree."*

towards heaven, towards the sky; so you must nourish those under you well. In order for you to be entitled to scold the people under you once, you must appreciate ten things they are doing right, and then point out two or three things they are lacking. If you just strike them for what they have not done right, they will be broken.

Again, I must say that you are the trunk of the tree. Over many things, you are the one who must be responsible. Seen from that standpoint, we must sincerely say that anyone who is in the leader's position does not exist for himself. You are apt to dwell on your authority as the leader. However, the authority of the leader must not be set up by you

yourself, but by those people under you. If you think of yourself as powerful and authoritative, that is not the right feeling. You must rely on others, your members; it is they who must think of you as a powerful, authoritative leader.

*“Heart, action,
and words must be
in accordance with
each other.”*

Actions, words, and heart consistent. The people around you or under you will highly esteem your power because of your deeds, your utterances, and your heart. There must not be a difference between what you say and what you do. In speaking, too, you must not speak of two things at the same time. You must not be saying two opposite things. Those three—heart, action, and words—must be in accordance with each other.

You are the trunk, and you must have the branches as close as possible to the trunk. If you don't carry out your mission as you are instructed, it is because you have your branches scattered. The branch tips must be headed for heaven, the sky. In order for you to grow, you must have nourishment from the soil and from the air. The roots will absorb the nourishment from the soil, and the leaves must absorb the nourishment from the air, sunlight, and everything else. The roots represent your members; the leaves mean spiritual resources. So without those helps coming from above and beneath, you cannot stand up straight and be well-nourished and healthy.

Leaders are in a more or less dreadful position. I as the leader have sometimes been afraid of my being apt to commit mistakes. However authoritative and powerful I may be, if I don't get the balance from beneath and from above with myself in the center, my work will be a failure. For instance, I always prepare before going out to the platform to speak. I have gone through many speeches by now, so I know the contents by heart. But the most difficult and important problem is how to be one with my words and how to be one with God in heart. I want to be truthful in uttering the words. When I do that, my spirit goes out to the audience, projecting that same spirit to the hearts of the people. Nothing will come into being without a cause. You must be enthusiastic, you must be full of heart in giving words to the people, or else your words cannot move their hearts. You will see how important your words are.

“If you have God standing before you, you can be a spokesman through whom God can speak.”



God stands before you. If the listeners are attentive to what you say and absorb your words, it will change their lives. But you must take responsibility about what you say. If you don't have God standing before you, whatever you say will be a failure. But if you have God standing before you, then you will be the spokesman through whom God can speak. Then what you say will be fruitful, and if it is going to be a failure, then God will take the responsibility for that, and not you. If you speak with the heart of God, even though your utterances may be a stumbling block to the people, you will not bear the responsibility—heaven will do that.

If you as the leader speak out, and you forget that you are the instrument through whom God is speaking, what you say will sometimes be fruitful, but mostly it will not be fruitful. And in the latter case, those who fail to receive the words will accuse you of your mistakes to eternity. If you are like that, however hard you may struggle to win members, you will fail to win them. And even though you win the members, they will fall away easily.

If you, as the leaders, are not able to carry out your mission, your descendants will be affected, too. So you are in a dreadful position. It is something like walking on razor blades. That is the position of the leaders. Whenever I have someone who says that he has something to inform me of, then I am worried. After hearing about something unsuccessful, I think that I might have caused that man to fall.

Invest yourself 100 percent. You must love and care for your members, and day and night you must be thinking of them, praying for them, and seeking to nurture them. God is the Center. And in leading the people, you are in the position of the center. The person in the center must be giving out all the time. You must invest your whole being 100 percent, and then you can expect a good outcome. Without giving to them, you cannot expect any crops from people. You may be without a penny. You may not have material things to give them, but you have heart. By giving your heart, you are not going to lose anything. You must always be conscious of your living for the members under you. So if you are given rich things to eat, you must be thinking of your members first; if you have good things to put on, you must be thinking of them first; and if you have a good place to sleep, you must be thinking of your members first.

After having long been a leader, you are apt to criticize people even though you do not carry out your own mission. You will easily order other people to do something, but you will not do things yourself. But my philosophy is to do things myself, and then let others do them. The principle is simple: you sleep in a humbler place, you eat poorer things, and you wear poorer clothing. Leaders will have many opportunities to appear in public scenes, so your members will be considerate and have you put on good clothing and look nice. That is what your members should do for you, but you should not do it for yourself.

Be thankful to your members. Even in case what you are doing is successful, you must not be boastful of your being successful, because the success did not come because of you, but because of the members. You must be thankful to God and to the members for their cooperation. Without that notion in your mind, you cannot progress. You must hate to be indebted to your members, and you must endeavor to have them indebted to you. If you as the leader find yourself being indebted to the members, you must retreat from that position—that is far better. If you go on like that in the same role, then God will strike you. You will be a failure, and you will feel



“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.”

disgraced before the members. If you are indebted to the members, you must repay it. That is why you must be running in the vanguard of all the rest of your family, and you must work harder than they, and you must have poorer things to enjoy. You cannot go on all by yourself, so you must get the cooperative power pushing you ahead.

In the Bible we read, “You shall love your God with all your heart, and with all your soul, and with all your mind.” (Matt. 22:37) There is no commandment excelling that. It sounds simple. Whether you are indebted to others or have them indebted to you will decide your success or failure. First of all, you as the leader must give your members words. And you must show them the way. Then you must exemplify how to live, how to live the words, the truth. You must have your members always feeling like jotting down what you say. What you say should be so important to them that they feel like writing it down. And you must be able to get the cooperation from your members because you are working so hard they feel like helping you all the way. And you must have your members follow your example, because they feel you are always acting out what you say.

Dedicate gifts to God. The way I instruct my members is always this: when you are given a gift, don't touch it and think about it because you are apt to be not qualified enough to have it. In case you use it and take it for granted, then it is poisonous to you. If the person who is giving you the gift has poured out 100 percent sincerity and love there, and you receive it with ten percent of that person's love, then the rest of the 90 percent will accuse you, and the heavenly fortune coming to you will retreat from you. When you are given a gift, you must offer it, dedicate it to God first, and receive it back from Him. Always be conscious that the money is not for you, but for the public, for all the family. So if you have money, you must first of all use the money for the public purpose. In using money for myself, I am very stingy. In order to take my members out, I would go to a restaurant, but otherwise I wouldn't. But when I use money for the public purpose, I am not stingy—I am generous.

The factories and many enterprises we have in Korea, even though the persons responsible for those factories would go to sleep early and get up late in the morning, I would go to sleep late and get up earlier than they. I would visit the place and instruct those people every day. The round trip between the Korean headquarters in Seoul and Sootaek-Ri takes three hours. I established the record of having visited three times a day. I would visit there once a day at least to those places; twice was very common. That is because I wanted to pour out my energy and heart into the business. Otherwise, if I am going to use the money coming out of the business, I am a thief.

Weep when speaking. In speaking, I am pouring out my heart to be planted in the hearts of others. You must weep when you speak. I am using the interpreter, so it bars the way. But if I am speaking in English or Korean, there are many places where I have to weep. I must have the feeling of a man being drowned and asking for help—I am that serious. Before going on the stage to speak, I prepare my heart instead of preparing the manuscript. So you can imagine how grave and serious I am when I talk. If you are like that, cooperation will come from the



heavenly side, and it will touch the hearts of your audience.

In giving speeches, don't just memorize and utter the words, but pour out the heart through the speech. If you are going to have people spellbound, you will sometimes yell and pour out your soul into the souls of the others. What you are doing is something like that, and it will penetrate the hearts of the listeners. When I do this, the listeners will speechlessly fall back.

Without cause, there will be no result. You as the cause must be powerful in order to influence the people. You are in the position of the subject. You are in the position of the center. And you must be all-zealous to carry out your mission. As the leader, how many times did you wake up early in the morning, earlier than other people and jump out of bed, and almost at the threshold you prayed before God that your faith that day would be fruitful? In the doorway, how many times have you been waiting for the people to come? Have you been working like that? You must imagine that there are many souls waiting for you to reach out to them, and you must be anxious to meet those people. You must remember the biblical verse, "Ask, and it will be given you, seek, and you will find, knock, and it will be opened to you." (Matt. 7:7)

"You must imagine that there are many souls, waiting for you to reach out to them."

Revelation in prayer. Without witnessing to as many people as you planned, how can you go to bed, lying down with easy hearts? You must not feel like going to bed in pajamas. In that case, I would sleep just as you are, with your clothes on. In beginning to pray, I would fall asleep, but I would never feel like getting into the bed. We cannot afford to relax like that. If you have new members, you must be praying hard for them, and then you will be given visions and dreams about them. And the next day you can tell them that they have such and such disadvantages, and things like that, and they will be awakened to the fact. Many times you will be able to predict things, and when you point out the fact that a person is thinking this or that in his heart, that person would be astonished and would ask you, "How do you know?" "When I prayed, I saw it." And he will be thankful that you are so concerned about him and take such care of him. In light of all

*"You must share
the difficulties of
your members,
and you must
console their
hearts when they
are in trouble."*



these things, you must judge your own selves.

Wherever you are, wherever you go, you must be with God. You must have your God stand before you, and follow Him. It is a very difficult thing to be leaders. On the spiritual level, you are responsible over the lives of the 200 million population of the United States.

If you find a certain member, a certain element causing disharmony among the group, you must have the heart of the Father, and call the person in secret and take him out to one of the restaurants or to one of the theaters, and after giving him something good, then you talk with him and discuss the matter. Then he will come to like you, he will come to love you. You will be in the position of the parents. And wouldn't your children want to follow you wherever you go? You must create that kind of atmosphere in your family. You must be able to create that kind of feeling in the hearts of your members, so that they will like you from the bottom of their heart, and

serve you from the bottom of their hearts.

Hard times expose poor qualities. Here is another important thing for you to carry out, to bear in mind: as the leader, when you hear something from A, you must not convey it to B. If one of your members has committed some mistakes, you must keep it to yourself, without publicizing it. It will defame your own family. When the family is defamed, the central figure, the leader, is always responsible, and must take the responsibility for that. In ordinary daily life, it will not be too conspicuous. But if you go on a trip, or if you are in a difficult situation together with the members, the members will find out whether or not you are a qualified leader right there. Especially on the international mobile teams, when you have to pack and move about from place to place, then your disposition and your qualifications will become very conspicuous. Even the leaders will not like the idea of having to move about from place to place too often. If you don't like that, you must be sympathetic with the members. You must pray for them from the bottom of your heart. You must share the difficulties of your members, and you must console their hearts when they are in trouble. And you must encourage them, without just giving commands and scolding them or punishing them when they fail to do something.

In my prayer, I cling to Father that He give me strength to love my people, and if I am indebted to my members, I know that our movement will not progress further. I, as the leader of the group, must have the members indebted to me, not I to them. You must be cooperative among yourselves as the leaders first, and then have your members indebted to you instead of your being indebted to them. Creation is to invest your whole energy and whole being in those in the object position.

Nurture new ones like plants. If you have 40 to 100 members under you, you must at least be praying for three hours every morning for them. Have you done that? You must take care of them as you would your own children. In the night when you wake up, you must look around and cover them with blankets if they are uncovered. You should be nurturing them



“Let me sacrifice myself for these people, and let these people sacrifice themselves for the rest of the world.”

as carefully as though they were plants, using fertilizer or nourishments, and watering the plants; if you are not doing that, they will not grow properly. For seven years from the early days of our movement, I wouldn't sleep at night. I would sit up the whole night nurturing the members and giving them truth to raise them. I wanted to sleep; I was tired. Still, I wouldn't. So many times I had a bleeding nose from exhaustion. Still, I would just talk on and on. My eyes would be reddened, and I could not look up at the sun in full daylight. If there is God at all, He could not but be sympathetic with me. And in the midst of all those difficulties, I would just think of the members and pray for them.

Those who are in the leader's position must play the role of servants to the rest of your family. Think of your own parents; they served you all the way. If you fail to do that as a leader, putting yourself in the position of parents, you cannot go on taking the job. But if you are a parent to them, you cannot but have your members increase.

You must at least pray three times a day: as soon

as you get up in the morning, at noon somewhere in the day, and in the evening before going to bed. My way of praying is very simple: Let me sacrifice myself for these people, and let these people sacrifice themselves for the rest of the world. That is the contents of my prayer to God. Since my prayer is that way, and very ardent, I know that God will answer my prayer. So I am confident to talk to the people of the world that they should do the same. And in that case, I feel confident.

Unity among nations. We have got to make a good solid foundation in three years' time by mobilizing so many members from so many nationalities. That is what I have in mind. What we do and what is taking place within this three years' time will be recorded in the history of America. We are concentrating our battle in America, but from this beachhead, it will spread out to the whole world. During this period, if our members from all nationalities cannot be united in good harmony, then we cannot dream of making a world of oneness and harmony. The more members we have in our family, the more members from more nationalities we have in our family, the more difficult our job is going to be. So while our members are few in number, we must practice unity here. And if we quarrel among ourselves, it will be a tragedy.

There are European leaders here: the leaders from England, France, Italy, Holland, Germany, Austria. Well, what you will have done will be forever recorded in the history of our movement, and when you die, you must tell the story of how you fought to your descendants. You must be proud of your deeds in the past, or else you are going to be a failure, and you are going to be put to shame. When you leave your will to your descendants, you must show them your own example, and tell them that they must be loving all mankind, transcendent of national boundaries, as I have so far done. And out of your descendants will come world leaders, because they followed your example, your tradition. Then God will continue to send great personages in your lineage in the future generations to inherit what you have done. So you must know the importance, you must feel the importance of what you are doing. □

D.L.
Moody
Lay
Evangelist

by REV. YOUNG OON KIM



Among the greatest of laymen ever to take up evangelistic preaching was D. L. Moody, a man whose education was practically non-existent. He nevertheless left a tremendous

and lasting impress upon Christianity, not only in America, but in Britain as well. He stands in remarkable contrast to evangelists like Wesley, Whitefield, Edwards and Finney—all of whom had extensive education and theological training. Born in 1837 in Northfield, Massachusetts, Moody was known affectionately as “The Commoner of Northfield.” This commoner came to be known, loved, and followed by people in all walks of life, many whose intellects far outdistanced his own, many of wealth, influence, and distinction. He did this not by asserting his own qualifications, but by exemplifying the love of God in every particular of his life. It wasn’t necessary that he have the world’s credentials of spiritual leadership, because he had become, by his utter dedication and God’s power, a true spiritual leader.

Moody’s thought was never cluttered with theological quandaries. He had a simple faith and simple words to express it. His preaching didn’t degenerate into a series of learned quotations or a mass of long words. In fact one friend said that Mr. Moody was the only man he knew that pronounced “Jerusalem” in two syllables. That Moody’s ready communication with uneducated people was aided by his own background is easily seen. More remarkable was his appeal to the learned. His childlike open-mindedness made him very attractive to them and drew many to him. He would frequently inquire of this or that person what they could tell him about Christ.

Though Moody was for a time uncomfortable in addressing college

audiences, he eventually had resounding success with them. At Princeton in 1876 Moody spoke and left 100 converts. College officials declared that at Moody’s departure there was scarcely a student who was not more or less serious about his personal salvation. He spoke at Oxford-Cambridge in 1882, and after overcoming the hecklers succeeded in converting a great number. By 1885 he was quite at home on campuses and when invited to Yale in that year the college president called him “the greatest evangelist of our time” and requested that the students’ attitude be one of “unusual expectancy and respect”—an honor formerly given only twice.

A “deprived child.” Obviously, it was not education that placed D. L. Moody in the hand of God. What, then, was it? To answer this we have to know a little more about Mr. Moody. He was in many ways a “deprived child.” His father, who died when D. L. was only four, left his wife with nine children and a mountain of debts. The creditors left only the house and small mortgaged acreage. Mrs. Moody was determined to keep the family together. Her remarkable Puritan austerity and sacrificial spirit made this possible. Her creed was nominally Unitarian—which was at that time much more orthodox than today—but her practice was much simpler, being based only on deep trust in God.

The family remained together and shared what little they had. In one instance the children voted to give some of their scant meal to a hungry beggar. Sunday attendance at

church was the law of the household. The little troupe left in the morning, stayed for the afternoon sermon, and then returned home. In the summer the children carried their shoes and stockings, wearing them only within sight of the church. Though young D. L. learned little from these sessions in church, he was later grateful for the habit of church attendance they fostered in him. As the children grew older they left home during the winter months to stay with various families. There they would do the chores in exchange for board and attend school. When D. L. was ten he went to board with an elderly couple 13 miles from home. He was very homesick. He managed to get through roughly the sixth grade. Later he got a job addressing papers in a printing plant, but was fired for bumbling the numbers. He worked for a time in the fields, but became so discouraged one day while cutting some trees that he said, "I'm sick and tired of this. I'm not going to stay around here anymore." He was 16 then. Soon, at 17, he was on his way to Boston—against all advice.

His job-hunting was woefully fruitless. At last he approached his uncle, keeper of a Boston shoestore, and asked for employment. When the uncle hired his nephew there were numerous conditions. D. L. was not to try to run the store, but ask questions when he didn't know something. His uncle also required that he avoid questionable amusements, board where his uncle chose, and attend church and Sunday school. He turned out to be a wonderful shoe salesman. When no

customers came in, young Moody would go out and get them. It wasn't long before he was out-selling the other clerks.

New birth. His experiences at Boston's Mt. Vernon Church, which he duly attended, were mixed. He was ridiculed by his Sunday school classmates for his ignorance. Not only did he thumb through the Old Testament in search of the book of John, but he stumbled through the passages once he located them and tried to read them. In church services he often slept. One day in April, 1885, his Sunday school teacher, Mr. Kimball, felt urgent need to speak to Moody concerning his soul. He went to the back of the store where Moody was and, in Kimball's words, "I went up to him and put my hand on his shoulder...I simply told him of Christ's love for him and the love Christ wanted in return." Evidently this came at the crucial moment, for Moody experienced then and there a conversion. The next morning Moody writes:

The sun shone a little brighter and the birds sang sweeter...the old elms waved their branches for joy, and all Nature was at peace...it was the most delicious joy that I'd ever known.

He used to say, "I was born twice, once in '37; once again in '55." And he wrote:

One night the Bible was as dry as last year's almanac...but the next morning it was a new book. The light of heaven shone on every page. It seemed as if the

ink hadn't got dry, and it dropped down deep into my soul.

Within days of his conversion, Moody was in Northfield, trying to kindle the faith of his family. Unsuccessful, he returned to Boston in discouragement. Mid-September, 1856, saw Moody bound for Chicago, where he had hopes of making a fortune. The prospects at his uncle's were too limited for him, with his low wages and the resentment of his fellow clerks at his aggressive salesmanship. In Chicago

he took his uncle's letter to a shoe shop, and was soon hired and handling the store's "unmanageable" customers. He continued his street-selling when the shop was empty.

Mushrooming Sunday school. He joined the Plymouth Congregational Church and a Methodist group also. In the church he rented five pews and filled them each Sunday with people he talked to. With the Methodists he visited saloons, hotels, and such, distributing literature and invitations. When he discovered a

Moody with his first Sunday school class at North Market Hall, Chicago.



small mission in the city he begged for a class to teach and was told that he could teach as many as he could bring. The next Sunday, overjoyed, he brought 18 ragged children to add to the 16 already in the school. That summer he taught on the shore of Lake Michigan. When winter came he secured an abandoned saloon. His spiritual energy was boundless. He bought a pony to help in his rounds, and the children clamored to ride on it. He would visit the families of each pupil, gain parental support and perhaps some additional pupils. He found new quarters, a large working saloon this time, which he would sweep, clean and ventilate each Sunday morning in preparation for his meeting. At the end of the first year he had 650 pupils. There were a thousand by 1859, and 1500 eventually.

Paradoxically—yet predictably—as his focus on God's work sharpened and intensified, his experiences broadened. There was tremendous variety in his life now: encounters of tenderness, dangers, pathos, diplomacy, power, and fulfilled faith. A friend who had counseled Moody to study a list of recommended books left Chicago, and Moody promptly abandoned the reading. As one biographer says, "But what no book could teach Moody was fast learning from his religious and secular work. His experiences were intimate, vivid, and sure. Here was no secondhand learning. And his 'sermons,' if skimpy and superficial in content, were coined from life and death contact that breathed into them a freshness and earnestness that penetrated, gripped, and

persuaded." His ingenuity in the work was wonderful. To gain the trust of the Catholics, he bargained like Abraham with a Bishop until they prayed together, and Moody was dubbed "Father Moody" by the North Side Catholics.

"I am doing all I can." Nevertheless, after a three-month inner struggle, he gave up his secular employment entirely. This was a momentous decision. As he put it, "If I am in doubt about my own salvation...I am not fit for God's service....Before I can pull anyone else out of the water I must have a firm footing on shore myself."

From this point D. L. Moody's life opens so quickly and widely, we can't hope to retrace it all. All he later became had its roots in his first undertakings and in the attitude behind them. In Moody's words:

...when I first tried to work for the Lord...I did not know which way to turn; what was the best thing I could do. But I did something. I did my little work the best way I could. And then God blessed me, and kept giving me more and more to do.

Action was the keynote of Moody's success. Though he was mindful and even regretful of his deficiencies—particularly intellectually—he never postponed work because of them or used them as an excuse. A sympathetic critic once told Moody that the only drawback to his sermons was his imperfect knowledge of grammar and English. Moody replied that he knew and deplored this as much as anyone.

Then added Moody, "But I am doing all I can for God with the gifts I have. Are you?"

Even so, not everyone found Moody's preaching deficient. In 1885 the president of Yale called Moody "an exponent of a rare type of eloquence—eloquence which, by reason of its appeal to the heart and conscience, is not always recognized by that name, yet truly an eloquence of a high order."

Lively prayer meetings. Moody busied himself now not only with his Sunday schools but with the Y. M. C. A. He took up residence there after quitting his job, and slept on a bench. The Y at that time was not the play room it has become. Then it was first and foremost a *Christian* association. Moody's dismay at the noon prayer meetings,

another word and you'll spoil it!" Or he would call for a hymn.

Prayers were kept equally brief—a precedent Moody continued all his life. Once, much later during his British crusade, someone's praying was going on and on. Moody stood up and bellowed, "While our brother is finishing his prayer, let's all sing a hymn." This act broke down the resistance of one skeptic in that audience, and made him so deeply receptive that he eventually became a medical missionary and was knighted for 20 years' service in Labrador. This was Sir Wilfred Grenfell. Besides these noon meetings, Moody was chairman of the Y visitation committee, and went from house to house through the city on his pony. By 1865 Moody was the main pillar of the Y and was made president for two years.

"An exponent of a rare type of eloquence—eloquence which, by reason of its appeal to the heart and conscience, it not always recognized by that name, yet truly an eloquence of a high order."

which were dull and barely attended, led him to do something about it. The old men who did attend seemed very narrow and disdainful of everyone outside their circle. Moody stormed the place, praying fervently for 40 minutes prior to every meeting and buttonholing passersby to attend. Before long the hall was filled daily. He livened things up with hymns and testimonies which he solicited from the audience. If someone talked too long—which by Moody's standards most people did—he would say, "That's enough, brother. That's just perfect. Say

Three meetings a day. When the Civil War broke out in 1861 Moody decided to extend his ministry to the soldiers. Rather than joining as a regimental chaplain, he wanted to be free to visit many different regiments, and remained a civilian. Someone records, "Moody was ubiquitous, hastening from one barracks to another, day and night, weekdays and Sundays, praying, exhorting, conversing with men about their souls." Perhaps some excerpts from a letter he wrote to his brother in 1862 can show just how dedicated he was.

Dear Bro.

What am I doing this winter...I am agent for the City Relief Society that takes care of the poor...I have some 500 or 800 people dependent on me for their daily food...I keep a Sadall horse to ride around with & then I Keepe another horse & man to waite on the folks as they come to my office I make my head quarters in the roomes of the Y. M. C. A. I have just raised money enough to erect a chappell for the soldiers at the camp 3 miles from the city I hold a meeting down their every day & 2 in the city. So you see I have 3 meetings to attend to every day besides calling on the sick & that is not all I have to go into the country about every wek to buy wood & provisions...also coal wheat meal & corn then I have to go hold meetings like 36 miles just to one prayer meeting at Elgin I am also raising money to buy Him books for the Soldiers I am one of the Army Commity & we hold meetings once a week...and then distribute books to diferunt Companys...I do not ansur I letter out of 10 that I get It is 11 to 12 every night when I retire and am up in the morning at light. Wish you would come in sometime about 1 to 3 o'clock my office hours & see the people waiting I do not get 5 minutes a day to study so I have to talk just as it happens.

In August, 1862, after a two-year engagement, Moody married Emma Revell, a teacher in his Sunday school five years younger than him-

self. He had known her for five years. She worked with him on his campaigns and was his hostess for the endless guests he would bring home. Her most noted service was in the Inquiry Room, which I would like to explain. After preaching, singing, praying, calling for testimonies, and finally asking those to come forward who wished to yield their lives to Christ, there was the Inquiry Room. Those who had come forward and been prayed over were then gathered into another room, where workers talked with them more deeply and answered their questions, leading them into personal prayer. This was something that Emma did well.

“Love flowed from my fingertips.” Moody made his first trip to England in 1867 with Emma, largely for her health. He also wanted to learn. There was one great preacher, Charles Spurgeon, whom he particularly wanted to hear. He met Spurgeon and other evangelical voices, but he himself didn't preach on this trip. The greatest influence that came to him was, however, unexpected, in the person of Harry Moorehouse, ex-prizefighter. Moorehouse looked very young, and when he asked to come to Chicago to preach in Moody's church he wasn't taken seriously. Nevertheless, Moorehouse followed Moody to America, and wrote from New York to say that he was still available. At last Moody agreed that he could come. Moorehouse preached beautifully and powerfully for seven nights taking John 3:16 as his text. Each night he would take a different aspect of the text and then go

through the Bible from cover to cover elucidating it. The congregation brought their Bibles and followed carefully. Moody was most impressed. Moorehouse told him, "Mr. Moody, you are sailing on the wrong track. If you will change your course, and learn to preach God's words instead of your own, He will make you a great power for good."

Moody took him very seriously. He began studying and memorizing the Bible every morning from 4:00 to 6:00. He marked his Bible so thoroughly and consistently that those markings became the famous *Notes from My Bible*. He studied his Bible by topics, dwelling on "Love" until, as he said, "Love flowed from my fingertips." He studied the compassion of God until, in his words, "I lay on the floor with my face in the book and cried like a child." On his annual vacation he would reread the entire Bible—to "tune up the old instrument" as he put it.

