

The Way of the World

February 1974



The Holy Spirit Association for the
Unification of World Christianity

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"Will Sino-Soviet Detente Bring Peace?"—p. 86
"There are, in fact, some signs that a thaw in the Sino-Soviet relationship is already underway. Neither, of course, has the slightest wish to have the U.S. profit from playing them off against each other—something they must and will always expect."—Dr. David N. Rowe



"In Search of Unity"—p. 34
"Our world will be better when you and I are better. And if we aspire to do things in a better way, we shall find our neighborhood, community, and nation changing for the betterment of all."—Dr. Raymond Neff Holliwell



"The Future of Christianity"—p. 3
"Our step into new history is like a glorious dawn emerging out of the blackest night. The crossing point between good and evil is not obvious. . . but it will definitely take place, just as surely as the sun will rise tomorrow."—Reverend Sun Myung Moon



"Three Great Perils: Washington's Vision"—p. 66
"Three great perils will come upon the Republic. The most fearful is the third passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union."—George Washington

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editorial



Ever since the day Marco Polo brought to Europe the fabled stories of Cathay, men and women have traveled to China to plumb the secrets of that land.

This month the *Way of the World* covers a seminar on China sponsored by the Committee for Free China. Dr. David N. Rowe, a political scientist from Yale University, spoke at length on his experiences in Taiwan and his views of trends in modern China. Our article in this issue is taken from an extensive speech last summer at the Belvedere Leadership Training Seminar for students from British universities. Convinced that the U.S. has a great responsibility in world affairs, he is currently giving similar speeches on campuses throughout the northeastern U.S.

Dr. Franz Michael of George

Washington University and Dr. Joseph Schiebel of Georgetown University both hold distinguished records of scholarship and service in foreign affairs. Recently returned from six months in Japan, Dr. Michael speaks of the need to maintain the friendship between Japan and the U.S.

Another theme, somewhat related to the fear of a possible nuclear war between the Soviet Union and China, is the apocalyptic mood of our age. Reverend Sun Myung Moon has been speaking throughout the United States since October 1973. We include an excerpt from a typical speech, "The Future of Christianity." An introduction to the book of Revelation, by Diane Frink gives deeper insight into the source of so much Christian futurology. Three articles on prominent Christian thinkers stress the need for unity and an awakening consciousness of our responsibility in this age: Dr. Raymond Neff Holliwell of the New Thought movement; Dr. Martin Lonnebo, a Swedish Lutheran theologian; and Pierre Teilhard de Chardin, the controversial Jesuit paleontologist/theologian. A little-known incident in George Washington's life is also recounted—a vision of three future perils to the United States and a warning on how to survive them.

Articles on this theme will continue in the next two issues. We invite your contributions on the subject. □

THE FUTURE of CHRISTIANITY PART ONE

by REVEREND SUN MYUNG MOON

"The Future of Christianity" was one of the three themes of Reverend Sun Myung Moon's 21-city tour of the United States beginning in New York in October 1973 and ending in Los Angeles in January 1974. This speech was given in New Orleans, Louisiana on October 28. His interpreter, Mr. Bo Hi Pak writes: "I thank almighty God that I can serve in even a small way in presenting His declaration of truth, which He is revealing through Rev. Sun Myung Moon. This truth has value unparalleled in human history. We now have the means to heal all modern-day human problems, exalt every soul, and bring the kingdom of God within the reach of every man."

I would like for you and me to spend this time together in open-mindedness so that the spirit of God can speak directly into our hearts. Jesus taught in his Sermon on the Mount:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

(Matt. 5: 3, 5, 6)



*I ask you to be
those who hunger
and thirst for
righteousness.*

Tonight I humbly ask you to be the poor in spirit; I ask you to be the meek, and I ask you to become those who hunger and thirst for righteousness. Then we will all see the kingdom of heaven, and we shall all be satisfied. Now let us begin.

Christians, and Christianity itself, have a final hill to cross. Biblical prophecy states that Christians must pass through the end of the world and face the judgment of fire at the great and terrible day of the Lord. The Bible says we are going to see many extraordinary phenomena, in heaven and on earth, as the end comes near.

Tonight we must clarify the meaning of the end of the world as the Bible prophesies it. We should first of all understand that God did not create the world to end. He always intended the world of goodness to last forever. The God who does not create for eternity cannot be an almighty God. The present world must end, however, because the fall of man initiated a history of evil. The end of the world

is necessary because we have not achieved God's intended world of goodness. Instead of becoming children of goodness, we have in reality become creatures of evil.

Adam and Eve fell in the garden of Eden. They were not at that time in a position to have a clear understanding of the will of God. They entered into a state of confusion and made the wrong choice. They were confronted with either obedience to God, which would have brought about the good world, or obedience to Satan, which did in fact bring about their fall. Between two clear choices, Adam and Eve made the wrong one. They brought evil into the world. God's original intention was to create His ideal world—a good and prosperous world He determined to last for eternity. But man fell, the good world of God ended abruptly, and human history started in the wrong direction.

The history of mankind is therefore a history of evil. God sowed good seed, and He intended to harvest a good crop. But Satan stole His crop before it was ripened and reaped a harvest of evil. Human history is a crop of weeds.

The end of evil. Then what does the end of the world mean? Just what is going to end? Evil is going to end. God will put an end to all evil. Out of God's new beginning will come a new opportunity for man. And the goodness God intended in His original ideal can be made real.

In the garden of Eden man fell into evil instead of developing his goodness. Man was subjugated by Satan and became the child of sin. Therefore the Bible says, "You are of your father the devil." (John 12:31) If the fall of man had not occurred, then the true ruler would be God. But He is not today the King of this universe, because Satan is sitting upon God's throne. God has to remove all results of the fall of man before He can truly reign over the world.

Now I will give you clearly the definition of the end of the world. The end of the world is the moment

in history when God ends evil and begins His new age. It is the time of the cross-junction between the old history of evil and the new history of good.

In light of this definition, why does the Bible predict extraordinary heavenly phenomena as signs of the end of the world? Will the things predicted really occur? The Bible says:

Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the power of the heavens will be shaken. (Matt. 24:29)

What does this mean? What are we to expect?

First of all, please rest assured that these things will not happen literally. God will not destroy anything in the universe. God often expresses His truth in symbols and parables, and these Biblical sayings will be accomplished symbolically. Secondly, God has no reason to destroy the universe. It is not the universe, but man who has committed sin. Only man deviated from the original plan of God's creation. Why should God destroy the animals, or the plants, or anything in creation which fulfilled His purpose as He intended? God would not destroy those innocent things.

The Bible therefore says, "A generation goes, and a generation comes, but the earth remains forever." (Eccl. 1:4) But in Revelation we read: "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away." (Rev. 21:1) That new heaven and new earth refers to the coming of the new history of God, a time of new dominion. After you buy a house, won't you move in your family and possessions? Then you will say that you have a new home, and you are the new master of the house. In the same way, when men of God occupy this universe, it will become a new heaven and a new earth.

Gradual change. We know that when winter ends, spring begins. But can we say at precisely what point spring starts? Who can pinpoint the exact instant of transition? You cannot know because the passage

from one season to another takes place imperceptibly, quietly. The end of winter is similar to the beginning of spring, so there is no discernible moment of transition.

At what moment does the old day end and a new day begin? Although the change occurs in darkness, there is no doubt that we do go from one day to the next. The change is unnoticeable at first, but it is also inevitable and irrevocable. Although three billion people live on earth, not one among them can point to the exact moment when the old day passes and the new day begins. So we understand that from the human point of view we cannot always know the precise moment things happen. But God knows when winter passes into spring, and God knows when night opens into day. And God can point to the transition

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history.





*How can we know
clearly the path
of God?*

into new history.

Our step into new history is like a glorious dawn emerging out of the blackest night. The crossing point between good and evil is not obvious. You will not notice it when it happens, but it will definitely take place, just as surely as the sun will rise tomorrow.

Then how can we know when the end is approaching? God will not hide this moment from man; He does not suddenly bring judgment on the world without warning. God will announce the coming of the great and terrible day through his prophets. Amos 3:7 says, "Surely the Lord does nothing, without revealing his secrets to his servants the prophets." God chooses His instrument and through him God announces His plans. This has been the case throughout Bible history.

God needs a man of faith. The person to be chosen as God's prophet must be one of the people living in our evil world. But he must be a man of faith who can demonstrate that he is worthy to be used by God. He must show absolute faith. To do this he must give up all worldly success and completely separate himself from this evil world. He must purify himself by cutting off all evil attachments. He will not be popular in the evil world. God is absolute good and therefore the exact opposite of evil. That is why evil always persecutes a man of God.

Noah was such a man chosen by God and scorned by the evil world. God instructed Noah to build a ship. He sent Noah to the heights of a mountain instead of down by the riverside or to the seashore. God's command was so ridiculous in the eyes of the evil world that many people laughed at Noah. He was ridiculed, not because people thought him a particularly funny man, but because he followed God's instructions so faithfully. The eyes of the world could not understand the way of God. In this manner, with such implausible instructions, God could test the faith of the man he had chosen as His champion. This is what happened in Noah's day.

And at the time of Abraham it was no different.

God called Abraham, the son of an idol-maker, and commanded him, "Leave your home at once!" God does not allow for any compromise. God takes a position where evil can be totally denied. In no other way can good begin.

God has said He will start a new history, in which no element of evil will remain. God demands complete response from man. Those who follow God's direction must begin from absolute denial of the evil world. That is why Jesus Christ taught: "He who finds his life will lose it, and he who loses his life for my sake will find it." (Matt. 10:39) He also said, "A man's foes will be those of his own household." (Matt. 10:36)

God's path is not easy. You may ask, what kind of message is this? This is God's way, to choose His own people and put them in a position where they will be rejected by evil. Otherwise His champion can do no good for God. From the point of view of God's standard, then, modern Christians have been having a very easy time. This is very strange, because there is no easy way indicated in Christian teaching. I wonder how many Christians are really serious about following the path of God? God's demand is absolute. It allows for no middle ground.

Then how can we know clearly the path of God? Let us examine the history of God's providence. Today we are anticipating the end of the world. God has made previous attempts to end the world. For example, the time of Noah: That was a crossroads in history, when God wanted to bring an end to evil and begin the world of goodness. Noah was the central figure chosen in God's dispensation. To better understand Noah's mission and the meaning of the end of the world, we want to know more fully how the evil history began.

In the garden of Eden, God gave Adam and Eve a commandment. That commandment was the word of God. Then Satan approached and enticed them with a lie. And that lie was the word of evil. Adam and Eve were in a position to choose between the two words.



Noah's announcement was, "The flood is coming. The salvation is in the ark."

The truth was on one side, and a lie was on the other. They chose the lie.

Because this was the process of the fall of man, at the end of the world God will give mankind truth. The words of God will come through His prophet. When man accepts the words of God he will then pass from death to life, because truth brings life. Man has died in a lie, and in truth he will be reborn.

Therefore judgment comes by words. These words of God's judgment will be revealed by His chosen prophets. This is the process of the ending of the world. Those who obey and listen to the new word of truth shall have life. Those who deny the word will continue to live in death.

God chose Noah to declare the word. Noah's announcement was, "The flood is coming. The salvation is the ark." The people could have saved themselves by listening to Noah's words. However, the people treated Noah as if he were a crazy man, and they perished—because they opposed the word of God. According to the Bible, only the eight people of Noah's immediate family became passengers on the ark. Only these eight believed, and only these eight were saved.

God had said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth." (Gen. 6:13) Did this actually happen? We know the evil people perished, but was the physical world demolished in the process? No. This passage was not literally fulfilled, and God did not destroy the earth. God did eradicate the people and destroy evil sovereignty, leaving only the good people of Noah's family. This was God's way to begin to restore the original world of goodness through Noah.

If God had fully consummated His restoration at that time, then we would have heard no more about the end of the world. Once the perfect world of goodness is realized, another end of the world is not necessary. Nothing could then interfere with the

eternal reign of God's perfect kingdom.

But the very fact that we anticipate the end of the world today is proof that God did not succeed at the time of Noah. What happened to Noah after the flood should be fully explained, but I cannot spend too much time on that subject tonight. To make a long story short, once again, sin crept into Noah's family through his son, Ham. God's flood judgment was thereby nullified, and evil human history continued until the time of Jesus Christ.

The end of the world at Jesus' time. With the coming of Christ, God again attempted to end the world. Jesus came to start the new kingdom of heaven on earth. Thus, the first words Jesus spoke were, "Repent, for the kingdom of heaven is at hand." Indeed, the time of Jesus Christ's ministry was the end of the world. That great and terrible day was prophesied by Malachi, about 400 years before the birth of Jesus:

For behold, the day comes, burning like an oven, when all the arrogant and all evil-doers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. (Mal. 4:1)

Was the judgment of Jesus Christ done by literal fire? Did the day come at the time of Jesus when everything literally turned to ashes? No, we know it did not. Since these things prophesied did not literally happen at that time, some people say that such prophecy must have been meant for the time of the Second Advent. But this cannot be the case.

John the Baptist came to the world as the last prophet; Jesus said: "All the prophets and the law prophesied until John." (Matt. 11:13) The coming of John the Baptist should have put an end to prophecy and the Mosaic Law. This is what Jesus said would happen. The purpose of all prophecy before Jesus was to prepare for his coming, and to indicate what was to be fulfilled up to the time of his coming. These prophecies are not for the time of the Lord of

the Second Advent. God sent His son Jesus into the world, intending full and perfect salvation to be accomplished. The Second Coming was made necessary only by lack of fulfillment at the time of the first coming.

Why then was the time of Jesus the end of the world? We already know the answer. It is because Jesus came to end evil sovereignty and bring forth God's sovereignty upon the earth. This was the end of the Old Testament Age and the beginning of the age of the New Testament. Jesus brought the words of new truth.

It is ironic that
Jesus fell victim to
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Jesus was rejected. How did the people receive the gospel which he brought? The Jewish faithful accused Jesus and crucified him. They were prisoners to the letter of the Old Testament and could not perceive the presence of the spirit of God in the new truth. It is ironic that Jesus fell victim to the very prophecies that were to testify to him as the Son of God. By the letter of the Mosaic Law he was judged a criminal. Blindly the people nailed him to the cross.

At the time of Jesus many learned people, many leaders of churches, and many people prominent in society who were well-versed in the Law and the prophets, were waiting for a Messiah. How happy they would have been to have their Messiah recite the Old Testament exactly, syllable by syllable and word by word! But Jesus Christ did not come to repeat the Mosaic Law. He came to pronounce a new law of God. People missed the whole point. And Jesus was accused. The people of Israel said to him, "We stone you for no good work, but for blasphemy; because you, being a man, make yourself God." (John 10:33)

The Bible states: "And they reviled him [one of Jesus' disciples], saying, 'You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.'" (John 9:28-29) This was the way they looked at Jesus. Those people who diligently obeyed the letter of the Mosaic Law disobeyed Jesus Christ. The most devout of the Jewish faithful were

the first ones to be judged by Jesus and thrown into unquenchable fire.

Fire judgment. Now at this time I would like to clarify the meaning of "judgment by fire."

We read in the New Testament: "The heavens will be kindled and dissolved and the elements will melt with fire!" (II Peter 3:12) How can this fantastic prophecy come true? Will it happen literally? No. The statement has symbolic meaning. God would not destroy His earth, His stars and all creation without realizing His ideal on earth. If He did so, then God would become the God of defeat. And who would be His conqueror? It would be Satan. This can never happen to God.

Even on our human level, once we determine to do something, we see it through to its completion. How much more so will God almighty accomplish His will. When God speaks of judgment by fire in the Bible, He does not mean he will bring judgment by flames. The significant meaning is a symbolic one.

Let us now consider another Biblical passage which speaks of fire. Jesus proclaimed, "I came to cast fire upon the earth; and would that it were already kindled!" (Luke 12:49) Did Jesus throw literal, blazing fire about? Of course not.

The fire in the Bible is symbolic. It stands for the word of God. This is why James 3:6 states, "The tongue is a fire." The tongue speaks the word, and the word is from God. Jesus himself said, "He who rejects me and does not receive my saying has a judge. The word that I have spoken will be his judge on the last day." (John 12:48)

In contemporary society, the word of the court executes judgment. The word is the law. In this universe, God is in the position of judge. Jesus came as the attorney with authority to oppose Satan, the prosecutor of man. Satan accuses man with his words, but these are false charges. Jesus champions the cause of believers, and his standard is the word of truth. God pronounces the sentence: His love is the standard, and love is His word. There is no difference between



*“The word that I
have spoken will be
his judge on the
last day.”*

the earthly court and the heavenly court, in that both conduct their trials by words, not by fire.

God’s word is standard of judgment. So the world will not be burned up by fire when it is judged. The Bible states, “The Lord Jesus will slay him [the evil one] with the breath of his mouth.” (II Thess. 2:8) The word of God is the breath of his mouth. Jesus came to slay the wicked by the word of God, and “He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.” (Is. 11:4) What then is the “rod of his mouth?” We take this symbol to mean his tongue—through which he speaks the word of God.

Let’s resolve this point completely. Look to where Jesus was instructing the people: “Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.” (John 5:24) Men pass from death to life by words of truth. God will not send you the Messiah to burn you up. He will not send you the Messiah to set your houses afire or destroy your society. But if we reject the word of God spoken by the Lord, we leave no choice open except to be condemned by judgment. Here is

the reason why.

In the beginning God created man and the universe by His word—logos. Man denied the word of God and fell. Spiritual death has reigned ever since. Through His salvation work, God has been recreating man. Man fell by disobedience to God's word, and man shall be recreated by obedience to the same word of God. The word of God is given by the Lord. Accepting the word brings life out of death. Such death is the hell in which we live. Thus the word of God is the judge, and it will bring upon you a far more profound effect than the hottest flames.

God intended to begin the history of goodness in Adam. But Adam fell. God worked to restore history and begin anew in Jesus Christ. But the people of his time lacked faith and did not give him a chance. Therefore, the promise of the Lord of the Second Advent will be fulfilled.

We cannot doubt that Christianity today is in definite crisis. This is a crisis parallel to the time of Jesus, when the established religious institutions failed the Son of God. We recognize this crisis of our time; but we can also see through the haze to the brightly shining day of new hope.

The end of the world is at hand, not only for Christians but for all people throughout the world. The new history of God will begin with the arrival of the Lord. Blessed are those who see him and accept him. It is the hope of Christianity to recognize, receive, and accept the Lord of the Second Advent. The chance has arrived for all of us. The greatest opportunity in any man's lifetime is now knocking at our door. Please be humble; and open yourself to great new hope!

This is the time for unprecedented spiritual awakening. I want you to open your eyes and ears to perceive the truth. This is my hope, that by sharing this message with you, we might unite to prepare for the glorious day of the arrival of the Lord. Let us see the God of history, let us understand the God of Providence, and let us embrace the living God in our own lives. □

the world

religion

Faith in Time of Crisis

Introduction to the Book of Revelation

by DIANE FRINK

To begin to understand the book of Revelation, we must first come to understand the specific type of literature to which it belongs, that of apocalypticism. This is a form which is mainly Jewish and Christian in origin, but sometimes used in Persian and Mohammedan writings as well. A definition for apocalypticism given in the *Interpreter's Bible* is as follows:

. . . the eschatological belief that the power of evil (or Satan), who is now in control of this temporal and

hopelessly evil age of human history in which the righteous are afflicted by his demonic and human agents, is soon to be overcome and his evil rule ended by the direct intervention of God, who is the power of good, and who thereupon will create an entirely new, perfect, and eternal age under his immediate control for the everlasting enjoyment of his righteous followers from among the living and the resurrected dead.

This definition gives us some



"Christ in Judgment separating the sheep from the goats." Sixth century mosaic in the nave of the Church of Sant' Apollinare Nuovo in Ravenna, Italy.

clues as to the components of apocalyptic writings. They are always eschatological or prophetic, dealing with the last things, with death and the end of this present age and with life in the age to come. Because of this, it should be differentiated from much of the Old Testament prophecy, such as Joel, Amos, Ezekiel, Zechariah, and most of Isaiah. These books deal more with this life and this age of human history, rather than with the next life and the age to come. Therefore, they would not qualify as apocalyptic.

Likewise, most passages dealing

with the "kingdom of God," as taught by the Pharisees, John the Baptist, and Jesus, do not come under apocalyptic literature since they too deal more with this age, not an entirely new age to be created by God.

Two opposing powers. Another characteristic of apocalyptic writings is that they are always dualistic. This is not the dualism of Gnosticism, however—a dualism of spirit and matter, or of soul and flesh. It is rather a dualism of two opposing, supernatural powers, both personal and cosmic. This dualistic concept

apparently originated in Persian writings. In these early sources, the dualism is very marked. The battle rages between Ahriman, the evil god, and Ormazd, the good one. They are nearly equal to one another in power, comparable to the darkness and the light.

In Jewish and Christian apocalypticism, we see a slight difference. Evil is represented by Satan, called by any number of different names. He is in direct opposition to the power of righteousness, God. In this case, however, the power is not equally distributed. Rather, it is clear that God is the superior being. His evil opponent is merely being allowed to rule for a limited period of time. The *Interpreter's Bible* goes on to say, "This dualism is extended so that the supernatural and human followers of Satan and God are arranged in opposing camps. For Satan has his angels, demons, and human agents who do his will, afflicting and persecuting the righteous; while God has His angels, and at times a Messiah, together with those who are His devoted worshippers and followers."

Because of the belief in two distinct and opposing powers, the necessity for two separate ages also arose. The present age, under the control of Satan, is of necessity evil, temporary, limited, and irredeemable in character. In contrast, the age to come, under God's own direction, will be perfectly righteous, timeless and eternal. Although this present age was initially

good, as described in stories of the Garden of Eden, because of the sin of Adam and Eve, God found it necessary to abandon this age to Satan and his followers. Under Satan's rule, this age has become progressively more and more evil and corrupt. At the point at which the world can become no worse, when it has reached the ultimate evil and corruption, the apocalypse or revelation is given.

Not only is there a concept of "two ages," but also that of "two worlds," the present world and the world to come. In part, in the Greek, there is one word which may be translated as either "age" or "world" and sometimes as both. The present world consists of the visible cosmos (the earth and the skies) and the underworld. It was originally good, because it was the creation of God. However, under Satan's rule, it has become evil and must either be entirely replaced with a perfect world or the New Jerusalem, or else must be purged and remade so that it becomes suitable for the new age.

The plight of the righteous. Apocalypticism attempts to give not only an explanation for evil and suffering, but also to propose a rather dramatic solution. God has temporarily abdicated and has left this world to Satan and his evil

"The Last Judgment" above the altar of the Sistine Chapel, painted in the 16th century by Michelangelo.



agents. The righteous are oppressed, persecuted, and even martyred by the unrighteous. Of course, these unrighteous powers vary. In Christian literature, the Gentiles are the unrighteous forces or the heathens. In Mohammedan works, the evil powers are, of course, the Christian Crusaders.

One quickly realizes that the overpowering forces of evil are arrayed against the righteous and that there is very little that the righteous can do to improve their situation. Their only hope lies in remaining completely loyal and faithful to God. This righteousness involves not only moralistic or ethical teachings, but also a complete loyalty to the cultic and ritualistic requirements of religion. In Daniel, this entailed strict adherence to the law of the Torah. In Revelation, however, the requirement is perfect loyalty to God and Christ. This loyalty was to be demonstrated by refusal to worship the emperor or the state in any manner, even if it meant death. The teachings here are not highly ethical or moralistic. They are very direct and simple, even compared with the teachings of Jesus.

Other elements in apocalypticism. The new age is always marked by the restoration of this world to its original purity or the replacement of it with God's perfect "new world." God will no longer be above this world, but will be present in it, dwelling forever with His

faithful followers in peace and joy. The fate of the unrighteous varies, but in most apocalyptic writings, they are sentenced to eternal punishment for their sins.

One final feature of apocalypticism is its determinism, or the idea of predestination. This belief implied that all that has happened in history, has happened because God has willed it, in accordance with His time schedule. In this plan is the salvation of the chosen or of the "righteous," who are usually the author and his advocates.

There are sometimes secondary elements which are added to an apocalyptic work. One of these is a vision of things to come. This is often just a literary device to give the writing impressiveness. At other times, when the writing was truly based on a vision, great care was taken to discover or determine whether the source was really divine.

Another detail sometimes added was pseudonymity. This was the practice of giving the name of a well-known figure to a literary work to gain prestige or the basis of the name. Also, there was the concept of the Messiah, obviously present in Christian apocalypticism. It also sometimes appeared in Jewish writings, and is definitely secondary since it is so easily omitted in many writings. Other secondary characteristics are angelology and demonology, elaborate imagery numerology, astrology, and often a judgment scene.

Purpose of Revelation. The author of Revelation expected that his book would be read aloud to the seven churches addressed, and possibly other churches as well. He also desired to have it accepted as a book of prophecy, on a level with the prophetic books of the Old Testament.

There is little doubt that when it was first written and read to the churches, they had little difficulty in understanding and appreciating the message. However, when the time and situation which had inspired its writing had passed, then its acceptance as scripture came into question. After many disputes, it was accepted into the New Testament canon, but difficulties still arose. It was no longer an historical record, but rather a prophecy of what was yet to come.

It is obvious to most scholars that Revelation was written at a time when the Christians of Asia Minor were greatly persecuted for their refusal to worship the Roman deities. The Jews alone had been granted exemption from this worship, because of their ancient customs and ethnic religion. At first, the Christians were included in this exemption. However, by the end of the first century Christianity was recognized as a separate religion, distinct from Judaism, and in fact, primarily non-Jewish. Therefore, their refusal to participate in this emperor worship had resulted in repression, persecution, and even death. A number of Christians, rather than facing the

consequences of standing firm, became apostate, leaving the Christian Church.

It was in answer to this situation that John wrote Revelation. He distinguished between the two opposing sides: between the worship of God and the worship of Caesar or between devotion to God and loyalty to the state. He wrote to make even death look so attractive and rewarding that Christians would accept any punishment rather than be disloyal to God and Christ.

Date. In determining the date of Revelation, then, the date of this persecution must be established. Scholars have suggested various dates from early in the reign of Nero (54 A.D.) to the reign of Trajan (98-117 A.D.). By the process of elimination, the date of 81-96 A.D. is given as the date for the writing of Revelation, during the reign of the emperor Domitian.

Domitian, for both personal and political reasons, was very concerned with the establishment of the imperial cult. He is historically recorded as having an arrogant personality, even to the point of megalomania. He faced great opposition from both the Roman aristocrats and the Stoic philosophers, both of which were very influential groups of people. In order to maintain his position, then, Domitian had to be very zealous in stressing his claims to divinity. Accepting that there is valid evidence for the Domitian persecutions, we arrive at a date



Fifth century bust of an evangelist in Istanbul.

shortly after late 93 A.D. or early 94 A.D. This would also correlate enough with history to allow for Revelation's apparent references to or acquaintance with Paul's letters to the churches.

Who wrote Revelation? The next question concerns the authorship of Revelation. One of the original suggestions, as early as Justin Martyr in the middle of the second century, was that John the Apostle was the author of Revelation. This belief is still held today by many conservative Christians. However, early in the second and

third centuries this origin was questioned. Revelation was not being widely accepted as apostolic. Internally, even, its evidence did not support apostolic authorship.

First of all, the author, John never calls himself an apostle and never claims any apostolic authority. In verse 21:14, he seems to imply the end of the apostolic age and that he himself is not an apostle. In verse 18-20, he speaks very objectively of the apostles, as if he were not one of this select company. There is no indication that John had ever seen Jesus, or heard him, or followed him. His

language and implications are more that he had never known Jesus in the flesh.

The next logical question, then, is whether or not Revelation was written by someone else in the name of the apostle? This does not appear too probable, since, as we have just shown, the author makes no attempt to prove his apostleship. He claims to be neither one of the 12 nor an earthly companion of Jesus.

So, if it is not pseudonymous, then the author's name must really be John. But which John? John was certainly a common name. All we know is that he was connected with Christianity in Asia Minor, possibly with the church at Ephesus. He also was a known confessor, one who had openly, without regard for the consequences, testified to his faith before the Roman authorities. This had resulted in his being in exile on the island of Patmos. At the same time, this act had resulted in a greater prestige and authority for his work.

Written in the imagery of the time. Another significant feature of Revelation is the somewhat neglected fact that John used a large number of references to astrology. Astral speculation was widespread among those in the Mediterranean world, among both the learned and the more ignorant. The Emperor Domitian himself was a student of this pseudo-science. John apparently introduced those astral concepts

and symbols quite knowingly and deliberately. Revelation is not at all Hellenistic. Most of its imagery is Jewish (similar to I Enoch, II Esdras, II Baruch, and the Apocalypse of Abraham as well as the prophetic books of Isaiah, Daniel, and Ezekiel). A little Christology transforms it into a Christian document.

John was an exceedingly practical person. He was dealing with a very critical issue, and wanted his readers to make no concessions in their devotion to God alone. He wanted to prevent believers from leaving Christianity because of the persecutions threatening them. It is, therefore, rather conclusive that, although his message had to be somewhat symbolic to prevent him from arousing the Romans, most definitely he did not want to hide his message, but wanted it clearly understood by his readers. The only explanation is that his readers in Asia Minor were very well acquainted with the apocalyptic ideas, concepts, symbols, and imagery so characteristic of Revelation. They easily understood and appreciated what John wrote. If modern readers of Revelation had the same background of information as the original readers, there would be little difficulty in interpreting it, and no need, perhaps, for a commentary.

What, then, is the value of Revelation? For its own time and readers it had great value in enabling them to withstand the persecution



under the Roman Empire. It supplied them with the support they needed to remain loyal and faithful to the Christian religion. Today, it is a valuable monument to all people of faith in time of crisis. It is a testimony to their courage and steadfastness, as pioneers of Christianity in conflict with the forces of paganism and idolatry.

The literary structure of Revelation is somewhat involved, the main body of the letter being divided into groups of sevens: seven churches, seven seals, seven trumpet woes, seven bowls. If we were to compare Revelation with other apocalypses available, we would discover that there is none which shows as careful a literary structure. It is complex, yet unified, in composition. The many sources used are carefully woven together to present a unified whole. This whole clearly reveals John's style, thought, and purpose—from the beginning to the end. To conclude, we will deal with a brief summary of the contents of the book of Revelation.

Brief summary of contents.

Following a brief introductory assertion that it is indeed divine in origin, the Revelation of John contains a general letter to the persecuted Christians in Asia Minor. John then identified himself as one who was living in exile for his own

"Christ triumphant." Sixth century mosaic in basilica of SS Cosma e Damiano in Rome.

loyalty to God and Christ.

In the next two chapters, John addressed each of the seven churches individually. To each one he sends exhortations to remain strong in their faith, even in the face of great danger. He also addressed to each one a particular reward which was awaiting them if they did persevere. To *Ephesus* he offered "to eat of the tree of life which is in the midst of the paradise of God"; to *Smyrna* that they would not be hurt by the second death; to *Pergamum*, "the hidden manna, and a white stone, with a new name which no one knows except him who receives it"; to *Sardis* "to be clad in white garments" and not to have their names blotted out of the book of life; to *Philadelphia*, to be made a "pillar in the temple of God"; and to *Laodicea* to "sit with Christ" as he rules with God. Each church is promised that there will be a blessing and glorious immortality for those who remain loyal to God, even if they must become martyrs.

Chapter four is a picture of God as the almighty and majestic sovereign who is temporarily removed from the affairs of man which seem to be under the control of Satan. It reminds its readers that God is mighty and powerful and that He will ultimately be victorious over the forces of evil and will end Satan's rule. Then John painted another glorious picture. This time it is of Christ, the Lamb, God's instrument in bringing Satan's rule



"The Elect," eating of the tree of life. Detail from universal judgment painting in the Church of Sant' Angelo in Formis, near Capua, Italy.

to an end. He alone will be able to open the seals on the book of doom and release the series of disasters which will punish the wicked.

As the seals are broken, plagues are released upon the earth consisting of wars, famine, and pestilence. The martyrs cry out to God to avenge them, but they are told to wait. With the opening of the sixth seal, a series of cosmic phenomena are released—an earthquake, the sun is darkened, the moon becomes like blood, stars fall from heaven; the sky disappears; and every mountain and island is moved. Then there are two interludes in which the martyrs are sealed and appear before the throne of God, being granted rewards for their faith and service to God.

After the seventh seal is opened, there is a period of relative quiet and calm for a period of time. Then, the seven trumpet woes are revealed. This involves another series of plagues. Four of these

plagues are revealed, and then there is an interlude which describes an eagle pronouncing a three-fold warning concerning those three plagues still to fall. The next two involve locusts and invading horsemen. And then, again, there are two interludes: one in which John eats the scroll of doom, and one in which he envisions two "heavenly witnesses, possible Moses and Elijah. The final trumpet announces that God is preparing to assume power over the world, to institute His kingdom, and to begin His eternal reign with Christ.

The 12th chapter opens with another series of visions, this time involving the dragon's kingdom. These visions describe the birth of the Messiah, Michael's triumph over the dragon, the dragon pursuing those who would bear testimony to Jesus and keep the commandments of God, a beast rising out of the sea, ruling for a short while, and another beast rising from the earth to de-



ceive mankind.