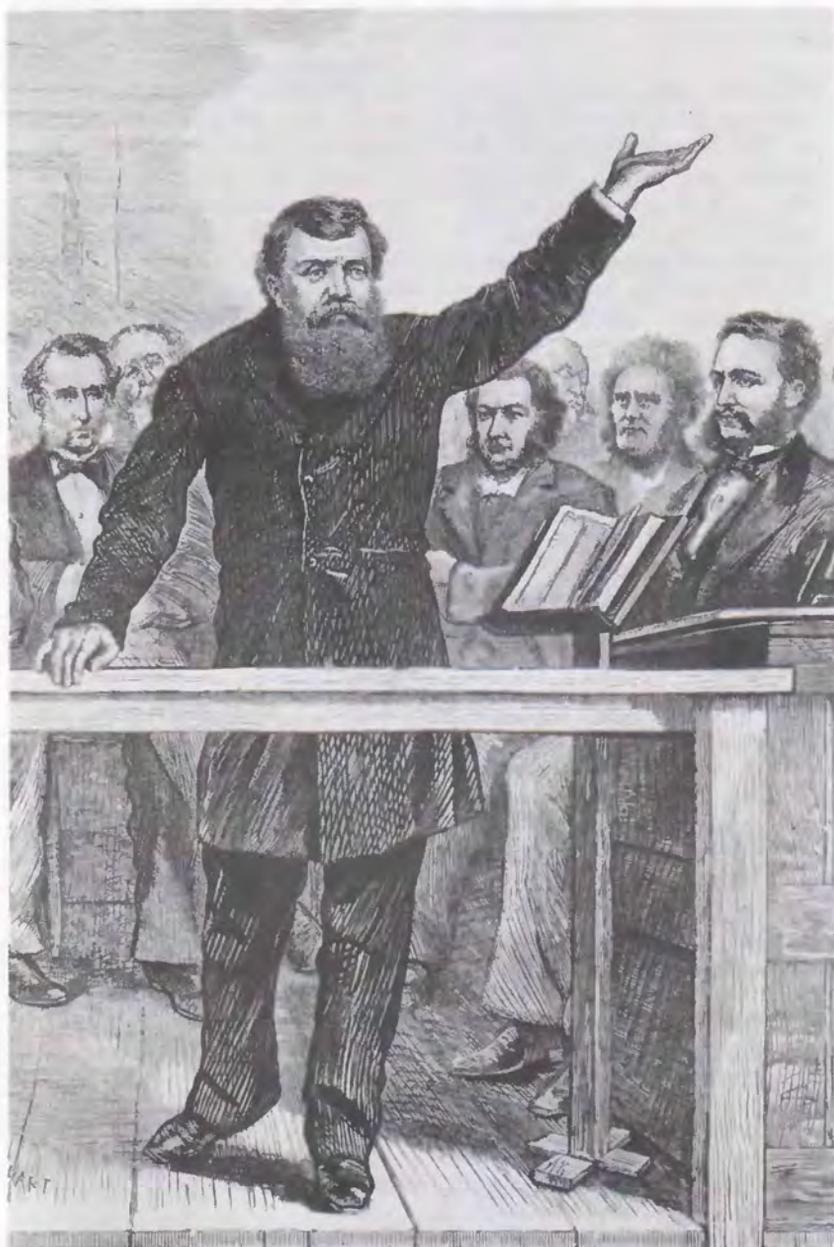
Like an artesian well. Even more important in his life was the event that happened in New York a few months later, when he received the power of the Holy Spirit. That he should be filled with the Spirit had been the fervent prayer of two women who knew his preaching in Chicago. He had joined himself in their plea; for though his meetings had been crowded and his schedule packed, he had felt for some time that something was missing. With his New York experience—which came on him like a rushing wind as he was walking in Brooklyn wondering what was wrong—he felt

everything was right again. Where a moment before there had been yearning for deliverance from his soul's weariness, now there was a surging sense of power and joy. He said it was like one foot said "Glory!" and the other "Hallelujah!!!" as he put them down. A friend said Moody explained that before this experience he had been trying to *pump* water out of a well that seemed dry....He pumped with all his might and little water came.... Then God made his soul like an *artesian* well that could never fail of water. The Holy Spirit had powerfully and overwhelmingly taken possession of his life.

In 1872 he made a short visit to England, where he preached with such power and attained such results that the English begged him to stay. He left England, but the following year returned with Ira D. Sankey, the great singing evangelist. In their two-year campaign that followed thousands were converted in England, Scotland, and Ireland.

America soon learned of the popularity and success of these evangelists. Upon their return requests came from churches all over America for their evangelistic services. The first opened in October, 1875, in Brooklyn. From there they went to Philadelphia, New York, Chicago, Boston, and many other cities. Their efforts were greatly blessed, with vast numbers turning to God.

Moody-Sankey campaigns. During the rest of the century, through the many campaigns led by Moody and Sankey, the tide of revival in America remained high. *The New York*



The Great Revival—Mr. Moody preaches at the Hippodrome.

Times wrote concerning the campaign:

Whatever philosophical skeptics may say, the work accomplished by Mr. Moody in this city for private and public morals will live. The drunken have become sober; the vicious, virtuous; the worldly and self-seeking, unselfish; the ignoble, noble; the impure, pure. The youth have started with generous aims; the old have been stirred from grossness. A new hope has lifted up hundreds of human beings; a new consolation has come to the sorrowful; and a better principle has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against them, the honest-minded and just will not forget these labors of love.

Having found capable people to carry on in Chicago, Moody decided in 1875 that Northfield would be his new base of operations for the world mission which had fallen to him. It was his custom to spend most of each summer there. His eyes were open to the needs of his immediate community, and he was as well loved there by the people who knew him in daily life as he was by the huge crowds that heard him preach. Seeing the need for high school training for Christian work and everyday living, he founded in 1879 Northfield Seminary, a girl's secondary school, and later in 1881 Mt. Hermon, a similar school for boys. The influence of Moody in these schools was very strong. There were students from

all over the world as well as the vicinity. They were expected to do the farming and domestic chores of the schools in addition to academic work, and were graded on the former as well as the latter.

During the summers when the girl's school was empty, Moody held conferences in the buildings. The Northfield Conferences were wonderful gatherings of Christians from America and Britain, and were sources of great inspiration.⁷ In 1886 Moody started the Chicago Evangelization Society, now known as Moody Bible Institute. This was to be a school where laymen of all educational levels could study the Bible. He wanted it to train "gap men"—people to fill the gap between ministry and laity. Though the Institute's standards have been raised to increase its usefulness, it still seeks to follow the principles of its founder.

Moody's preaching was plain and scriptural. He knew well that God's love is the motive to right action and refused to appeal to men's fears. Prayer and the Holy Spirit were the essentials to true conversion, he knew. It is impossible to determine the numbers he reached. We can safely assume that hundreds of thousands were converted as a result of his work in the English-speaking world. Between 1870 and 1880 about three and a half million members were added to the evangelical churches of America.

Friend to all Christians. Moody himself never affiliated with one denomination or another. His mother was Unitarian, his wife, Baptist. He had been a member of the Congrega-

tional church in Boston and worked with the Methodists in Chicago. He was friend to all Christians, provided they were sincere. There is a famous story that the Catholics of Northfield were going to build a church. Moody gave them the largest donation they received, much to the chagrin of his fellow townspeople, who were thoroughly Protestant. When the time came for Moody to construct his own church building in Northfield, the Catholics cut and hauled to the intended site enough stone for its foundation.

The eulogies he received after his death in 1899 were many and ardent. Five months before his death Moody had said, "Some day you will read in the papers that Moody is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now....I was born of the flesh in 1837. I was born of the spirit in 1855. That which is born of the flesh may die. That which is born of the spirit shall live forever." Henry Drummond, the Scot who wrote *The Greatest Thing in the World*, knew Moody well. In his essay on Moody he recounts some of Moody's achievements as noted by one of Moody's American associates.

1. No other living man has done so much directly in the way of uniting man to God, and in restoring them to their true centre.
2. No other living man has done so much to unite man with man, to break down personal grudges and ecclesiastical barriers, bringing into united worship and harmonious coop-

eration men of diverse views and dispositions

3. No other living man has set so many other people to work, and developed, by awakening the sense of responsibility, latent talents and powers which would otherwise have lain dormant.
4. No other living man, by precept and example, has so vindicated the rights, privileges and duties of laymen.
5. No other living man has raised more money for other peoples' enterprises.
6. No other evangelist has kept himself so aloof from fads, religious or otherwise; from isms, from special reforms, from running specific doctrines, or attacking specific sins; has so consecrated his life upon the one supreme endeavor.

A Dubliner once told Moody, "The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him." Moody never forgot it. I don't think God will ever forget Moody.

As he was dying, on the evening of December 21, 1899, Moody wrote, "To see his star is good but to see his face is better." Then, in slow, measured words, he said:

Earth recedes, heaven opens before me! This is no dream. It is beautiful. It is like a trance. If this is death it is sweet. God is calling me and I must go. Don't call me back! □

the world

religion



"The Creation of Man" by Michelangelo.

Early Writings of the Old Testament

by JAMES COWIN

When the Israelites formed a strong national entity under the reigns of Saul, David, and Solomon, they began to keep records, first as brief narratives of current events. But some early poems, such as the songs of Miriam and Deborah, had been passed down from generation to generation as well as the oral tradition of the great patriarchs.

Textual studies of the Old Testament and the history of the times shows that a systematic account of their history as a people was not

initiated until about 900 B. C. What we now know as the Torah or the five books of Moses did not reach their final form until perhaps the fourth century B. C.

Noted Old Testament scholar, Julius A. Bewer, has described this process in *The Literature of the Old Testament* (New York: Columbia University Press, 1962). This article is based on his research.

THE YAHWIST

The Yahwist is the first great historical document in the Bible,

compiled about 900 B. C. Descended from stories handed down by word of mouth, it spans the books of Genesis, Exodus, Leviticus, Numbers, and Samuel. Many stories originally Canaanite or Babylonian were adopted by the Israelites. Yahweh, however, replaced Baal (Canaanite) or Marduk (Babylonian) as the wonder-working god.

The document was written during the first flowering of Hebrew literature, during the reign of Jeroboam I, Solomon's son. The author, a Judean code-named "J" or the Yahwist by scholars, used the name Yahweh for God. He fused many stories into an account of Israelite history from the time of patriarchs to the conquest of Canaan. He described how and why the Israelites came to possess the land.

Garden of Eden. According to the Yahwist, man lived in a Golden Age at the beginning of history. Sin and misery entered the world through man's disobedience. The first man and woman (Adam and Eve) succumbed to the serpent's temptation and ate of the fruit of the tree in the middle of the garden, in violation of God's will. As a result, man must labor for his food and woman must labor in childbirth.

In a variant story, Adam and Eve ate the fruit from the Tree of Life in order to become immortal. In doing so, they angered God, who expelled them from the garden. According to Bewer, the story of Cain and Abel was probably originally told by a shepherd, who wanted to illustrate the superiority of sheep offerings over grain offer-

ings. The Hebrew author inserted a moral: God could not accept Cain's gift because of his sinful heart. So Cain rebelled and slew Abel, and received the sign of the tribe of Cainites, a tribe famous for blood feuds.

The descendants of Cain and Abel played varying roles in civilization. Cain built the first city; his children were ancestors of cattle raisers, musicians, and smiths. But Cain's lineage promulgated murder and sin. In Seth's family religion arose. After the birth of Seth's son Enos "men began to call upon the name of Yahweh."

Eventually man's sinfulness became too great for God to bear, and He was determined to destroy mankind, as the story of Noah and the flood reveals. Ham's behavior, however, proved that sin could not be eradicated. The Ham story provided an important step in Hebrew historical ideology—Noah's curse on Ham and his blessing on Shem and Japheth. The theme of J's history—Canaan being subjected to Shem and Japheth—provided the goal for future history. According to ancient belief, the curse or blessing of an ancestor had potency and would be fulfilled despite all obstacles. The effects of Noah's blessing form the character of the remaining stories.

Abraham's family. Abraham was the father of the chosen race. God promised that his ancestors would be like the stars and that they would inherit the promised land. While Abraham and Sarah were in Egypt, God rescued Sarah from the Pharaoh. Later God helped Sarah to have a son, Isaac,

although Sarah was past child-bearing age. The son was promised to Abraham by God and two angels.

Isaac's twin sons, Esau (Edom) and Jacob, struggled in the womb, a prophecy of the struggle between the nations of Israel and Edom. God told the mother Rebecca that, "The elder shall serve the younger."

Jacob, to whom God had thus promised heirship, obtained Isaac's blessing and overcame all obstacles to achieve his goal. He settled in the Promised Land after 21 years of labor in Haran.

Moses the deliverer. But the Israelites experienced hard times. They settled in Egypt to avoid the famine in Canaan, but the pharaohs enslaved them. Moses, however, secured their liberation when the Pharaoh, realizing that his resistance had caused the ten plagues, agreed to the exodus.

In the desert their fortunes appeared to suffer a reversal. Pharaoh pursued them with his army, and the Israelites seemed destined for extinction.

Then God intervened. A strong east wind parted the Red Sea, enabling the Israelites to cross. Pharaoh and his army, their chariots stuck in the mud, perished with the incoming tide. This victory could become the foundation of Jewish history. God revealed that He could protect His people from all perils, caring for them in the desert despite their complaints.

Although the dispensation was prolonged for 40 years, the Israelites, descendants of Shem, invaded Canaan. Although unable to drive out all the Canaanites, they gradu-

ally learned the art of war from them. Under David they conquered and enslaved the Canaanites, while western tribes, descendants of Japheth, also invaded Canaan and remained there until David drove them out. Thus Noah's prophecy was fulfilled.

History is God's providence.

The J document was the first comprehensive history ever written. The Greeks could not match it. Until the fifth century B. C. the early history of Israel was set within the framework of world history. Each nation was descended from the earliest of mankind, and history, therefore, depended on the actions of Noah's descendants. The whole movement of history began when God blessed Noah and then Abraham. Despite all obstacles, their descendants achieved the blessing because of the desire of the divine will. History, therefore, was interpreted as the unfolding of God's providence. The J document influenced later Babylonian and Persian religions, which also explained their teaching in universal terms.

J taught religion through stories. Yahweh was the Creator and the only God of Israel. He offered proof of His control over nature with the flood and proof of His control over history with the story of Jericho. As a moral God, He demanded righteousness, rewarded faith, and punished wickedness and oppression, not only in Israel but throughout the world. The stories of the tower of Babel, the destruction of Sodom, and the exodus substantiate God's role. The Cain-Abel story impresses upon the



reader not the original conflict between animal and cereal sacrifices, but moral sanctions against harboring sinful thoughts and the need to subjugate sin in one's heart. The social obligation of caring for one's brother still dominates, however.

J's anthropomorphism does not easily conform to the grand conception of the Creator. But J may not have felt the incongruity, for anthropomorphism is a sign of a vital religion.

J contains several beautiful additions to the ancient tradition. The most beautiful religious sentiments are expressed in Abraham's plea for God to spare Sodom, Jacob's prayer while alone at the

historical document. He emphasized people's reactions, not historical events. The author used the word "Elohim" for God, avoiding the name "Yahweh" until the accounts of Moses, because he believed that God had revealed His name for the first time to Moses. The name "Yahweh," he believed, was unknown to the patriarchs.

Begins with Abraham. The Elohist document began with Abraham. The advance in theological and ethical views made the stories more acceptable to the readers. J mentioned that Pharaoh took Sarah into his harem, and made no mention of Sarah being

"Moses said to the Lord. . . 'If I have indeed won thy favour, then teach me to know thy way, so that I can know thee and continue in favour with thee, for this nation is thy own people.' The Lord answered, 'I will go with you in person and set your mind at rest.'" Ex. 33:12-14.

Ford of Jabbok, and Moses' intercession for God to cancel judgment on the Israelites after they stoned Joshua and Caleb. Also included are the descriptions of the purification of Moses and Israel at Mount Sinai and God's words to Moses before giving him the law.

THE ELOHIST

This document, written in the Northern Kingdom about 800 B. C. emphasized Israelitic tradition, rather than that of Judea. Though not as broad historically as J, the Elohist or "E" brought the people closer to God. The author wrote it more as a religious rather than

untouched. In E Sarah, although taken by King Abimelech of Gerar, remained pure, because God had warned the king in a dream. In J Abraham lied about Sarah as his sister; in E Abraham did not really lie, for Sarah was Abraham's half-sister. In J God struck the Pharaoh's house with plagues; in E Abraham interceded with God, and God healed Abimelech.

The story of the sacrifice of Isaac had a definite moral. While God demands absolute obedience, even if it involves the sacrifice of man's dearest possessions, He will not have human offerings. The demand that Abraham sacrifice Isaac was a test. God desired animal

offerings in place of first-born sons, although sacrifice of the first-born son was mentioned even in the book of the covenant (Ex. 22:29). But E knew the value of a story in persuading people to change their beliefs.

In J Esau and Jacob struggled in the womb, while in E Esau sold his birthright to Jacob, who became the legal first-born. J could not tolerate the sharp practices of Jacob by which he gained his wealth. E pointed out God's special blessing by which Jacob could take sheep from Laban. Jacob scolded Laban with righteous indignation (Gen. 31:4-16).

The story of Joseph was E's masterpiece. The brothers intended evil, but God turned it to good, by enabling Joseph to save his family from famine. God's providence ruled in the life of the individual, as well as in history.

The burning bush. E's version of Moses' life included traditions that J did not give. God's providence saved the baby Moses from death and put him in care of the Pharaoh's daughter. God revealed Himself to Moses at Horeb in Midian, (the story of the burning bush), where Moses heard the name of God and his mission as the deliverer of Israel. Jethro, Moses' father-in-law and a Midianite priest, instructed Moses on the administration of justice, before God gave the ten commandments. E valued non-Israelite influence more than J.

Finally, in the story of the golden calf, E emphasized the heinousness and folly of worshipping hand-made gods and attribu-

ting to a calf the great deliverance from Egypt. When Moses broke the two tablets in a rage, Aaron could give only a foolish explanation for the people's false worship. He said that he cast the people's gold into the fire and it turned into a calf. The Israelite readers laughed at this anecdote and found it hard to seriously worship the calves in the Canaanite temples at Bethel and Dan.

E worshipped Yahweh as ardently as J did, and demanded Israelite loyalty to Him. But E had a more refined moral consciousness, as evidenced in the stories of Abraham and Jacob. E's theology was more "advanced." He shunned the anthropomorphic instances of God's revelation so prevalent in J.

Jehovist synthesizes J and E. E finished his work about 750 B. C. After the fall of Israel, the Judeans preserved E's work and about 700 they combined J and E into a single history—the Jehovist—which was given a pan-Israelitic slant. J alone provided the material from the creation to Abraham. From Abraham on, both documents were interwoven. Sometimes both stories were placed side by side without abridgment, as in Sarah's peril: Gen. 12 (J) and Gen. 20 (E). Sometimes the compiler wove both into a single story, as with Joseph in Egypt. And sometimes he added his own material to emphasize certain ideas (the prophecy of Israel's great future: Gen. 22:15-18; 26: 3b, 4f). On the whole, however both the J and E stories remained in their original form. Later they would be expanded by Deuteronomist and Priestly documents. □

The Development of Christology

After Jesus ascended into heaven and the disciples started preaching by the power of the Holy Spirit, they had to face problems of persecution from established authorities and disputes on doctrines and application of Jesus' teaching.

Persecutions were mostly local until 249 when the Roman emperor Decius banned and persecuted Christians throughout the empire. In 303 Diocletian initiated the last and most serious persecution. But he resigned when he saw that his policies were not succeeding. Shortly after, Emperor Galerius issued the first edict of toleration of the Christians in 311, and persecution gradually subsided.

But questions of the faith, especially on the nature of Jesus and his relationship to God plagued the church. Gnosticism, in its widespread forms, was probably the

first serious threat. Its prime opponent was the theologian Irenaeus. He sought to steer a middle course between those who thought of Christ as too divine to be man (such as the Gnostics) and those who thought that Jesus was simply a prophet (such as the Ebionites, a group of Jewish Christians).

Irenaeus emphasized the atonement of Christ. He taught that Jesus repeated the course of Adam in order to purify mankind. His obedience, along with Mary's, precisely balanced the disobedience of Adam and Eve. The result was a new beginning for mankind. In redemption, man becomes divine, in the sense that God, through Christ, gave man certain divine powers.

The Marcionite movement was similar to the Gnostics in their belief of a dualism of flesh (bad)

and spirit (god). They made no claim to secret *gnosis* (knowledge), however. Marcion taught that this world is the creation of an evil God, the Demiurge of the Old Testament. The second God remained hidden until He revealed Himself in Christ, who only seemed to be a man. The death of Christ was the price paid by the good God to the Demiurge for the deliverance of man from the latter's dominion. Chastity and celibacy was enjoined on the Marcionites.

Marcion believed that the Catholic Church had obscured the Gospel, so he created his own canon of scripture out of the letters of Saint Paul and part of the Gospel of Luke. This stimulated the church to formulate its own New Testament canon.

Some scholars believe that the early form of the Apostles' Creed was intended to be a repudiation of some of the tenets of the Marcionites. "I believe in God the Father Almighty, Maker of heaven and earth..." counters the idea that the world was created by a Demiurge. "And in Jesus Christ His only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried..." shows that Christ was fully human.

Purifying trends. Early in the second half of the second century, a Christian in Phrygia named Montanus began to receive prophecies of the imminent return of Christ. He prophesied that the Heavenly Jerusalem would be established in Phrygia, and in his enthusiasm he attracted a wide following among

those who were easily persuaded by his apocalypticism.

Some historians have interpreted the surging popularity of Montanism as a protest against the growing material ease of the church. The Montanists preached asceticism, fasting, celibacy, and vegetarianism. So they thought they had a superior form of Christianity. This seemed appropriate to them, for they believed in the approaching end of the world. They spread from Asia Minor to North Africa, and gained among their following the noted Christian apologist Tertullian.

Not unexpectedly, Montanism was hardly welcomed with open arms by church authorities. They feared the excitement his enthusiastic prophesying could arouse in a congregation. But actually, the schismatic effect of Montanus' teaching lay in his refusal to re-admit Christians who had renounced Christ in times of severe persecution. The Roman Catholic tradition had adopted the notion that a Christian could be forgiven one major sin after he had been baptized. (Major sins were considered to be adultery, idolatry, and murder.) Montanists denied this possibility.

The church condemned the Montanists as heretics and schismatics in third-century synods, but the movement persisted, especially in Africa, until the fifth century. Novatian, a Roman presbyter, and Donatus, a North African bishop, led similar movements.

As a result of the Montanist dispute, the church rejected the possibility of any new revelation which could supplant or expand

the traditional revelation. Tradition was elevated to the authority of a complete and final revelation. But on the other hand, the church gained a new respect for ascetic discipline, which was to have a powerful influence in the develop-

ment of monasticism in succeeding centuries.

Relationship of Jesus to God.

The most puzzling intellectual question that faced Christians at the end of the second century was how

Saint Peter's Cathedral on the Vatican square stands as a symbol of the authority of the bishop of Rome and the power of Western Christianity.



Jesus should be related to God. Christians believed in two seemingly contradictory ideas: One God, and Jesus Christ as Lord. If Jesus is Lord and the Son of God the Father, then God's unity seemed to be threatened by ditheism. Three solutions to this dilemma were proposed:

Dynamic monarchism. Jesus was a man born of the virgin Mary, and in him dwelt an impersonal power which came from God. This view emphasized Jesus' humanity, and therefore he could be emulated by Christians. But it could not explain how a mere man could become Christ, the savior.

Modalistic monarchism. Jesus was completely one with God. This view held that God manifests Himself in several modes: "Lawgiver," "Jesus," and "Spirit." Although it nicely avoided the Gnostic beliefs, it lost any sense of the value of Jesus' real life as a man.

Logos Christology. When Callistus succeeded to the chair as Bishop of Rome in 217, he had to resolve this heated controversy in the church. He offered a rather uneasy compromise formula: "The Logos Himself is Son, and that Himself is Father, and that though denominated by a different title, yet that in reality He is one invisible spirit."

Early view of the Trinity. Tertullian (c. 155-c. 222) and Novatian were the two theologians responsible for the formulation of a rudimentary trinitarian theology, although both were schismatics—Tertullian a Montanist, and Novatian a puritanical reformer. Tertullian, a former lawyer, developed a theology of

salvation based on a concept of God as the Lawgiver. Adam's sin gave all men a criminal record, for which men deserved to die. Jesus paid the debt for human sin, thereby annulling the death sentence.

To explain the relationship between Jesus and God, Tertullian taught that Jesus is the Logos of God: He translated the greek word Logos into Ratio (reason) and Sermo (discourse). We as men think before we talk, so also God. God, therefore is Reason, and Christ, Discourse. Tertullian argued that the three, Father, Son, and Spirit, were one substance, not one person, but he could not resolve how the three were interrelated.

These men represented trends in Western theology. Until Augustine in the fifth century, Roman Catholic theology generally believed that 1) God is the creator of a good world gone bad through sin; 2) salvation is from the power of sin; 3) the incarnation was a real event in human history; 4) the divine monarchy is maintained by the distinctions of Logos christology; 5) the theology was strongly biblical; and 6) the authority for church life comes from the "rule of faith" founded on the apostles.

The prime concerns in the West became morals and standards of church conduct, not philosophical speculations.

Trends in Eastern theology. Eastern theology developed without some of the Roman limitations. By the time of Imperial Rome, Alexandria had succeeded Athens as the intellectual and cultural center of the Mediterranean. So it was small



Alexandria, now the chief seaport of modern Egypt, was the heir of Greek civilization and the center of theological disputes in the Eastern church in the early centuries of the Christian era.

wonder that Alexandria also became a center for Christian teachings. The Alexandrian theologians Clement and Origen had much to do with the conversion of the pagan empire to Christianity, for their

creation of the first systematic Christian theology made Christianity intellectually respectable. Previous Christian thinkers had directed their attention to isolated problems facing the church.

Clement argued that the Word was the creator of life itself. The revelation of the word is possessed by the church and consists of the knowledge (gnosis) of God. In this way, Clement brought together into one system the concept of a holy tradition and the idea of an esoteric gnosis.

Clement's Logos is all things to all men. It is the Teacher who instructs the philosopher with mysteries, educates the believer with hope, and corrects the hardhearted by discipline. Clement claimed that all knowledge is one, the gnosis of God. For Clement, Christianity frees man from ignorance and slavery and makes possible the fulfillment of all that it means to be a man.

The great mind of early Christianity. Origen (c. 185-c. 254) stands alone as the great mind of Christianity before the fourth century. However, while the church has acknowledged his greatness, it has not always been so enthusiastic about his ideas. Three councils of bishops condemned Origenism as heresy. Origen considered himself to be a man of the church, but his vision of the church and of truth was broader and freer than most. His passion for the faith and great enthusiasm began early in life. When his father was martyred for the faith, Origen, even though he was only 17, tried to follow him. At age 18 he became head of the catechetical school in Alexandria, succeeding Clement, and gained a wide reputation as a brilliant teacher and devout ascetic.

Origen's chief permanent contri-

bution to the development of christology was his assertion that there never was a time when the Logos of God did not exist. His Logos is made of the same essence or "stuff" as the Father. He saw that God had to be eternally the same, therefore always at rest (as the Father) and also in motion (as the Son). He held that the self-knowledge, which the ancients called wisdom, was the primary form of the gnosis of God.

He believed that the fall of man was the result of not thinking properly. Origen's Christ is the great teacher who brought enlightenment of man by reawakening in the soul the vision of heaven. He also called Christ the great Physician who "cured" man of the pain of ignorance.

An enduring optimist, Origen believed that progress in this life would continue in the next. He thought progress would ultimately will all creation to union with God. Even Satan will be finally converted to paradise, Origen taught. All the rest of Christianity, however, tended to remain dualistic, separating good from evil and spirit from matter. But for Origen everything must return to its origin in God's being.

A daring and comprehensive thinker, Origen came to conclusions which seemed too heretical to the church. He considered the basic distinctions between men to be knowledge and ignorance. The church found that it could not live with such a distinction, and so emphasized ecclesiastical dogma, and created another order of distinction—clergy and laity. □



By Freedom's Holy Light

by
REV. ROYAL DAVIS

When Rev. Sun Myung Moon told a capacity audience at George Washington University that America needs to return to the sort of religious faith represented by the Pilgrim Fathers, members of First Congregational Church may have been surprised, yet must have been pleased. As custodians of the Mayflower heritage for three centuries, Congregationalists have long believed the United States has a unique role in the Divine drama.