In Chapter 14 there is quite a different series of visions, a series which contrasts the worshippers of the beast and the worshippers of the Lamb. Next is the fourth series of plagues, followed by seven visions of the fall of Babylon (sometimes interpreted as Rome) and the rejoicing at the glory which is God's and the marriage supper of the Lamb which is to take place.

There is one final series of visions which describes the defeat of Satan and the end of his age of evil. This is accomplished in struggles between the beasts and their followers and Christ, coming on a white horse, with his army of martyrs. Satan is bound for 1000 years, during which time Christ reigns with the martyrs. At the end of this thousand years, Satan is released for a short time and the final battle with evil takes place against Gog and Magog. At this point, Satan himself, the source of all the evil which occurred in this age, is cast down into the like of fire.

This marks the beginning of God's new, perfect age. Heaven and earth disappear, the second resurrection takes place and the final judgment; and the new heaven and the new earth appear. Finally the New Jerusalem is described in all its glory. Within the city is found the new Garden of Eden. Through the garden flows the river of life with the tree of life on both sides of the river.

The conclusion of the book is an epilogue which reviews many of the points of Revelation. It is a final exhortation and the final promise of blessing:

Blessed are they which are called unto the marriage supper of the Lamb. (19:9)

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. (20:6)

□

The Fifth Revival

by JAN PETER OSTBERG
Interviewing Dr. Martin Lonnebo



Nearly 95 percent (7.7 million out of 8.1) of all Swedes belong to the Swedish Church, a Lutheran state church, most of them because everyone is automatically a member from birth, unless his parents, or later he himself, expressly refuses. But in this secular nation only 60 percent believe in God (and most in a rather vague manner—"it is not impossible that there is something up there, after all") and only 3-5 percent regularly go to Sunday service.

Sweden has 13 bishops, the archbishop being in Uppsala, the site of World Council of Churches General Assembly in 1968. Dr. Lonnebo presently holds the position of Dean in Uppsala. He has written several books.

Q.: In an article in the October *Svensk Kyrkotidning* (the Swedish Clerical Magazine) you wrote that people more and more are beginning to have spiritual experiences, visions, auditions, and revelations. Why is that?

A.: It is obvious that spiritual experiences are becoming more common in the sense that people are more open and talk more about it. It is hard to say whether it is an actual increase, however. Instead, it may be just man's capability to receive these messages and interpret them in a spiritual manner that varies from one epoch to another.

Now we have had an epoch

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when everything was interpreted in a materialistic way; this, as I see it, has led to a crisis. Everything and everybody was divided into fragments, and the wholeness, the unity disappeared. Worries and frustrations increased instead. In such a situation, man’s inner self looks for a solution; I think that the new interest in spiritual values is a result of the fact that Western civilization, in spite of its modern science and technology, no longer satisfies people. Spiritual experiences can be both good and evil. The result is what matters: if the result is more love for God and man, then it comes from God; if not, it comes from the other side.

How will the Lord come back?

Q.: Some say that the increase in spiritual phenomena is because the second advent of the Lord is near. What is your opinion on that?

A.: It is possible, but I think that pressure from above is always

overwhelming. If we concentrate on material things or on our own selves, we will not notice it, but if we are humble and obedient we will feel God’s presence.

Q.: What is the official view of the Swedish church concerning the second advent? When and how will the Lord come back?

A.: The Lord should always be expected. The ecclesiastic year begins with the advent season. This is also a kind of second advent. Regarding the glorious second advent, we refuse to expect the Lord on a certain date.

Q.: But when he comes, what will happen?

A.: It will be the end of this eon. Above all, it will mean the last judgment of all people. The classical interpretation of the Book of Revelation is that it is symbolically written, and describes a spiritual event, not an actual happening. No millennium can be expected.

Q.: In your book *Väckelse—nu!* (Revival—Now!), you speak about

something you call "the fifth revival." You say also that the church should play a leading role in this coming revival. What does this coming revival mean, and how can the church fill its role?

A.: I am not sure I know that myself, quite. It is my opinion that all revivals until now have been too specialized, aimed at a certain group of people. They are also more of a reaction to particular conditions than a total spiritual renewal, and therefore tended to be rather extreme movements. But I think that there are tendencies toward a new spiritual atmosphere, where the old church can play a central role.

Promoting revival in Sweden.

Q.: What should the Swedish priests do to promote these tendencies.

A.: The Swedish church still

has great contact with the people, and if the priests were spiritually revived, there would be extensive possibilities to influence large groups of the population.

Q.: The church's liturgy has changed somewhat over the last years back to more Catholic customs. Is this one of the signs of a new atmosphere?

A.: Yes, but in my opinion the liturgical regeneration also has been too specialized. However, it is slowly changing, and one can have great expectations for the future. The liturgical regeneration and the new social revival are beginning to move closer to each other, and in that way they can become powerful.

Q.: Their coming together, would that mean the fifth revival?

A.: Yes, then all loose ends would come together, and that will have a great impact on society. As long as one person thinks only of



Sunday service, another only on revolution, and a third only on revelations, they will not accomplish much. The time we are now living in is characterized by division. What we need is to rediscover wholeness. God is oneness, unity, and that is the decisive and fundamental criterion of a pure spiritual movement, one that brings unification, unification of mind, body, and spirit.

Q.: Does that include unification of all different aspects of human life, social, political, cultural, economic, and so on?

A.: Yes, indeed.

Goal is unification.

Q.: Is there any sign of this in Sweden today?

A.: I think so. However, since it is on the ideological and spiritual level, there are problems concerning organizations as such. But on

viewing the cultural situation, for instance, the Nobel Prize winners in literature over the last three years, chosen by this secular society, have all been devout Christians. They were chosen because they represent a Christian view not very different from what I would call the fifth revival. Especially the last one, Patrick Whyte, represents unity. He sees the world of modern science, the world of history, and Christianity in its deepest form (mysticism, prayer and silence all as one unit.

Q.: So, unification and perfection are the goals of the fifth revival?

A.: At least unification is. Our age is characterized by division. What takes man away from God is characterized by division; what brings man closer to God is characterized by unification, even if the unification sometimes must be rather harsh.

Q.: What does that mean?

A.: It may cause temporary ruptures and antagonism.

Q.: Do you think God takes an active part in this?

A.: Everything good we do is the will of God.

Q.: I was thinking more in terms of God sending a prophet, a central figure, like He did in the Old Testament age, telling us what

"Liturgical regeneration has been too specialized. . . . The time we are living in now is characterized by division. What we need is to discover wholeness."





Modern pilgrims descend the Mount of Olives on Palm Sunday, as they did when Jesus entered Jerusalem. "I think God is looking for prophets and prophetic groups," Dr. Lonnebo explains.

to do. Can such a prophet be expected?

A.: I think that God is looking for prophets and prophetic groups.

Q.: A prophet speaking with God's voice and a hundred percent on God's side, will such a person come?

A.: That I do not know. However, I think that in many ways our concentration upon individuals is beginning to disappear. So it is possible that the renewal will start in small groups. People can come together in many ways. I think that in the future Christianity will work

both in the churches and in small groups, as ideas are worn out and something new is needed. We are not having just an energy crisis, but also a spiritual crisis.

Q.: Where are we going to find that necessary new something?

A.: I think it would be a good idea to try Christianity.

Q.: But is not the Western civilization a Christian civilization?

A.: The Western civilization is a Greek and Roman civilization, a Germanic civilization, and so on—all put together as something new and independent. It is strongly

influenced by Judeo-Christian thoughts, but to call it a Christian civilization is widely exaggerated.

Ideological base.

Q.: A fifth revival, a new spiritual movement, will be an enemy to materialism and therefore to materialistic ideologies, like Marxism. Do you think that the Marxist influence in Sweden will eventually, and perhaps soon, decrease?

A.: It is my opinion that Marxism was necessary at the time when it emerged. At least it was an answer to a demand for a more equal and just society. But the grave mistake that the Marxists made was to use methods that simply are not allowable. They also had an atheistic foundation, and for that reason they can never create unity. There are spiritual laws, and every movement which is not in harmony with these laws will eventually decline and fall because of internal struggle. There is now no unity in Communism.

Q.: What about other religions? Can there be unification with Islam,

for instance?

A.: Deep experiences can be shared. Mystics all over the world understand each other better than other people do; people concerned with practical social work and with promoting love and justice understand each other. If all aspects of a life of faith came together, then without fail all religions would come closer. But I do not believe in mixing religions or in compromises made at a conference table, not at all. Unity comes from love and from God. Christ can unify. It does not have to be a Western Christ—a Christ in Western clothes, so to speak. Christ comes from Asia and can wear other clothes.

But first all Christian denominations must unite. It is a scandal now, the relations between Protestants and Catholics. But they are moving toward each other, perhaps faster than we think. The aversions and aggressions from our Protestant side are disappearing, and the role of the Pope has changed. He is more and more a symbol, and unifying symbols can be useful. □

"If all aspects of a life of faith came together, then without fail all religions would come closer. . . . Unity comes from love and from God. Christ can unify."





In Search of Unity

by DAVID L. JENSEN

Dr. Raymond Neff Holliwell, founder of the School of Christian Philosophy and a minister in the Church of Christian Philosophy, began his university work studying mechanical engineering. A strange twist of circumstances directed him to enter the ministry. He started with the Unity movement and had a flourishing Unity Church on the Boardwalk in Atlantic City for 12 years.

A Bible scholar, scientist, eloquent lecturer and educator, Dr. Holliwell has authored 28 books and booklets and has had his own radio programs and television appearances. He has received acclaim for two books: "The World's Destiny" and "Working with the Law."

In 1963 he was elected president of the International New Thought Alliance and editor of its New Thought magazine. The International New Thought Alliance includes metaphysical churches in a host of countries throughout the

world. Churches in the alliance include Unity, Divine Science, Religious Science, Science of Mind, Church of Christian Philosophy, and some Christian Science.

David Jensen, a journalism student at Arizona State University, interviewed Dr. Holliwell at his winter home in Phoenix.

There is such a great need for unity at this time, even as always, because there is a universal plan for unity, and all peoples are being drawn together in that plan. It may take centuries. But eventually it must come.

We're dealing with a divine principle which in itself is eternal, without any time aspect. I can say advisedly that all peoples are moving in the direction of one single thought: a greater understanding of the single power which we call our Creator, or God. Not only will it be shared by all religions, but it will

be incorporated into their way of living. Otherwise, it is of little value.

The term "unity" means united. But united for what? Not united as a nation of people, but united as a race of people who are reaching out for a greater interpretation of life, a finer way of living, and a more peaceful life for all men everywhere. It is an urgency within every soul. Its cause is the divinity within the soul, the God in man, that is endeavoring to express itself more fully, more widely, and more truly.

We are destined to move forward and upward. That today we have four or five major world religions merely means we are coming to a point of sunrising which has been only glimpsed through the ages.

As we study it, by contrast or by comparison, we find that religion, by whatever name, is basically the same the world over. "One world religion" means just what the word religion means. "Religo" is that which binds together man and God. A one world religion will come from the unity of all religious thoughts becoming as one. We are now moving in the direction of a united religious thought. There is a first cause or principle; there is a divinity or a prevailing spirit. Each expresses itself in its own way, but when we meet, we have one thing in common: there is a Christ consciousness, a God consciousness, within all men. That is the key-stone of unity of mankind.

Challenge to prove our Christ.

We would like to say that Christianity is the superior religion of the day. But Christianity, for its greatness, is only a summation of the best of the other religions of this day. Once when I was in a large gathering of world leaders in Binares, India, one Hindu teacher rose to his feet after hearing a discourse by one of our Christian leaders. He spoke out and said, "We accept your Christ, for we have the same Christ in our religion. But we cannot accept your Christianity." That in itself is an open challenge to all Christians to prove our Christ by exemplifying the Christ teaching in our life.

The millennium is here. But by the millennium, I don't mean the thousand years when God shall come, or the Lord shall come and claim His own—all of which I well remember having been taught as a child, and feared. The millennium means we're moving into a spiritual age—the age of Atma, the age of air, the age of spirit.

Man is a spiritual being created by God, as expressed in the Bible. He is a specimen of life, and that life force or essence within him is spirit. Spirit is that invisible substance that is eternal, that is powerful enough to do all things imaginable.

Since the turn of this century, we have been headed in the direction of air. Man glibly travels to the moon. In fact, we're taking too much for granted. We've failed to



Day by day we are moving forward and upward.

realize this great superiority we are gaining. And with such gaining, we are growing. Therefore, our world is on the upgrade. It is destined that way, because the soul within every man is lifting him up to restore him to his origin.

An upward surge. Day by day we are moving forward and upward. The conflicts, confusions, frustrations, violence, and wars that are rampant are merely indicative of the turbulence within man that is causing this upward surge. Turbulence seems to be the only method understood by man, who has to go through it. There are numerous and better ways, and ministers throughout the land are trying to explain in their own way how one can find inner serenity and peace without fighting for it. The turbulence is caused by the drive, the incentive, the impelling desire within the mind of man to improve his lot, to want to gain or try to attain some great prize that he may at the moment think too far beyond his reach or too great to behold. But he has the innate desire.

So I say it is man's desire to achieve his eventual perfect state, lift himself and to improve his life—to better his family, to improve his community, to invest in machines, to find means of making life easier, or to extend his life expectancy. All this is evident now. The soul of

man is unfolding through his intelligence, producing our present way of life.

In a matter of a decade or two, our way of life will change even more strikingly. It will be possible to have a kingdom of heaven on earth, if you think of heaven on earth as a place of complete serenity and satisfaction and security.

Our analysis, however, is only infantile compared to the vastness and greatness of the truth. We're trying to describe something that is beyond our conception. So we haul truth down to the level of our own terms and try to translate it as best we understand it. But this is far from being the real and the true thing. Nevertheless, it is good, for at least it is an incentive to look up. And as we look up, and continue looking upward, we will find that our appraisals and interpretations take on more and more of a semblance of spiritual reflections. These are of God and provide for us the good things we speak of in life.

We encourage people to think as Paul suggested: on those things that are positive, that are constructive, good and true, etc. We know by the mechanics of the mind that a man lives according to his ability to think. The images that he has in his mind reflect his life. We quietly improve his thinking by suggestions of one kind or another, and by reading and studying.

Wealth of truth in the Bible.
There is such a great wealth of truth



*As you walk through the garden,
you behold the purity of God's
life—expressed through flowers.*

in the Christian Bible that we have not yet scratched the surface to interpret all the principles in it. The Bible is and will always be sustained by the principles in it, rather than by the histories, or poems, or prose or other means of telling the story to mankind.

The Bible is like a roadmap. It serves a purpose—to brighten the path of life. But we could toss the Bible completely overboard and we would still find our way, because we would find these principles in nature. We'd find them in the heavens; we'd find them in associations with other people, because innately, man was not designed to have a Bible. The Bible was designed to assist man. The great patriarchs, prophets, sages, seers and the like tried to tell us what to expect on the path, warn us of pitfalls, and give us objectives or ideals to strive for. To me, that's how the Bible serves its purpose. The Bible is the means to an end. It's not the end itself.

Unity is the expression of the entire good of mankind or the good of the nation. Whether our field is politics, industry—you name it—we're all living under the same law. Christianity is just as required in politics as it is in religion or business, because it is a principle, a way of life. As people improve their way of life by whatever method they understand, it is good. And it leads

towards greater goodness—united goodness.

The only way we can overcome evil is to overcome it with good. We do that by becoming so occupied and lost in good achievements, good ideas, and good methods, that we finally awaken and see we have come a long, long way—that good prevails, and that the so-called evil conditions have been dissolved. They've been dissolved because they were nothingness in the beginning.

Our world will be better when you and I are better. And if we aspire to do things in a better way, we shall find our neighborhood, community, and nation changing for the betterment of all. Religion is an ideal that man is following. It is an ideal that always was. And we are aspiring to regain it.

Symphony of life. To me, it is like some beautiful garden. As you walk through the garden, you behold the purity of God's life—expressed through flowers. All colors are combined, and no single one excels another. You see the composite picture. Life is like that. It takes us all—the violets and the daffodils, along with the roses and asters and all the other flowers—to join in the symphony of life.

When we can live together more comfortably and more happily, then we can improve our life and that of our neighbors and friends. One day it will extend the world over, producing peace on earth and good will toward all men.

All the struggles, strivings and battles to make life what it is today, occur within every single person. We help each other as brother to brother, and as sister to sister, but our greatest help is our example. We can call this strive for communication and higher goals, the key to greater unity and greater growth. And it is not only the key, it's the requisite. There's no other way. Rocket ships to the moon help, but they reveal something that's already in the mind of man. All the greatness in the world today is a reflection of the mind of man. Our world is destined to grow better and better.

The idea is not a new one. It has a divine implication, for entwined within is the creative law of God which has always been in action. It is not a modern idea, but has been in vogue through all ages.

Jacob, as recorded in the Talmud, had 12 sons. There was strife and dissatisfaction among them. He took 12 sticks and bound them together in a bundle, and called his sons together. He gave the bundle to each of his sons, and instructed each to break the bundle. None of the sons being able to break the bundle, Jacob took it apart and gave each one a single stick, which they easily broke. "My sons," he said, "I would have you learn two lessons. First, what none of you alone can do, you all combined can do; second, when you are all bound together you cannot be broken."

Such is the essence of unity. □

Toward the World Soul



An Introduction to Pierre Teilhard de Chardin

His life was one constant search, one continuous expansion. It was a life of excitement expressed in his writings, in his giving to others. Although not permitted to publish his findings he remained undaunted, for he believed in his work. A work for God and man, a work permeated with tremendous hope for man and the future. Inspiration, courage and stamina led him to a new threshold: a window into an untouched universe, a frontier which man can finally begin to explore.

Father Teilhard witnessed World War I as a stretcher bearer, and at one point it was suggested that he be chaplain, to which he replied that he wished to remain in the ranks where he was of more use to the men. This attitude characterizes his entire life. There are countless stories of his continual spirit of generosity, his sense of service. These traits were such an integral part of him as to be quite unconscious. And through this personality is demonstrated an acute awareness of man, a profound insight into the world.

... And if I am destined not to return from these heights (Verdun, 1916) I would like my body to remain there, moulded into the clay of the fortifications, like a living cement thrown by God into the stone-work of the New City.

The world was at a point where it was ready to receive a "creative transformation." There is a sense of destiny, a sense that the struggle to emerge is a positive one; it is a step onward in the general formula of providence. The concept of a "New City" reflects Teilhard's consideration of motion as constantly going forward.

This necessary direction is reiterated in writings pertaining to World War II. He states that the world has never "had a greater need for a new faith or been more released from old forms to receive it . . . Christianity must show itself,

with all its resources, for renewal, now or never. . . ." Because this war as war was so total, the need for humanity to survive was paramount.

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- 1881: May 1st, birth of Pierre Teilhard de Chardin
 - 1899: March 20th, enters the Jesuit order at Aix-en-Provence as a novitiate
 - 1901: takes first vows at Laval
 - 1905-1908: Egypt, philosophy teacher, several excavations
 - 1908-1911: Hastings, England, ordained priest
 - 1912-1914: studied science in Paris, specialized in paleontology and geology
 - 1914-1918: World War I, stretcher bearer
 - 1919-1922: Paris, License, Doctorate. Professor at the Catholic Institute
 - 1923-1946: long trips to China, Central Asia, India, and Java as geologist;
 - 1929: working in China when Sinanthropus man was discovered
 - 1947: myocardial infarction
 - 1947: September, refused permission by Rome to publish philosophic works
 - 1951-1954: trips to South Africa, America, Europe
 - 1954-1955: final stay in New York
 - 1955; April 10th, Easter Sunday, dies.
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The root of the evil is not in the apparent conflicts but very far away from them, it seems, in the inner fact that men have despaired of God's personality.

Man has removed himself very far from a view of God, and from the vision of his creative responsibilities. Man has to re-establish himself, as well as realize that history and the world, provides an "unlimited horizon." Otherwise, it would be in "the inadmissible situation of having to wither away every time the consciousness born in it reached the age of reason." Once again there is a sense of movement, that it continues forward, and indeed that it must do so.

"Fiery is their vigor, and of heaven their source."

—family coat of arms

Although there is only one direction—forward—this does not imply that the past is to be discarded. Teilhard's one scientific preoccupation was his desire to uncover man's origins "to find via the past the guiding thread of our action." As a geologist and paleontologist he set about to read the story of early man as found in rocks, fossils, and the matter of the earth. If "the world, taken as a whole, is something infallible (first stage) and if, moreover, it moves toward spirit (second stage); then it must be capable of providing us with what is essentially necessary to the continuation of

such a movement." The better man can understand how he has evolved, then the better equipped he is to advance.

Blessed be you, universal matter, immeasurable time, boundless ether, triple abyss of stars and atoms and generations: you who by overflowing and dissolving our narrow standard of measurement reveal to us the dimensions of God.

But it is important to remember that "matter" is only a beginning, for everything moves toward "spirit." "By spirit I mean 'spirit of synthesis and sublimation.'" Teilhard's entire life was the "passion for growth." This growth is a continual refining process into greater and greater consciousness. The end result of this purification is the emergence of a transformed being using his full creative powers.

Parallel with the growth to consciousness is the increased awareness of unity.

. . . Instead of looking at the cosmos in the aspect presented by its external, material sphere, turn back to the point at which all the radii meet. These too, brought back to unity—the Whole exists. . . .

What was at first a vague intuition of universal unity has become a rational and well-defined awareness of a presence. I know now that I belong to the world and that I shall return to it, not simply

in the ashes of my body, but in all the developed powers of my mind and heart. *I can love the world.*

The last statement is an extraordinary belief in the world and in man's ability. Teilhard constantly felt the interplay of matter and spirit. One could not be without the other: "... spirit which is born within, and as function of matter," and both were part of striving toward the Absolute.

Christianity serves as a framework for achieving such a goal, but it has to be an expanded and revitalized structure. Christianity, more precisely, Roman Catholicism,

... disappointed me by its narrow representations of the world, and its failure to understand the part played by matter. . . develops without any reference to cosmic evolution. Christianity gives the impression of not believing in human progress. It has never developed the *sense of the earth.*

Christianity had to acknowledge this cosmic evolution if it was ever to advance. It had to realize "the world as a coordinated system of activity which is gradually rising up towards freedom and consciousness. . . irreversible and convergent." A "universal Christ" can be introduced only if Christianity can extend itself to new dimensions of the world. "The universal Christ is a synthesis of Christ and the universe." It is not merely a Christ as

mediator, but a Christ "total. . . only at the term of a universal evolution"; that is at a point where man acknowledges the purpose of this pursuit of evolving into the universe.

In the great river of mankind the three currents (Eastern, human[ist pantheism], Christian) are coming to run together. . . A general convergence of religions upon a universal Christ who fundamentally satisfies them all. . . [this is the] only possible conversion of the world, and the only form in which a religion of the future can be conceived.

Teilhard refuses the idea that many consider religion merely being a stage in man's infancy. "The more man becomes man, the more will it be necessary for him to be able to, and to know how to worship." This can happen when people give themselves "... to the religion which activates them most as human beings," the religion which allows them to develop both vertically and horizontally: essentially, the religion of the universe.

Although Teilhard was fortunate in being able to fulfill two vocations during one life span, it is not to assume that there was no struggle. In an essay entitled "The Priest" he demonstrates that the continual push to "*promote*, in however small a degree, *the awakening of spirit* in the world, is *to offer to* the incarnate *Word* an increase of *reality*. . . you have a universal function to



fulfill: the offering of God to the entire world." And this push must also involve the internal development, so that. . .

over and over he must transcend himself, tear himself away from himself, each reality attained and left behind gives us access to the discovery and pursuit of an ideal of higher spiritual content.

. . . If man is to come up to his full measure, *he must become conscious of his infinite capacity for carrying himself still further.*

Throughout his work Teilhard sought this ideal. In his endless journeys throughout the world he probed, seeking clues to the secrets of ancient man. "To be more is in the first place to *know* more," he believed. And what better way to learn more from what man has already done; to take this knowledge and apply it further; to find a way for man to draw closer to the universal. And so he prayed:

Since once again. . . in the steppes of Asia—I have neither bread, nor wine, nor altar, I will raise myself beyond these symbols, to the pure majesty of the real itself. I, your priest, will make the whole earth my altar and on it will offer you all the labours and sufferings of the world.

Accompanying his exalted moments were also anxious periods, when "on certain days the world seems a terrifying thing: huge, blind

and brutal. It buffets us about, drags us along and kills us with complete indifference." Because of this, the need to struggle and to win implies that there is no such thing as "peace conceived as a repose. Peace is not the opposite of war. It is war carried above and beyond itself in the conquest of the trans-human."

Teilhard acknowledged the Pascalian infinity/nothingness, time/space, but he was not dwarfed by it. As a historian of the earth he set about the gigantic task of finding the Whole. Through recorded history, be it fossil or rock, he wanted to show how earth (matter) is a beginning. All that has transpired through the ages has a purpose, and a structure which is discernible. The world is expanding; it is still being created and continues to evolve. Within this framework spirit exists, and as one becomes attuned to the world one begins to grow into the awareness of spirit: convergence and unity—the Whole. Teilhard's belief in the world was great, but possibly his faith in man's ability to actualize was even greater. ". . . The expectation of heaven cannot remain alive unless it is incarnate. What body shall we give ours today? That of a huge and *totally human hope.*" Teilhard was ever ready to bring that hope to life, to "get to work—*quickly, right now*" on the basis of a simple formula that "all we have to do is to let the very heart of the earth. . . beat within us."—A.M. □

The Way of the Coming Christ

Cardinal Enrique y Tarancón, Archbishop of Madrid, along with his Episcopal Council, directed a pastoral letter on recent events in Spain to the priests, religious, and laity of the archdiocese on December 13, 1973. This letter has deeply moved the diocese. The complete text reads as follows:

Dear Brothers,

The Christian word in this advent season, now almost Christmas eve, can have no other object or meaning than to proclaim to you the joy of Christ who has come to us. We do not try to escape from the problems that have surrounded us during the past weeks and that even now face us. Instead, we try to place all those griefs in their true perspective: in their role of the sorrows of a humanity suffering because within it is being created the image of the Savior. It would be naive to ignore the tensions of today. But we would sin against hope if we tarried in them, forgetting the joyous goal of Christ who is coming to us. It is in this light that we should contemplate recent events with a more mature reflec-



tion, as we promised. Important events, because through these misfortunes, as through those of our entire life, the coming of Christ is either hastened or delayed.

We begin in this advent season the Holy Year, of which Pope Paul VI has said, "Before everything else, we must reestablish authentic, living, and happy relations with God. We must reconcile ourselves humbly and lovingly with Him, in order that, sharing this basic and primordial harmony, the whole world may show a desire for our experience and acquire the virtue of reconciliation, in love and in justice, among men, whom we will acknowledge by the innovative title

of brothers.

"Reconciliation develops, in addition, on other very broad and real lines: the church community itself, society, politics, ecumenism, peace, etc. The Holy Year, if God allows us to celebrate it, will be able to explain many things to us in this respect." (Proclamation of Holy Year, May 9, 1973)

Like John the Baptist, may we be permitted to ask all of you to bow your heart in this year and pray that "every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." (Luke 3:5-6) For this to happen, we must all ask ourselves on which roads God will come, and on which He cannot come.

1. *God does not come on the road of violence or hatred.* Already on other occasions during this year we have had to lament the outbursts of violence in our diocesan life, whether religious or civil. There have been injuries to priests and bishops, violent aggressive acts in various areas, and in one instance an assassination. It is not necessary to record it all here. But I still say, once more, that hatred and violence do not build up humanity, much less Christianity.

2. *Neither does God come on the road of undue pressure or systematically sought conflict.* In this sense we cannot see like the

evangelicals—even without trying to judge the intentions of their promoters and writers—the attitudes and manners of those who have sought by means of force what we have always been inclined to seek with them through frank and sincere dialogue, or who at all costs want to compromise by their actions the local church or the Holy See. Neither can we accept as Christian permanent conflict as a customary practice for promoting church growth, especially if this conflict is stimulated by groups who seem to want to impose unilaterally their own standard of judgment, as if they alone possessed the Gospel truth.

3. *Neither can Christ come on the road of confusion.* In this sense it grieves us that the fundamental conflicts within the church we have just alluded to have not remained as they used to be: problems which the bishops would try to clarify and resolve. In this sense we must indicate, with respect to the truth, that at no instant neither the cardinal nor his legitimate representative in the seminary, Monsignor Estepa, gave their consent to evict the seminary. We hope, likewise, that the authorities will properly study the justice of such grave sanctions imposed on some persons at that center. We are not competent to evaluate these questions legally, but in the opinion of many and from the treatment received by those who on previous occasions attacked and harmed the diocesan hierarchy

and clearly changed a just order.

4. *Christ cannot come on the roads of disobedience or breaking from the church hierarchy.* We know better than anyone to what extent we are weak and sinful bishops and pastors, and how much we need at times for you to wake us up and stimulate us. We all have the temptation of compromises and sullied feet—and he who gives orders has perhaps more than the rest. We thank you for all criticism that tends to wake us up and help us discover better our obligation to serve the Gospel.

But that same obligation to serve the Gospel obligates you, the priests, religious, and faithful, to accept that obedience and that requirement of hierarchical fellowship that are a substantial part of that same Gospel. A church divided from its pastors will never be able to be a more evangelical or more pure church, because it would no longer be the church that Christ wanted.

5. *We will never be able to come to Christ on the road of lies or falsehood.* We will never be able to refer to certain campaigns and means of presenting the facts which, even when they are not completely false, tend to distort the reality for the listeners and readers who cannot understand it from all its angles. And one must allude to those who act as authoritative substitutes for their rightful pastors in their specific mission of watching over the orthodoxy of God's people, by

spreading excessive fears and unjust suspicions.

6. *Neither will Christ come on the road of egoism or injustice.* The reconciliation which Paul VI has taken as a theme for the Holy Year now beginning is an obligation for all. But becoming reconciled with each other will not happen by an embrace and smiles, after which each one retains his own egoisms. The reconciliation of the Holy Year must be the force for suppressing or tearing down all class privileges, all abusive situations, all unjust distribution of wealth or culture, and opening up to all equal opportunities for progress. It would be especially sad if in this beginning of the Holy Year the economic difficulties our world is undergoing would again collapse in a special way, once again on those economically most weak.

7. *Then where will Christ come from? On the road of peace.* He will come on the common strength in order to eliminate all violence from our thought, from our words, and from our works; on the intention to understand and respect those who think in a different way from us, on rising above past grudges, on the recognition of the many things that unite us all as Catholics and as Spaniards in order to build a more serene Church and a more righteous and brotherly fatherland.

8. *He will come on the road of justice.* And this will begin with full recognition, by laws and actuality, of all human rights. In this

sense, the archbishop of Barcelona recently recalled the words of Pope John XXIII in his "Pacem in terris," indicating the urgency for a legislation giving man the right of association and meeting for legal purpose, and to intervene in public matters through participating in effective channels. We unite sincerely with these desires and concerns as pastors and as guardians, since the full and regulated application of those human rights will bring only good to the Church and the country.

9. *He will come on the road of love.* Love everyone, especially those who are poorer and forsaken. Love sometimes will demand not only a serious compromise with their problems, but also an energetic defense of their rights, a defense which we wish always would happen for Gospel channels and proceedings. Love both the poor and the rich, the governing and the governed, according to all their rights as well as their duties. Love which should never be used as an excuse for perpetrating injustices, but also never use unjust means as a weapon for combatting injustice. Love which, like that of Christ, comes to us, and starts by giving our lives to others in a humble and simple way.

10. *He will come, finally, by the road of hope.* We want to emphasize this because we all seem to be tempted by bitterness. As witnesses to the Lord we tell you that mankind has been already saved by Christ and that this same Lord is

going to continue saving. The world of two thousand years ago was no better than this one, and Christ was not ashamed to descend to it. He will descend to ours—he comes down constantly. He will come down again, including times when our roads continue to be mediocly prepared.

At the end of our reflection, aware of our limitations, our gaze returns to Christ, "the head of the body; the Church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross." (Col. 1:18-20)

Keep your hope and happiness in him. May our diocesan Church never be a witness to despair, because it bears witness to the coming Christ. May anyone who does not believe know that in us, with all our errors, with all our divisions, with all our defects, there is something in which we are not and in which we will never be divided: in our faith in the Savior and in our desire to make him more present in the world. On that whoever contemplates our church through us will see only the pure and immaculate bride! May they at least see, in spite of our shortcomings and pettiness, the witness to the coming Christ.

The peace of the Lord be with you always. □

THE HOUSE OF LIE AND THE HOUSE OF SONG

ZOROASTRIAN INFLUENCE IN THE WEST

The first person to represent the wisdom of the East in Europe was a Persian prophet and priest, Zarathushtra, better known under the greek form of his name, Zoroaster, who lived in the western part of the great plateau which stretches from the Indus valley to the valley of the Tigris in Mesopotamia. About the middle of the second millennium the Aryans first entered it and proceeded in two sections, one into northwest India, the other into western Asia, with a third group subsequently settling permanently in Iran, and giving their name of *Airyana* (Iran) to the country. It was among them that the great reforming movement initiated by Zarathushtra was destined to arise, probably about 650-600 B.C.