Repeatedly, colonial preachers in white-steeped Yankee meeting-houses described America as the third Israel. Consequently their faith made an impact upon national history far greater than one might otherwise expect. Among early Congregationalists of note were President John Adams who once thought of becoming a clergyman, Paul Revere who warned the colonists of coming imperial militia, John Hancock who was the son of a minister and the first signer of the Declaration of Independence, Pastor John Wise whose pamphlet on religious freedom was reprinted as an ideological defense of the 1775 Revolution, Roger Sherman of Connecticut, a Congregational deacon who proposed the happy compromise between big states and small written into the Constitution. One historian once even argued that Pastor Thomas Hooker of First Church, Hartford designed the fundamental plans for the U.S. government more than a century before the meeting in Philadelphia which gave us political freedom.

Self-government. Because Con-



Pilgrims signing the compact on board the Mayflower, November 11, 1620. Engraving by Gauthier, 1857.

gregationalists believe every member in the local church has an equal vote and each congregation the right of self-government, it is easy to see how such ideas influence political life. The town meeting by which New Englanders rule themselves duplicates the church meeting. In fact from 1620-1820 the table used by deacons for Communion was employed by selectmen to discuss town problems, road repair, or snow removal. For two centuries Yankee towns included financial support of the Gospel ministry in their annual report to the voters.

Not until secularists rewrote American history was the religious

dimension of our national existence ignored. Alexander Hamilton, a New York Presbyterian whose pastor was a Connecticut Congregationalist, proposed the clergy should unite with Federalist politicians to guarantee continued Constitutional government. President Adams, whose brilliant wife Abigail was a parson's daughter, always insisted that the political drive for freedom flowed from an earlier religious commitment to the liberty of the Christian man. Dr. Gaius Glenn Atkins called the Congregational story an adventure in liberty.

What Mayflower Pilgrims stood for permeated American life. Among those who took their New

England patrimony seriously were Benjamin Franklin, Daniel Webster, Dr. Henry Ward Beecher who went to England to drum up support for the Union cause during the Civil War, Nobel Prize winner Jane Addams so famed for her settlement house work in Chicago, Ralph Waldo Emerson whose father preached at First Church of Boston, poet Edwin Arlington Robinson, poetess Emily Dickinson, Senator Arthur Vandenburg of Michigan who made internationalists out of isolationist Republicans, social critic Vance Packard, and painter/inventor Samuel F. B. Morse.

Outstanding Pilgrim leaders. For three hundred years Pilgrim preachers won wide acclaim: John Cotton and Cotton Mather, Jonathan Edwards and William Ellery Channing, Horace Bushnell and Lyman Abbott, George A. Gordon and S. Parkes Cadman. Laymen have been no less influential: Noah

Webster who gave us the dictionary, Marcus Whitman the medical missionary who saved the Oregon Territory for the United States, Harriet Beecher Stowe writing about *Uncle Tom's Cabin*, Dwight Moody the shoe salesman turned evangelist, Sanford Ballard Dole the only President of the Hawaiian Republic, Professor Katherine Lee Bates composing the hymn "America the Beautiful," Senator Hiram Fong the first Chinese elected to the upper House, Walt Disney, movie star Charlton Heston, Congressman Walter Judd who does so much to keep the anti-Communist spirit alive around the world.

Because Congregationalists believe self-reliant men can remain free only if they are well-educated, they have been attached to the cause of colleges and universities. Among their gifts are Harvard, Yale, Dartmouth, Bowdoin, Smith, Wellesley, Oberlin in Ohio, Grinnell in Iowa, Middlebury in Vermont, the Uni-

Pilgrims going to church. Painting by George Henry Boughton.



versity of California, Robert College in Istanbul, Doshisha in Japan, American University in Beirut, Lebanon.

Though early Congregationalists in Washington, D.C. included our first Vice President and our first Postmaster General, a church was not gathered until the Civil War with the aid of Senators from Kansas, Massachusetts and Maine plus Congressmen from Connecticut, Maine, Massachusetts and Ohio. The building was financed by contributions from all over the country, but until it was completed church services were held in the House of Representatives, where more than 2,000 worshippers gathered to hear Rev. Dr. Charles Brandon Boynton. Among the regular attendants was Vice President Wilson. Among the famous Washington Congregationalists one cannot overlook General Oliver Otis Howard, the Union veteran and Indian fighter who gave his name to the black university, Secretary of State James G. Blaine who created the Pan American Union, as well as those regular worshippers President Calvin Coolidge and his popular wife, Grace.

Since Congregationalists respect the importance of individual liberty of conscience and local church autonomy, they have produced children who vary greatly: Trinitarian and Unitarian Congregationalists, Baptists, Quakers, Universalists, New School Presbyterians, Congregationalists inside the United Church of Christ, National Association Congregationalists. Mary Baker Eddy, the founder of Christian Science, and Joseph Smith of the Mormons came out of Congrega-

tionalism. What is wrong with variety? one asks.

Distinguished ministers. In recent years First Congregational Church of Los Angeles has been the largest and most influential local parish, especially because of the long and distinguished ministry of Dr. James W. Fifield, Jr. (1935-67), a theological liberal, an advocate of continuing Congregationalism and a stalwart free enterprise anti-Communist. National Association people publish a monthly magazine *The Congregationalist*.

Rev. William Moremen came from California to First Congregational Church of Washington, D.C. (United Church of Christ). A product of theological studies at the University of Chicago, he well represents the liberal stance and broadmindedness of most Congregationalist clergy. United Churchmen distribute a national journal called *A. D.* jointly with Presbyterians.

Despite certain marked differences in theology and practice between Congregationalists and Unification Church, Rev. Sun Myung Moon could see that the two agree on the idea of continuing revelation, a spiritual interpretation of the Scriptures, concern for reasonable religion, practical devotion to the Divine Kingdom here and now, an alliance of patriotism and piety plus an innovative approach to Christian faith.

To the guardians of the Pilgrim inheritance, he says, Thanks. To their new-found heirs he sings:

"We're His pride in the Heavenly war, Unified soldiers...we shall march on." □

International Religious Trends

FROM JAPAN

Japanese Observe World Christianity

America may think of herself as a new and independent culture, but an Asian can easily recognize how the new world is actually an

extension of European civilization. At least this was one observation of a Japanese Protestant leader, Rev. Sakae Endo of the Japanese United Church of Christ (Aizu Takada Church), on his second visit to the United States. Previously, he believed that America represented a distinct culture. However, he has since discovered in the big cities that many nationality groups have kept their own languages and have continued to eat the traditional foods of their mother countries. Sometimes, it seemed to him as though only in the universities were Americans speaking a common English language.

Reverend Endo visited Washington while on a world tour with Rev. Tetsuya Amano of the Union Christian Academy Center of Tokyo and Mayor Kijuro Sugawara of Higashiyama. They were hosted in Washington by the Unification



Left to right: front, Rev. Sakae Endo, Rev. Young Oon Kim, Mayor Kijuro Sugawara; back, Johnny Sonneborn, Rev. Royal G. Davis, Rev. Tetsuya Amano.

Church theological study committee.

According to Reverend Endo, the spokesman for the group, Christianity merged with Hellenism to produce the Greek Orthodox and Roman Catholic churches. With the Reformation, Protestants attempted to purify the church of non-biblical ideas and practices. But at the same time, the Reformers' efforts entailed the birth of many differing and conflicting denominations. And now almost anyone can form his own church. Yet, the Japanese Christians do not consider this variety of denominations totally bad.

America — heaven and hell. Religiously the United States represents an extension of European culture. Many denominations which divide the church trace their beginnings to an earlier day overseas. In the United States we find Italian, French, Polish, German and Spanish churches, for example.

While native languages, forms of worship, and traditional practices divide Americans, the Bible, which all Christians revere, unites them. It is a common scripture which unifies otherwise divided people, and it is the Bible alone that guarantees internal unity for the American people.

According to the Japanese observer, Christianity has played and must continue to play a unique role in U.S. history. After all, he asks, if the church fails here, where can God find a better foothold? Nevertheless, in the eyes of Oriental Christians, America reveals a vast conglomeration of heaven and hell.

Because of at least three major social problems, America faces a crisis and appears as hell. If she could solve the black/white problem, restore peace among conflicting social classes, and establish the proper relationship between male and female, the United States would reveal a foretaste of heaven. To tackle any of these matters, America could use help from men of good will and Christians from other lands.

Reformation comes late to Russia. Karl Marx wrote *Das Kapital* in England, which he predicted would be the first Communist state. But the revolution he expected took place in Russia, and England was saved from bloody social upheaval because of the moral power of the Christian faith. The transformation of Great Britain by Oliver Cromwell and the establishment of parliamentary government came about because of practical Christianity in an earlier age.

Russia, by contrast, had no Protestant Reformation, which altered European life and even somewhat changed the character of Roman Catholicism. In the Czarist empire, Christianity as a social or prophetic force was nonexistent. Although Russian Christians adored the Bible as a sacred book, they seldom read it. The church therefore had little real love and even less power. Revolution came to fill the vacuum. Without positive Christian love, people turn to violent substitutes. As even Russian Orthodox clergymen told Reverend Endo when he visited the Soviet Union, since the church would not



A physical training school in Red China. Slogans beside Mao's portrait force Communist ideology on the students.

reform herself, Communism forced her to change.

A tour of Communist countries behind the iron curtain convinced the Japanese minister that revolution and persecution have failed to destroy real Christianity. Despite all her troubles since 1917 the church can still help the Russian people. The crowds of worshippers at Moscow churches are deceptive, however, because there are so few places left open where believers can worship. The Communist revolution did not solve the serious social problems of the Soviet Union nor could it destroy Christianity, for when Christianity and Marxism meet in battle, in the long run the church will win. Communism be-

came a factor in Christian renewal because it forced the reformation of the Orthodox church, which Western Europe had previously experienced by the birth of Protestantism.

Asian Christians must win China. In Japan, too, the church faces serious problems. Even after a hundred years of Protestant missions, Asia has yet to see the sort of Christianity which can improve the social order. Japanese Christianity depends too much on translation theology, an import from Germany or America, and a century of missionary activity has failed to reform Japanese society. There should be a Christian force in the

Diet, for example, to give Christian perspective to the government. Individual clergymen and laymen can criticize national policies without difficulty, but the actual work of running Japan originates with the government.

For Asian Christians the paramount issue involves the challenge to reintroduce the church in mainland China. People in the countries of free Asia must dedicate themselves to the evangelization of the land of dictator Mao. Nevertheless, the restoration of the church in China also requires deepening the faith and commitment of Americans.

Communists are well aware of the long range plans of the churches. Already in Japan the Communists have petitioned the government to curb Christian activities of a practical and prophetic nature. Christians must realize that Marxists are now trying to cripple the churches and will continue to attack Christian believers.

According to Reverend Endo, theological books or even Bibles will not cause the church to expand her witness. It will require a strong and dedicated movement who will take upon herself the difficult task of planting Christianity anew in the People's Republic of China.

FROM ITALY

Skeletons In The Vatican Archives

The late Pope Pius XII has been the brunt of a recent controversy over the policies of the Roman Catholic church. In the Vatican, certain subjects are taboo: the concordat between Italy and the Vatican in 1929; the relationship between the Vatican and Nazi Germany; the interference of Pope Pius XII in Italian policy from the end of World War II until his death in 1958; and the secret contacts of Giovanni Battista Montini (now Pope Paul VI) while an assistant to Pius XII after World War II.

An article in the October 25, 1973, *Panorama* gave some background on the controversy over the release of recent documents in the

Secret Vatican Archives. Most of the information here is translated and excerpted from this article.

The Vatican fears that opening of the 20th century sections of the Secret Archives will feed the polemics against the temporal power of the church. "The preoccupation of the Holy See concerns chiefly the last 50 years, and the connection between the Vatican policy and the Italian situation," frankly admitted an associate of Monsignor Ermanne Hoberg, vice prefect of the Secret Vatican Archives.

These fears are probably justified. They stem from the extraordinary publicity that arose 25 years ago from allegations about

the Vatican's diplomatic relations with Nazi Germany and Italy. These allegations were leaked to the international press by Virgilio Scattolini, an ex-collaborator of the *Osservatore Romano*, and published in Switzerland in 1948.

The September 15 issue of the semi-official *Civilita Cattolica* devoted a long article to Scattolini, calling him "The Forger of the Vatican." The author of the article, Father Robert Graham, a Jesuit who has been studying the relation between the Holy See and Adolf Hitler's Germany, contends that Pope Pius XII did his utmost to help the subjugated German population during World War II. This view was countered, however, by one of the greatest Catholic spokesmen of pre-war Poland, Kazimierz Popiel. A member of the Polish government in exile in London, Popiel complained that during the war Pope Pius XII thought only of sending candles to Poland for the altars and hosts for the communion.

"I cannot deny them." In reference to this controversy, Monsignor Montini (Pope Paul VI) once said, "Even if the revelations of Scattolini are not all exact, I cannot deny them completely." One well-known historian surmises that "the Vatican fears to be sued with the responsibility in the Italian policy."

The official Vatican records for this period are to be found in the Secret Archives of the Vatican (67 tons of documents, 25 kilometers of shelves) founded in 1611 by Pope Paul V. All certificates of the church, letters of papal legates, personal diaries, and family corres-

pondence are included. Monsignor Martini Giusti, prefect of the archives, said, "It could be a big weapon against the church if the documents should be used wrongly."

It has been the Vatican's practice to allow certain carefully screened students to examine pre-1870 documents. Giovanni Benelli, assistant secretary of state, explained why recent documents are withheld from the public. "These are days too recent to speak about openly, referring to informal notes, written down in a hurry by the protagonists without thinking about the future."

At the end of September of this year, 300 historians from all over the world met in Parma, awaiting an announcement of the opening of the doors of the Vatican archives. When this was denied, two scholars who wanted to investigate the relations between the church and Nazism surprisingly renounced their intentions. One of them explained, "We have to take care of big historical problems more than political ones. Does it make sense to talk about the relation between Nazism and the church if we have not yet understood how the Nazis could take over power?"

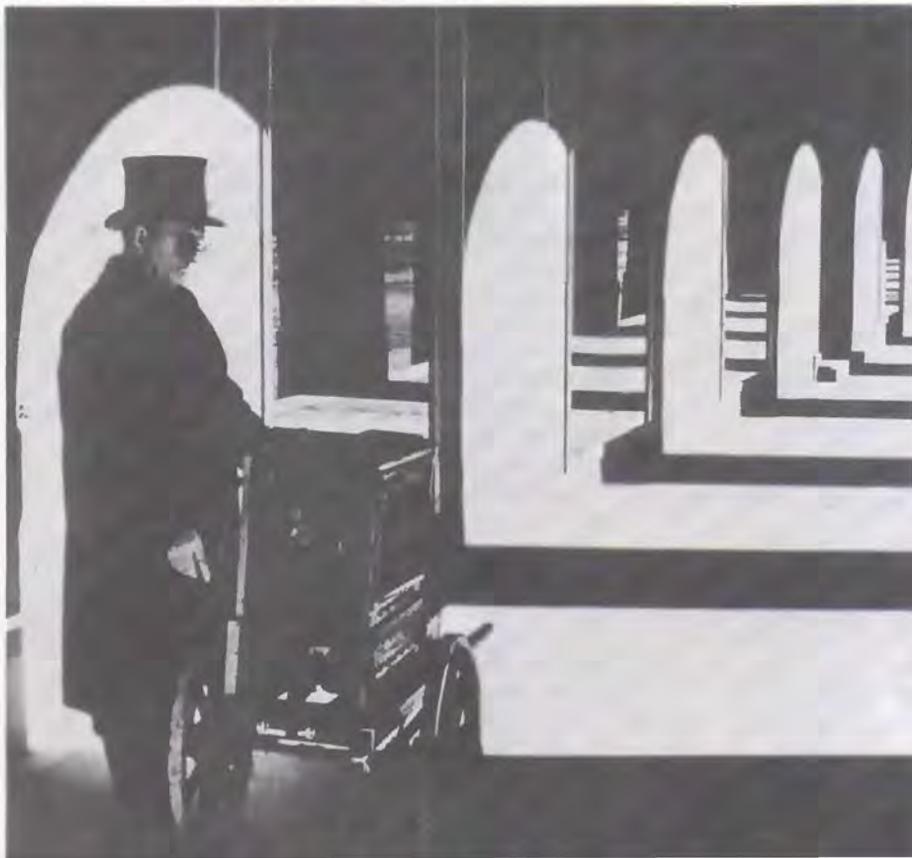
The other side. For another viewpoint on the subject, it is interesting to read Thomas Molnar, *Ecumenism or New Reformation?* (New York: Funk & Wagnalls, 1968). He believes that the attacks on the Vatican and Pope Pius XII's relations with Hitler are but symptoms of an attempt to undermine the authority of the Pope and the

continuity of the Roman Catholic church. He likens the attempt to make Pope Pius XII a scape-goat for the old sins of the church to the de-Stalinization efforts in Soviet Russia. Molnar is a firm believer in a strong, centralized church government, to free the church from control by any one or several nations.

The play "The Deputy" by Rolf Hochhuth and books by Saul Friedlander, Jacques Nobecourt, and others portray Pius XII as "aristocratic and authoritarian, intelligent but cold, uncharitable as a diplomat of *Realpolitik*, above all closed to the generous aspirations of his time, whether to heretical

teachings or to a thriving and softening of Communism." He is also accused of sacrificing the welfare of the European Jews to support Hitler's fight against Bolshevism.

Vatican historians, on the other hand, have shown, from the Vatican Archives, that Pius did a great deal for the Jews and went to the limit of what was feasible in the teeth of a brutal ideology. This controversy was treated at length by Alexis Curvers in "Pie XII et les faux témoins," *Itinéraires*, November 1965. Curvers cites even the example of a Roman rabbi, Zarelli, who became a Catholic after the war, on the basis of Pope Pius' wartime role. □



Unification Thought

AXIOLOGY

Some consistent idea of value should exist at the basis of each aspect of culture, such as politics and economy, for example. This theory of axiology, built on the foundation of "Ontology," tries to clarify the existence of the purpose of creation and the essence of value created through the give-and-take action between relative elements. Thus this theory's goal is to define the structure of value as fundamental principles of standard ethics as well as individual morals. This theory may also offer a great deal to counter the variety and confusion of the present-day view of value.

Excerpted from Unification Thought, published in 1973 by the Unification Thought Institute, New York, and based on the Unification Principle of Rev. Sun Myung Moon.

The Significance of Axiology

Axiology is the philosophical field that deals generally with the problems of value: how to judge, evaluate and recognize value.

Descartes and Locke systematically pursued the study of epistemology and finally formed one of the most fundamental fields of philosophy. Later, Kant discriminated between the field of theory (*Sein*, being) and that of value (*Sollen*, duty), and axiology thus became one of the basic fields of the modern philosophical world.

Kant's theory, however, dealt more directly with determining which things are valuable, while the value that is dealt with here, has more to do with ethics, since we consider value as that which decides the goals of man's activities.

In the history of philosophy, axiology occupies a very important position. It is interesting that it takes a place in history similar to the place it takes in the process of man's growth from childhood. Children ask the axiological questions, such as, "Why do we do this?" or "Why must we do that?" soon after their ontological questions such as, "What is this?" or "How does it happen?"

Let us examine both purpose and value according to the Principle.

The Theoretical Foundation of Axiology

Dual being. What is value then? Can we expect to find a constant

concept or standard of value regardless of the time, place or persons that we encounter? How do material value or personal value come to take concrete shape?

Truth is unique, eternal, unchanging and absolute, regardless of time or circumstances. Thus our first step is to theoretically consider the true meaning of the existence of human beings and, based upon this consideration, deal with the true significance of value.

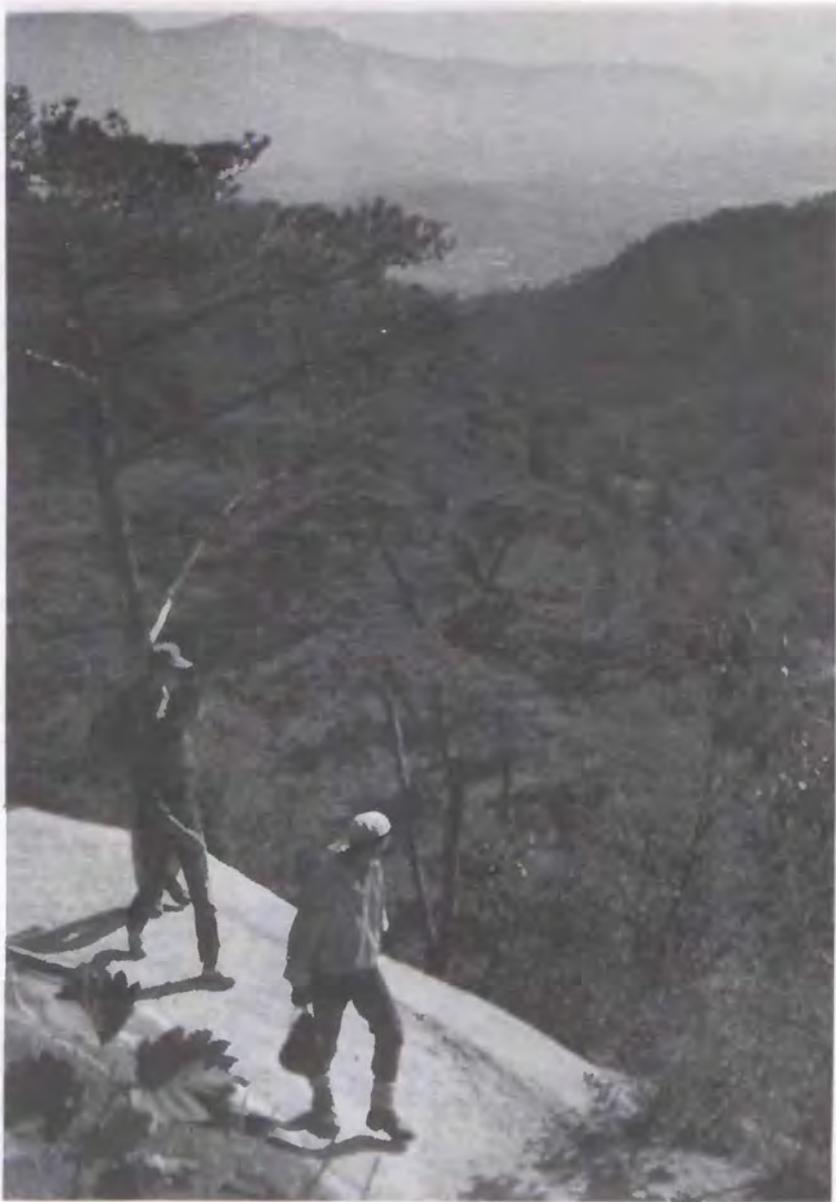
We can readily note that man has two sides, both an internal (spiritual) and external (material) side, that is, his *Sung Sang* and *Hyung Sang* aspects.*

Hence, man has two different kinds of desires: the desire to seek after spiritual values such as truth, goodness, beauty and love; and the desire to seek for material values such as the desire for the sensory joys found in food, clothing, shelter, and sex. The former desire is called *Sung Sang* desire, and the latter *Hyung Sang* desire.

Dual purposes. As stated in detail in "Ontology," man exists in a dual position both as God's substantial object, and as the subject of the whole creation.

To be God's substantial object means that man is in a position to offer joy to God. In other words, exhibiting his own God-given values, man offers truth, goodness and beauty to God in order to give Him joy and comfort. Since God is such that He contains every being, visible and invisible, He can be considered

*According to the Unification Principle, anything in existence has two relative aspects, an external form (called *Hyung Sang* in Korean) and an internal character (*Sung Sang*). The external form is visible and reflects the internal character, which is invisible.



to be the complete whole, and to serve Him may be called the purpose for the whole.

Deep in his mind, man desires to do something or feels he must do something for his greater, wider and higher whole, namely, for his home, his nation and the world in which

he lives. From this desire a sense of duty naturally arises which corresponds to "must be thus," "wish to be such," or "must act thus," "wish to act in such a way." The sense of duty or "Categorical Imperative" (Kant) generally comes from this purpose of the whole.

The fact that man is the subject of the whole creation means that he influences the creation (has dominion over the whole creation) with love and also he receives from it values such as truth, goodness and beauty which give him joy.

This receiving of value corresponds to the purpose for the individual which is indispensable to man as is the purpose for the whole already mentioned.

Dual desires. The dual desires exist in relation to both the purposes for the whole and for the individual. One is the desire to realize value, to exhibit one's value toward God, and the other is the desire to seek after value in order to obtain joy through receiving truth, goodness and beauty from all things. These dual desires form an actual basis for feeling values and for a consciousness or a view of value.

What is the nature and basis of these desires according to the Principle? We can not help but think that the creation of man must have some reason or purpose, because man was created by God. However long this purpose may exist, however, it has no significance unless it is realized.

God gave man everything necessary to fulfill his purpose of creation, but this fulfillment was entrusted to man's free will. This purpose of creation can not be achieved if man remains in the state in which he was created. In other words, in order to achieve his purpose, man must grow by himself. This means that man has to be given the ability and impulse to fulfill his

purpose. The impulse to fulfill his purpose of creation is the desire for value (both the value-realizing and value-pursuing desires).

All the other created beings besides man are also given purposes of creation by God. Even inorganic matter has usefulness and law, and this usefulness and law both can be said to be realizations of the purpose of creation. That is, inorganic matter becomes useful by its law. On the other hand living creatures possess an autonomous nature (plants) and an instinctive nature (animals). By these they grow automatically or instinctively to perfection and realize the purpose of their creation.

Besides these laws, autonomy and instinct, man possesses creativity (dominating ability), namely the desire to create values (Sung Sang and Hyung Sang) by which God's purpose of creation is to be consciously realized.

The basic factor of the desire to realize and pursue value is the impulse to achieve the purpose of creation. Here we find what the Principle considers the basis of the whole system of axiology.

The Kinds of Value

Truth, goodness and beauty. In order to survive individually man must fulfill his Hyung Sang desires such as his desire for food, clothing, and shelter and he must fulfill his sexual desire in order to preserve his own kind. These desires, however, provide only the groundwork for the achievement of man's purpose of creation and are not enough



to completely fulfill the original purpose planned by God.

Let us consider, then, the desires (Sung Sang desires) which are directly concerned with God's purpose for creating man on earth.

Three kinds of value are usually mentioned first. They are truth, goodness, and beauty. These three forms of value (truth, goodness, and beauty) are equivalent to the three functions of man's mind (intellect, emotion, and will). Furthermore they are both what man wants to realize in himself to give joy (spiritual), and what he searches for in others in order to find his own spiritual joy.

Truth. Man wants to live a true life, not a false one. In other words, according to his purpose of creation, man has a desire to be true, not false. If we live a false life, our conscience begins to bother us. This is evidence that man has the desire to realize truth. Furthermore, man wants to see true things, persons or lives. Man tends to dislike anything false, whatever it may be, even when he just happens to see it. Moreover, man attempts to attain truth, (knowledge) from objects such as nature, social circumstances, history, etc. This is the desire to seek after truth.

Goodness. Man hopes to dedicate himself to God and the whole around himself so that he may be of value and may lead a good life according to God's purpose for creation. Man has a desire to realize goodness, and he is always eager to see and know good things, attitudes, behavior and to hear good language in the beings around him. This is

the desire to pursue goodness.