In India, where an elaborate polytheism of nature gods was es-



tablished among the Aryan-speaking peoples, the good gods were called *devas* ("shining ones") and the demons *asuras* (lords). In Iran this was reversed. The *daevas* became evil spirits, while the *asuras* (written as *Ahuras*) were the real Iranian deities, together with Mithra, the god of light and of war. *Haoma*, and

Ahura Mazda, the all-knowing and all-encompassing sky, who personified the moral order, became a principal object of worship closely associated with the intoxicating beverage *haoma*, sacrificially crushed and sacramentally drunk to gain inspiration, health and power, though today it is consumed by the priest alone.

Zarathushtra. Such were the divine beings and their cults when Zarathushtra began his reform, convinced that he was the messenger of Ahura Mazda, the Wise Lord and only God. He repudiated all the Vedic Iranian gods and their mythologies, the sacrificial offerings and the drinking of the sacred *haoma*, and subordinated to Ahura Mazda the *ahuras* and the *daevas* in the universal struggle between good and evil.

Our information about his teaching, life and work comes chiefly from the collection of hymns known as the *Gathas*, contained in the first and oldest part of the *Avesta*, the Zoroastrian scriptures, which were compiled, if not by Zarathushtra himself, at least probably by some of his contemporaries. From these metrical chants, written in an older dialect and different meter than the rest of the *Avesta*, it would seem that the seer's mission was to rally mankind to engage in a relentless conflict against the forces of evil, personified as *daevas*, and to abandon the worship of all the older deities in favor of that of

the one and only Supreme Wise Lord, Ahura Mazda, known later as Ormuzd.

In many respects Ahura Mazda is akin to the Indian Varuna, the All-knowing One, with whom in origin probably he is identical. It was Zarathushtra, however, who represented him as the universal creator and sustainer of the good and the right, with subordinate divine beings created by him, or personified attributes to him, such as Good Thought, righteousness (the best order), dominion, prosperity, right thinking and piety, and immortality, together with Spenta Mainyu, the holy and beneficent Spirit who is in perpetual conflict with Angra Mainyu, the Lie or evil primeval Spirit, also called the Druj.

These twin Spirits, the one good and the other evil, are not actually said to have been created by Ahura Mazda, though they meet in him. They existed before the world was called into being, but they have exercised their respective functions in relation to each other only since the earth became the battleground of the two opposed forces. "Never shall our minds harmonize, nor our doctrines," declared Spenta Mainyu at the first beginning of life, according to the *Gathas*, "neither our aspirations, nor yet our beliefs; neither our words, nor yet our deeds; neither our heart, nor yet our souls" (*Yasna*, 45, 22).

Good and evil. This interpretation of the age-long struggle between

good and evil represents the first attempt in the history of religion to grapple with the problem in terms of ethical monotheism. Although the solution offered by Zarathushtra rapidly developed into a definite dualism, as it is stated in the Gathas, Ahura Mazda alone exists as the all-wise, good and beneficent Creator—the King of Righteousness. How the two primeval principles of good and evil came into existence is not explained, any more than it is in the Christian gospels. That they are in perpetual conflict cannot be denied. The universe, however, being the creation of the one and only good God, the physical and moral orders derive from his righteous will. Therefore, the dualism is not ultimate. The twin spirits were not thought to exist independently of Ahura, and in the end the good must prevail over evil. As the *daevas* were the offspring of Angra Mainyu and endeavored to mislead man through evil thought, evil word and evil deed, so it is man's highest duty and mission to resist these lures and destroy the powers of evil by choosing aright, since in creating man Ahura Mazda gave him freedom of action as a moral being. Through Good Thought and the power of the Good Spirit he commends the right and gives divine assistance in its fulfillment, but it is left to each individual to shape his own course. The situation is summed up in the Gathas in these words:

The two primeval spirits who revealed themselves in vision as twins, are the Better and the Bad in thought and word and action. And between these two the wise ones chose aright, the foolish not so" (*Yasna*, 30).

By their right choice those who obey the law of Ahura help in the final victory of the Good Spirit of the Wise Lord over the Lie (Druj, or Angra Mainyu). They must always speak the truth, repudiate the nomadic life, till the soil, cultivate grain, grow fruits, treat kindly domestic animals and irrigate barren ground, for "he that is no husbandman has no part in the good message" (*Yasna*, 31, 10).

This identification of agriculture with the good life arose from the fact that the worshippers of Ahura Mazda were settled cattle-farmers keeping at bay the marauding nomads of the north, the Turanians, who were regarded as followers of the forces of evil intent on capturing cattle for their sacrifices to the *daevas*. It was against them that Zarathushtra fought in his holy wars, and it was a result of his victory over them that the new faith was established on a firm foundation. He is, indeed, said to have lost his life when the Turanians stormed Balkh and destroyed the Zoroastrian temple Nush Azar

RIGHT: A mural in the Chihil Sutun, Isfahan, Iran, depicts the good life from a Persian viewpoint.



in which he was officiating at the fire-altar. Whether or not this holy war was the occasion and manner of his death, the movement initiated by him survived him, but it soon lost its fundamental monotheism and strictly ethical character.

Eschatology. Zarathushtra steadfastly maintained that in the end evil will be destroyed and good will prevail. Thus, in his doctrine of "the last things," which constitutes the first systematized eschatology in the history of religion and which was destined to have a far-reaching influence on the apocalyptic speculations of Judaism, Christianity, and Islam, he taught that at the end of the world there would be a general resurrection. Then the forces of good and evil would undergo a fiery test in molten metal, and although whether or not Angra Mainyu and all his followers would be destroyed by this ordeal is not very clearly stated, a golden age of order will be proclaimed as a result of the Judgment and the setting up of the kingdom of Ahura Mazda. In this renovated world, either on earth or in the spiritual order, only the good will have a place, and their final reward will be conditioned by the choices they have made in this life.

In addition to this "Great Consummation" when the present cycle of the world would be completed and a new cycle free from all evil would begin, an individual judgment immediately after death was also

predicted. Every man being responsible for the deeds done in the flesh, he would be required to give an account of his actions at the last and his fate determined accordingly. By persevering in well-doing and following the good thoughts, the good deeds and the good words revealed by Zarathushtra, he acquired merit which was transferred to his heavenly account and would render him solvent at the Day of Judgment.

If he could show a credit balance of merits, and thereby atone for his evil deeds, on the fourth day after he would have a safe passage across the chinvat bridge which separates this world from the next life. Below it lies a molten lake into which those were destined to fall to their doom whose evil works predominated and so upset their balance on this perilous bridge as narrow as the edge of a razor. Righteous souls, on the other hand, who had followed the precepts of the prophet, easily went over and entered heaven, while, according to later eschatology, those whose good and evil deeds were more or less equal passed to an intermediate state or limbo, located between earth and the stars, till the final Judgment.

This doctrine of the last things is based on the principle that man works out his own salvation. Whatsoever is sown in this life is reaped hereafter, "evil for evil, good reward for the good, affliction to the wicked, happiness to the righteous.

Woe to the wicked, salvation to him who upholds righteousness." No mediator or intercessor could determine the issue any more than prayers or sacrifices could avail to alter the strict justice of the procedure. The fate of all human beings was decided by their own deeds once and for all in a clear-cut manner at the Judgment of Ahura Mazda by an ordeal by fire, and the crossing of the bridge called that of "the separator" (*chinvat*) because it divided those destined for the "House of the Lie" from those to be admitted to paradise, the "House of the Song," the best existence.

In the later Avesta the eschatology of the founder was elaborated as the primeval twin spirits came to be regarded as two opposed gods. Ahura Mazda, who was now called Ormuzd, was represented as having created the good, and Angra Mainyu, or Ahriman as he was designated, all that was evil, set over against each other in dualistic fashion. Unlike the devil of Jewish, Christian and Muslim tradition, Ahriman was represented as the actual creator of the *daevas* under his control, together with noxious creatures and serpents, wolves, ants, locusts and men of diabolical character, witchcraft, black magic and disease. This conception of a dual creation governed by two deities, each independent of the other, with their respective hostile armies of supernatural beings and equipment, made the devil (Ahriman) co-equal

and co-eternal with God (Ahura Mazda).

Indeed, in one of the later Avestan writings, Ahura is represented as explaining to Zarathushtra how Angra Mainyu (Ahriman) upset all his plans for making Persia a terrestrial paradise by introducing the bitter frost in winter, the excessive heat in summer, and all the ills which the Iranians had to endure, including, in addition to death, the 99,999 diseases he had maliciously created!

In one of the later writings, the *Bundahish*, or "original creation," belonging probably to the ninth century A.D., a theory of world-ages was set forth which in idea went back to the fifth century B.C. The whole of time, which was represented as having a duration of twelve thousand years, was divided into four periods each of three thousand years. In the first of these the ancestral spirits, who became the guardian genii of men and spirits, held sway. During the next three thousand years Primeval Man and a primeval ox arose. In the third period the forces of evil became predominant and the progenitors of mankind were created, from whom the founders of the Iranian dynasty were descended. The fourth and last age, inaugurated by the founding of Zoroastrianism, has yet to reach its consummation.

Zarathushtra was to be succeeded by three "saviours," each appearing at intervals of a thousand years, the last of whom, the Sao-



The business center of Bombay, India, where about 50,000 Parsis exiled from Iran by the Muslims, continue to follow Zarathushtra's teachings.

shyant or Messiah, supernaturally born of a pure virgin of the seed of Zarathushtra preserved for the purpose in a lake, would usher in the glorious new world order. The dead would then be raised and at the final Judgment the righteous would be separated from the wicked as a prelude to the pouring forth of molten metal on the earth and in hell. To the righteous it would be soothing like "warm milk," but to the wicked it would be agonizing torment burning away all the evil they had contracted. Ahriman and his demons would be cast into the flames to be consumed, or else they

would be driven into outer darkness to be hidden away or destroyed at the last. A new heaven and a new earth would be created in which righteousness, joy and peace would prevail for ever, and Ahura Mazda become all in all.

The Parsis. Although the influence which Zoroastrianism, and its later dualistic development called Mazdaeism, exercised on Judaism, Islam and indirectly on Christianity, was considerable, only a remnant of the great movement inaugurated by Zarathushtra survived in Iran after the Muslim conquest in the seventh

century A.D. In Persia the faithful few became known as the Gabars, or "infidels," because they refused to accept the claims of the Prophet Muhammad, and long persecution has reduced them to less than ten thousand today. But small though they are numerically, they have tenaciously practiced their ancient faith throughout the ages in their fire-temples, purified of many of its later dualistic and magical accretions. The rest made their way into India in the seventh and eighth centuries where they became known as Parsis (i.e. "people of Pass," or ancient Persia). There they settled under less strenuous conditions, mainly in Bombay, and soon became a prosperous and wealthy community, numbering today about 50,000, with about the same number scattered throughout India, together with a few isolated groups in London and other commercial centers all over the world.

Zoroastrianism and Judaism. That Zoroastrianism deeply influenced post-exilic Judaism is not surprising, when it is remembered that it was after the conquest of Babylon by Cyrus the Great in 538 B.C. that permission was given to the captive Israelites to return to Jerusalem to rebuild the temple. The returned exiles, however, remained under Persian rule just as did the vast majority of the Jews who stayed on in Mesopotamia. It was about this time that Zoroastrianism was beginning to make

its influence felt in the Iranian Empire, though it was not until some two hundred years later that it was very apparent in Judaism, after Alexander the Great had conquered Persia in 331 B.C., and subsequently established his rule over Palestine. Syria then became part of the western section of the Macedonian Empire governed by Ptolemy, who had been one of Alexander's generals.

It was at this time that a new type of Jewish literature, known as apocalyptic, began to emerge showing unmistakable traces of the principal doctrines of Zoroastrianism concerning heaven and hell, judgment after death and at the end of the world, an angelic hierarchy, a dualism of good and evil under two opposed forces with their respective leaders, Michael and Satan, together with a Messianic kingdom in which righteousness would prevail. Alexander, it is true, showed scant regard for the Zoroastrian movement, which he associated with the Achaemenid dynasty he had defeated. Nevertheless, its eschatological doctrines had made sufficient impression on current thought in the Persian world (which included Jewry) that by the second century B.C. it had become an established feature in the new Jewish apocalyptic writings, such as the book of Daniel in the canonical scriptures of the Old Testament, and the extracanonical book of Enoch and the Testaments of the Twelve Patriarchs. □

Progress Through Contradiction



or Harmony

According to the dialectic, development is a result of contradiction. Wherever contradiction exists, there is opposition and struggle; wherever

there is opposition and struggle, there is development. However, this development is not a smooth, continuous progress but is followed by a sudden qualitative change when there is an abrupt interruption followed by a leap to a higher state. At the same time, by the negation of the negation, progress takes the direction of advancement and restoration. We will first discuss qualitative change and then the progress and development of restoration.

Qualitative change. According to the dialectic, gradual and continuous development is interrupted by a sudden change when a new stage suddenly appears. Hegel was the first man to point out this fact. He took the example of a fetus when it grows within the womb. After its growth there is an abrupt interruption of its gradual quantitative progress and a new child is born into a new stage. Such a phenomenon he called transition from quantitative change to qualitative change. In fact, as Hegel said, we see many examples in various phenomena in which the continuation of quantitative change suddenly stops and qualitative change takes place on the foundation of quantitative change. The direct cause of the qualitative change is a shift in the relationship between ruling and ruled. Accord-

From Communism: A Critique and Counterproposal.

ing to the dialectic, with two opposing things there is always a relationship of superior and inferior, ruling and ruled. When A and B find conflict, A rules B and B subordinates itself to A. However, when the quantitative change reaches a certain stage, the relationship of ruler and ruled is reversed, that is, B rises to the ruling position and A is ruled. At this time, qualitative change occurs because of the shift in equilibrium between the two conflicting parties. Together with the change in their relationship, the opposing things themselves also change. The A and B are themselves transformed in the process.

Thus, new contradictions, new unity, and new struggle will develop. For example, in the relationship between an egg and a chicken, the growth progress of the embryo is quantitative change: No matter how big the embryo grows within the egg, it is not yet a chicken. However, when it breaks the shell and comes out, it immediately becomes a chicken. When it started growing within the egg, the embryo was still in the position of being ruled. Gradually, through quantitative change, it grows until it suddenly comes to the ruling position when it breaks the shell, which up to then had been its ruler. At the last minute the subject and subordinate relationship was reversed. This is the qualitative change.

This, then, is the law of transition from quantitative change to

qualitative change in the dialectic. Is this really true? We will examine it and see. This law surely appears to be valid in principle because in most cases qualitative change does follow quantitative change; various phenomena in the natural world demonstrate this. It is shown in the growth process of animals and plants and also in the formation of chemical elements. For instance, hydrogen is composed of one proton and one electron. If another proton and another electron are added (quantitative change) a new chemical element, helium, is produced (qualitative change). It is not true, however, that qualitative change necessarily comes all at once or that gradual quantitative change is always interrupted by qualitative change.

Marx tried to prove the abrupt interruption of gradual progress by the following examples: When water reaches 100 degrees, it boils; when it reaches the 0° C mark, it freezes; if more and more weight is gradually added to a rope, it suddenly snaps; when steam is over-compressed inside a boiler, at a certain point the boiler bursts. These illustrations do exemplify the abrupt stoppage of gradual progress. But there are other examples in which qualitative change is produced without abrupt stoppage. For instance, when water is heated gradually, it becomes steam without boiling; when grain is stored, the pile simply becomes larger and larger; man's progress from babyhood through



Growth of plants is an example of gradual change.

childhood, youth, middle age, and old age is also gradual; the seasonal changes are gradual. A sprout becomes a young tree and grows to produce fruits gradually. These are examples of gradual change. Thus, there are numerous examples in which qualitative change occurs without sudden change. Why, then, did Marx say that anything with qualitative change must necessarily undergo a catastrophic leap and abrupt halt in its gradual progress? It was because his philosophy was to rationalize catastrophic, violent revolution.

Principle counterproposal to qualitative change. How then can this change be explained? Now, let's clarify and explain this in the light of the Principle. All progress and change comes about through give and take between subject and object. It may be valid to say that qualitative change occurs based on quantitative change only when those two changes appear simultaneously. However, Marx explains that quantitative change comes before qualitative change and can't explain why the quantitative change itself occurs. Since qualitative change comes about by changes of structure and form rather than by physical changes of size, weight, and strength, Marx's concept of quantity is too ambiguous. The meaning of the concepts that Marx tried to manifest in quantity and quality may correspond to Hyung Sang (form) and Sung Sang (character)

in Unification Principle. The Hyung Sang of things refers to the material properties such as shape, structure, and size; the Sung Sang means the quality and function. Yet during development, Hyung Sang does not change prior to the change of Sung Sang, rather both the changes are quite simultaneous. For example, in the hatching process of an egg, the growth of an embryo (change of form and structure) and the qualitative change of an embryo (changing to chicken) occur simultaneously and are parallel. At the final stage, the completion of the form of the chicken and the perfection of the character of the chicken are also simultaneous. Any one side does not appear prior to the other because all things are the manifested results of prototypes which had been in the world of cause.

The Hyung Sang and Sung Sang of all things exist as prototypes in the world of cause prior to existing in reality. In the world of cause, both factors (prototypes of Hyung Sang and Sung Sang) coexist simultaneously. Because of this, for the prototype to appear in reality, the Hyung Sang and the Sung Sang come to appear simultaneously. When this happens, the Sung Sang is revealed to us through Hyung Sang. For example, before the real chicken appeared, the prototype already existed as an idea (cause) in the stage of an egg. Since such an ideal prototype existed, the real, material chicken that corresponded to the idea (cause) could appear in

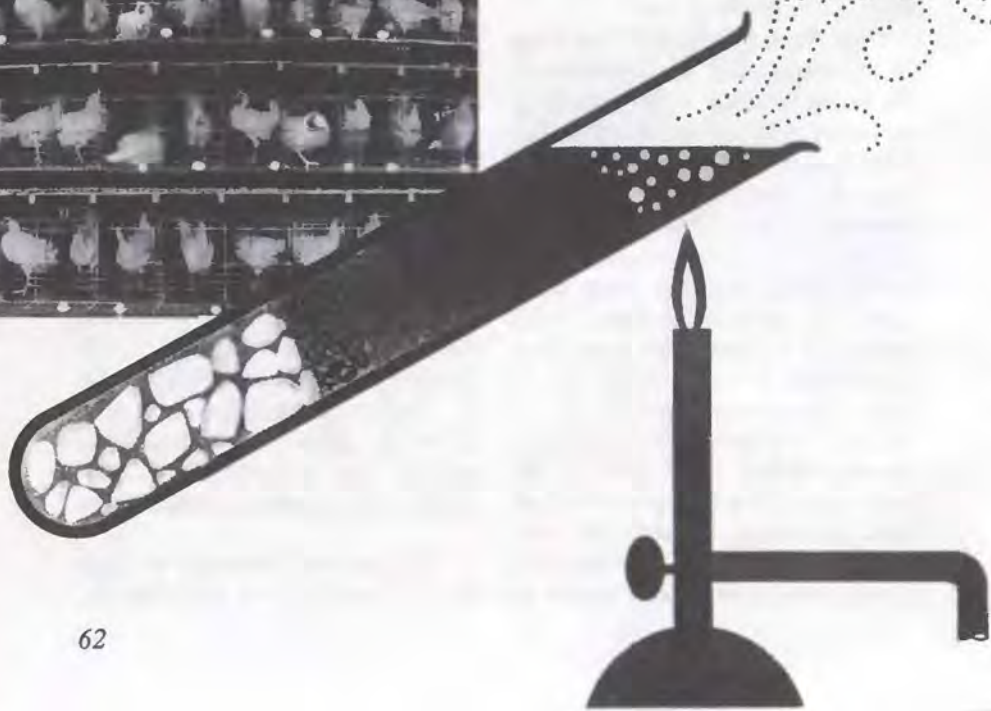
both Hyung Sang and Sung Sang simultaneously. Such a concept of progress and change is called in the Principle "The law of the change of Sung Sang and Hyung Sang." It is not accurate to say that the changes of quality are directly caused by a shift in relation of ruling to ruled or of superior and inferior. This is merely an attempt to rationalize violent revolution. The quantitative change (Hyung Sang) and qualitative change (Sung Sang), which come about from harmonious give and take relationships between subject and object, both center on the same purpose. Among subject and object we find, of course, the relation of superior and inferior, but the shift of the relationship is necessary for development. In an egg, because the embryo has vitality whereas the shell and content have no vitality, the embryo is the subject and the shell and content are the object from the beginning to the end. In an atom, although it may change from one element to another, the proton is always subject and the electron is always object. It is also erroneous to say that qualitative changes in development come about through sudden reversal. All changes during development, as far as natural phenomena are concerned, are harmonious, gradual and peaceful in quantity, form, and quality—not sudden or destructive.

The forward tendency of progress. According to the dialectic,

when there is contradiction in a process, it necessarily causes movement in a certain direction. Furthermore the dialectic shows that this movement is forward. Thus, all things go forward from one stage to another. For instance, in the case of a seed germ, it progresses to sprout → stem → branch → leaves → flower → fruit, etc. It moves forward through many stages. Of course, even the dialectic recognizes

that there is movement without direction or repetitive movement. For instance, when water evaporates, it becomes vapor. When it cools, it becomes water once again. This movement is repetitious. Then what is the cause of the difference between forward and repetitive movement? Concerning this, Hegel said that the various processes of nature do not have direction within themselves originally, but because the spirit of consciousness operates, natural movement comes to have direction. However, since dialectical

The change of water to steam is a repetitive movement, while the change of an egg to a chick is a progressive movement.



materialists regard spirit as the product of nature, they disagree with Hegel's view. For instance biological evolution up to the time of the existence of man or spirit has also been a history of directional progress. The dialectic holds that there is a cause of the difference between forward and repetitive movement as follows:

In some processes of change, when the essential cause of quantitative change is within the process itself and this cause is consistent, the movement will have a forward direction. But contrary to this, quantitative change has only an external cause and thus the movement cannot have direction. For instance, in the change from egg to chicken, the embryo within the egg is the essential cause. The heat added from the outside is only one of the conditional causes and therefore the change from egg to chick is a progressive movement. But in the example of the evaporation of water, there is no essential cause within the water itself. The change (evaporation) is caused only by heat added from the outside. Therefore, the change by which water becomes steam is a movement without direction, a repetitive movement (from Morris Comforce, "Dialectic Materialism")

Counterproposal to the forward tendency of progress. This seems a plausible idea, but this explanation does not clarify why forward and directional movement occur when

the essential cause of quantitative change exists within the changing process itself. In the case of evaporation of water, it doesn't make sense to say that the essential cause is heat, for the true and direct cause of evaporation is the change in molecular motion within the water itself.

What is the cause of directional movement as seen by the Principle? Such a movement is caused by the life force. If a subject and object are in a give and take process and the subject has life force, the movement produced will have direction. Because of the life force the movement comes to have purpose. Progress, after all, means the process of movement directed toward a purpose. Therefore, in progressive movement there must be an element which directs the movement towards a certain purpose. This element is the life force. Dialectical materialism sees life as a form of material movement and asserts that when inanimate material progresses to a certain stage, life force appears as the result of its development. However, the Principle sees life itself as potential will. Therefore, life movement and material movement are qualitatively different. Life movement is not a form of material movement. There is an active purpose in life movement but there is no such purpose in mere material movement. Since the embryo within an egg has life force, it can hatch. But an unfertilized egg has no life force; no matter how much heat is

added, it doesn't hatch. How can evaporation of water continue repetitive movement without direction? Mao Tse-tung said that the evaporation of water has only an external cause (heat). But this is not true. Within water there is a direct cause of evaporation: the power of the molecule. We must say, then, that there is an essential cause within water like that within the egg. Nevertheless, why is there no direction in that change (evaporation)? It is because there is no life force in that inner cause. Molecular power is only physical power, not life power. However, even the movement of inorganic things, when drawn into more definite life movement, will have direction. For instance, an inorganic thing like salt (NaCl), once absorbed into the human body, comes to move toward the maintenance of that body. Thus, the operation of chemicals within the body is different from that outside it, for it manifests a directed change. The universe is a gigantic organism supported by a universal will. Therefore even though this universe is composed primarily of inorganic things, since these inorganic things have participated so long in the life movement, which carries the purpose of the universe, the history of the entire universe is a history of progress. Expressed in religious terms, the history of the universe is that of creation. Inorganic things have been involved in this creation and have developed directional movement.

The cycles of progress. In the dialectic, another important thing is the negation of the negation. It is said that any given thing which during its progression is doubly negated becomes a synthesis and moves on to a higher stage. One thing we have to keep in mind is that this synthesis, through the double negation, returns again to the first stage at which it began. For instance, the negation of a chicken is an egg, and the negation of an egg is again a chicken, thus returning to the original position. The restoration movement by such double negation appears not only in the natural world but also in human society. Society began with a primitive communist form. This was negated and a classless society appeared which is to go through many stages, be again negated, and finally become communist society, which is again classless. However, the restoration of the original stage is not restoration at the original level, more developed than the former. Therefore Lenin said, "The negation of negation appears as the repetition of stages already passed. It is repeated progress, but to a higher level. And it is not progress in a vertical straight line but progress in an ascending spiral."

Counterproposal to the cycles of progress. Thus, Communism unconsciously affirms the law of circular movement of creation by recognizing that all movements are circular in nature. But communists

do not know why circular movement comes about; they do not clarify why the negation of negation necessarily takes a circular pattern. An egg, which is the negation of the chicken, becomes a chicken by being negated again. Why is it that the negated chicken always becomes a chicken again and not something entirely different? Also, from the primitive classless society, there comes into being a society with two classes: ruling and ruled. This is also the negation of classless society. Then why must it again become a classless society? The dialectic method does not explain if the negation of A is B, why the negation of B should be A again, and not C.

Such unsolved problems of the dialectic can only be solved based on the Unification Principle law of circular movement. According to the Principle all things are created by the law of resemblance. Created things are created in the polarity of subject and object and resemble the polarity and perpetuity of God. To have perpetuity all things must circulate through give and take relationships because without circular movement, no being can continue forever. God Himself is centered on His own absolute (heart), and by circulating polarity He maintains His perpetuity. Therefore, all things of creation, from heavenly bodies to atoms, revolve not only in space but also in time, which means that the same time period repeats itself. Repetition, succeeding generations,

periodicity, and parallel periods are some examples. The cycles in time are not merely a return to the original level but restoration to a new level. In other words, they move in spiral form. This has been the progress of nature and history. For instance, from a chicken, eggs are produced; from the egg, a chicken; and chicks become hens because only through such rotation can the creature maintain its perpetuity. From trees comes fruit; from fruit, seeds; then again fruit appears. Because of such a cycle, the tree can perpetually exist. The reason why history shows a periodicity, or parallel periods, is because in this way history can progress infinitely.

However, here we must clarify one thing. Development and progress are not accomplished through a negation of the negation as the dialectic method maintains, but through the action of give and take in various stages and the shifts from one stage to another. As we have seen in the example of the egg, the shift is a harmonious one—not one of struggle. Another thing I have to make clear is that the progress of fallen human society has not been the movement of the essential pattern as originally created, but a restorative movement to recover the state prior to the fall. Consequently, the history of mankind has not progressed in the original pattern. It has been the history of the providence of restoration to restore the original society from fallen society. □

THREE GREAT PERILS

Washington's Vision

By WESLEY BRADSHAW



The last time I ever saw Anthony Sherman was on the fourth of July, 1859, in Independence Square. He was then ninety-nine years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he came to visit once more.

"Let us go into the hall," he said. "I want to tell you of an incident of Washington's life—one which no one alive knows of except myself; and if you live you will, before long, see it verified.

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. Ah! I have often seen the tears coursing down our dear commander's care-worn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going into the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through the darkest days of tribulation.

"One day, I remember it well,

Wesley Bradshaw quoting Anthony Sherman. National Tribune, Volume 4, Number 12: Dec., 1880.

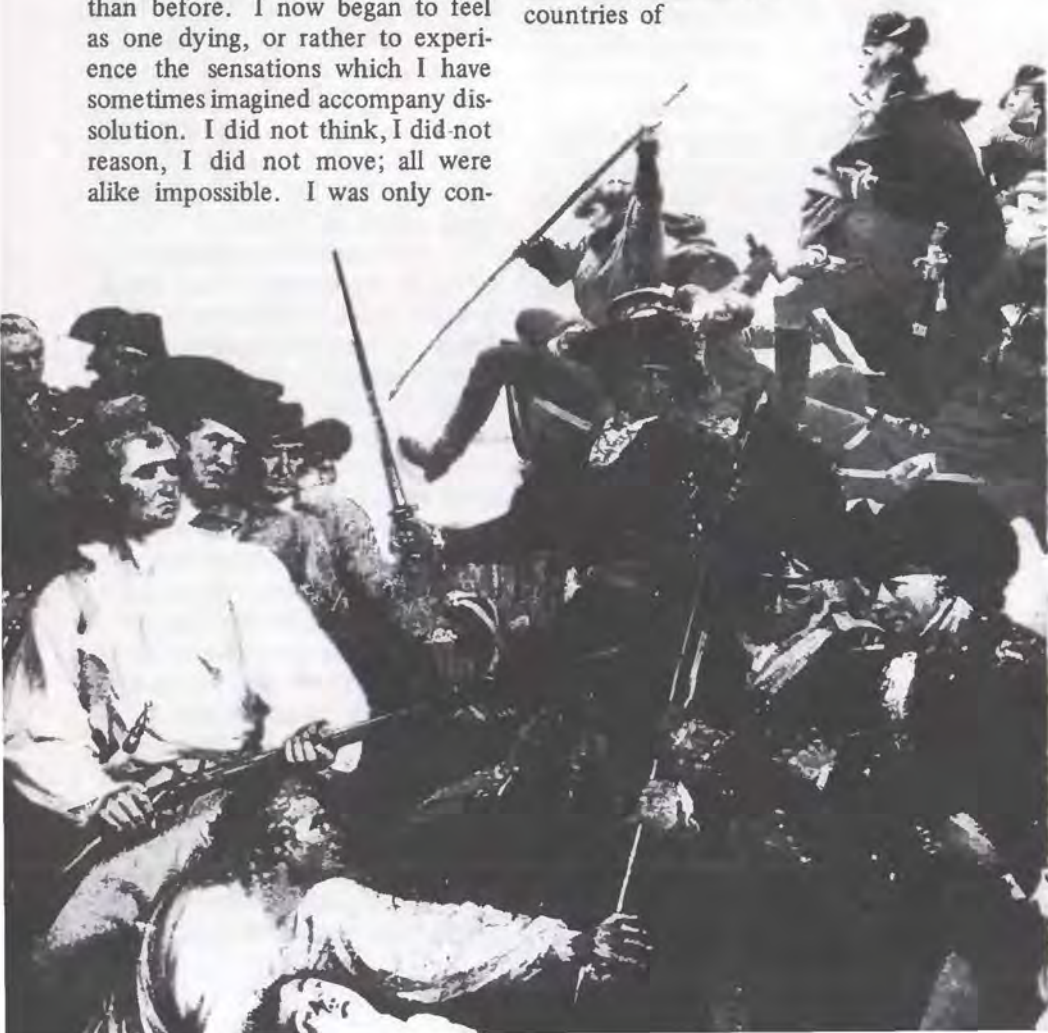
the chilly winds whistled through the leafless trees, though the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation of about half an hour, Washington, gazing upon his companion with that strange look of dignity which only he could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire into the cause of her presence. A second, a third, and even a fourth time did I repeat my question, but received no answer from my mysterious visitor except a slight raising of her eyes. By this time I felt strange sensations spreading through me. I would have risen but the riveted gaze of the being before me rendered motion impossible. I assayed ~~once~~ more to address her, but my tongue had become useless. Even

thought itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only con-

scious of gazing fixidly, vacantly at my companion.

“Presently I heard a voice saying, “Son of the Republic, look and learn, while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of



the world—Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. “Son of the Republic,” said the same mysterious voice as before, “look and learn.” At that moment I beheld a dark, shadowy being, like an angel, standing, or rather floating in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on

Europe. Immediately a cloud raised from these countries, and joined in mid-ocean. For awhile it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, “Son of the Republic. look and learn.” I cast my eyes



upon America and beheld villages and towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again, I heard the mysterious voice say, "Son of the Republic, the end of the century cometh, look and learn."

"At this the dark shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking I saw a bright angel, on whose brow rested a crown of

light, on which was traced the word "Union," bearing the American Flag which he placed between the divided nation, and said, "Remember ye are brethren." Instantly, the inhabitants, casting away their weapons became friends once more, and united around the National Standard.

"And again I heard the mysterious voice saying, "Son of the Republic, look and learn." At this the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia, and Africa. Then my eyes beheld a fearful scene: from each of these countries

Border raids, such as the sack of Osawatomie, Kansas, John Brown's house, set the stage for the Civil War.



arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns, and cities that I beheld springing up. As my ears listened to the thundering of the shouts and cries of millions in mortal combat, I heard again the mysterious voice saying, "Son of the Republic, look and learn." When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head shone the word "Union," and who bore out national flag in one hand a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were well-nigh overcome, but who immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn." As the voice ceased, the shadowy angel

for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: "While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last." And taking from his brow the crown on which blazoned the word "Union," he placed it upon the Standard while the people, kneeling down, said, "Amen."