Beauty. Man has the desire to realize beauty through his deeds and life by offering beauty to the whole such as family, neighbors, society, nation, mankind and God for their enjoyment. And he wishes to gain joy from seeing or hearing about beautiful countenances or beautiful deeds. This is the desire of seeking after beauty, and the former desire is to realize beauty. This is why there can be both creation and appreciation in art. An artist's creation comes about due to the desire to realize beauty, and appreciation comes about due to the desire to pursue it.

Love. Love itself can not be called value in the exact meaning of the word, but love is inseparably related to the already-mentioned values of truth, goodness and beauty.

These three values are the values offered to the subject from the object as objective value. Love is an emotional force (force of Heart) given to the object by the subject (man or God). For example, God, as the subject, gives man (the object) his purpose of life, and parents as subjects give (teach) their children standards (Principles) of life. This purpose and these standards come from the love of the subject (God or parents). This purpose and these principles then become goals to be realized in order to realize the above stated three values, and thus this purpose and these principles serve as the measuring standards for these values. If the object displays "value" following these goals, the subject is pleased to see it and loves the object all the more. When man,



as the object, offers value (beauty, goodness, etc.) to the subject, it is necessary that his heart or his love becomes the basis of the deed, because, for example, beauty is a kind of emotional stimulation to the subject from the object.

Suppose that we acted and lived with only love in mind, without any sense of the values of truth, goodness and beauty; nevertheless the subject, observing the deeds done before him would accept the deeds as the three values. In this sense, it may follow that love is both the source of, or motive for realizing truth, beauty and goodness, and yet it is also the base from which the appreciation of these same values comes. In other words, love is the beginning and end of value.

If we see people with loving hearts, their deeds appear much more true, good, and beautiful even though their deeds are not consciously done for value and are extremely ordinary. In this sense, love may be called the union of truth, goodness and beauty. In other words, the reason the three kinds of value (truth, goodness and beauty) are all increased by one thing, love, is that love is the union of all values, just as a lake is the union of the rivers.

Axiology can not be separated from ethics since the principle of deeds done through love is ethics.

Holiness. "Holiness" is often considered as a value along with the other common values like truth, goodness and beauty. The reason for this is that man became separated from God's love and fell into a narrow-minded egoism, and thus came to express nothing that origi-

nated from God; that is, nothing holy.

In the holy world (the world created by God) all was united with God as one body and the three values were all sacred. It is meaningless, therefore, to emphasize the value "holiness," as only truth, goodness and beauty are dealt with as values in the original world.

The Essence of Value

What is the essence of value? What is the ultimate substance which creates value and makes something valuable?

Value includes two aspects: the actual and the essential. The essence of value consists of the factors which fulfill the desire for the values (truth, goodness, and beauty) the desire which seeks after value). The actuality of value (actual value) signifies the joy expressed by the subject when it comes in contact with concrete things or actions with such factors.

The essence of value consists of the following two factors.

The purpose of creation. The first factor is the purpose of creation.

All objects created by God have purposes. In the case of all the created beings, other than man, God's purpose of creation is straightforwardly expressed. Man, on the other hand, can find this purpose of creation (mission or responsibility) with his free will and must fulfill it himself. Thus, God's true purpose of creation is not always realized by every individual. The same thing

can be said about man's actions and the works (products) made by human hands. Thus, behind all existing beings, we find God's purpose for making them.

These purposes, however, should not remain hidden or as mere potential but should actually appear as definite purposes of individuals (purposes for the whole and for the individual) so that they might be achieved. Any existing being without a purpose is regarded as worthless.

The give-and-take action of relative elements and harmony. The second factor is the G-T action (harmony). Centering on the purpose, the relative elements which are Sung Sang and Hyung Sang,



positive and negative, movement and quiescence, large and small, strong and weak, and so on, should remain in harmony through their mutual G-T action. Whether natural or artificial, all things necessarily have a purpose of creation and should be in harmony through the give-and-take action between the two elements within each being. This harmony through the give-and-take law is another essence of value.

For example, man's highest purpose is to act for the whole or God and to offer joy to the whole (God). When man, centering on this purpose, creates harmony through the G-T action between his spiritual mind (Sung Sang) and physical mind (Hyung Sang), or when he carries on a life of harmony through the give-and-take action with others (for example, brothers or friends), in Unification Thought this harmony is regarded as the essence of value of human beings. In such cases, the man who forms such harmony, even though he is a man, is dealt with as the object, not as the subject of the judgment of value. In other words, the man who is fulfilling his purpose and maintaining harmony must be an object to the subject which is needed to accept the value.

Considering the blooming flowers of the natural world, we find that they too have a purpose to fulfill beauty so that they may please human beings. Here again a smooth give-and-take action can be seen between the external relative elements centering on this purpose. This smooth action, in short, is harmony. This harmony occurs, for instance, among a flower's colors, shapes, sizes, positions and



so on which are all external elements of flowers. In other words, the relative elements of things' Hyung Sang aspects express differences. Harmony comes from the differences of these eternal elements. Seeing the external forms of objects, various differences are noticed in their width, size, movements, height, length, color and so forth. When the differences of these relative elements are united into one by a mutual action (union of variety) then truth, goodness, and beauty appear. White clouds against a blue sky, and butterflies or bees flying around flowers are good examples of such beauty (harmony). In these examples the former things show movement and the latter quiescence, and all the differences of color, size and shape including movement present a harmonious state. Beauty is not perceived

strikingly in the monotonous but rather in stirring variety and difference, because harmony appears only among variety and differences. Nature is beautiful by itself, but if man, the subject, appears in it, he makes it more beautiful; he makes the harmony even more striking, because by man's presence, more variety (difference) has been added.

However, when existing beings fulfill their actual purpose of creation and also produce harmony through the give-and-take action between relative elements, this does not yet mean that they have created actual value. Actual value appears to the subject as a judgment while the give-and-take action between the subject and object occurs. A judgment is a subjective view. To realize a value, therefore, a subject must exist as the active judge of the value. □



Why do some parents rear competent children and others fail? What makes an excellent parent? Here is new understanding that all parents vitally need.

Success Begins at Age One

by CLIFFORD C. MARCUSSEN

Modern parents have been inundated with theories of child psychology. They have been warned about everything from potty training to supposedly

inevitable stages of increasing delinquency. But too often, parents have not been told what positive actions they can take to help their children develop to the fullest.

Why this lack of knowledge?

Surprisingly, it's because psychologists haven't really known what an excellent parent does. Most child psychology theories remain unproved—and a great many of these try to explain abnormal development, rather than to identify what goes into optimal child rearing.

"Little is actually known," claims Harvard's Burton White, "about the age range, six days to two-and-a-half years"—a rather upsetting statement in the midst of an explosion of writing on early child development.

Isn't it time we began to have answers to parents' unanswered questions?

What the Harvard Pre-School Project found. Dr. White, happily, is one of the few psychologists turning out some hard evidence about just what an outstanding parent does and does not do. For over seven years, Dr. White and his team of researchers have been working toward a goal "maddeningly simple to express"—to learn how to structure the experience of the first six years of life to encourage maximum develop-

*Copyright 1973, Ambassador College
All rights reserved.*



ment of human competence.

Dr. White and his staff started with a careful study of some 400 three-, four-, and five-year-old children. They wanted to determine which abilities allow some children to cope in a superior fashion with any situation, day in and day out. The researchers found that most of the qualities which distinguish an outstanding six-year-old begin to appear around age one. By age three, they were strikingly evident, revealing that during the 10- to 36-month period, children develop many of the attributes that will bless them or curse them throughout life.

Since then, Dr. White has been studying the differences between homes where one- to three-year-old children are developing superior abilities and

homes where otherwise normal children are developing very poorly.

The children developing superior abilities were labeled "A" children, the others, "C" children. In order to discover the essential differences between the two sets of families, observers regularly visited each home, recording the child's activities in detail. The children were also tested at regular intervals to keep close check on their developing abilities.

Differences were striking. The two sets of mothers had created markedly different environments for their children.

In addition, the span from 10 months to 18 months proved to be particularly crucial. "At this time of life, for most children," White says,

“several extremely important developments seem to coalesce and force a test of each family’s capacity to rear children.”

The quality of the parents’ child rearing largely rests on how they meet this crisis at age one.

The importance of language.

The first critical trend to emerge in the young child, beginning about 8 or 9 months after birth, is the understanding of language.

Sometime late in the first year, the excellent mothers became aware of their child’s increasing language capacity and began to feed his growing interest in language. They went out of their way to talk a great deal to their children. Often, they carefully selected words and phrases which centered on the child’s interest at the moment.

The generous diet of language not only fueled the infant’s mental development, but also revealed those mothers who would continue to talk frequently to their children. Significantly, most of the speech heard by both one- and two-year-old “A” children came from their mothers and others around them. And frequently, it was directed to them personally.

(Another study stressed that competent mothers not only

talk to their children during such necessary activities as dressing, but also will often take a few seconds for a quick face-to-face chat.)

Now look at the contrast. The television set provided “C” children with most of their language experience.

Developing curiosity. The two groups of mothers also established different policies when their children began to crawl. As a result, curiosity in the child was either encouraged or thwarted.

As Dr. White put it, “Locomobility plus intense curiosity, plus poor control of the body, plus ignorance of common dangers, plus ignorance of the value of things, plus ignorance concerning the rights of others spells trouble.” Yet the excellent mother resolved the troubles and still permitted her child maximum mobility in the home. She allowed for a tolerable level of infant-induced clutter and a few mishaps (an attitude which needs the father’s support and understanding). She encouraged her child’s explorations by having a variety of toys and materials available for him to inspect and explore. Rarely did she confine her child to a playpen for more than very brief periods.

An “A” mother was also

more inclined to allow her child activities which might involve slight safety risks, rather than overprotect and interfere with his development. Carefully arranging the home to keep valuables and dangers out of reach undoubtedly did much to make this policy practical.

In contrast, keeping the kids "out of my hair" was a very common attitude among the "C" mothers. Many of their children spent large blocks of time in playpens, confined by gates or in front of the television. These tactics seemed to discourage the child's curiosity and enthusiasm for learning, and to effectively close out a great deal of contact between the child and his mother.

"C" mothers who didn't confine their children often hovered over them, placing everything interesting "off limits," drowning them in a chorus of "no's."

The "C" children also had more between-meal snacks than the "A" children. Often, these snacks seemed to be means of expressing love, but they lacked the mental stimulation of the games and talk preferred by excellent mothers. At other times, snacks were used to pacify the child without taking the time to discover his real interests or needs.

Acquiring basic social style.

A third challenge also occurred shortly after age one. It was about this time that the babies began to reveal a growing sense of individuality and a blossoming of personality. The most distressing aspect usually appeared around the 15th month and lasted for about six months. It was the tendency toward negativism.

Much of the time, the children seemed to be testing their bounds—discovering what behavior was acceptable and what was not. "No" took on the dimensions of a fad for many of the toddlers. A refusal to cooperate was, in some cases, more common than agreement.

While "A" children were not immune from some negativism, their mothers seemed to possess skills which helped the children overcome the "no's" and develop a basically positive, cooperative attitude. For one thing, the competent mother did not impose her interests on her children. She demonstrated things to them, or made suggestions in keeping with the child's current interest, but the child instigated most of these exchanges. This approach seemed to avoid unnecessary resistance.

Second, though she usually encouraged her child's explorations, the competent mother also prohibited some activities,

and did so consistently and firmly. On the other hand, one of the most common mistakes made by the ineffective mothers was the failure to set limits for their children

Other psychologists have pointed out that although children at this age test their parents, they are quick to accept decisions if the parent is firm. When the rules are sure and enforced, they easily learn to obey and cooperate.

But if parents are not definite

and consistent, the child will push further and further, and learn that belligerence seems ultimately to pay off.

Failure to help the child overcome negativism and uncooperativeness at this age leads to quarrelsome and frustrating situations which are hard on both parent and child. It hampers not only the child's social growth, but also his skills.

Dr. White and his observers found that, along with this



growing sense of individuality, "The child during the second year of life seems to be learning a great deal about his mother and her reactions. He studies her and approaches her often during this period and seems to develop a very strong attachment to her."

As a result, the mother's reactions to both negativism and the child's approaches to her largely appear to shape the infant's view of himself and his "basic orientation toward people in general. He seems to be acquiring his basic style as a social (person)...."



The evident results. Virtually all of the successful mothers seemed to derive a great deal of pleasure from their children at this age. They were highly interested in their children, including the children's activities and interests. The effective mothers were happy to have their children play near them, despite the interruptions this led to. They did not resent stopping to help their children, responding to their requests or expressing approval and enthusiasm in their accomplishments.

When the child's request came at a truly inconvenient moment, these mothers would tell the child to wait—that she, too, had her rights and was busy just then. Even in this,

the children seemed to be learning self-control and patience.

For example, the observers recorded this about the busy energetic mother of one "A" child: "She is easily available to him and is often heard answering his questions or explaining something to him."

Of her son they wrote: "The most striking features of his behavior are his social maturity, his remarkable poise for a two-year-old, and his outstanding use of expressive language, including clear articulation and easy handling of compound and complex sentences." They described him as a cooperative child who "wants to grow up and enjoy the added success



that comes with mastery of his social interactions.”

The gratifying results of competent mothering were further illustrated by the description of an “A” girl. The home was “firmly run by a talented mother, who expects her children to act with maturity.” The atmosphere was warm and loving but not particularly child-centered. In this case, the father was absent.

“She is remarkably calm and dignified for a two-year-old child, but has the capacity of enthusiastic responsiveness as well....”

“She is best described as a child who really desires to perform well and tries to

model her behavior on adult models, despite the fact that she appears not to be unduly pampered or catered to by her mother.”

“She was very cooperative, yet spirited in her relations with adults.”

The mention of her mother’s expectations may be a major factor in this child’s maturity. Studies of elementary school pupils have shown that children are astute at discerning what adults expect of them, and often live up to those expectations—either good or bad—simply because it is expected.

To these happy results, however, the following description of a two-year-old “C” child presents a sad contrast:

“He is the youngest of six children in a family that seems generally overwhelmed by the daily problems of living....”

“He is rarely encouraged to do anything and is often severely threatened for something he has done. Most of his mother’s interactions with him are disciplinary in nature, although there is little consistency or follow-through in her approach. Even friendly exchanges are worded

aggressively (for example, 'Hey, bad boy, get over here,' said with a smile)...."

"His approach to the testing situation is marked by general unresponsiveness and lack of enthusiasm. He...ignores all directions addressed to him. He has a remarkable ability to 'tune out' requests...."

"He uses one-word requests when he wants something...."

"His mother has a lot to do, has many children, and is not a very contented woman. She tended to be harsh with this child when he was nearby and she



tried to keep him away from her as much as possible."

The observer ended the description by reporting, "Watching this child was a fairly depressing experience."

Mothers must outgrow selfishness. Obviously, the skills and attitudes of parents studied by Dr. White do not exist in isolation from the rest of life.

A woman who is seriously depressed or very angry or unhappy about life probably could not do a good job of child rearing. If a mother cannot find pleasure in other areas of her life, she is far less likely to find pleasure with her children.

Likewise, an egocentric, self-centered woman, overly concerned with her own needs and desires, cannot be an effective parent.

The project's competent mothers had the capacity and the willingness to take their children's perspective, to listen to them and therefore understand their concerns.

Encouragingly, Dr. White believes that most women are capable of doing a fine job with their one- to three-year-old children. He is convinced that a mother does not necessarily need a high school diploma, let alone a college



Eighteen children live on \$127 a month welfare in this Alabama shack.

degree to be a competent mother. Nor must she be affluent. Even without a father in the home, some mothers in the study were doing a superior job of child rearing.

"We have families subsisting at a welfare level of income," Dr. White relates, "with as many as eight closely spaced children, that are doing every bit as good a job in child rearing during the early years as the most advantaged homes." He suggests that a

"Russian-type 'Hero of the People' award ought to go to such remarkable women."

The next step for the Harvard Pre-School researchers is obvious. Having learned something about what practices make for competent parenting they will start, on an experimental basis, to help average parents become excellent parents.

For your children it is up to you. Their early years are critically important. □

The above article was reprinted from The Plain Truth magazine. A free monthly subscription may be obtained by writing to: The Plain Truth, P.O. Box 111, Pasadena, Ca. 91109. It is sent free as an educational service in the public interest.

FORGIVE LOVE UNITE

ANSWER TO WATERGATE

STATEMENT BY THE REVEREND
SUN MYUNG MOON

Ever since I was 16 years old, I have constantly encountered the presence of God. I have been able to share with the world numerous insights that He has shown me. On January 1, 1972 God spoke to me again in my prayers. He told me to go to America and speak to the American people about hope and unification.

In obedience to God's call, I came and began the Day of Hope tour. In 1972 I took this message to seven American cities. The current nationwide speaking tour began in Carnegie Hall, New York on October 1, 1973, and will go to 21 American cities, declaring a message of hope and unification.

After New York, I spoke in Baltimore, Philadelphia, Boston, Washington, D.C., New Orleans,

Dallas, Tampa, and Atlanta. The kind welcome I received in these great American cities deeply moved me. I am especially grateful to the mayors and other officials who responded by proclaiming "The Day of Hope and Unification" in their communities.

My travels in America have shown me a troubled land. The moral and spiritual decline is tragic and shocking. Many people are no longer proud to be Americans. The American nation seems mortally wounded in spirit and soul by the tragedy of Watergate. We are witnessing a crisis probably unprecedented in American history. The situation is very serious.

It is more than a political, social and economic crisis; it is a crisis of the human soul. This is not only the problem of the man in the White House; it is a crisis for all of us.

On November 10, 1973 I took two weeks out from my tour and returned to Korea. I spent that time for prayer and meditation in a desperate search for an answer and new hope for America.

Today we hear so much about America's troubles — what is wrong and who is to blame, what should be done and what cannot be done. Vicious accusation is becoming a daily staple in the American diet. Hatred and bitterness are killing the human soul. Some people cry out "Impeach the President". Opinion is divided, and the people talk on. Should the President remain in office? Should the President resign or be tried?

We were all eye-witnesses to America's assassination of her President, John F. Kennedy, in 1963. But today, without many realizing it, America is in the process of slowly killing her President once again.

A bullet killed Kennedy, yet the nation united in a common feeling of sorrow and repentance.

This time the "bullet" of hatred and accusation is capable of destroying not only the President, but the nation with him. In a war of hatred, no one is the winner.

All thinking American people feel grave concern for the future of their country. Some even believe America has been struck a fatal blow. However, at this critical moment in American history it is disappointing and strange that no one is asking,

"At this critical moment in American history, it is disappointing and strange that no one is asking, 'What is the will of God?'"

"What is the will of God?" If America was conceived as "One Nation under God," then the answer must come from Him. Have we stopped asking?

I bend my head and place my ear upon the heartbeat of America. I hear no one seeking the solution from above. We keep on criticizing, and the nation sinks—we criticize some more and the nation falls even farther, deep into greater peril. Now is the time for America to renew the faith expressed in her motto "In God We Trust." This is the founding spirit that makes America great and unique. God blessed America because of this spirit. Furthermore, America is fulfilling a vital role in God's plan for the modern world. God is depending on America today. Therefore, the crisis for America is a crisis for God. An answer must come from above, from God, from the one who has the answer. I have prayed to God earnestly, asking Him to reveal His message.

The answer came. The first word God spoke was "Forgive."

"America must forgive."

America must forgive. Whatever wrongs have been done, whatever mistakes are being made, America has a noble deed to perform. America must forgive. The Watergate affair is an error: not only the error of a few men, but the error of humanity, the error of the American people. The Lord's prayer says, "Forgive us our debts as we also have forgiven our debtors." If we want God to forgive us, we have to forgive each other first.

The Watergate is not merely a test of the President. The Watergate is a test of America's faith. How will this nation stand before God in the midst of moral crisis? Can this nation, which was founded 200 years ago based on the Christian tradition, uphold that same tradition today? Can this nation prove its generosity and mutual forgiveness? Can it love? This is the test for the American people. Long ago the American settlers on the New England shores made many grave mistakes. But with their trust in God they came through many crises. They could then lead America to prosperity.

The Bible speaks of the time the scribes and pharisees tested Jesus. They brought him a woman to be stoned. She had been caught in the act of



adultery. Mosaic law demanded retributive justice. but, Jesus' message was forgiveness. He stood up and said to them, "He that is without sin among you, let him first cast a stone at her...and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: go and sin no more!'" (John 8:3-12). Nobody dared to cast the first stone!

Who among you will be the one to cast the first stone? This is no time to cast stones upon your leader. This is no time to cast stones upon one another.

I have been praying specifically for President Richard Nixon. I asked God, "What shall we do with the person of Richard Nixon?" The answer did come

**"We must love
Richard Nixon."**

again. The second word God spoke to me was "Love. It is your duty to love him." We must love Richard Nixon. Jesus Christ loved even his enemies. Must you not love your President?

What do you do when a member of your family is in trouble? Do you criticize him and tear him apart? Of course not. You guide him. You comfort him. You love him unconditionally. You belong to the American family, and Richard Nixon is your brother. Will you not then love your brother? You must love the President of the United States.

This nation is God's nation. The office of the President of the United States is, therefore, sacred. God inspired a man and then confirms him as President through the will of the people. He lays his hand on the word of God and is sworn into office. At this time in history God has chosen Richard Nixon to be President of the United States of America. Therefore God has the power and authority to dismiss him. Our duty, and this alone, is that we deeply seek God's guidance in this matter and support the office, itself. If God decides to dismiss this choice of His, let us have faith that He will speak.



“Let us unite in the spirit of forgiveness. Unite in the spirit of love.”

I continued in prayer, and the third and last word God spoke to me was “Unite”. “America must unite”.

Let us unite in the spirit of forgiveness.

Unite in the spirit of love. Now is the time for national repentance. Love is the power to unite. America once knew how to come together to create a powerful nation for goodness upon the face of the earth. America is a beautiful land to behold, a nation of all nationalities, all races and all religions united together into one working whole. The source of power has been love and faith in God and in one another.

The crisis in America today can be overcome. We must rekindle our faith in God and reunite ourselves in love. America's destiny is inseparable from the destiny of the world. America's well-being affects the plan of God. God chose this nation as His champion in His modern day dispensation. With the bi-centennial celebration a few years away, God is testing America through the Watergate problem. America must demonstrate unity in love and forgiveness. Let us renew our faith in God, for this has been the wellspring of America's power. America must live the will of God. She has no alternative.

Who am I to say this to the American people? I am not even a citizen of the United States. I am a Korean, a guest.

However, I do this because I love America as much as my own country. This is a country God loves. And I love God and He is our Father in Heaven. Wherever God my Father dwells, there is my country. Indeed, the Father's country is also the son's. America belongs to those who love it most. I am as concerned for America's well-being as for my own. This is the foundation of my courage to speak out on this issue.

Furthermore, I waited; I waited long. I anticipated that some great American spiritual leader or evangelist would rally America around God above the Watergate at this stormy and depressing time.

However, there has been no American spiritual leader speaking out for unity. I heard no articulate voice in the wilderness crying this to Americans. By this time, God spoke to me again, “Fear not! Remember Jonah in Ninevah. Speak out!” and I obeyed.

And this is why I am doing this.

As Founder of the Unification Church International, I have declared the next 40 days, starting December 1, 1973, as a period of prayer and fasting by our members all over the world.

In this we are determined to awaken our nation to this national emergency. America must unite in her Christian tradition of love and forgiveness in the face of the grave crisis created by the Watergate. We hereby launch this National Prayer and Fast for the Watergate Crisis as the only way to heal and unite this nation.

This is indeed the day of dismay and moral crisis. Yet, this is also a great opportunity for America, an opportunity in which the American people can demonstrate America's true greatness in faith and courage. Historically great peoples have proved their greatness not during normal situations but in crises.

This is the time the American people must act as a great people who put trust in God. Then this day will be a day of new hope and unification.

"In God We Trust." In these four words lie America's key to survival and prosperity. America must live the will of God, and God's command at this crossroads in American history is Forgive, Love, and Unite!

Sun Myung Moon

"This is also a great opportunity for America, an opportunity in which the American people can demonstrate America's true greatness in faith and courage."



A Young American Responds

by DAVID L. JENSEN

“We do have a great problem in the world today. . .
And that problem is fighting an ideology which
opposes all religion—Communism.

“In fighting that ideology, all religions are their
enemy and all religions must work together, and the
United States must be united by this campaign
insofar as the issue is concerned and not divided.”

— Richard M. Nixon
on nationwide television
September 11, 1960

From the beginning, there was great hope for
America. Strong-willed hearts of boundless determi-
nation—determination for God to rule their God-
given land—enabled America to victoriously overcome
the perilous obstacles and struggles of her infancy.
Crisis by crisis, America grew. Her people forged
onward because they knew, no matter how severe
the sacrifice, that their land and rights would be

preserved. "In God we trust!" they proclaimed.

Now, not even 200 years later, the people of America are smiting the very foundation upon which they live. To petition the government for a redress of grievances has come to mean mass demonstrations, violence, and bloodshed. Freedom of the press means militant magazines with headlines of revolution. And freedom of speech means, "Impeach the President!"

Increasing accusations by the people against the government are decaying America's hope for the future. Confusion is rampant. And lost is the spirit of patriotism and trust Americans once relied upon to unite their country in times of stress. Most cannot even sing the first verse of the National Anthem.

The "one nation under God" proclaimed by American children each morning in school is as vague a concept to them as Einstein's theory of relativity. Where has America's sense of direction gone? What is the problem for her losing it? What hope is there that she, as the vanguard of freedom, can be saved?

With God's help. President Nixon has expressed more than once his desire to see "one nation under God." At the conclusion of a nationally broadcast speech on August 15 regarding Watergate charges, President Nixon outlined the goals he wanted to see accomplished during his term. He said:

"These are great goals. They are worthy of a great people. And I would not be true to your trust if I let myself be turned aside from achieving those goals.

"I ask tonight for your understanding, so that as a nation we can learn the lessons of Watergate, and gain from that experience.

"I ask for your help in reaffirming our dedication to the principles of decency, honor and respect for the institutions that have sustained our progress through these past two centuries.

"And I ask for your support, in getting on once again with meeting your problems, improving your life and building your future.

"With your help, with God's help, we will achieve these great goals for America."

On March 29, 1973, President Nixon told on nationwide television of when he asked a former

Vietnam P.O.W. how he survived his life-threatening confinement with the Communists. The President quoted him as saying: "It is not difficult for me to answer. All I can say is that it was faith—faith in God and faith in my country."

President Nixon continued: "If men who suffered so much for America can have such faith, let us who have received so much from America renew our faith—our faith in God, our faith in our country and our faith in ourselves."

In his Second Inaugural Address January 20, 1973, President Nixon observed: "We shall answer to God, to history, and to our conscience for the way in which we use these years.

"Tonight I ask your prayers that in the years ahead I may have God's help in making decisions that are right for America and I pray for your help that together we may be worthy of our challenge.

"Let us go forward from here confident in hope, strong in our faith in one another, sustained by our faith in God who created us, and striving always to serve His purpose."

The closing words of the President on April 30 of this year made clear his plea to the people:

"Tonight, I ask for your prayers to help me in everything that I do throughout the days of my presidency to be worthy of their hopes (of the peoples of other nations) and of yours."

Responsibility. It now seems that President Nixon should rely more than ever on the prayer and guidance he wants his countrymen to pursue. President Wilson recognized the absolute necessity of following God in order to sanctify the nation in times of stress and open the gateway to leadership from the Highest.