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said, "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the third passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union." With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown to me the birth, progress, and destiny of the United States." □





A Poem

by JONATHAN DAY SLEVIN

Flowers in the valley can wither or bloom,
Ore in the mountain is waiting for man.

A horseman riding the high road gazes down,
Inspects the river's long meandering course
Back to the seas.

Upon one bank crocuses,
Along the other young sprouts nurtured
By Mother Rain and Father Sun
Gracefully seek the sky.
Their beauty and purpose speak softly.

In a place just above the waterfall,
River yawns, she stretches out full length,
And relaxes again, arches her spine and
Relaxes again, lazy, enjoying the
Beaming summer Sunday afternoon.

Half-conscious, unawares, around a bend the rapids
Suddenly swirl and yank her by those
Golden tresses, pow!! shooting her out of complacency
Into desire.

Then the falls, cascading fear, head over heel, tumbling and
Weeping, adding tears to the torrent.

The horseman knew before he saw, he loosens the reins,
Giddyap, he rushes ahead of river's pace,
Racing to beat the Dawn.





The Horseman gallops
Down one slope and up the other,
Reversing the river flow.

Now at the waterfall, this time
Harnessing the force of the crashing turbulence—
Power to turn the bit
and shatter rock and dig the ore.
The clanging chain and whirring drill
Reveal direction to the earth.
The falls no longer agonize unwary travellers.
Firmly seated in the rich soft soil
At River's end,

Man and creation glory in the comfort of The Father,
His Word, His Heart, His Son.

All things belong to God,
Are carried back to Him by man
Who was swept downstream, and journeys back
High up into the Fatherland.

The horseman chucks to his steed,
'Our journey's over.'
He rests his head on the riverbank,
His legs are chafed, he soothes them with the water's balm.

Flowers and grain and rocks and trees
Hush their activity, and
Turn towards Him eyes of love.
Soothing sighs of peace waft His way,
Whispered lullabies stand vigil and
Attentive ears bend to the Father at rest.

Man, dignified man, bows humbly before Him,
With grateful prayer and tears
Thankful for the restoration of all things.

Roses sway in the valley breeze,
Mountain larks sing a crystal song;
Earth and Heaven joined together
Love The Father, at last.



Depth of Confucian

by LIU KANG-SHENG

People of Chinese culture bowed in veneration of their philosopher-sage Confucius last September 28. It was the 2523rd anniversary of the birth of K'ung Fu-tzu, or Master K'ung. On the Chinese mainland, the anniversary was an occasion for denigrating one of the world's immortals. The Chinese Communists have been attacking Confucius hammer and tongs this year after several years of relative silence on the subject.

From the Free China Review.

Mao Tse-tung and Chou En-lai seem to have realized that Confucianism is still the ruling force in the hearts of the Chinese people and that Marxism is a veneer applied only for purposes of survival. Peiping pretends to a slight relaxation of religious suppression in order to further the cause of smiling diplomacy. There has been no such pretense on the subject of Confucianism which, although not a religion, has served quasi-religious purposes among the Chinese for more than two millennia.

The campaign against Confu-



Past Threatens Mao

cianism amounts to admission that no amount of Marxism substitution can take the place of traditional teachings. The ideological spokesman of the anti-Confucist movement is Yang Jung-kuo, an obscure professor of philosophy at "Chungshan University" in Canton. His articles have been appearing in *People's Daily* and *Red Flag* and he spoke on Confucius at a meeting of the Kwangtung provincial party committee. The gist of his contention in books and articles has been that anyone who supports Confucius is against Marxism. Essentially

this is so, and that has the Communists deeply worried.

While Yang Jung-kuo was lashing out at one of civilization's greatest humanitarians, Chinese communities all over the world were paying their respects to Confucius. The most elaborate ceremonies were held in Taipei, where 3,000 persons attended dawn services with Mayor Chang Feng-hsu presiding in the traditional way. Governor Hsieh Tung-ming was the chief officer at rites in Tainan, the ancient capital of the island and once occupied by the Dutch.



"From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to anyone," said Confucius, whose educational system lives on in this Taiwan school.

Because Confucius was teacher as well as philosopher, his day is also given over to the honoring of educators. Hundreds were recognized in Taipei. Madame Chiang Kai-shek gave a luncheon for 500 education leaders at the Chungshan Building on Yangmingshan. Those present to pay their respects to all who have followed Confucius' calling included Vice President Yen Chia-kan and Premier Chiang Ching-kuo.

The Chinese Communists have ample reason to fear Confucius and the Confucian influence. Master K'ung is as alive today as he was more than 2,500 years ago. He didn't contribute a religion and he didn't raise himself to the godhead, but he did shape a way of life for the world's most numerous people.

Before Confucius' time, education was a privilege of the aristocracy. Advocates that "in educating there should be no distinction of classes," Confucius was the first person to bring the knowledge previously reserved for the temples of the ruling class to the marketplace of the common man. This quotation shows the readiness of Confucius to impart instruction: "From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to anyone." (It was the rule of ancient times that when one party waited on another, he should carry some present or offering. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of strips of dried flesh). He had taught, over a

period of 40 years, some 3,000 pupils, of whom 72 had mastered the "six arts"—ritual, music, archery, charioteering, history and mathematics. They came from all over China, not just the state of Lu, his native place, but from Wei, Chi, Chin, Cheng, Tsin, Sung, Wu and Yueh. This was something unheard of before him. The popularization of learning produced the unexpected effect of cultural unity for China, coming some 300 years before Chin Shih Huang, the first emperor of China, united the country. From the 2nd century B.C. to the present day, Confucianism has been synonymous with learning. Confucius was also revered by the illiterate millions who could not read his Classics but nevertheless practiced what he stood for. He was thus referred to as *ta ch'eng chih sheng hsien shih*—"the all-encompassing, supremely sagacious late master." Few civilizations of the ancient world had any scholastic or historical figure comparable to Confucius.

Confucius was from the state of Lu in today's Shantung province. He lived in the Spring and Autumn Period (722-481 B.C.), when the Chou dynasty had lost control over the feudal lords. Born on the 27th day of the Tenth Moon in the 22nd year of Duke Hsiang of Lu (551 B.C.), he was given the name of Ch'iu, meaning a hill, because there was a noticeable protruberance on his head. His literary name was Chung-ni.

His father died when Confucius

was only three years old and the boy was brought up by his mother. Confucius matured early. From childhood, he liked to play at performing sacrificial ceremonies and offerings. At 15, he made up his mind to become a scholar. Confucius used these formative years to learn everything from everyone. When he got a job as a clerk in the memorial temple of the Duke of Chou, he attended all the ceremonies and would ask tirelessly about every detail of the ritual. Soon he acquired a reputation as an expert in ancient rituals. Disciples started to flock around him.

The original word for "ritual" is *li*, which means a sense of propriety, or the order of things. Some translate it as "moral and religious institutions" (of the Three Dynasties). Confucianism has been known in China through the centuries as *li chiao*, "the religion of *li*, or ritual." This conception of *li*, meaning much more than mere ritualism, is Confucius' central theme for an ideal social order. Throughout his life, he sought to restore a social order based on love for one's kind and respect for worship. Festivities of ritual and music should be outward symbols of this.

Confucius attributed all the ills of his day to the fact that the leaders of society had neglected the old rites, were performing them incorrectly, or usurping rites and ceremonies to which they were not entitled. He believed that the neglect and abuse of the rites reflected



Spring and autumn ceremonies honor Confucius in Korea.

a deepening moral chaos and the beginning of spiritual darkness. This was the state of affairs in his home land of Lu. The world had fallen into decay and principles had faded away. Perverse speech and oppressive deeds were rife. There were instances of ministers who murdered their sovereigns and of sons who murdered their fathers. One of three officials of Lu, Chi Kang, once

asked Confucius about government. Confucius replied, "To govern means to rectify. If you lead the people with correctness, who will dare not to be correct?" Distressed about the number of thieves in the state, Chi Kang inquired of Confucius how to do away with them. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would

not steal.”

Only when he had reached the age of 50 was he able to put his ideals into practice. In 502 B.C. he was made *szu k'ou*, the secretary of justice, one of the six highest ranking official positions. In 497 B.C., he was promoted to prime minister. He was then 55 years old. He practiced what he had preached. In no time, his district became the wonder of his time.

Neighboring countries began to fear that under his administration Lu would dominate and subdue them all. To prevent this, the Duke of Ch'i sent a present of fine horses and 80 highly accomplished beauties to Lu. The Duke of Lu was induced to receive these. For three days no court was held. Confucius, indignant and sorrowful, quit his office and started on travels which took him and his disciples to many states during the next 14 years.

The wandering years bespoke better than anything else the character of Confucius. He was not only a scholar, but a man of positive political ideals and burning desire to see them materialized.

Many rulers sought his service, yet he would rather spurn their offer than grasp at any opportunity. He had little success in his search for the ideal ruler under whom he could put his political theories into practice. When he was 68, he packed up his political aspirations and went home to Lu.

For the next five years, he de-

voted himself to teaching and editing the Classics.

For use in teaching, Confucius edited the “Six Classics.” They were:

Shih Ching (Book of Odes), a collection of 305 songs and sacred anthems, said to have been chosen from more than 3,000.

Li Chi (Book of Rites), supposedly a record of the government system and rituals of the early Chou dynasty.

Shu Ching (Book of History), composed of early historical documents, chiefly the proclamation of kings.

Ch'un Ch'iu (Annals of Spring and Autumn), written by Confucius, a chronical of events from 722 to 481 B.C., based on the history of the state of Lu. The only work directly attributed to him.

I Ching (Book of Changes), the philosophy of mutations in human events, originally a divination system based on changing arrangements of the lines of an octogram which developed into a complete philosophy for human conduct under varying circumstances.

Yueh Ching (Book of Music), a book which has been lost.

Later, two chapters were taken from the Book of Rites and became two independent books: *Ta Hsueh* (The Great Learning) and *Chung Yung* (The Golden Mean). But the most popular of all was *Lun Yu* (Analects of Confucius), a collection of the master's sayings recorded by his disciples. A century later,

Confucianism found its most effective spokesman in Mencius (372-289 B.C.), who has been regarded by the Chinese as their "second sage." Disciples collected his sayings into a book called *Mencius*. Together, these volumes form the treasure of Confucian teachings as well as classical Chinese learning and are known as the "Four Books and Five Classics."

Confucius died at the age of 72 in 479 B.C. He was buried in Lu, in the present city of Ch'ufu. His disciples observed the traditional mourning of three years by living in huts beside his grave. Endless dynasties in 25 centuries added to the buildings and gardens at Ch'ufu.

According to Lin Yu-tang, Confucius identified politics with ethics. His definition of "ritual and music" embodied the entire aim of the Confucian social order. He was aiming at the moral basis for peace in society, out of which political peace should naturally ensue. His idea of government was "Guide the people by governmental measures and regulate them by the threat of punishment, and the people will try to keep out of jail but will have no sense of honor or shame. Guide the people by virtue and regulate them by *li* (sense of propriety), and the people will have a sense of honor and respect."

Confucius was trying to restore a social order, especially a rationalized feudal order, which was breaking down in his day. Replying to Duke Ching of Ch'i state about

good government, Confucius said, "There is government when the prince is prince and the minister is minister; when the father is father and the son is son."

His means were ritual and music. He also insisted on the rectification of names, i.e., calling a spade a spade.

Once Tzu Lu, one of his disciples, asked Confucius: "The ruler of Wei has been waiting for you to administer the government. What will you consider the first thing to be done?" "I would begin with the rectification of names," Confucius answered. "Do you really mean it?" asked Tzu Lu, "How impractical and wide of the mark you are! Why must there be such rectification?" "How uncultivated you are, Yiu! A superior man, in regard to what he does not know, shows a cautious reserve," Confucius replied. "If the name is not rectified, then the whole style of one's speech falls out of form; if one's speech is not in form, then orders cannot be carried out; if orders are not carried out, then the proper forms of worship and social intercourse (in ritual and music) cannot be restored; if the proper forms of worship and social intercourse are not restored, then justice will fail; when justice fails, then the people are at a loss to know what to do or what not to

RIGHT: Hall of Annual Prayer, central structure in the Altar of Heaven Park in Peking, where Chinese emperors offered prayers for rich harvests.



do."

Confucius advocated humanism. He recognized that "the measure of man is man." The central tenet of Confucian teaching is *jen*, humanity, benevolence, perfect virtue or "the moral sense," which is probably closest to it. The other tenet is *shu*, tolerance or reciprocity. Confucius repeatedly said: "Do not do unto others what you would not have others do unto you." In explaining *jen*, Confucius listed five virtues: "Courtesy, magnanimity, good faith, diligence and kindness. He who is courteous is not humiliated, he who is magnanimous wins the multitude, he who is of good faith is trusted by the people, he who is diligent attains his objective, and he who is kind can get service from the people." On another occasion, when asked about the meaning of *jen*, he replied in two words: "Love men."

Confucius stressed personal cultivation as the basis of a world order. *Hsiao*, or filial piety, is the basis of this. For having acquired the habits of love and respect in the home, one could not but extend this mental attitude of love and respect to other people's parents and elder brothers and to the authorities of the state. The idea is best expressed by the opening chapter of "The Great Learning:" "The ancients who wished to preserve the fresh or clear character of the people of the world would first set about ordering their national life. Those who wished to order their national life would first set about

regulating their family life. Those who wished to regulate their family life would first set about cultivating their personal life. Those who wished to cultivate their personal life would first set about setting their hearts right. Those who wished to set their hearts right would first set about making their wills sincere."

Confucius' ideal man is the *chun tzu*, or gentleman. He is not an aristocrat, but merely a kind and gentle man of moral principles. He is a man who loves learning, who is calm himself and perfectly at ease and constantly careful of his own conduct, believing that by example he has great influence over society in general. He is also perfectly at ease in his own station of life and has a certain contempt for the mere luxuries of living. Confucius said: "The gentleman makes demands on himself; the inferior man makes demands on others."

These ideas of Confucius have dictated the development of Chinese history for the last 25 centuries. They not only exerted a vital influence on the Chinese way of life, but also on those of Korea, Japan, the Ryukyus and Vietnam. For the last 800 years, the Confucian Classics have been the basic text in Chinese education, known to every schoolage boy or girl. As a system of humanist culture, as a fundamental viewpoint concerning the conduct of life and of society, and above all, as a way of life which has proved its value after 2,400 years,

there is no doubt that it is still very much alive, and dear to the heart of every Chinese.

Although honored by later generations as the greatest sage, Confucius was by no means of a didactic disposition. To the contrary, he was mild and amiable.

Tzu Yiu, one of Confucius' disciples, was able by his courage to transform the people and make them change their mail and helmets for stringed instruments and singing. This made Confucius glad. Well pleased and smiling, the Master said jokingly, "Why use an ox knife to kill a fowl?" Taking it seriously, Tzu Yiu replied, "Formerly, Master, I heard you say, 'When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled.'" The Master said, "My disciples, his words are right. What I said was only in sport."

Another day Tzu Lu, Tseng Hsi, Jan Yiu and Kung-hsi Hua were sitting by Confucius. He said to them, "Though I am older than you, do not think of that. From day to day you are saying, 'We are not known.' If some ruler were to know you, what would you like to do?" Instead of expressing the measures to administer the government as others did, Tseng Hsi said, "In the last month of spring, with the dress of the season all complete, along with five or six young men and six or seven boys, I would wash in the Yi (a stream), enjoy the breeze among the rain altars, and

return home singing relaxedly." The Master heaved a sigh and said, "I give my approval to you."

His pupils also recorded that: "When the Master was unoccupied with government business, his manner was easy and looked pleased." He certainly was by no means an admirer of power and absolutely not an "aide of the ruling class to enslave the masses," as the Chinese Communists have claimed. To the contrary, his enthusiasm for a ruler who would appreciate and practice his political ideals showed his unceasing love for men. He always kept the common people in mind and bore great sympathy.

Confucius' life was human and lacking in dramatic impact. He never laid claim to divinity. He was always eager to learn. When he encountered what he did not understand, he would inquire. Once he said, "In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning as I." This was his humble claim. He did not claim higher natural and moral qualities but sought to perfect himself by learning.

Chinese society remains Confucian. That is as true on the Chinese mainland as in Taiwan and the overseas Chinese communities. The Chinese Communists denigrate Confucius and try to ignore him. They cannot eradicate the Confucian way of life from the Chinese heart, because it is the essence of Chinese-ness. □

politics

President Nixon has been quoted as saying: "I think it will be a safer world and a better world if we have a strong, healthy United States, Europe, Soviet Union, China, Japan—each balancing the other. Not playing one against the other, an even balance." And he has been further quoted as saying that thus can a generation of peace be attained.