In proclaiming Memorial Day, 1918, as a "day of public humiliation, prayer, and fasting," President Wilson said: "It has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life."

He beckoned his fellow-citizens of all faiths and creeds "to assemble on that day in their several places of worship and there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts

"Washington at prayer." Lithograph by Currier & Ives.



to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true. . . .”

Now is the time. Former FBI director J. Edgar Hoover said before his death: “The Communist threat from without must not blind us to the Communist threat from within. The latter is reaching into the very heart of America through its espionage agents and a cunning, defiant and lawless Communist Party, which is fanatically dedicated to the Marxist cause of world enslavement and destruction of the foundations of our republic. We must continue to stiffen our national backbone in dealing with Communists and their dupes, sympathizers and apologists. If we relax our guard for a moment, we court national disaster.”

It is easy for Americans to view their crime, peace signs, long hair and dope as a product of internal, national problems. But, as Stalin once clearly pointed out: “If we can effectively kill the national pride and patriotism of just one generation, we will have won that country. Therefore, there must be continued propaganda abroad to undermine the loyalty of the citizens in general and teenagers in particular.

“By making readily available drugs of various kinds, by giving a teenager alcohol, by praising his wildness, by strangling him with sex literature and advertising to him or her, the psycho-political preparation can create the necessary attitude of chaos, idleness and worthlessness.”

The youth of America read with false hope the words of Nikita Khrushchev in his 1961 announcement of “The New Program of the Communist Party of the Soviet Union”: “Communism accomplishes the historic mission of delivering all men from social inequality, from every form of oppression and exploitation, from the horrors of war, and proclaims peace, labor, freedom, equality and happiness for all peoples of the earth.”



*Cardinal Mindszenty
exiled from his native
Hungary after seven
years in Communist
prison.*

How can Americans so easily forget the Great Purge of Soviet dissidents in the 1930's during which millions were starved to death or were shot? How do we so easily deny Stalin's assassination of 98 of the 139-member Central Committee that elected him to power in 1934? How can we simply dismiss the vast numbers killed during the muffled terror of Mao Tse-tung's recent Cultural Revolution in Communist China? How can we read from Khrushchev and smile at the poverty in Eastern Europe, Siberia, North Korea, North Vietnam, the western provinces of China, and Cuba? How can we confirm in our hearts that detente is good, that the Communist world only wants peace, when we are reminded of the Communist revolutions themselves, the invasions of Hungary and Czechoslovakia, the conflict in the Middle East? How can we acknowledge validity in the Constitution of the USSR when evidence tells us of the oppression Communist regimes impose on their own people, especially demonstrated by their cruelly unjust treatment of intellectuals?

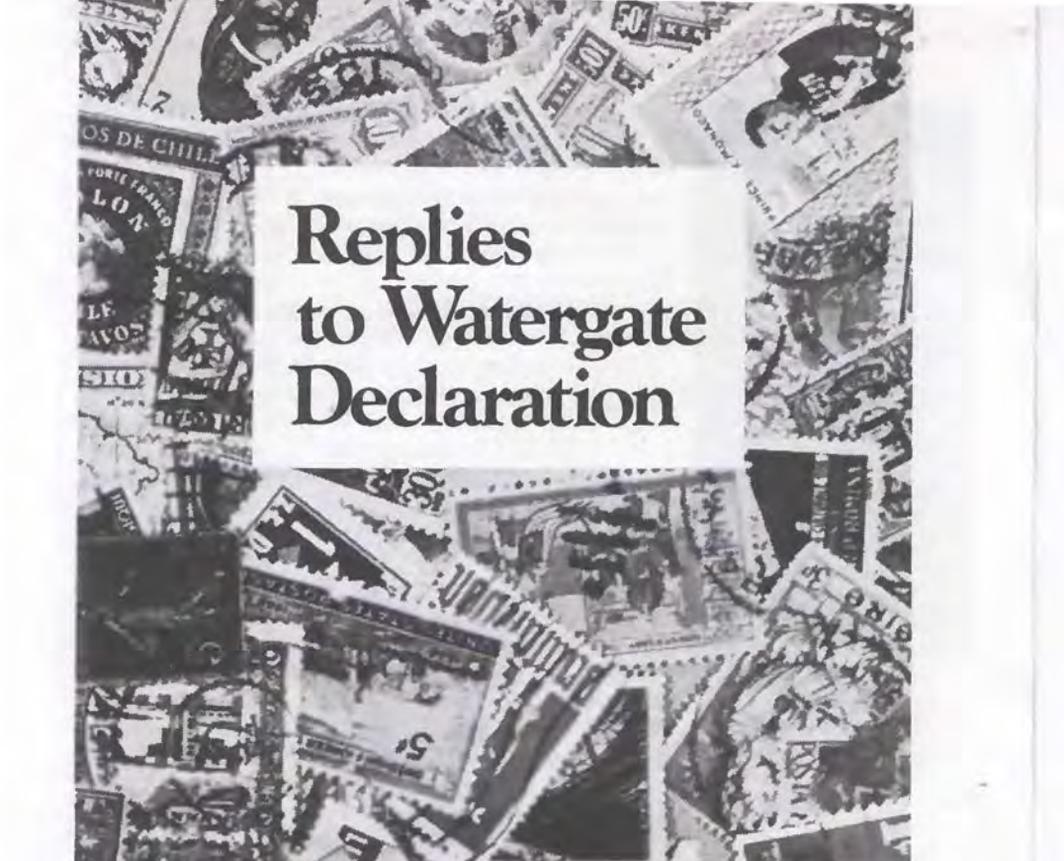
No wonder Hungary's exiled Jozef Cardinal Mindszenty of the Roman Catholic Church and Josyf Cardinal Slipyj of the Ukraine so outwardly criticize the Vatican's attempts to normalize relations with Communist governments! (See Sept. 3, 1973, issue of U. S. News & World Report)

Reasons for the sudden emigration of 70,000 Jews from Russia to Israel suddenly become clear. One wonders how successful will be the remainder of the Jewish population in the USSR, estimated now at between 2.3 and 3.5 million.

Now is the time when God is depending on America. Now is also the time when America must depend upon God. As was revealed by God to Reverend Moon regarding the solution to the Watergate Crisis:

"Let us unite in the spirit of forgiveness. Unite in the spirit of love. Now is the time for national repentance. Love is the power to unite. America once knew how to come together to create a powerful nation for goodness upon the face of the earth. America is a beautiful land to behold, a nation of all nationalities, all races and all religions united together into one working whole. The source of power has been the love and faith in God and in one another."

□



Replies to Watergate Declaration

November 30, 1973

Dear Rev. Moon:

What a happy coincidence—on the final day of my receiving the *Los Angeles Times*—which I cancelled because of its constant magnifying hatreds and villification of our President, there is your glorious call for “Forgive, Love, Unite.”

As a Christian Scientist, this, of course, has been my constant prayer. I have written each member of the Watergate Committee and my senators and congressmen, saying, “Who among you is without sin—let him cast the first stone.”

Our United States is a generous,

good country but forces of evil from within are determined to destroy and the only way it can be done is through a breakdown in morals, the family, church, and constant rabble-rousing of hatred.

“One with God is a majority” and I know the one God is the only power—now and forever.

Bless you, and let us unite as children of God to heal the wounded spirit of this great country.

Respectfully,

Jane McPhee
(South Pasadena, California)

November 30, 1973

Dear Rev. Moon,

Please excuse this handwritten letter which I am writing at the breakfast table after reading your statement on Watergate which appeared this morning on page 28 of the *S. F. Chronicle*.

You have kindled a fire which I hope will explode and will spread across our nation with great speed. Your statement should be on the lips of every speaker in this country whether he be preacher or politician.

I congratulate you for this wonderful message. I will do all that I can to promote your theme to Forgive, Love, & Unite.

Sincerely,

Herber C. Leney, Mayor
(Corte Madera, California)

November 30, 1973

Dear Mr. Moon,

I have heard much of you and agree with a united religion. . . . I feel a change is taking place in the world. A new age is about to dawn and I am not quite sure what shape this new age will take. I like your approach.

In the full page ad in the *Tampa Tribune*, my heart was warmed by what you wrote so I sent in the coupon asking more on this movement. One thing please consider. I can forgive, I can pray and will do so, but has Mr. Nixon asked

forgiveness? Has he confessed any wrong? He has stated all along he has done no wrong. One word goes before forgive: repentance. In the Old Testament cities and nations repented. I have sinned and I have asked forgiveness; shouldn't Mr. Nixon do the same?

Sincerely yours,

Terrence Peterson
(Yankeetown, Florida)

November 30, 1973

Dear Rev. Moon,

My husband and I were at the Atlanta airport on our way to Scotland on Nov. 9th the day you left for Korea. I had been reading about you in our papers and we were approached and asked to buy tickets—we did but were unable to attend.

I have just finished reading your "Watergate Declaration" in our *Constitution* and my husband and I want to say thank you from our hearts to you for coming "in the name of Jesus" to our America. We truly must "forgive", love each other unconditionally as God loves us and unite in Jesus in these end days.

How beautiful that God has touched you and called you to preach His Word! We will be lifting you up before His mighty throne. Jesus has transformed both of us and we stand ready to be used of The Lord in any way He chooses. My husband is a layman but truly has been chosen by God to be an

November 30, 1973

Dear Rev. Moon,

I just read this morning in the *Tampa Tribune* for Thursday, November 30, 1973, the "Statement by the Reverend Sun Myung Moon on America in Crisis: Answer to Watergate, Forgive, Love, Unite." You have expressed my sentiments exactly.

I quote the following: You said, "All thinking American people feel grave concern for the future of their country. Some even believe America has been struck a fatal blow. However, at this critical moment in American history, it is disappointing and strange that no one is asking, "What is the will of God?" If America was conceived as "One Nation under God," then the answer must come from Him. Have we stopped asking?"

At this time let me quote a letter which I wrote from my address in Dundee to the "*Winter Haven Daily News Chief*, 650 6th St., S. W., Winter Haven, Fla. 33880." I mailed it with an article I wrote on Nov. 7, 1973, and requested a receipt. The receipt was mailed back to me the next day, Nov. 8, 1973, so I know they received it, but I have not heard from them since. I said to them,

"Dear Sirs:

"The Bank advised me to contact you about the publication of an article I wrote for all the people of the United States of America.

"It is for every citizen that professes to love the United States of

America from the President down, and the least up, all who want a true and lasting Peace for our Nation and the world, starting with our generation.

"The Saviour said, 'If a Kingdom (or any nation) be divided against itself, that Kingdom (or nation) cannot stand.' (Mark 3:24-25.)

"Our Nation is divided against itself today, because the Household of Faith is divided against itself in the United States of America, where all people are free to think for themselves and to choose whom they will serve—their Creator, or Satan who has deceived the whole world. The Saviour said, 'God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth.' (John 4:24.) 'He that loveth not knoweth not God; for God is Love.' (1 John 4:8.)

"This Watergate scandal has proved that we are divided against ourselves and do not know our Creator, and except we repent, as a Nation we will perish. This is why I have written the article "Our Time". Our President is no worse than all of the people, neither is he any better except he repent. We all most forgive as we would be forgiven. So let us all repent and forgive each other freely."

I have written to churches, evangelists, preachers and pastors, but they love their idols of wind and confusion more than they do the Truth and their Creator.

Sincerely your Brother in Hope,

Isaac N. Cramer
(Dundee, Florida)

Youth Organize Prayer and Fast

As thousands of letters poured in from all across the United States the National Prayer and Fast for

the Watergate Crisis Committee organized programs throughout the country. In 50 states young men and women began vigils, rallies, letter-writing and leafleting to publicize the theme, "Forgive, love, and unite," and obtain signatures of of people promising to pray and fast for the Watergate crisis.

In Washington, D. C., the local committee began morning prayer services near the White House for the duration of the 40 day period, beginning December 1. For the first few days, meetings were on the Ellipse, and later in Lafayette Square. From 7:30 to 8:15 each morning, Monday through Friday, they gathered, first about 40 people and soon increasing to about 80. Passersby joined the prayer for a few minutes while on their way to work.

The first major event in Washing-



Neil Salonen explains purpose of rally.

ton was a noon-time rally on December 7, on the sidewalk in front of the White House. In introducing the proclamation, Freedom Leadership Foundation secretary-general Gary Jarmir announced, "Reverend Moon is issuing this proclamation in order to call all Americans to unite in a Christian spirit of love. We must remain united, regardless of the outcome of whatever takes place during the weeks and months to come."

Unification Church president Neil Salonen followed with an explanation of the 40-day program: "We ask you to join with us at this time so together we can bring back the greatness of America and the presence of God in the conduct of our national life. Pray that together we can build a world in which all people can stand together as one family under God."

Mr. Salonen emphasized that neither the statement nor the rally was intended to be a partisan political stance. Nor were they trying to cover up any errors or political shortcomings. "Rather," he said, "Reverend Moon's heartfelt concern is for America. He feels that the conflict generated by the Watergate is tearing this nation apart. . . . We must seriously consider how long our nation can endure in an environment of anger and malice. We as individuals must examine our hearts."

"Truly, if America is to fulfill God's expectations, as well as our own dreams for true national greatness, someone must lead the way out of the present turmoil and confusion," Mr. Salonen affirmed. "Someone must come forward who

so deeply loves God and man that he can clearly see a vision for a new bond of heart between them." Because no American spiritual leader spoke out, Reverend Moon felt the mission to speak.

And people have been listening and writing. Sydelle Block, who was handing out leaflets to passers-by, thinks that people in Washington "really want to know the answers, but they aren't sure what to believe. The people away from Washington, D. C. are really praying for Nixon, but those who are close are taking their time; they think more and pray less."

David Byer, another leafleter, discussed the response he received. "The people are very much in agreement with what we are doing, but it is very hard to get them to sign the statement."

Committees were organized in Washington to solicit support from many groups. Among the earliest to sign statements of support were eight Congressmen, both Democratic and Republican, and three Senators. Pastors called members of their congregation to pray and fast in various churches, including Baptist, Episcopal, Catholic, AME Zion, African Methodist, Church of Christ and United Methodist.

The Washington *Star-News* devoted an article to the December 7 rally, which was also mentioned in the *Washington Post* and television news. The mayor of Baltimore proclaimed a day of prayer for unity in the city. In Washington, D. C. a seven-day vigil on the East steps of the Capitol publicized a local day of fasting and prayer on December 19.

□

The New Spirit of Christmas 1973



President Richard M. Nixon addresses enthusiastic crowd at annual Christmas tree-lighting ceremony.

It was December 14, the opening of the official Christmas celebration in the United States capital. But the bright spirit of Christmas was dimmed figuratively by the accusations of the Watergate crisis and literally by the shortage of energy.

With undaunted spirit, about 1300 members and friends of the Unification Church converged on Washington, D. C. from all over the country to demonstrate a spirit of national unity and love, and to make this Christmas truly a time of new hope in America.

Inspired by Rev. Sun Myung Moon and Mr. Bo Hi Pak on December 11, coordinators Neil Salonen, Michael Warder, Sara Sack and others arranged the logistics and program for the eventful day.

Housing was provided by the Silver Spring Sheraton Hotel and meeting space by the D. C. Armory.

At 4:45 p.m. an enthusiastic crowd gathered on the Ellipse (south of the White House) for the annual ceremony lighting the National Christmas Tree. For the first time in 50 years a live tree, from the state of Pennsylvania, was planted as a permanent Christmas tree. For the occasion Gil Roschuni designed a triangular red, white, and blue pennant which was distributed to each person at the ceremony. The pennant bore the slogans: God Loves America, God Loves Nixon, and Support Our President. Special signs and posters called people to Forgive, Love, and Unite. A December 15 Washington

Post story estimated the crowd at 10,000. The few hecklers in the rear were drowned out by an overwhelmingly positive crowd.

President and Mrs. Nixon were visibly surprised by the warm response of the audience upon their arrival. After the formal tree-lighting ceremony ended, Nixon stepped down from the stage to greet well-wishers. David Kim offered the President and his wife pennants, which the police kept them from receiving. The Little Angels, who had made a special trip to greet President Nixon, tried to give him flowers, but the movement of the crowd separated them. Television programs aired nationwide gave credit to Reverend Moon and the Unification Church. However, their broadcasts ended with the benediction, so the American public missed the moving scenes of Nixon among the people.

Many of the crowd streamed from the Ellipse to the front of the White House to sing and rally on behalf of the President. The police ruled the gathering illegal, however, and forced the orderly demonstrators to leave.

Later in the evening, after Christmas caroling on the stage at the Ellipse, all the Unification Church members and supporters formed a candlelight procession to Lafayette Square in front of the White House. There they prayed and sang carols for the President and his family. At 11:30 the group broke up, disappointed in their deep hope that the President would show some response to their love and support.

To everyone's overwhelming surprise, the President suddenly appeared from the White House,

and was quickly surrounded by a cheering crowd. Mr. Nixon asked the people if they were cold, since they had been outside most of the day, and he expressed his gratitude for their support. Unification Church President Neil Salonen gave Mr. Nixon a Christmas card and a large orange candle, which he said would burn "for the rest of your administration." Nixon again thanked the young people.

Mr. Salonen explained to President Nixon about the Watagate proclamation by Reverend Moon, which appeared in 21 newspapers around the nation. Mr. Nixon replied that he had noticed it in the newspapers the morning it appeared and was deeply touched. He invited Mr. Salonen to meet him in the White House at 10:00 the next morning. One secret serviceman who accompanied the President told a bystander that Mr. Nixon had been in bed, but got up to come out to meet the young singers.

The crowd was overjoyed to meet the President and personally show their love and God's love for him. They chanted, "We Love the President" over and over and shook his hands with deep emotion. As he returned to the White House, the young people sang, "God Bless America."

Although Mr. Salonen did not get to meet Mr. Nixon the next morning, he met key aides and gave them a letter asking for an appointment for Reverend Moon with the President on January 6. Later that day, CBS televised nationwide an interview with Mr. Salonen and photographs of President Nixon greeting Unification Church members. □

Warfare can be classified into three fundamental types according to motivation. Geo-political warfare is simply an advanced form, or the collective form of the natural instinct to survive.

It is also the sophisticated assertion of property and territorial rights, not only of humans but of animals. The struggle for a tree, a nest, a cave, or lair are examples of such "territorial imperatives."

From geo-political warfare, mankind advanced to battles involving ethnic divisions. Nevertheless, ethnic survival is still rooted in fundamentals of nature—to preserve the purity of the species. This form of warfare can also be observed among lower animals, especially in the insect world.

Ideo-political warfare, on the other hand, is a phenomenon unique with humans. There has always seemed to be a correlation between the advance of culture and that of ideo-political warfare. Savages never fought for ideas but for self-preservation.

Ideo-political warfare is totally different. Because of its repugnance toward expediency or compromise and its glorification of martyrdom; an ideo-political war is the only kind of warfare that can literally continue until the last man is eliminated.

The best known ideo-political wars were the Crusades which were launched to repossess the Holy Land. The bitter struggles between the Christians and Moslems lasted over 200 years.

Lesser known is the war of the Reformation in Europe, and espe-

Strategy for Ideo-Political Warfare

by BERNARD YOH

cially Germany. Fought between the Catholics and Protestants, that war lasted 30 years and practically left Germany in ruins. It was only settled when it lost its ideological nature and became geo-political. Only when religion became secondary and boundaries became the primary issue, was the war finally ended.

The Communist ideology has been the instigation of ideo-political wars in recent decades. Since World War II, the Communist ideology has been the most popular political philosophy. It has been behind practically every insurgency and political upheaval since 1945. From the independence and partitioning of the Asian sub-continent into India and Pakistan to current problems in Bengal; from terroristic student organizations and militant black movements in the U. S. to the Catholics in Ulster and Arabs in



Molotov signing Russo-German pact in Moscow, September 1939, while Stalin and Ribbentrop look on. Notice Stalin smiling in expectation that by false promises of peace he would have more time to prepare for war. This tactic has not lost its effectiveness in 34 years.

Israel always, one can find not only Marxist philosophy in their doctrines, but more than that, identifiable, even self-proclaimed Communists among their leaders.

This popularity of Communism however, does not mean that Communism is a workable or viable ideology. It merely proves that the Communists are faithfully following the directives of Marx. His manifesto declared, "In short, the Communists everywhere support every movement against the existing social and political order of things."

Many revolutionaries with legitimate grievances join with the

Communists simply because no one else was interested. As one Asian leader said, "When you are drowning, you grab at anything, even the tiger's tail."

Sir Robert Thompson began his book on Communist insurgency with this statement: "The only person who really understands Communism is the Communist who understands it too late—just, in fact, as he is about to be disembowelled, garrotted or, more mercifully, shot by his former comrades."

The Russian people, the first to learn about Communism, refused to defend their Socialist state—even

against the German invaders—until Stalin called on them to defend “Mother Russia.” In fact Stalin had to restore almost every “symbol” of the Czarist regime, right down to the epaulets—the symbol most hated by the Communists.

The weakness of Communism. The weakness of the Communist ideology is the ideology itself. For the past 50 years, the non-Communist

worked or could work simply because we have not even touched the root, the foundation, the soul of the problem—the Communist ideology.

Marx called Communism “scientific.” Hence, it is not enough if it only has believers, as in religion. Nor is it sufficient to have admirers, as in art. Scientific theory demands proof. And every evidence available shows the contrary.

In every Socialist state the Com-



Thousands of East Germans risked their lives to cross the Berlin Wall and reach freedom in the West. Twelve years after its construction, attempts to cross it continue.

nist world has tried to eliminate Communist followers by legislating laws, creating police control, counter insurgency and even execution.

Toward the Socialist state, the governments of the Free World have tried every geo-political method to “contain” its expansion, including waging wars. But none of these has

munists have established, ostensibly for workers, the workers have left in droves. The Berlin Wall was built to keep them from escaping to West Germany where the income of a worker is many times that in East Germany.

Mao Tse-tung called the semi-proletariat and the “lumpen prole-

tariat," the closest friends of the revolution. Yet when the Communist forces started moving down from North China, the poor peasants and the jobless craftsmen were the first to escape. The majority of the Chinese refugees in Hong Kong are "poor," and thus should instead have welcomed Communism.

Every prediction Karl Marx made has been proven wrong, even those favoring the spread of Communism. For example, when he was asked about the possibility of revolution in Russia and China, his answer was, "Russia and China are so backward. I don't see how revolution can be successful there."

Information, education and dedication. "After a month in the Soviet Union, even the most ardent SDS'er is ready to join the John Birch Society." This remark was made by a professor of Howard University after taking a group of students to visit the USSR. His comment illustrates the lack of information regarding the reality of conditions under Communism, where a third of our human race lives.

It is almost unbelievable that after over 50 years of its existence, most of the non-Communist world still do not realize that the people in the Socialist state do not have even the most fundamental human rights. They cannot move freely from one area to another; they cannot have a job other than the one the state has assigned; they must keep the police apprised of their residence at all times.

Even a well-informed person does not realize that, in a Communist

controlled country, not only does one not have the right to speak out, but not even have the right to be silent. In the "public" trials in the Soviet Union during the collectivization and during the "Anti's" in China, one either participated in condemning his friends and neighbors, or he would be condemned himself.

"We made such sacrifices during the Long March and those lean years in the caves of Yen-an, in order to build for China a paradise on earth. What we achieved was a living hell." A Chinese Communist, a veteran of the Long March, made this statement before he died in Hong Kong in 1959.

To prevent others throughout the world from repeating this man's mistakes, the people of the non-Communist world must first be informed. They should be told the truth—without comments, without propaganda. Once they are informed and educated about the realities of Communism, they will be immune from being afflicted by this spurious "cure-all." In addition, they will also be able to use their own initiative and common sense to devise the right way to defeat Communism.

Today, it is no longer necessary to listen to defectors who have left Marxism. Now, the people in Socialist states are giving the world living testimony about their feelings and their aspirations. By doing so, they are staking "their lives, their fortunes and their sacred honor."

The voice of the dissidents in the USSR is by no means limited to any one "class" or social origin. The protest against inhumanity and



General Pyotr Grigorenko, a prominent Soviet defender of human rights, lingers near death in a psychiatric hospital. He was arrested in 1969 during a visit to Tashkent to speak on behalf of 11 Tartars on trial for trying to live in their native Crimea. Pronounced insane, Grigorenko was sent to a special psychiatric hospital in Chernyakhovsk. Once a distinguished and respected scientist and military hero, he has suffered two heart attacks in four years of confinement and is now nearly blind. Virtually the only hope remaining for his life is pressure by the Free World on the Soviet government.

violation of its own constitution by the Soviet regime was supported by scientists, like Sakharov, and workers like Marchiko, writers and poets like Ginzberg and Daniel, military leaders like General Grigorenko, teachers like Litvinov, etc. In fact, representatives of the entire spectrum of Soviet society have supported the protest.

When Amalrik and Bukovsky met with William Cole of CBS to tape the message for the program on Soviet dissidents, they did it knowing that they would have to pay dearly for it. Amalrik received three years of exile in Siberia, while Bukovsky was sentenced to seven years of imprisonment plus five years of exile.

If the Free World is to survive, it is imperative that they should in some way, match the courage and dedication of those brave dissidents in the Soviet Union.

Ideology for ideo-political warfare. For Americans, the solution is simple. America was born with a set of principles based on truth held to be self-evident. The American Declaration of Independence sanctified individual liberty by stating it to be "endowed by their Creator." This unique feature of the Declaration of Independence effectively prevented words such as freedom, equality and liberty from deteriorating to mere slogans and cliches.

The Declaration of Independence further states; "Whenever any form of government becomes destructive to these ends, it is the right of the people to alter or abolish it and to institute a new government, laying

its foundations on such principles and organizing its power in such form that to them seems more likely to effect their safety and happiness." Thus, by giving the power to alter, even abolish the government, the U. S. has not lost its original spirit. It is also the reason why the U. S. never had a *coup d'etat* or any other form of destructive change.

No one can deny the achievements the U. S. has made within her short, less than 200-year history. But ironically, hardly anyone has recognized the "ideological" base that made all these achievements possible.

The United States has searched everywhere for a way to combat Communism by helping other nations to be strong. Yet again—ironically—the U. S. has not first examined the principles which made her the richest, the most powerful and freest country the world has ever known.

By sharing her wealth and technology, the U. S. is giving others the fruit—easy to receive, but not lasting. Only by sharing the seeds—the principles—will others live, freely and independently.

These principles, the magic ingredient that made America free, are what the people of the world are waiting for, especially the people under Communism. But the "selling" of Americanism does not require the intensity or the magnitude of effort the Communists have expended to promote Marxism. Communism is a lie, a specter which requires the "iron curtain" to hide.

Americanism is truth, alive for the entire world to see. □



Quest for Freedom and Peace in South Africa

"I believe that there is nothing more important in human affairs than love and friendship. History has many lessons to teach us. One is justice. We cannot teach our children to hate because of mistakes of past generations. If we make the same mistakes we have the same results."

The speaker is Chief Minister Cedric Phatudi of Leboa, one of the homelands in the Republic of South Africa. The white government has assigned 13 percent of its territory as homelands for the various culturally and linguistically distinct groups. So far, seven homelands have been granted self-governing status since 1963.

Minister Phatudi spoke in Washington, D.C., before the Association on Third World Affairs, as part of a six-week tour of the United States

sponsored by the U.S. State Department.

A professional educator until recently, Minister Phatudi stresses cooperative development rather than separate development. He hopes that men will learn from the mistakes of past generations. He graduated from the first university in that part of the world and taught for many years at a Wesleyan Methodist school in Johannesburg.

For over 300 years, the white man tried to rule the blacks as one mass. But when the colonial powers started releasing their colonies in Asia and Africa, the masses of South Africa began to notice. In the past, the discrimination of the government had oppressed all blacks alike. But the blacks of South Africa speak many differing languages, some of the same linguistic



family but others entirely different. These native languages are now recognized as significant and are now being taught in the schools.

Beginning of the homeland.

"The blacks have felt that if Swaziland, Botswana, and other neighboring countries which speak distinctive languages can have a separate government, why can't they? In 1963, the first homeland government was established in Transkei. On October 2, 1972, Leboa received self-governing status, the fourth to do so. Two more states received self-governing status this October. Homelands are also pro-

posed in South-West Africa (Namibia), a South African mandated territory.

Now that separate groups are demanding freedom, the South African government, which used to oppress all blacks alike, has raised the barriers from horizontal to vertical. Their theory is, let each group be separate and those who want to may advance. But Minister Phatudi feels that this practice of separate development is no solution. "Proper growth is not just vertical or horizontal. It must be two-dimensional. The problem faces the national government and the homeland government alike. Problems cannot be solved by the white government alone. The homelands must find the answers, but neither can they do it alone."

Originally, leadership in the homelands was in the hands of the chiefs. But only a few had any education and were able to comprehend complex situations. Now the chiefs are handing over leadership to the progressive elements, those who can understand the situations.

"When we tried to practice separate development, we realized how much we needed cooperative development," Minister Phatudi explained. "Economically we are so intertwined that we cannot disentangle ourselves. We must find a positive form that reflects the economic reality."

First summit meeting. Now that there are a group of ministers of the same status, cooperation seems more likely. On November 8 the chief ministers of the home-



lands had their first summit meeting in order to formulate issues to discuss with the white government. Both federation and confederation are considered as possible solutions. However, there has not been enough time under self-government for the homelands to formulate detailed strategies.

Minister Phatudi discussed several of the problems facing the homelands—particularly Leboa—in the coming months. The government of the republic invests its resources in the European sector, so the homelands must take the initiative for their own development. Lack of representation

abroad is a hindrance, causing at least two homeland ministers to make recent trips to the United States to stimulate interest in investment in the homelands. Mineral resources in Leboa include platinum, chrome, asbestos and coal (no diamonds, however). These have never been systematically developed. However, finances are limited, water must be pumped from underground, and trained manpower is lacking. Not one homeland has compulsory free education, and it takes time to train skilled workers. The conference of ministers must discuss expansion of educational programs, and

although they desire independence, the homelands first desire a larger share than 13 percent of the land.

While in the United States, Minister Phatudi was particularly interested in visiting the University of Texas, where research is carried on to solve problems of agriculture in dry areas. "Things can be done," the vice president of the University of Texas told Minister Phatudi, who believes him. He added that in Puerto Rico he noted the success of tourism and is thinking of ways of promoting the spoilt beauty of Leboa.

Program of love and peace. "I think we can learn a great deal from the United States and Western democracies," Minister Phatudi continued. "I think it is a worthy contribution that the U. S. State Department invites us here. If we were left alone, I wonder where we would go. We need friendship that will assist us in making changes and solving the problems of human relations. We will make advances in Leboa if we can carry out a program of love and peace and less hate. Then Leboa can help the rest of South Africa."

Men have replied, "That's a very noble aspiration. But are you aware that when a nation comes to power they harm their benefactors, nationalize industries, etc?" He is aware of that but doesn't believe that if one or two states make a mistake the rest necessarily have to follow their example. Can one say that the German people are no good merely because Hitler made a mistake? Minister Phatudi believes that with intelligence and reason, growth and development, they will

refuse to make the mistakes of the past.

Most of the people are Christians, although of many different denominations. The Christians in Leboa have come to the government and asked them to build an ecumenical center so they can cooperate with each other. Even within the Dutch Reformed Church, one branch is very orthodox, but the other, with a large black membership, is pressuring the church to be a vehicle of brotherhood.

Interdependence is a must. Today people are becoming increasingly aware that our planet is becoming one. International associations are essential ingredients in bringing about an understanding and appreciation of each other. To what extent can a state become independent? Minister Phatudi believes that the cherished ideal of independence has been overdrawn. Instead, we need interdependence. Even the United States cannot stand alone. Leaders may be concerned only about domestic affairs. But if a nation's domestic affairs are upset, it may cause havoc around the world.

One great error in South Africa is that people think that separate development is an end in itself. "It is not," according to Minister Phatudi. "It is a means to an end. But that end is not yet known."

"We do not intend to exclude or retaliate against the whites," he stressed. "We come together as a group to see our problems from a common standpoint. If you see this point, you can understand the ideal of the homelands in South Africa." □

US Journalist Has Faith in Government

Don Larrabee, for 27 years the Washington correspondent for the Guy Gannett syndicate of Maine newspapers, was elected president of the National Press Club this year. Because of recent criticisms of government officials, The Way of the World asked Mr. Larrabee for his observations based on his many years in Washington.

Q. How do you view the concentration of power in the White House?

A. Only a few Congressmen spoke out against it when it was changing. The Congress gave away much of its power. And the White House staff people don't have to answer to anyone. They have great authority, but no responsibility to the electorate. The Vietnam war and the Watergate crisis have given Americans a growing awareness of the situation. Congress is working hard to correct the over-concentration of power in the White House, but it has no one to blame but itself. Congress is now trying to recapture some of its powers over war-making through control of the budget. Republicans have opposed the concentration of power from the beginning, but under both Republican and Democratic Presidents power has increasingly concentrated in the presidency. But I think



Don Larrabee and Way of the World writer Royal G. Davis stand by statue representing their native state, Maine.

that we are learning lessons and that in the end it will be for the good.

Q. Some people say that we are facing a constitutional crisis. What do you think?

A. I am amazed at the stability of the American system. It is sound and has been able to withstand a lot. And now some excesses are in the process of being corrected.

The Democratic Senators complain of concentration of power, but even they still feel that the President should have the power to act in emergencies. Most of them want a strong President—and not so much politically strong as morally strong.

Q. Do you feel that people are correct in saying that nearly all politicians are corrupt?

A. No. I've known hundreds of Congressmen, and most have made many personal sacrifices to fulfill their responsibilities. There are always some bad apples that give the Congress a bad name. Some make concessions and become committed to things that compromise their position, but I haven't seen real crookedness as a pattern. They are honorable men and quite representative of the country. They have a pretty good feel for what the country wants as a whole.

Q. How do you feel about Agnew's resignation?

A. The political situation in Maryland that led to the court charges against him is bad, but it has been that way over the years—with the state government awarding contracts without opening it up for bids. I feel that Agnew

believed he was doing nothing wrong, because it had always been done that way. He could justify it for a while, but not after the Watergate investigations. As far as politicians benefiting from office, the press could have also investigated President Johnson's affairs. He became a millionaire, although he spent all his life in public service.

Q. How do you see the future of the Republican Party?

A. This fall in four major contests, the Republican Party won two races and lost two. Republican fund-raising campaigns have had no trouble because of Nixon. History has shown that when a party which has been under accusation moves to correct itself, it does better in the next elections. I feel that the same thing can happen this time. Nixon may find a way to rally the country behind him again.

Q. What role have churches had in influencing politics?

A. Most members of Congress are devout men and women. Sessions are opened with prayer, and they say they gain strength from private prayers. Churches have testified on various bills, such as anti-war bills, and others. They say that their positions represent the view of the members of their denominations, but I think that a lot of church people resent this. Senate Chaplain Elsen feels that public figures come to church for inspiration, and to get away from political thoughts. They need guidance and inspiration. I agree with Chaplain Elsen. □

Two Economic Success Stories

by HAL MCKENZIE

The problem of "development" is probably the chief economic issue of our day. After World War II, much of the developed world, with the exception of the United States, lay shattered by war, and the underdeveloped countries were just coming out from under the yoke of colonialism. The ravaged nations of Europe and Japan, thanks to American aid and their own advanced industrial experience, were able to rapidly rebuild their economies and attain a high level of prosperity. On the other hand, the newly-emerging nations of Asia, Africa and South America, with the help of Western aid, have tried with varying degrees of success to become a part of this development boom, but have had to overcome problems of backwardness and lack of industrial experience. How to have the poorer nations participate equitably in the world's prosperity is one of the most urgent problems facing the world at this time.

In looking at the progress of the developing nations, two stand out as the brightest stars on the economic horizon—the countries of South

Korea and Free China. These two have not only held the world's records in terms of growth, but have done so after overcoming shocks and hardships which few people thought they would survive.

Free China and South Korea have much in common. The people of both nations are homogeneous, and part of the Chinese cultural sphere; both are proud of their long-standing histories and traditions; both are parts of "divided" nations; and both have suffered grievously from Communist tyranny and aggression. They are also alike in the methods they used to obtain their outstanding economic records, although Taiwan had a head start on Korea, who suffered the devastating Korean War. Both have made use of a judicious balance of government planning and free enterprise, and of foreign know-how and native ingenuity. More fundamentally, they have both effectively mobilized the national respect and vitality of their peoples. The story of these two "rags to riches" nations is inspiring and instructive for rich and poor nations alike.

KOREA-From Devastation to Development

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 and the iron rule and exploitation of Japan assured that the Korean economy would be too weak to stand on its own. The partition between North and South further enfeebled the crippled nation. Aggravating the problem, a huge stream of nearly five million refugees poured across the 38th parallel in 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 percent mountainous.

The newly-born republic 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



This smelting furnace symbolizes development of heavy industrial sectors.

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, 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 began to be injected into the national ad-

ministration. 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 strides 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 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 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 five percent to 7.1 percent. Some criticism arose over whether the plan was realistic or not, in view of the economic confusion following the political revolution 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 brought an influx of modern technology. Further, Korea's decision to participate in the Vietnam War led to sharp increases in foreign currency earnings because of large sums of homeward remittances by troops, skilled civilian workers and 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.

However, the working masses found themselves facing a widening gap between rich and poor, 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) tar-

geted a growth rate of seven 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, up 400 percent; paper and paper products, up 220 percent; chemical products, up 450 percent; basic metals, up 310 percent; machinery, up 170 percent; electrical machinery, up 340 percent; and transport equipment, up 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 industrial and agricultural sectors. Also, other problems such as uneven development of infrastructure, many business failures, and small, uneco-

nomical 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 "Saemul" (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 imported in great quantities, mainly from the U. S. To solve these problems, the government is stressing self-help and cooperation among farmers, increasing small industries and crafts in the countryside, improving land use through development of the major river basins, subsidizing mechanization of farms, etc.

Neat, orderly farmland and clean, prosperous villages typify the remarkable progress of the cooperative "Saemul" movement.



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 industries—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 shipbuilding, oil refining, and steel production. Korea is already building 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 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 (per capita GNP

in 1970 was \$223), it has now begun to move forward with increasing self-confidence. What have been the main factors in transforming the once underdeveloped, badly crippled economy into the state of 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 Koreans' 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, and are 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, domestically or internationally.

FREE CHINA - Island of Progress

Since Japanese annexation in 1895, the island of Taiwan (also known as Formosa, Portuguese for "beautiful island"), was an economically backward possession of Japan until being returned to the Chinese mainland in 1945. Then in 1948-49, two million followers of Generalissimo Chiang Kai-shek, fleeing the Communist take-over of the mainland, arrived in Taiwan to set up a government in exile. A large proportion of the emigres were highly trained and educated technical, administrative, and professional personnel.

At first, the Republic of China's economy was plagued by rampant inflation, a critical shortage of basic necessities, rapid population increase, war-crippled industries, a heavy defense burden, and social and political upheaval compounded by the strained relations between the Mandarin-speaking emigres and the Fukien-speaking Taiwanese. At first tensions were kept under control only by the stern hand of the generalissimo, but increasingly successful economic policies on the part of the government began to impress upon the islanders that their rapidly rising prosperity due to Chiang's regime, as compared to the regimented poverty of the mainland, merited their grateful cooperation and support.

Taiwan emerged in the early 1960's with a healthy, vigorous economy maintaining a real growth rate of nine percent annually, which jumped to 11.5 percent in 1971. Per capita income reached \$470 as of 1972, which is four times that of the mainland. In 1953, the dif-

ference in median income between the top fifth and the bottom fifth of the population was 15-1; by 1969 it had narrowed to 3.5-1, a remarkable achievement when compared to the economies of other developing nations.

Free China's economy has become so strong that even the severe political setback of Taiwan's expulsion from the U.N. with the admission of Red China, accompanied by increased diplomatic isolation, did not deter foreign investors from increasing their involvement in Taiwan's booming economy. This economic strength has enabled the embattled republic to stand confident in the face of the political buffetings it has received from the outside world.

China's success story began with a sweeping land-reform program in 1949. Up until then most of Taiwan's farmland has been for centuries in the hands of absentee landlords, with tenant farmers paying exorbitant rents, sometimes as much as 70 percent of the crop. The government first cut down rents to 37.5 percent, then broke up the large landholdings and sold them back to the tenants in lots of no more than 7.5 acres per family on an easy ten-year mortgage arrangement. The landlords were compensated in the form of shares in industries which the government had expropriated from the Japanese, who had developed them during their 50-year occupation. This "land to the tiller" policy helped some 700,000 farmers become agricultural capitalists of sorts, willing to work harder and



Farmers harvesting rice with modern equipment.

invest more in the development of their own plots, thus vastly increasing productivity. In addition, the government helped the farmers with new varieties of seeds, improved fertilizers, easy loans for cooperatively owned machinery, and instruction in raising new crops such as mushrooms and pineapples. As a result of these enlightened policies Taiwan now raises enough food to support its population (with Asia's healthiest diet) as well as a substantial surplus for export.

In the meantime, the industrial shares given to the ex-landlords, capitalizing on the managerial expertise of this most educated sector of the population, created a bumper crop of entrepreneurs who would later play a major role in the industrial boom of the 1960's.

The government employs a series of four-year plans in guiding Taiwan's economy. The theme of the

first three was land reform and the starting of light industries. Then in the 1960's the theme became expansion into more sophisticated manufacture such as electronics, chemicals, and plastics. Finally, the Fourth through Sixth Plans are to make a transition to heavy industry and high technology enterprises.

To encourage foreign investment, trade missions were dispatched all over the world, even to nations maintaining diplomatic relations with Peking. Inducements included wage rates of \$1 per day (compared with \$2 in Hong Kong and \$4 in Japan), along with a five-year tax holiday on profits. Expansion of imports has also been a cardinal principle of Taiwan's development policy, and foreign trade had increased at an almost incredible rate. In 1971 Taiwan's foreign trade total was about equal to the main-



Taiwan has achieved a school-attendance rate of more than 98 percent at the elementary level and almost 90 percent at the junior high school level.

land, but by the end of 1973 Taiwan's trade topped \$8 billion, about 50 percent more than the mainland, according to current estimates.

Much of this growth was accomplished with the help of American aid, but this ceased in 1965, since which time Taiwan has been itself dispensing aid to lesser developed nations in Africa and Southeast Asia.

Instrumental in Taiwan's rapid development is the high literacy rate (85 percent compared with 25 percent on the mainland, as recorded in *The Peoples Republic of China Atlas*, U.S. Government Printing Office) encouraged by the government's zealous support of universal education. Schooling is free and compulsory through the ninth grade, and admission to public high school and college is on merit through competitive exams.

Lately, improvements in the right to dissent and increased political participation of the native Taiwanese has been noted by many reputable journals such as *The Washington Post*, *New York Times*, *Readers' Digest*, and *Wall Street Journal*. Chiang Ching-kuo, eldest son of Chiang Kai-shek, succeeded his father as premier on June 1, 1972, leading to many progressive changes, including a crackdown on corruption and favoritism in the government, appointment of younger Taiwanese officials to important posts, and a concerted effort to further boost the incomes of the farmers.

In looking toward Taiwan's future, all indications are that the current prosperity will undeniably spread. The next several years will see Taiwan progressing toward a higher level of industrialization.

The government, in its Fifth and Sixth Four-Year plans, will emphasize the advanced industries such as petro-chemicals, machinery, and metals. Attention will also be directed toward the labor-intensive manufactures such as electronics,

building materials, and canned goods. With this base, Taiwan hopes to expand its international market just as the advanced countries such as Switzerland, Belgium, Israel, and Japan have done in a comparable stage of development.

Taiwan and South Korea Strengthen Economic Ties

In a joint statement issued on September 13 at the conclusion of the eighth Sino-Korean Ministerial Conference, Korean Deputy Prime Minister Sun Tae-Wan and Chinese Economics Minister Y.S. Sun pledged to remove obstacles to trade between the two nations, and to strengthen exchanges of culture and technology.

The statement expressed the joint desire to further strengthen cooperation both in depth and scope in order to accelerate economic growth between the two countries. They pledged to increase economic cooperation particularly in the areas of electronics, textiles, iron and steel, plywood, food processing,

plastic, cement, fertilizer and machinery, and pledged to expand exchange of information in development of the petrochemical industry between the two countries.

Cooperative programs were also discussed in the areas of fisheries and inducement of foreign investment. The statement said that "concrete measures" had been carried out to relax trade barriers and assist and encourage traders to facilitate the flow of commodities. Institutional cooperation in science and technology, cooperation in joint and coordinated research programs, cooperative development of atomic energy, and a stepping up of technological exchanges were agreed upon.

—from the Free Union Weekly

A fruitful comparison

In comparing the success stories of Taiwan and South Korea, we notice common points which give valuable lessons about the key factors in effective development.

First of all, it shows that the free market economy is far and away superior to any Communist or Marxian-socialist system, as long as free enterprise is protected, guided, and channeled equitably to all sectors of the population. A comparison of Free China's land reform program with that of Red China is enlightening. The Communists "re-distributed" the land by slaughtering the landlords to give the land to the peasants, but then they took the land away from the peasants to make into communes, accompanied by much bloodshed and famine. The Free Chinese, on the other hand, achieved just distribution of land, adequate food for everyone as well as a surplus for export, with no harm or inconvenience to anyone, except perhaps for the expropriated Japanese colonial tycoons, who lost only their businesses. It also shows the value of strong, positive leadership. Even though Chiang Kai-shek and Park Chung-hee, both military men, have been branded as dictators by liberal Western critics, it is hard to see how success could have been attained without the dynamic leadership and discipline that they provided. Both leaders may rightly be faulted for abusing their power in suppressing criticism of their regimes, but one only has to compare them with their Communist counterparts in Red China and North Korea to see that a much higher degree of

dissent and freedom of expression is allowed under the Free Asian regimes. It is really unfair to compare democracy in Taiwan and South Korea with the rich, secure, and powerful Western liberal democracies. Western critics should ask themselves how well America could survive shocks and hardships such as these countries had to endure while maintaining the almost irresponsible freedoms that Americans enjoy today.

Another important lesson to be learned, especially for Americans, is the tremendous importance of American aid in getting these nations started, and the necessity of continued American support against the threat of Communist tyranny. This lesson should impress upon Americans the tremendous responsibility that they have to these nations, and also the tremendous amount of good American help can do, if it is used properly.

Other factors are also important in economic success, such as the high level of literacy in both countries, the fortuitous rise of a managerial and entrepreneurial elite, the cohesive, Confucian ethic of both systems, which stresses the "extended family" concept of society, and so forth. A more extensive analysis and comparison would yield rich insights into the development process, but is beyond the scope of this article. We hope that the lessons to be learned from successfully developing nations such as Taiwan and Korea can be effectively applied in helping other struggling nations, and even in helping the rich nations understand some of their own problems. □

A STRATEGY FOR RURAL DEVELOPMENT



Photo by Fabian Bachrach

by **ROBERT S. McNAMARA**

The basic problem of poverty and growth in the developing world can be stated very simply. The growth is not equitably reaching the poor. And the poor are not significantly contributing to growth.

Despite a decade of unprecedented increase in the gross national product of the developing countries, the poorest segments of their population have received

The following was excerpted from a speech by Robert S. McNamara, president of the World Bank Group, to the annual meeting of the Board of Governors, held on September 24, 1973, in Nairobi, Kenya.

relatively little benefit. Nearly 800 million individuals—40 percent out of a total of two billion—survive on incomes estimated (in U.S. purchasing power) at 30 cents per day in conditions of malnutrition, illiteracy, and squalor. They are suffering poverty in the absolute sense.

Clearly, the bulk of the

poor today are in the rural areas. All of our analysis indicates that this is likely to continue to be the case during the next two or three decades:

*At present, 70 percent of the population of our developing member countries and an equivalent percentage of the poor live in the countryside.

*Although demographic

Korean farmers work in melon-canopied greenhouse.



projections indicate that 60 percent of the population increase in these countries (an increase of two billion people by the end of the century) is expected to take place in the urban areas—largely through internal migration—in the year 2000 more than half of the people in the developing world will still reside in the countryside.

*Rapid urbanization is already creating very serious problems. Under present policies, per capita public expenditures in urban areas are typically three to four times as great as they are in rural areas. Thus, efforts to relieve rural poverty by still greater migration to the cities will result in an even more inequitable division of public expenditures and only exacerbate the existing inequalities of income.

*Within the rural areas the poverty problem revolves primarily around the low productivity of the millions of small subsistence farms. The truth is that despite all the growth of the GNP, the increase in the productivity of these small family farms in the past decade has been so small as to be virtually imperceptible.

The scope of the problem. Let me begin by outlining the scope of the agriculture prob-

lem in the developing countries which are members of the Bank. It is immense:

*There are well over 100 million families involved—more than 700 million individuals.

*The size of the average holding is small and often fragmented: more than 100 million farms are less than 5 hectares; of these, more than 50 million are less than 1 hectare.

*The possession of land, and hence of political and economic power in the rural areas, is concentrated in the hands of a small minority. According to a recent FAO survey, the wealthiest 20 percent of the landowners in most developing countries own between 50 and 60 percent of the cropland. Conversely, the 100 million holdings of less than five hectares are concentrated on only 20 percent of the cropland.

*Even the use of the land which the small farmer does have is uncertain. Tenancy arrangements are generally insecure and often extortionate. In many countries, tenants have to hand over to the landlord 50 to 60 percent of their crop as rent, and yet in spite of this are faced with the constant threat of eviction. The result is that their incentive to become more pro-

ductive is severely eroded.

It has often been suggested that the productivity of small-scale holdings is inherently low. But that is simply not true. Not only do we have the overwhelming evidence of Japan to disprove that proposition, but a number of recent studies on developing countries also demonstrate that, given the proper conditions, small farms can be as productive as large farms. For example, output per hectare in Guatemala, the Republic of China, India, and Brazil was substantially greater on smaller farms than on larger ones.

Setting the goal. I suggest that the goal be to increase production on small farms so that by 1985 their output will be growing at the rate of five percent per year. If the goal is met, and smallholders maintain that momentum, they can double their annual output between 1985 and the end of the century.

Clearly this is an ambitious objective. A five percent rate of growth has never been achieved on a sustained basis among smallholders in any extensive areas of the developing world. Smallholder production has risen on average only about 2.5 percent per

year in the past decade.

But if Japan in 1970 could produce 6720 kg. of grain per ha. on very small farms, then Africa with its 1270 kg. per ha., Asia with 1750 kg., and Latin America with 2060 kg. have an enormous potential for expanding productivity.

Measures necessary to meet the goal. Though the strategy for increasing the productivity of small-holder agriculture is necessarily tentative, the following are essential elements of any comprehensive program:

- *Acceleration in the rate of land and tenancy reform.

- *Better access to credit.

- *Assured availability of water.

- *Expanded extension facilities backed by intensified agricultural research.

- *Greater access to public services.

- *And most critical of all: new forms of rural institutions and organizations that will give as much attention to promoting the inherent potential and productivity of the poor as is generally given to protecting the power of the privileged.

These elements are not new. But they will continue to remain little more than pious hopes unless we develop a framework of implementation,



Korean farmland consolidated for increased production.

and agree to a commitment of resources commensurate with their necessity. Obviously, it is not possible for governments to deal directly with over 100 million small farm families. What is required is the organization of local farm groups, which will service millions of farmers at low cost, and the creation of intermediate insti-

tutions through which governments and commercial institutions can provide the necessary technical assistance and financial resources for them.

Experience shows that there is a greater chance of success if the institutions provide for popular participation, local leadership, and decentralization of authority. National

managerial and intellectual resources must be redirected to serve the many instead of the few, the deprived instead of the privileged.

Acceleration of land and tenancy reform. But there are other structural changes necessary as well. And the most urgent among these is land and tenancy reform. Legislation dealing with such reform has been passed—or at least been promised—in virtually every developing country. But the rhetoric of these laws has far outdistanced their results.

Land and tenancy reform programs—involving reasonable land ceilings, just compensation, sensible tenancy security, and adequate incentives for land consolidation—are possible. What they require are sound policies, translated into strong laws which are neither enervated by exceptions nor riddled by loopholes. And most important of all, the laws have to incorporate effective sanctions, and be vigorously and impartially enforced.

Better access to credit. For the smallholder, operating with virtually no capital, access to credit is crucial. Without such credit he cannot buy improved seeds, apply the

necessary fertilizer and pesticides, rent equipment, or develop his water resources. Small farmers, generally, spend less than 20 percent of what is required on such inputs because they simply do not have the resources.

Existing commercial institutions are reluctant to make credit available to the small farmers because the administrative and supervisory costs of small loans are high. Nor do governmental credit policies always help the small farmer. The smallholder does not need credit subsidized at an annual interest rate of six percent for projects which will yield 20 percent or more per year. He would be much better off if he had to pay a realistic rate of interest but could actually get the money.

Assured availability of water. It is estimated that the presently irrigated area in the developing world of 85 million hectares can be expanded by another 90 million hectares, but the additional cost would be high and the process slow. There are too many cases in which it has taken ten years or more after a dam was completed for the water actually to reach the farmers. Development of major irrigation works, though necessary, is not enough. These programs

need to be supplemented by others which can bring water to farms outside major irrigation projects—and do so cheaply. Tubewells, low-lift pumps, and small dams can make major contributions to productivity and can be afforded by organized small-holders.

Expansion of extension services and applied research.

The projected number of trained personnel who will graduate annually from existing agricultural educational institutions can at best satisfy less than half the total needs of the developing world. There is scarcely a single developing country which does not produce too many lawyers, but there is no developing country which produces enough extension agents. Governments cannot control personal career objectives, but they can offer appropriate incentives. As long as the supply of extension workers is grossly inadequate, only the large farmers will benefit and the needs of the poor will be ignored.

Behind extension services, lies applied research. General expenditures on research and development in the developing countries average only 50 cents to \$2 per farm family. Governments should give very high priority to strengthening



Both old and new forms of power are used by Taiwan farmers.

that type of research which will benefit the small farmer—research to produce low-risk, inexpensive technology that he can put to immediate use.

Greater access to public services. The income of the small farmer could be substantially increased if he were supported by better physical infrastructure. Governments can provide much of it by organizing rural works programs to construct small feeder roads, small-scale irrigation and drainage systems, storage and market facilities, community schools and health centers, and other facilities

which make extensive use of local labor and relatively simple skills. Educational systems should stress practical information in agriculture, nutrition, and family planning. Health services should assist in eradicating the common enervating diseases that afflict the rural poor. Electricity for rural areas should not be considered a luxury.

Sources of funds. The programs I have discussed above can all be initiated quickly by governments, and will make a major contribution to the goal of a five percent growth rate in the output of small-scale agriculture by 1985. And all of these programs deserve, and will have, the full support of the Bank Group.

But the fact remains that the measures I have outlined are primarily the responsibility of the developing countries. It would be a great disservice if the aid agencies were to try to convince either these countries or themselves that policies for alleviating rural poverty can be fashioned and delivered from abroad. The problem must be perceived and dealt with by the countries themselves. But the international community can, and must, help.

One estimate would place the annual cost of these programs at \$20-25 billion by

1985. Part of these resources must come from additional savings generated by the farmers themselves, and part must come from redirecting resources from other sectors in the developing countries. But some of these resources must come from the international community—in the form of services and financing which the small farmer needs. 7

An action program in the Bank. First of all, we expect to lend \$4.4 billion in agriculture during our next five-year program (1974-78). We intend to direct an increasing share (about 70 percent) of our lending to programs which directly assist the small farmer to become more productive.

*We are prepared to do much more to assist governments in the reform of their agricultural financial structure, and to support institutions designed to bring credit to the small farmer.

*We intend to continue to invest in large irrigation projects and in the recovery of saline lands, but we will emphasize on-farm development so that the benefits of irrigation can reach small farmers more quickly.

*We will support non-irrigated agriculture, including the financing of livestock production, and in particular



Small pipes bringing water from an Ohio reservoir are an example of practical benefits of irrigation projects to the farmers.

small-scale dairy farming in milk-deficient areas.

*We are prepared to finance the expansion of training facilities for extension agents.

*We are prepared to finance rural works programs as well as multi-purpose rural development projects.

*We are ready to assist land and tenancy reform programs, providing logistical support and help in the technical and financial aspects of land purchase and consolidation.

*We are fully prepared to finance more agricultural research institutions, particularly in the development of an appropriate technology for semi-arid agriculture and in

the effective uses of water at the farm level.

*We will, in our lending for infrastructure, strongly urge that account be taken of the pressing needs of the rural areas.

All of the great religions teach the value of each human life. In a way that was never true in the past, we now have the power to create a decent life for all men and women. Should we not make the moral precept our guide to action? The extremes of privilege and deprivation are simply no longer acceptable.

You and I—and all of us in the international community—share that responsibility. □

Soviet Scientists Discover New Energy



Fingertips pressed against a photographic plate shows a blue nimbus when exposed to high-frequency electrical current.

It was 1967 in Soviet Russia. Telepathy pulsed in code from Moscow to Leningrad, monitored and decoded with sophisticated space-age equipment. Words were transmitted from mind to mind across 400 miles of space, closely supervised by highly respected scientists. Even more dramatic, brightly colored photographs showed flashing and flickering lights on and around the human body, and even plants. Special photographic processes allowed

anyone to view the phenomena.

Soviet geologists looked for formations with a dowsing rod, and blind people saw colors with their fingers (even those who weren't blind could see with their fingers). Scientists measured and described the energy coming from a psychic healer's hand.

Strange happenings for a world where science has long ignored the possibility of a spiritual dimension. Strange

in a land where man's spiritual nature is denied by its ideology. But Russia has had a centuries-long history of spiritual and mystical pursuits, not yet obliterated by 56 years of Marxism-Leninism.

For most Americans, *Psychic Discoveries Behind the Iron Curtain*, published in 1970 by American writers Sheila Ostrander and Lynn Schroeder, introduced startling new views of man and the universe. The work is documented by a 425-item bibliography. Russian research has far outstripped American research in this field.

A 1963 Kremlin edict gave top priority to the biological sciences, which in Russia include parapsychology. Twenty or more centers for the study of the paranormal operate on an annual budget estimated in 1967 as \$13 million to \$21 million.

The Russians have availed themselves of some outstanding psychics, such as actor Karl Nikolaiev, who received six images sent by biophysicist Yuri Kamenski from Moscow to Siberia. This Moscow-Siberia Telepathy Test in 1966 brought Soviet psychic research into a new era. The theory of the Russians is that if one person can do something, anybody can. Karl Nikolaiev is a prime example. He observed Wolf Messing, a famed psychic, and

decided when he was young he could do everything Wolf could. So he practiced and trained himself.

Other experiments in Russia investigate the telepathic communications between parents and children, or people linked by close psychological ties. In one test, when a mother feels pain, her baby cries 65 percent of the time. Dr. Berthold Schwartz, New Jersey neurologist and psychiatrist, has 500 cases on record which show parent-child telepathy. In one Russian demonstration, newborn rabbits in a submerged submarine were killed one by one. The mother rabbit on shore with electrodes planted in her brain, reacted at each instant of death. No known type of energy can communicate between land and a submerged submarine, not even radio waves. *Psychic Discoveries Behind the Iron Curtain* cites numerous other examples of communication between human beings beyond normal physical channels.

In other types of experiments, it is shown that a person's thoughts can influence his body in unusual ways. For example, positive thoughts can raise the white blood count by 1500, while negative thoughts can lower it by 1600. White blood cells are a primary defense against infections and diseases.

The energy body. The most dramatic results of recent Soviet research are incredibly beautiful photographs of the "counterpart bodies" of humans and plants developed by Semyon Kirlian, an electrician. Kirlian and his wife Valentina developed these special photographic techniques from an inspiration in 1939 after watching a demonstration of an electrotherapy instrument, and have meticulously perfected their new technique over the years at their own expense. A leaf placed in a field of high frequency current showed dots and flares of energy. Extraordinary philosophical implications emerge from these findings. The authors summarized, "It seemed that living things had two bodies: the physical body everyone can see and a secondary energy body....The physical body appeared somehow to mirror what was happening in the energy body" (pp. 206-7). The Kirlians found out that their emotional state affected the photographs, and also that when the photographs showed an imbalance in their energy body, an illness would soon develop in their physical body.

The idea of a double body or aura, common in Eastern thought, has been mocked by Western scientists until our day. But Kirlian's photos give

striking evidence of a double body even in plants. In one instance, one third of a leaf was torn off. However, the energy field for the entire leaf appeared in the photo, although somewhat lighter and hazier in the area belonging to the missing third. (But if more than one third of the leaf is removed, the leaf dies.)

At Kirov State University of Kazakhstan, biologists, biochemists, and biophysicists studied the Kirlian effect and in 1968 published a report. (See V. M. Inyushin, and V. S. Grishchenko, *On the Biological Essence of the Kirlian Effects/ Concept of Biological Plasma*. Alma-Atai: Kirov State University, 1968.) "The bioluminescence visible in the Kirlian pictures is caused by the bioplasma, not the electrical state of the organism," they write. It has specific spatial organization and processes and patterns totally separate from the physical body. This energy body has its own organizing patterns, demonstrated by the following experiment. Proto-plasm that should grow into an arm was placed in the leg position of a fetal animal. Instead of an arm, a leg resulted.

How does the energy body obtain and replenish its energy? The oxygen that we breathe converts some of its surplus

electrons and a certain quantum of energy into the energy body. Breathing, therefore, renews our reserves of vital energy and helps equalize disturbed energy patterns. This explains why ionized air (with free electrons) has proven effective in alleviating many kinds of disease. Our energy body is also affected by colors, magnetic fields, and other environmental factors.

It is interesting to note that as the physical body of a plant or animal dies, the Russians see sparks and flames of the bioplasmic body shoot out into space, and biological field detectors at a distance continue to detect pulsating force fields from the then dead body. The Soviet Marxists are unlikely to deliberately research into the afterlife, since Marxist philosophy does not allow any such possibility. Some speculate that further investigation will one day discover the continued existence of an individual, even after physical death, in a very real spiritual existence.

Communication between energy bodies. Psychic healers have been objects of investigation. Unpublished Kirlian photos of a psychic healer in Tbilisi, Georgia, have shown a narrow focused channel of intense brilliance coming from his hand when healing a

patient. The patient felt an intense heat. Dr. Bernard Grad of McGill University in Montreal painstakingly proved that water held in a sealed flask by a psychic healer and later poured on barley seeds causes the plants to significantly outgrow untreated seeds. But, if depressed psychiatric patients hold the flasks of water, the growth of the seeds is retarded. The latter phenomenon causes great curiosity.

Investigation at this stage seems to indicate that psychic healing involves a transfer of energy from the energy body of the healer to the energy body of the patient. Changes occurring on this level will eventually be reflected in the physical body. The energy body also radiates colors, which vary according to the mood of the person and his health. This phenomenon has interested some scientists in studying Kirlian effects in order to diagnose diseases and disorders. Kirlian photos locate energy flows.

Apparently the Kirlian effects also bear some relationship to acupuncture. Dr. Mikhail Kuzmich Gaikin, son of the renowned Soviet pioneer in space research, became interested in acupuncture when seeing Chinese doctors during World War II cure rheumatoid arthritis, epilepsy, and other

“incurable” diseases by acupuncture. When he later investigated Kirlian’s pictures, he saw a similarity between the spots where the lights flashed most brilliantly and the 700 points on the body from which the Chinese say the vital energy flows. The Chinese taught that man’s body has two kinds of energy: electrical and “vital.” The “vital” energy, although not electrical, is also polarized into positivity and negativity. Similarly, in the Kirlian photos of living orga-

Fingertip of a faith healer photographed while under high-energy current. Notice the difference in energy patterns between this photograph and the one on page 126, photographed when trying to cure a disease by laying on of hands.



nisms two basic colors appear—blue and reddish-yellow.

Vital energy links mind and body. Other insights gained from ancient Chinese medicine correspond to recent research on the energy body. The Chinese always viewed one as a whole—body, mind, and environment. Emotions, moods, and thoughts all seem to drastically affect our energy fields. The Chinese say that both habitual states of mind and sudden moods reflect in the vital energy. It is this vital energy that links the mind with the physical body, causing each to influence the other. A negative, depressed state of mind affects the body like a toxic substance. Also, some mental illnesses may be caused by a malfunction in the body.

Acupuncturists believe that man is linked to the universe by this vital energy. A change in the universe or environment, which resonates in the vital energy, affects the physical body. Thus, seasons, moon cycles, tides, thunderstorms, and even noise affect the vital energy. The Kirov State University of Kazakhstan has now verified this ancient Chinese theory.

The Kirlian photos may illumine the work of Cleve Backster in New York, who has shown that plants recognize

their owners, respond to thoughts and emotions around them, and register on a lie detector reactions to death.

Bioenergy moves objects. Mrs. Nelya Mikhailova, an astounding psychic extensively studied by Soviet scientists, can move small objects on a table top by an unusual force known to the Soviets as PK (psychokinesis). Soviet scientists have tried to discover the origin of the PK energy that Mrs. Mikhailova projects to move the objects. EEG (electroencephalograph) and electrocardiograph readings show a large gradient between energy fields around the forward part of Mrs. Mikhailova's brain and the back part. For most people the gradient is four to one. For Mrs. Mikhailova it is 50 to one. Especially designed force field detectors pick up electrostatic and electromagnetic fields around her body. She appears to focus these force fields in a specific area. But why do the objects move? They theorize that magnetic waves may reduce the friction between the object and the table during PK and cause non-magnetic material to become magnetic. (These effects were proved 13 years ago by Zalin and discussed in *Spin and Waves* by Akeezzer, et al.)

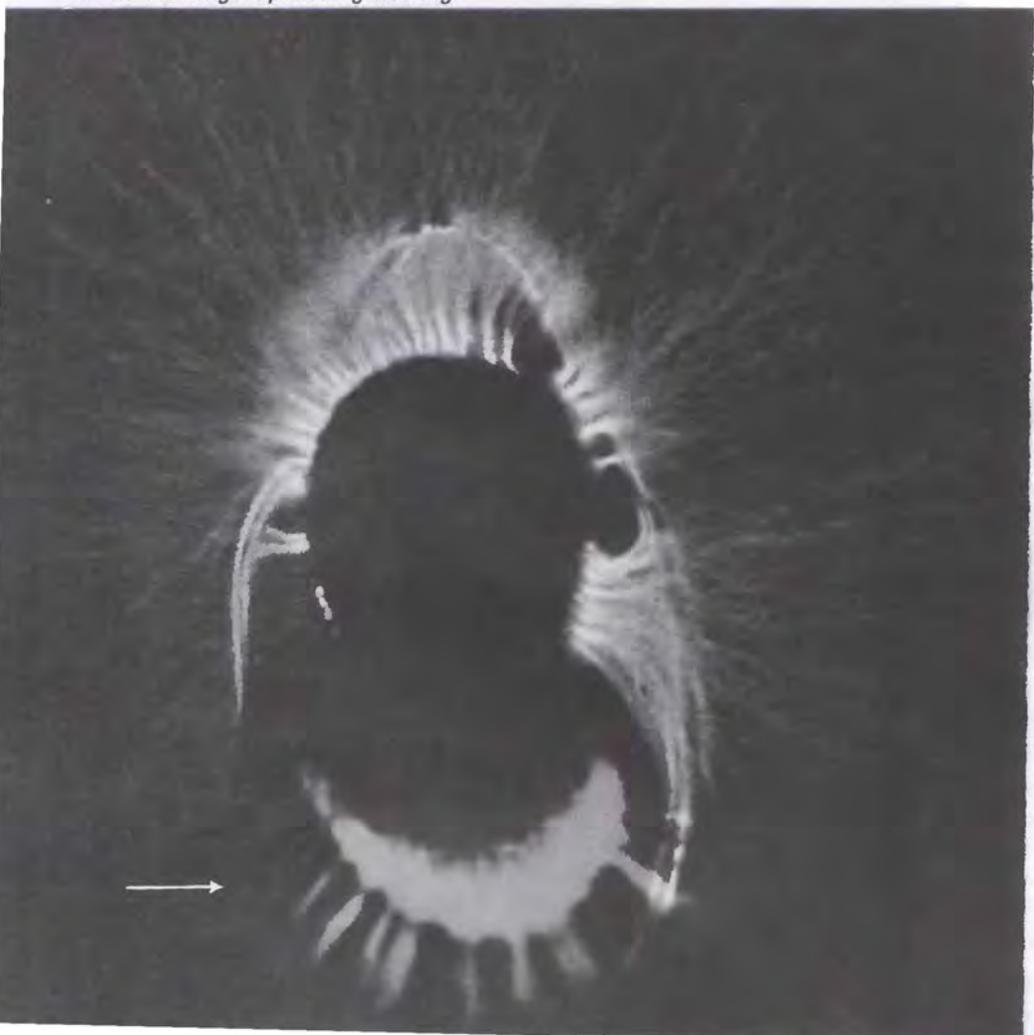
How do the Soviet scientists

explain this PK energy? They posit that there is an unhomogeneous plasma field in the body, which special "Sergeyev detectors" measure. They say that mind and emotion have a powerful effect on this bioplasma, and, therefore, on the force fields. The bioplasma

field is the one which the Kirlain photographs show.

Time is linked with PK. After 17 years of painstaking experiments, the reputable astrophysicist Dr. Kozyrev has recorded patterns showing an unknown energy that combines with the

In addition to the normal blue nimbus shown on the preceding photograph, a bright yellow-orange ray, indicated here by an arrow, emanates from the fingertip during healing.



activity of known mechanical and chemical effects. He calls this energy time. Time is not propagated like light waves, however, but it appears immediately everywhere. Time links together man and all things of the universe. In a simple experiment, a piece of elastic is stretched. The registering equipment (an asymmetrical pendulum and a gyroscope) moves toward the effect end. No known energy causes this reaction. He believes that time is "thin" near the cause end (or sender of an action) and thicker near the effect end (receiver of an action).

The density of time can be affected by thought. Dr. Kozyrev believes that when man can control time density he can make telepathy, which tends to take place in thinner time density, happen at will. Dr. Kozyrev also says that factors increasing time density are: gravity, growing matter, atmospheric changes, and middle latitude. Where time is thin, PK occurs more readily. Perhaps this explains why dowsing rods respond more to some substances than others hidden under the earth.

Dr. Kozyrev's painstaking experiments show that time also has specific flow patterns: in a left-hand rotating system, time flow adds energy; in a right-hand system, time flow takes

away energy. He suggests, "Is it possible that all the processes in the material systems of the universe are the sources feeding the general current of time, which in its turn can influence the material system?" (p. 167)

He conjectures that time has a tangible property that distinguishes between past and future, cause and effect. Thus, time can be oriented in only one direction, from past to future. "Time contains the whole world of still unexplored occurrences." (For more information on his experiments, see "Possibility of Experimental Study of the Properties of Time," JPRS 45238, May 2, 1968, \$3.00, available from the U. S. Department of Commerce, Joint Publications Service, 4th and Adam Drive, S. W., Washington, D. C. 20443.)

Psychotronic generators tap energy. In Czechoslovakia, scientists are researching "psychotronic" energy, which is what they call the basis for extrasensory perception (ESP) and PK. Robert Pavilita, an inventor and design director for a textile plant, has developed a vast array of beautiful psychotronic generators. These generators are reported to draw bioenergy from a person and harness it to turn or move objects. The generators are

charged by a person staring at a special pattern on the generator.

Ancient manuscript lore combined with the knowledge of modern science gave birth to these generators. The ancient Chinese believed that man is a powerhouse of universal energy called Life Force, or Vital Energy. The universe is also permeated with this energy, which is the link between man and the universe. The ancient Hindus and modern Yogis teach of this vital force, called the Prana. In the West as long ago as 1921, Dr. Charles Russ, M.R.C.S., showed the Ophthalmic Congress at Oxford that a person could cause a solenoid to move by gazing at it. Other highly-educated men have experimented with the unusual force.

The Russians call it bioplasmic energy, photographed by Kirlian techniques. In Czechoslovakia, the central committee of the Communist party approved research into it. Various researchers over the years have discovered that this energy can be reflected, refracted, polarized, and combined with other energies. It can create effects similar to magnetism, electricity, heat, and luminous radiators, but is, in itself, none of these. It can build up something similar to an electrostatic charge, which can be conducted

through paper, wood, wool, silk and other things. (see B. Nichols, *Powers that Be*, New York: Popular Library, 1966).

The psychotronic generators help evoke or reinforce the psychic powers of those unable to use them directly. Made according to a formula of various minerals, the charged generators can turn needles and can attract small bits of substances.

Carefully controlled tests have eliminated any possibility that the movements are caused by magnetic or electrostatic energy, air currents, or heat. Painstaking experiments also demonstrate that this energy influences both organic and inorganic substances.

Some reflections on Psychic Phenomena Behind the Iron Curtain. Russian research into psychic phenomena seems to be mainly concerned about pragmatic matters (does it work? when? under what conditions? how can we use it?) and then investigation into why. Western psychic research in the past has been focused on compiling statistical proof that psychic phenomena exist.

The Russians have found positive benefits of psychic phenomena in such areas as crime detection, helping to locate lost people and items, assistance in recognizing and

preventing disease, and communication where electromagnetic waves will not go (submarines, radio blackouts in space travel). Many of the scientists the authors talked to stressed, "We want this knowledge to be used for good." However, the Russian military and police are showing a great deal of interest in psychic discoveries. Some fear that it will be used for espionage and as a secret weapon against the free nations. (Lest we panic, however, Soviet research also indicates that trained persons can block psychic transmission.)

Research in Russia is characterized by coordinated efforts among top-caliber scientists in many fields, each contributing insights from his training. The government funds such projects. In Bulgaria, the government pays the salary of a very gifted psychic woman who uses her gift to help people, and a team of 30 scientists carefully record her words and check for accuracy of detail and fulfillment of predictions.

In the West, researchers into parapsychology have been hampered by skepticism of superiors and colleagues and the lack of cooperation of highly competent people in many areas of science. Yet in the West, conditions should be better, for the government is not ideologically committed to

the denial of the existence of a supernatural world.

Soviet researchers have learned everything about all published Western research in their fields but few Westerners have known that in Russia, Czechoslovakia, and Bulgaria scientists are making astounding discoveries and progress in the fields of ESP, based on 15-20 years of meticulous experiments and tests.

The 457-page book is at times ponderous reading, but well worth the effort. It shows that scientific methods verify what many spiritual and psychic people have experienced throughout the centuries and clarifies some universal spiritual principles. One can only hope that this will be used for the good of the Russian people and all mankind.

A paperback edition is published by Bantam Books at \$1.50.

The urgent message. Psychic phenomena must develop in the name of good. All people have tremendous potential powers yet untapped. All mankind is linked together with all creation through energy (bio-energy, psychotronic energy).

Cooperation between scientists, people and nations is necessary to make the most of these newly researched powers.

□

FROM KOREA

UNIFICATION THOUGHT SEMINAR

The 11th seminar on Unification Thought was held October 7-9, 1973, with 23 invited professors participating. Held at the Segong Hotel in Chunchon city, Korea, the seminar was under the joint sponsorship of the Unification Thought Institute and the Collegiate Asso-

ciation for the Research of Principle (CARP).

Mr. Kwak Chong-Hwan, President of CARP, first lectured the Principle of Creation from the Divine Principle, and Dr. Lee Sang-Hun, Chairman of the Unification Thought Institute, lectured on ontology and ethics from the Unification Thought. In the deep discussions following the lectures, the participating professors raised a number of questions:

"If in history there are cycles of

Participants in the 11th seminar on Unification Thought.



progress, how can you explain direction?"

"What do you think of the history of civilization as proposed by Spengler in the *Fall of the West*?"

"Why does man always have to fall back and pay indemnity? Why can he not progress?"

"Is it possible for man to become God?"

After Dr. Lee and Mr. Kwak answered questions, the professors engaged in constructive give and take among themselves on the viewpoints of the Divine Principle and the Unification Thought.

Mr. Choi Chang-Kuk, professor of politics at Seoul National University said, "The give and take logics of the Unification Thought with its new forward-looking ideas has overcome the weak points of both Aristotle's logics and Hegel's dialectical logics. Also, the Unification Thought's view of history is more progressive than Toynbee's or Hegel's view."

Dr. Chang Ki-Kim, president of the Chinese Literature Research Institute of Seoul National University, said, "I think this new Unification Thought and its theory of ethics based on the family contains much Eastern thought."

Throughout the 11 seminars, about 600 professors have studied the Unification Principle and Unification Thought, the last two seminars dealing primarily with Unification Thought. Mr. Choi Chong-Chang, who presided over the seminar, felt that the success of the program was due to the high intellectual level of the participating professors and their great interest in the ideas. Dr. Lee predicted that

after this seminar, competent professors will soon research into the Unification Thought in depth.

CONTACTS ON THE ARMY BASE

A young Englishman and several American civilians and servicemen coordinate activities of the Seoul Western Center of the Unification Church. While making arrangements for parking permits, John Price, who is president of a Seoul chapter of People-to-People, had the opportunity to meet Colonel Coffman, the garrison commander at the army base. Colonel Coffman is a strong Christian, who would like to see the Gospel of Jesus Christ spread to all the troops stationed in Korea. Once a month he calls all the garrison officers together for an early morning breakfast. He is making arrangements to invite John to come and speak about the programs of People-to-People, an international friendship organization working in Korea. John was recently elected president of a Seoul chapter.

The Seoul Western Center is also pursuing possibilities for giving the Victory Over Communism lecture series at the army base, either to officers or to enlisted men.

One of the people most interested in the Unification Principle at present is a soldier at Camp Casey. He was contacted by the Unification Church leader in Tongduchon, and feels that the Principle is logical and critically necessary for the restoration of the world to God.

FROM AUSTRALIA

INTERNATIONAL CONTACTS

A joint effort by Unification Church members in France and Australia introduced a young Lebanese man to the Unification Principle. His girlfriend joined the One World Crusade in France and went to the United States for the training programs there. She wrote to him about her work. Carl Redmond, of the Sydney church reported, "the day before he got her letter, I witnessed to him, as we were both working at the same place. All this literally amazed him."

Other contacts include two Koreans and a young Hungarian man who escaped the Communists by walking through the mountains and across Yugoslavia to Italy and freedom.

Christa Jensen from Melbourne reports many recent strikes, shutting down train service and reducing the power supply. In addition to being a big loss for the economy, they also cause much suffering to the people.

The Melbourne members spend much time contacting university students and witnessing on the streets. Weekend activities often include training sessions. "All over Melbourne we lent out Principle books," Christa wrote, "and our pamphlets are spreading as well. Our efforts are directed to improve the spiritual standard of the family. Apart from the daily work and worry about people, we feel much joy in working for our Father."

FROM NEW ZEALAND

FLAG APPEAL

The American Day of Hope tour is well-reported in New Zealand newspapers, according to Siegrun Kuhaupt, and the most widely read newspaper in New Zealand carried an article about activities of the local Unification Church. A quite positive article, it has caused many New Zealanders to inquire about Reverend Moon.

"Our freshly restored house with its flag bearing the symbol of our movement has attracted many people to the center," Siegrun writes. "The flag flies far above the city and can be seen from many parts of Wellington. People we contact have great interest in the symbol. Often people stop to stare at it and then knock on the door to find out what it means. Recently the New Zealand leader, Prime Minister Norman Kirk, was seen staring up at our house in wonder."

A well-known New Zealand faith healer, Arnold G. Brooker, was met on the street and visited the center after reading the newspaper article. He is known in parliamentary circles for his psychiatric work. "He believes that the only perfect psychiatrist was Christ, and so was very interested in our work," Siegrun explained. "We all sang together, young and old, which was quite a moving experience. He spoke very kindly of us before leaving and helped our mission here by telling the Minister of Justice that we are a clear and logical group." □

New Hope Welcomed in Atlanta

Living up to its reputation as the South's most forward-looking city, Atlanta, Georgia, welcomed the Rev. Sun Myung Moon and the young evangelists of the One World Crusade with true "Southern hospitality." Despite the setback of no kick-off banquet such as was held in the other Day of Hope cities (Reverend Moon did not have enough time between the talks at Tampa and Atlanta to speak at a banquet), Atlanta Unification Church members were able to bring the New Hope message to the attention of all of Atlanta's citizens. One World Crusade Commander Jack Hart and State Representative Leslie Elliot led the campaign, ably assisted by

two International One World Crusade teams. As an indication of their success, they received not one but two proclamations of "The Day of Hope and Unification"—one from Sam Massel, mayor of Atlanta, and the other from Jimmy Carter, governor of Georgia. Both declarations mentioned Reverend Moon by name, which is very exceptional for such a declaration.

Soon after the Atlanta members began their preparations, they received assistance from members of the International One World Crusade Teams directed by French leader Mr. Reiner Vincenz, and German leader Mr. Paul Werner. Eventually, close to 500 members

from all over the United States and many foreign countries gathered in Atlanta. The number was swelled by numerous state representatives and One World Crusade commanders from all over the country who came to Atlanta to participate in the national conference that followed the talks.

All these people were housed at the Plaza East Motel, three floors of which were rented for the occasion. With so many people from so many different areas, the task of coordinating the talks, the conference, and accommodations, there was a real possibility of chaos. But the mobile office, operating out of their Winnebago mobile office, kept everything well in hand. All was accomplished with heavenly smoothness and co-operation.

Kevin McCarthy, One World Crusade commander for North Carolina, had made friends with Dr. Joe Kennedy, a former Methodist evangelist and now a clinical psychologist. Dr. Kennedy helped in many vital areas, meeting important people, arranging the declarations, negotiating with the motel, and other things.

International Song Fest. Kicking off their publicity drive, the Atlanta members staged an "International Song Fest" (rally) on November 2 in Central City Park, a very advantageous location. This was the first time a religious group had ever been allowed to demonstrate in the park. The rally received good coverage from two television stations, nearly five minutes on the evening news, and a very positive write-up in the *Atlanta Journal*.

In another unprecedented move, the members were granted permission to distribute invitations to the talks to all the rooms at the Regency Hyatt House, where the talks were to take place. Also, Dr. Kennedy arranged a meeting at a prayer breakfast held every month by 400 members of the Full Gospel Businessmen's Fellowship International. The Rev. Steve Land, chairman, witnessed for the Day of Hope meetings and handed out tickets.

Letters were sent out to 100 business leaders, 150 political leaders, 200 educators, 35 spiritual groups, and 500 churches. To follow up the letters, members visited educators and faculty of all universities in the area, all foreign consulates, city and county level judges, and state officials in the State Capitol. In response to a letter from Jack Hart, Georgia Senator Herman Talmadge sent back a very friendly letter, saying that he had heard of the great work that Reverend Moon was doing, but because Congress was in session at that time he wouldn't be able to attend the talks.

Extensive media coverage. To attract media coverage for the Day of Hope, girls were assigned to go to all television and radio stations and to the newspaper offices. Their basic method was to constantly stay in touch with the representatives of the press and to keep pushing until they got the results they needed. One girl gave out flowers, another brought some new information or a leaflet each day. All girls used press packets containing information about Reverend Moon and the Unification Church. These were liked



CITY OF ATLANTA

Office of the Mayor

WHEREAS, in recognition of the fact that unity and understanding strengthens our city, and that growth in unity and harmony is beneficial to all citizens of the city of Atlanta; and

WHEREAS, all responsible citizens are called upon to unite in their affirmation of our country's birthright, and of our national dedication and hope, guaranteeing freedom for all men; and

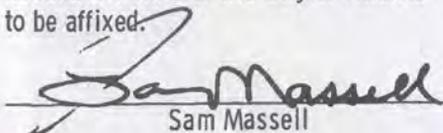
WHEREAS, visiting in our midst is one whose life, message and challenge is dedicated to men of all political, social and religious persuasions, that being the Reverend Sun Myung Moon:

NOW, THEREFORE, I, Sam Massell, Mayor of the City of Atlanta, do hereby proclaim Tuesday, November 6, 1973 as

DAY OF HOPE AND UNIFICATION

in Atlanta, and urge all citizens to cordially welcome Reverend Moon to our city.

IN WITNESS WHEREOF, I
have hereunto set my hand and
caused the Seal of the City of Atlanta
to be affixed.


Sam Massell
Mayor



by the media people who found them very helpful, and used them extensively in their reporting. Later on, Glenda Moody, founder and coach of the D.C. Striders Track Club, visited many media people in the sports division and was very valuable in publicizing Reverend Moon's talks. She told how Reverend Moon had inspired her to create the D.C. Striders. She obtained a ten-minute interview on the "Good Morning, Atlanta" television show, as well as interviews lasting as long as 40 minutes on eight different radio stations in the area.

The *Atlanta Constitution*, the *Atlanta Daily World*, the *Atlanta Journal*, and the *Creative Loafer* (an

Mike Leone discusses security arrangements with guards.



entertainment-guide magazine) gave extensive coverage of the talks. All gave a positive account of Reverend Moon and his message.

Ministers show interest. Judy Grant, Leslie Elliot, and Glenda Moody visited the Rev. Martin Luther King, Sr., father of the famed civil rights leader, who is the pastor of Ebenezer Baptist Church. Reverend King was very warm and positive in greeting the girls. He told them that he would let his congregation know about the coming talks and invited them to his Sunday service.

About Reverend King's service, Miss Elliot reported, "We felt the church to be high spirited, with a lot of singing by the choir. It was an informal sermon, more like fatherly advice from Reverend King. I feel that Reverend King has a big heart, that he cares about people, especially his people. He did mention at length Reverend Moon's talks and urged his congregation to go hear this 'world-famous preacher.' He said he did not have any hang-ups about what denomination Reverend Moon was from." The girls also visited Rev. Ralph Abernathy, famous head of the Southern Christian Leadership Conference. He said he would help the D.C. Striders in whatever way he could, even helping with banks and finances. He took 100 tickets for his congregation.

The speeches were held in the largest room of the Regency Hyatt House, the world-renowned hotel in Atlanta which features such architectural innovations as a tall open court rising through the middle of the building, with glass elevators

rising toward a revolving restaurant on top. The newspapers reported that more than 1,000 people showed up for the first night. At every talk, additional chairs had to be brought in, and on the last night the room was so crowded that members in the audience had to give their seats to guests and sit in the aisles.

National conference. The morning after the third talk, the church leaders gathered in the reception room of the Unity Church near the Plaza East Motel for the national conference. Reverend Moon began the proceedings by giving a talk on leadership. He said that a leader is the central figure in a group, like the trunk of a tree, which provides nourishment and stability to the branches. He said that a leader must be a good listener and hear everything going on around him, make sound judgments, and not be prejudiced in one direction or another. The leader does not live for himself, but for the sake of those under him, and his true authority does not come from himself but from his followers. A leader's authority derives from the love and respect given to him by his followers, therefore, a leader must feel responsible for those under him, and win their love and respect by demonstrating true love and concern from them, and always show unity between his words and his actions. A leader is the channel between his followers and God; when he forgets that role, then he ceases to lead effectively. He said that a leader must go to the front line in every endeavor, and have his followers feel a sense of indebtedness to him. A

leader must encourage and nourish his followers, not chastise them. "Point out ten things that a person has done right before criticizing the one thing he has done wrong," he said. A leader should always pray and consult God before every decision. Like a tree that receives light and air from the leaves and physical elements from the roots, a leader receives spiritual food from heaven (the leaves) and vitality and strength from his followers (the roots). He gave much other valuable advice on leadership, culled from his own rich experiences.

Sun Myung Moon Christian Crusade. Then he systematically outlined a new strategy, emphasizing personal contact and community involvement for the centers. Each member would be charged with the responsibility for 30 or so houses, and strive to serve and become well-known and liked by the people in that neighborhood. He urged the formation of chapters of the Collegiate Association of Research of Principles (CARP) on university campuses. Also he announced the formation of a new evangelistic enterprise called "The Sun Myung Moon Christian Crusade," to be led by Mr. Bo Hi Pak. Beginning in 1974, the crusade will feature singing by a choral group, dancing by "Big Angels" (adult Korean dancers similar to the "Little Angels" childrens dance troupe), and sermons by Mr. Pak.

Finally, he urged all the American members to strengthen their prayer life by praying morning, noon, and night. He said that members must experience a true life of faith, living

THE STATE OF GEORGIA



Proclamation

DAY OF HOPE AND UNIFICATION

BY THE GOVERNOR:

- WHEREAS: Unity and understanding strengthen our communities, and growth in unity and harmony is beneficial to all our citizens; and
- WHEREAS: All responsible citizens should unite in their affirmation of our country's birthright, and our national dedication and hope guaranteeing freedom for all men; and
- WHEREAS: The Reverend Sun Myung Moon has dedicated his life to increasing the worldwide understanding of hope and unity under God; and
- WHEREAS: Reverend Moon will visit Atlanta on November 6 - 9, 1973, encouraging our citizens to join together in progressing from our present world neighborhood to a world brotherhood encompassing hope and unity; now

THEREFORE: I, Jimmy Carter, Governor of the State of Georgia, do hereby proclaim the day of November 7, 1973, as a "DAY OF HOPE AND UNIFICATION" throughout the great State of Georgia.



In Witness Whereof, I have hereunto set my hand and caused the Seal of the Executive Department to be affixed. This 1st day of November, 1973

Jimmy Carter
GOVERNOR

BY THE GOVERNOR

Frank Moore
Secretary, Executive Department

constantly in the presence of God and always receiving spiritual guidance. He said that every individual must have a positive self-image, realizing that each one is a child of God and center of harmony in the universe; therefore, each member should think positively, and live each day with gratitude and appreciation, even in the face of severe hardships and difficulty. Finally, members must pray for the whole world, not just for themselves. "You are all children of God who are going out to save the whole world," he said.

When Reverend Moon had concluded his talk around noontime, the conference participants departed for the Atlanta Hellenic Center, where a delicious fried chicken banquet for 500 had been laid out. With members from all over the United States and the world gathered together, a truly joyous fellowship was shared by all, as old acquaintances met again and new ones were made. Entertainment was provided by members of each nation, presenting samples of their native music. This included a typically German "oompah-pah"ing brass band hurriedly put together by the German members (one wondered where they dug up the instruments), and choral selections by the Austrian, Dutch, French, English, Japanese, and American members.

"Tug-o'war." After everyone was comfortably full, Reverend Moon spoke briefly on "Where are we bound?" He began by saying, "You all were born in every corner of the world. You never dreamed you would be all together like this." He

said that the Day of Hope campaign is now marching across the great North American continent, like a snowball, picking up speed and momentum as it rolls downhill. "We are the only such group in the world," he said. "Setting up a new tradition is not an easy task . . . Only by investing our whole being can we build up prosperity and happiness." He went on to say that the members from all over the world now working in America are being trained for a world-wide mission, and one day will go to every corner of the earth. Soon we won't have to cultivate the media; people will come to us by themselves . . . By gathering people from all over the world, we can influence people's hearts," he declared. "You say you are willing to dash forward; but if I push you harder, you will wrap up your belongings and go?" he asked. "NO!" came the loud reply. "You must think of yourselves as in a tug-o'war," he said. "The 220 million people of the U.S. are on one end of the rope, and we few thousand on the other. Do you think we can move them over to God's side?" "YES!" the listeners responded. "Then some people (sacrificial people) must be the rope. We need a strong rope which won't break."

After a closing prayer, pocket New Testaments were distributed as a gift for all present. Reverend Moon had to leave to catch his plane for meetings in Korea and Japan, and the conference resumed and continued on into the night, working out details of how to advance the restoration of America to God. □

Girl, 16, Happy to Resume Living at Church

"I wanted to get involved and find a way to help humanity, and I didn't think I could do that by cheering at a football game," said Christen Aussenhus, the 16-year-old girl whose experiences with the Unification Church, California "de-programmer" Ted Patrick, and confinement in a mental hospital were recounted in the Sun last week.

Christen was released from Richard Young Memorial Hospital last Thursday after three weeks of confinement. She told the Sun her lawyer, Bennett Hornstein, representing the Nebraska Civil Liberties Union, "informed the hospital board that if I wasn't released a suit would be filed. The tests I was given showed there was nothing wrong with me.

"It was a strange thing. The lawyer said he called up and asked for Christen Aussenhus, and they said, 'there's no Christen Aussenhus here.' But eventually he got in to talk to me."

The hospital and deprogramming sessions in October were "bad experiences," Christen said. "But basically what they did was strengthen my convictions 10 times."

Christen is now living at the church at 4106 Davenport St.

"I'd like to forget about those times now and go on with my work at the church," she said.

"My involvement with the church was no fly-by-night thing," Christen said. A friend told her about the Unification Principle, a summary of the church's beliefs and interpretation of the Bible. Then Christen said, she "attended lectures and gradually began to study the church in depth."

Study of religions and philosophy in the past had not satisfied her "search for purpose and meaning in life," Christen said.

"But I was pretty happy before I joined the church. I just couldn't find a lot of the answers I needed."

Christen believes family and friends "were very positive about my association with the church until I quit school. But the church had nothing to do with me leaving school. There was no pressure whatsoever—I wanted to move into the church because for me it's been a higher atmosphere, a more stable environment."

Christen said she is now being tutored by an accredited teacher who lives at the church in preparation for taking a high school equivalency exam.

From the Dundee Sun, Omaha, Nebraska, Nov. 22, 1973.

"I plan to go on to college and pursue some field, I don't know what yet. The church has given me that inspiration."

She said she felt her world was "closed" before joining the church.

"It was just parents, boyfriend and school," she said. "Now I'm exposed to all kinds of people from different places and in different fields. My scope has been so widened."

About charges that the church "brainwashed" her, Christen said, "the only brainwashing that took place was when I was 'de-programmed'."

"They would quote portions of the Bible and use my name in it, like, 'God wants you to do this, Christen.' Mr. Patrick hadn't researched the Unification movement at all and kept making accusations that had to do with other groups that have strong satanic leanings," Christen said.

"They (Patrick and her parents) assumed I was hypnotized or something by the church and wouldn't listen seriously to anything I said about my beliefs."

She said her psychiatrist also "refused to talk about my religion."

"When I started talking about my religion," Christen said, "he'd say he didn't want to talk about that; he wanted to talk about me. But that is me. I'd lived at the church for five months. So we'd end up talking about the weather.

"I'd say, 'when am I going to get out of here?' and he'd answer, 'when we solve your problem,'" Christen said.

"Then I'd ask him, 'well, what's my problem?' and he'd say, 'you'll



Christen Aussenhus

have to figure that out."

"I took my stay at the hospital pretty calmly," Christen said. "I think they expected more anger or hysterics from me."

Now that she is living at the church again, Christen said, she hopes to cement her relationship with family and friends.

"My mother made an agreement that I could live at the church. I think I'll be visiting home," she said.

"It does hurt when friends reject me because of this, because I had something I wanted to give them, and I felt that most people didn't even take the time to listen to what my beliefs are," Christen said.

"But I think the rejection has made me a stronger person. There's a strong bond of sharing at the church, and I feel God's love like I never have before." □

FROM IRELAND

VISITORS BRING "BANQUET OF LOVE"

"The highlight of all our experiences was undoubtedly the lightning visit of Mr. David Kim and Mr. and Mrs. Dennis Orme," writes June Perrin, national leader of the Irish Unified Family. "We have a spiritual banquet of love and wisdom alone when we are blessed with a visit by Mr. and Mrs. Orme, so to have them accompanied by Mr. Kim as well was overwhelming.

"All the Irish members gathered in Dublin for their visit, and were deeply moved and inspired by their great love and intimate concern, especially Mr. Kim's sacrifice of not attending the kick-off banquet for the Day of Hope in New York in order to be with us. Mr. Kim is like a jewel, brilliant and sparkling with crystal clarity, yet emanating a paternal warmth of love and concern, and deep, compassionate understanding that melts everyone's heart.

"We had a wonderful evening," June continued. "Everyone shared their talents, interspersed with words of encouragement and enlightenment pouring forth in an eager torrent from Mr. Kim. He gave each member such love from our Father that the evening closed with each one glowing, believing that they were the most precious, beloved child of our Father.

"He stressed the importance of the time we are in, and how fortunate we are to be young at this time. We must constantly center all our actions with love and respect on our Heavenly Father and really love one another as brothers and sisters. We should develop parental feelings for spiritual children. We are custodians of the creation, since it is God's, so we must fulfill our responsibility of caring for the creation. Mr. Kim urged us no matter how difficult the going might be, to stay with the 'express train,' to share our difficulties and problems with the 'conductor,' and not jump off and get left behind. He encouraged us to feel so zealous that we don't even think of sleep, but of first fulfilling all our responsibilities and duties."

During their visit, three people who had been studying the Divine Principle dedicated themselves to serving the Lord, to the building of God's kingdom on this earth. Several others have recently joined, including two nuns, Eleanor O'Rahilly, who last year left the convent after eight years, and Mary Fitzgerald, who has been waiting for a dispensation from her Mother-Superior. A few clerical students and a very good-hearted missionary priest are also interested.

People in Ireland really desire a deep, personal relationship with God, according to June. They are hungry for genuine, concerned love,



David S. C. Kim.

so when they hear the Divine Principle and experience the warmth of Father's love in the family they don't want to leave.

SAINT PATRICK'S MOBILE CATHEDRAL PROCLAIMS ONE WORLD

The One World Crusade team started in Ireland in June 1973 when their mobile unit, a four-ton truck, began its touring. Broken only by short visits to the church center, it has continued ever since. The team's activities include street selling, lecturing, singing, and witnessing. They use a set of poster boards with an outline of chapter one of the Divine Principle.

They have taught and entertained many guests in the mobile unit's spacious upstairs, which they also use for sleeping. The mobile unit, a gift from the English Unified Family, was christened Saint Patrick's Mobile Cathedral by Mrs. Orme. It has become a national

monument in Ireland, it is so well known.

"The people of Ireland are by nature inquisitive and take great interest in our activities," writes Irish One World Crusade Commander, Tom Molloy. "Through loving give-and-take we are quickly winning the hearts of the people to our Father's side. The country mothers often say, 'I wish my son would join your movement. Would you talk to him?' We are coming to see very clearly that if we can present to the people real hope of a world of love, peace, and beauty, we will win their support. Then the kingdom of heaven is at hand."

The team tour around Ireland has been colorful and varied. On one occasion as they approached one country town they noticed that the streets were cleared of traffic and the sidewalks were crowded with people. When the cathedral got half way through the town the team realized that they had arrived in the middle of a religious procession. Children began waving and running around the cathedral and the whole town was soon in confusion. The cathedral got caught in some flags which were tied between buildings. Amid cheering people, excited children, and panic-stricken policemen, the procession rounded the corner behind them. The day was saved when one of the boys unhooked the flags from the upstairs window of the cathedral with a clothes hanger.

"Our aim is to become one with our Heavenly Father and unite with the people," Tom added. "In this way we can bring many good people to serve God in this day of need."

FROM ICELAND

MAGAZINE STORY BRINGS MUCH PUBLICITY

Through a friend, "The Unified Family" was presented on a whole page in the biggest and nearly the only illustrated Icelandic magazine. According to national leader Áse Ulimoen, it drew quite a good response. Around the time when the article came out (October 4), they also placed announcements in one of the most-read newspapers, and received telephone calls and letters from people who wanted more information. Shortly after all that public relations, the members had the opportunity to borrow the meeting-hall in the house of the Theosophists. Their first official lecture on the Divine Principle was held there on October 18. Both people who knew them from before and some new and very interested people attended. The Unified Family keeps good contact with some of them.

A young man from Switzerland who is going to school in Bristol, England is living in the Bristol center and working with them. He heard the Principle in Iceland as a tourist just before going back to England.

"We find the spiritual climate here very special," Áse continued. "Nearly all Icelanders are more or less occupied with spiritual questions. But parallel with this enormous spiritual activity there has long been a political storm around Iceland, mainly because of the struggle in the government between the Communists and the more moderate

parties. There are two main problems. One is the so-called "cod war" against England and the other regards the NATO base here. Iceland has no defense forces or army, and the Communists want to get rid of the base. They also dislike the American 'community' near the Keflavik airport."

These two problems have dominated the newspapers, radio, and television the last few months to such a degree that all the nation has been very upset. The few really active Communists at the university give out their newspapers, one of them called "the Class Struggle." A few days ago one boy was selling newspapers on the street next to another one with a big red flag.

Áse Ulimoen speaks on "God and Man Create Peace on Earth."



Emotions are strong in Iceland, but the Unified Family hopes and prays that God's influence and love will be much more powerful.

THE GOAL OF THE UNIFIED FAMILY IS A WORLD OF LOVE AND PEACE

(*Vikan* weekly magazine, October 4, 1973)

...In our country there are two Norwegian girls, Ase Ulimoen and Anne Brit Kommedal, who want to inform the Icelanders about their movement. I visited Ase and Anne Brit and asked them about the Unified Family and its work. They say that the main purpose of the movement is to search truth and answer those questions which all religions have left unanswered. The Unified Family thinks that we can fulfill that purpose best through science and through studying mankind's history.

"If the earth shall maintain its existence, mankind must change its attitude to it completely, because if we continue like this, the earth is uninhabitable after half a century. The reason why the world is like it is today is that man has not done the good deeds he wanted to do. There is a fight between good and evil, and it is necessary to take away the root of evil. Therefore, we have to know its reasons and origin. Knowledge is the first condition for a good result. Scientists have come very far in their research on the physical level, and therefore man never had better possibilities to do away with the origin of evil as just now. But man's acts are very much influenced by his spiritual activities,



Anne Brit Kommedal.

and scientists are also concentrating more and more on the spiritual area. If the scientists succeed in finding the spiritual laws under which we live, it will be much easier to live in harmony with them."

Ase and Anne Brit stressed that the most important thing is that every individual betters his inner self and unifies his personality, which is not often in harmony today. The members of the movement think that is more important than that the movement become a mass movement, because the movement claims a wide scope and has a high goal....The goal of the Unified Family is to work for a world of Truth, Peace and Joy with God and His love at the centre.



ABOVE: Ingrid Schneider.

BELOW: Information Officer Kim from the Republic of Korea describes life in Korea.



FROM NORWAY

DR. SCHWARTZ AND KOREAN REPRESENTATIVE SPEAK

A weekend celebration October 26-28 brought together members from Norway, Sweden, and Denmark for "Children's Day." "Many of our efforts in the different fields of our heavenly Father's work during the last few weeks have been blessed with success," Ingrid Schneider writes. "The highlight was, of course, the weekend in Oslo. The varied activities meant a lot of inspiration for each one of us." Guest speaker was the information officer of the Republic of Korea, who brought Korea closer to the minds and hearts of the members.

Another recent guest speaker was Dr. Fred Schwarz, well-known American anti-Communist speaker and writer. "The seminar we sponsored in September with him as guest lecturer has earned us the respect of many other organizations who are doing responsible and sacrificial work for persecuted Christians and other minorities, but who are lacking depth in their understanding of the situation," Ingrid added.

They have also found a very suitable office, which will temporarily serve as a combination office and seminar-room. With preparations nearly finished, they will be able to use it before the end of the year.

Another recent project is a small singing group, with engagements in

old people's homes, children's homes, hospitals, etc. Of it Ingrid says, "This enables us to serve the people of our community, give them a chance to meet us and to get to know our aims, and of course gives benefit to the singers themselves, just as every service holds great blessing for those who are serving, not only for those who are receiving."

FROM FRANCE

SPECIAL SEMINARS

"Our seaside activities this past summer bore fruit," writes Elisabeth Jamen. "Several persons contacted by our summer team joined us in September, some going immediately to the U. S. for the Day of Hope tour there." In America, Mr. and Mrs. Reiner Vincenz are leading a team of European missionaries, including 30 from France. New members in September included engineers, professors, industrialists, and students.

Mr. Henri Blanchard and Mr. Jean Penhard, who had attended the first 100 days training program at the Belvedere International Leadership Training Center, led end-of-summer training programs. Ten to 20 persons usually attend the weekend seminars held every two weeks. Sometimes new members from Belgium, Luxembourg, and Switzerland also come. On October 12-14 they invited all the members who had brought a new person during the two previous weeks. They came with 24 new people to a three-day program of very thorough study.

Den Forente Familie

♪ Liker å synge ♪



Vi liker også å glede våre medmennesker. Derfor vil vi gjerne musisere for Dem idag.

- | | |
|--------------------|----------------------|
| 1 Fagert er landet | 7 Pændringsweise |
| 2 Solosang | 8 Solosang |
| 3 Diktlesning | 9 We shall overcome |
| 4 De nær ting | 10 Store Gud |
| 5 Hilsen | 11 Dellig er jorden |
| 6 Solosang | 12 Den glade vandrer |

Syng med!

ABOVE: "The Unified Family likes to sing. We also like to make our neighbors happy. Therefore we will be happy to sing for them."

BELOW: Danish members sing.





Members from Norway, Sweden and Denmark meet in Oslo.

FROM SWEDEN

WEEKEND CELEBRATION BRINGS BLESSINGS

Friedhilde Bächle described the weekend meeting in Oslo as a "richly blessed weekend filled with lectures, testimonies, prayer and singing, and, of course, personal talks between the sisters and brothers. This was the first such gathering of the members of Norway, Sweden, and Denmark."

In addition to their regular meetings in Stockholm, the members hold special Friday night gatherings on such subjects as "Meditation or Prayer," "New Thoughts in a New Age," etc. "At these occasions we challenge the interest of the participants in the Divine Principle,"

Friedhilde explained. "When they have become more familiar with the group it is easier for us to get a date for more personal talks. By applying this method, we have gotten pretty good results and, above all, more visitors to our center."

As a member of the International Federation for Victory over Communism, known in Sweden as "Korsfararna" (The Crusaders), Friedhilde was invited to the celebration of South Vietnam's National Day. Participants included representatives of the Baltic States, the Swedish-Vietnamese Association, and the Stockholm-Komitee for Humanitarian Aid to South Vietnam. "Father opens new ways everywhere in order to show us His love and help," Friedhilde concluded.

FROM FINLAND

CENTERS NOW IN FOUR CITIES

Little by little, the message of the Divine Principle is spreading over the whole of Finland. Since October there are teaching centers in four cities, located in very practical areas in the middle of the city. Because of announcements in universities and high schools inviting people to evening discussions, they are becoming more well known. One newspaper has written an article about the movement.

Virpi Uuskoski described the activities of a typical day. They go to work before sunrise, when the frosty streets are empty and silent. "After walking in cold weather, the work goes quickly and warms up the body," she wrote. When they return home,

there is shower, prayer, and breakfast, followed by Principle and Bible study.

In addition to talking to people on the streets, they have been going to student dormitories. "It has been a new experience for many of us to go knocking at strange doors, but nevertheless we have been still able—after the first stiff words—to give all our love to these young people," Virpi continued. "During the evening meal we discuss the day's events and share in a family life. Unity within the family setting gives new power and hope for the next day. Visitors come and are inspired to join in our activities, some coming regularly to study the Principle with deeper and deeper understanding."

They keep close ties with their parents, who give encouragement and support, sending food, clothes, and sometimes money.

Morning study and discussion in the Helsinki center.



south america

FROM GUYANA

NEW VENTURES FOR THE UNIFIED FAMILY

The Unified Family in Guyana, South America reports great expansion of its work. Five missionaries were sent out from the national headquarters in Georgetown. Robert Hall, the first to leave, went to the ancient county of Berbice in the city of New Amsterdam. Once the Dutch capital of Guyana, this city is on the Berbice River. Within the next few days, Clifford Accra set out for Linden, the largest

mining city in the country, on the Demerara River; and Leila Keizer went to Wakenaam, a densely populated island. In September Vincent Hunte opened a center in Stewartville on the Atlantic coast and Mrs. Sheila Trotman opened up her home as a satellite center in Georgetown.

Barbara Burrowes, the national leader, originally met the Unified Family in Milan, Italy, where she had been studying opera. When she

Unified Family Singers perform at Saint George's Cathedral in Georgetown.





Leaders of new centers: Left to right, Clifford Accra, Robert Hall, Leila Keizer, Vincente Hunte, and Sheila Trotman (Chapman).

returned to her native Guyana in 1971 she found musically talented men and women and formed the "Unified Family Singers." Mrs. Beryl Simon, the mayor of Georgetown, invited the singers to give a special concert for underprivileged children. They sang at Saint George's Cathedral, the largest wooden structure in the world, with the President of the Republic among their listeners. The choir was lauded for its "heavenly singing."

Another recent venture, the "Unified Family Enterprises" opened a small shop on October 1. Its wares include art materials, books, stationery, and ginseng tea. When radio reporter Wordsworth McAndrew

heard about the shop, he invited Barbara Burrowes to describe her work over his radio station.

About 100 people attended a panel discussion on the Divine Principle at the City Hall on September 7. Barbara Burrowes and Robert Hall gave the first two lectures of the Principle and a question and answer session was chaired by Sheila Trotman. October saw the first semi-public meeting of the International Federation for Victory Over Communism, a national conference of Unified Family leaders, and open house for friends.

Barbara writes that recent new members include professional people, teenagers, and even entire fami-



lies. "Father is sending us many more people," Barbara concludes, "and we have had to increase the number of classes to twice daily. Quite soon we are hoping to move into new premises about half a block from where we are now, 104 Croal Street." □

Left: Joyce Harper and Lorraine Boodram display ginseng tea at Unified Family Enterprises store.

Below: The Guyana Unified Family on October 28. Barbara Burrowes is seated in front.





The Little
Angels
the national folk ballet of Korea
at the United Nations
for UNICEF

December 27, 1973, at 7:30 p.m.
General Assembly Hall

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