Now the difficulties inherent in such an approach to international affairs have been discussed both from the point of view of their general obstruction to the conduct of world affairs today and from the point of

by DR. DAVID N. ROWE

Will Sino-Soviet Détente Bring Peace?

view of U.S. capabilities, both technical and political, for carrying out such an approach. My own analysis will center on the specific relationships between President Nixon's China policy and his express desire for a world balance of power in the interests of what he has called "a generation of peace."

At the outset, it will pay us to be reminded of what, in actuality, a balance of power means, and/or required. As Professor Brzezinski of Columbia reminds us, "At the minimum, it means an approximate equilibrium in actual military power between the

Excerpt from a lecture at the Belvedere International Leadership Training Center, Tarrytown, New York. Dr. Rowe is a political scientist at Yale University.

principal potential adversaries as well as the existence of a system of relations in which excessive ambitions of one or several parties in the balance are contained by the very existence of these more stable relations.”

This means the existence of some sort of status quo in the persistence of which there is, to use his words, a shared interest of the parties. Furthermore, he says there must be “a high degree of control of that status quo by power arrangements and diplomatic contrivances. It is Professor Brzezinski’s finding that, in fact, none of these three types of requirements for the success of such a balance of power strategy as envisioned by President Nixon does, in fact, exist. I thoroughly agree with this finding, but I would like to pursue this general line of analysis further, and to examine it for its validity or invalidity within the specific area of relations between the U.S., Communist China, and Russia.

Russia fears Chinese spread. The specific temptations felt by the leadership of the USSR in favor of a pre-emptive nuclear strike against Communist China have recently been brought to our attention. The Russians have a million men, armed with more nuclear weaponry than the Chinese can possibly bring to bear—poised on the Chinese frontier. The factors leading to a nuclear attack certainly do deserve our serious attention. No matter whether the supposed fears of the Chinese Communists of such a relationship are real or not, highly detailed analyses of Sino-Soviet involvement have been available for some time. Usually, as they are now, the so-called political or ideological elements in the Sino-Soviet disputes have been grossly overemphasized, and economic geopolitical factors relatively neglected. In my opinion, the basic factors have always been economic and the related geopolitical ones.

The USSR and Communist China have mutually incompatible and perhaps unassuageable drives for the acquisition of or shared enterprise in portions of each other’s territories. In the case of Communist China, there is the drive for the recovery, as they put it, of

much territory of the USSR in the Far East, claimed by the Maoists as formerly Chinese.

As an example, Manchuria was originally the home of the Manchus, not the Chinese. The Manchus came down and took over the Chinese throne in the 17th century, and preserved Manchuria free of Chinese migration as long as they could. Finally, they opened it to Chinese migration. The Chinese migration proceeded just as it always proceeded in the past. The Chinese method of expansion is to slowly flood an area.

The population flows slowly but irresistibly, as a big glob of macadam put on the road will, if left in the sun, gradually spread itself out over the whole surface. You can't stop it unless you put a dam around it. The Chinese population flow is just the same. It spreads by natural population expansion and increase.

The Russian sensitivity about what happens on the Sino-Russian frontier is based on the Chinese announcement of a national objective for the recovery of tremendous areas of Eastern Siberia. These were Chinese territories before the Russians got them by the so-called unequal treaties. The Chinese say, "this is our unredeemed motherland. We have to have it back." The Russians know the Chinese are not going to start a formal war, so they try to contain them by skirmishes here and there. The Russians know only one way to stop this macadam from flowing, and that's to try to erect a fence where the flow seems to be starting to take place.

The Chinese insist upon building up a nuclear capability. The Russians started to help them on this, and then withdrew their help when they saw what they were getting into. Add this to the massive population pressure, the demographic factors, and the juxtaposition of great, empty areas of land (empty from a Chinese point of view) to this colossal pressure of Chinese population, and the Russians have something to think about.

Russian expansionism. The USSR has a specific drive: the recovery of at least the Russian status of



Manchuria is the sole great constant food surplus-producing area in the whole Chinese economy.

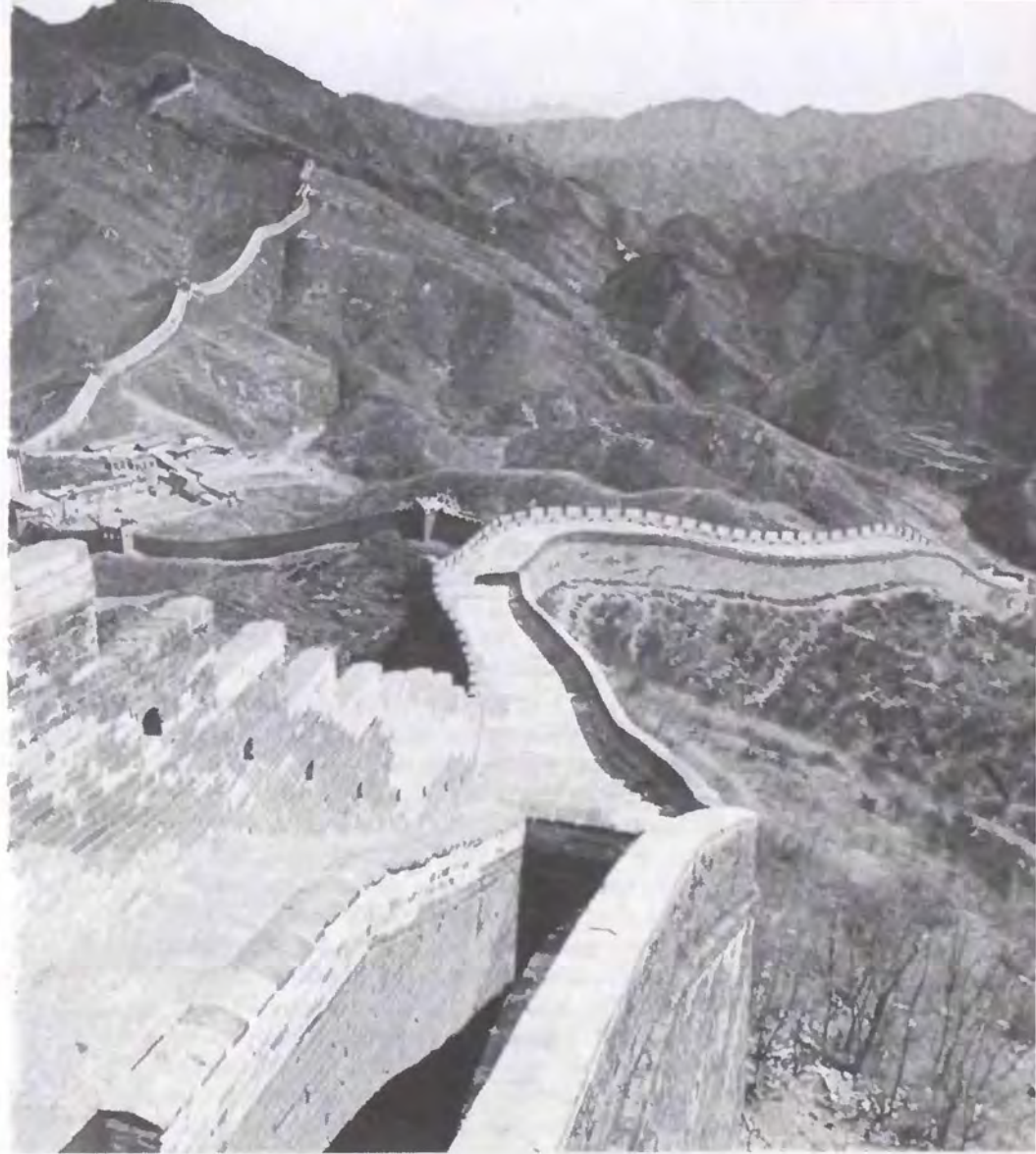
1905 with respect to Manchuria. The vital importance of Manchuria flows from a number of its features. Few people realize that Manchuria has an area the size of Germany and France put together, that it is full of natural wealth that it is the sole great constant food surplus-producing area in the whole Chinese economy, and that it is thus something which is looked upon with a certain amount of avid interest on the part of people who have problems along these lines. The Russian problem is a simple one. If you look at the map of Russia, east of the Ural Mountains, you will find that the area fit for human habitation is a very, very small area, and the amount of area in which crops can be cultivated is an area running in a strip along the Sino-Soviet frontier. Therefore, all people—troops, armed forces, everything—have to receive their supplies all the way from Russia proper.

Now, when Manchuria was returned to the

Russians after World War II, this would have solved the problem. The Russians made the mistake of trying to be friendly with the Chinese Communists and, foolishly as they now agree, gave Manchuria back to them. Thinking the honeymoon was going to last forever, they said, "we can mutually exploit the advantages of this territory." Now they realize that from their own selfish point of view this was a mistake I feel that the problem of development in Eastern Asia in its own territories can be solved on a rational basis only by either the acquisition of something like Manchuria in East Asia or the working out of an arrangement of such an area on a peaceful basis. There is no other way to solve it. There exists a possible danger of the occurrence of war, and on both sides the stakes are so high that what happened twice before might happen again—namely sowing the seeds of a general conflict.

Chinese reaction. It must be apparent that in both of these cases the Chinese Communists have a viable political advantage as to the assertion of their material interests. That is, being able to assert Russian aggressive intent toward them, whether of the Tsars before and after 1905 or of the Kremlin today, which again hungers for Manchuria, which after 1945 it again had firmly in its grasp only to give it up to Mao Tse-tung in the early honeymoon period just after 1949.

In my opinion, it is largely because they believe Russian aims toward them cannot be seen as non-aggressive that the Chinese Communist leadership believes so strongly in the possibility or even the probability of an attack against them by the USSR. Under military conditions affecting both sides, it would probably have to take the form of a surprise thermonuclear attack. Their convictions are reinforced by the recent history of the Soviet military relations with East European satellites such as Czechoslovakia and of the doctrines steadily proclaimed by the Russians justifying their actions towards such satellites.



The Great Wall of China remains a symbol of Chinese fears of an invasion from the North.

Should the U.S. intervene? It is also my opinion, whatever the merits or demerits of their view of the intention of the Soviet Union toward them, that this view of Soviet intentions is shared by the top policy-making echelons of the U.S. administration, and specifically by President Nixon and Dr. Kissinger.

New evidences to this effect have been published. Joseph Alsop wrote that President Nixon at one point actually angrily rejected a Russian suggestion that the United States should take a passive attitude, if indeed the Kremlin decided to go ahead with such an attack. No indications are available as to precisely what grounds President Nixon based his rejection, or if indeed he supplied them. There could, however, be no reasonable grounds for rejecting the view that any such attack by Russia on China could succeed if carried out in the near future. Furthermore, this would at a minimum—and a minimum would be all that is necessary—not only achieve Soviet military gains in regard to Manchuria, but would at the same time eliminate for the policy-making future, any threat to Soviet territories from Chinese Communist irredentism (regaining historically related territories from another power). To say that this would fundamentally alter the distribution of power in the world is to state it minimally.

It would therefore seem to follow that since, compared to China under Mao, the Soviet Union is by far the greater threat to the military security of the United States, the policy of reconciliation with Mainland China and the abandonment, if only in form, of the cold war between Washington and Peking, etc. would be indicated. On the other hand, the impact of our current incipience with Communist China may well be not to diminish, but to accentuate the chances of war between the two Communist powers. This is because, when we compare U.S.-Communist China growing political relations with what are virtual non-relations between Russian and Communist China, it clearly puts the Soviet Union at a radical disadvantage. This is further compounded by its adversary position toward Communist China as a past and potential future aggressor. In the same way, the developing U.S.-USSR economic relations, with specific reference to Eastern Siberia, the focus of Chinese Communist territorial irredentism will inevitably constitute a severe strain on the relations between the United States and Communist China.

The United States could alter the military balance in East Asia between the Communist powers.

Equalize Russian and Chinese power. Factors such as these may well prevent any success in changing the situation of power balance in respect to Sino-Soviet relations. But, even if we were to conclude that such efforts could succeed, we should need to carefully examine their long-run implications, to the extent that, assuming successful U.S. intervention into this situation, the United States could alter the military balance in East Asia between the Communist powers. This would depend basically upon a will on our part to lay it on the line militarily. No amount of merely friendly involvement with Communist China or of profit-motivated relations with either of the Communist nations could eliminate the necessity of making military commitments in favor of Communist China which would be credible to the USSR if we wanted to make the slightest impact on any plans of the Russians to strike at Communist China with military forces. It must be doubted most seriously that any such military commitments credible to the USSR and favorable to Communist China can and will be made by the Nixon administration, or for that matter by any administration taking over from it in 1977. If Russia adopts strong policies of compulsion against Communist China, the U.S. will never risk war with the USSR to support Mao Tse-tung.

But, if such a commitment were to be made, and if it became completely credible to the Soviets, and if again this helped determine that there would be no attack by the Russians across the Chinese Communist border, what would be the result? The result, in my opinion, would be that the Chinese Communists would achieve at least temporary respite from this particular Russian threat, during which period they would be able to augment their own thermonuclear weaponry to the place where the risks to the Russians from any attack on Red China would increase accordingly. This would eventually place the Russians and the Chinese Communists in more or less the same relationship to each other in this respect as the U.S. and the USSR are today, namely in a state of essential military equilibrium with respect to each other, where

war of this kind becomes inconceivable and practically impossible.

Advantages of collaboration. Here, I believe, is where we need a far greater degree of realism with regard to the Sino-Soviet relationship than is usually evident. For, in such an event it is almost certain that from today's overt friction and the threat of war, Communist China and the USSR would be able to move toward agreement and, in particular, to a solution of their territorial, economic, and geopolitical problems in Asia through collaboration and cooperation. Such collaboration, essential to the survival of both, has both existed before several times and can easily come into existence again. This would be particularly highly probable if, as seems inevitable on the passing of the aging leadership in Communist China, either of the two alternatives following develop:

(1) The genuine emergence of an integrated and integrating leadership of Communist China from among the military, or

(2) Again under military leadership, if Communist China broke up, for the most part into a series of local satrapies with those whose areas of control most directly fronted on Soviet territories following the trend first indicated years ago in the Chinese Communist leadership in Manchuria, toward amalgamation of interest and policy with the Russians fronting on them.

Persistence in the main Chinese Communist political and administrative of pro-Soviet elements is evidenced as of July 1973 by a campaign by Mao and his supporters to remove them prior to a planned Chinese Communist Party congress scheduled for August or September 1973. "These elements, said to be difficult to pinpoint, favor reconciliation with Russia and a go slow in the regime's current policy of accommodation with the United States." Now either or both of these two possible alternatives for integration between the USSR and the Chinese Communists may develop in the not at all too distant future. That they would be welcomed by the USSR

there is no doubt, and that they constitute real potentialities for the solution of the most grave and threatening problems of Sino-Soviet relations is also inarguable.

It is also clear that the USSR would have a lot to offer any leaders of Communist China that would emerge in any such situation. "It could offer China's soldiers the means of modernizing their armed forces without having either to turn to the United States for weapons or to increase the 8 to 10 percent of its gross national product that China probably spends on defense already. It could offer China's economic planners the return of the Soviet help they lost at the end of the 1950s and the prospect of being able to shift money from the defense budget to economic development if the quarrel with Russia is brought under control. It could offer China's ideologists the thought that the two great Marxist-Leninist powers might at least try to behave toward each other as well as they both behave towards America. After all, at the moment they both lack the advantage this gives America, which is that it can play each of them against the other. Quite a list."

There are some signs that a thaw in the Sino-Soviet relationship is already underway.

Communists desire collaboration. On the other hand, it may not be necessary to wait for a change in Chinese Communist leadership and the developments therefrom that have been seen as likely. There are, in fact, some signs that a thaw in the Sino-Soviet relationship is already underway. Neither, of course, has the slightest wish to have the U.S. profit from playing them off against each other—something they must and will always expect, despite President Nixon's solemn statements that he has no such intention. Seen in this way, all the efforts of the Chinese Communist leadership to persuade us of their and anticipation of a Soviet strike against them could be nothing but propaganda, aimed at speeding up normalization of relations between Washington and Peking and the parallel destruction of the relations between the United States and the Republic of China. This latter result would, in turn, solve one



A viable, working, and highly successful political and economic and cultural alternative to the Maoist regime is located on Chinese soil.

of their most pressing political problems, by destroying or totally defusing as a political threat to them, a peril from which the USSR does not suffer, namely, that of a viable, working, and highly successful political and economic and cultural alternative to the Maoist regime located on Chinese soil and about which we may be sure every dissident Chinese on the Mainland knows.

To return, however, to the question of a credible U.S. military interventionism in respect to the Sino-Soviet relationship on the side of Communist China,

the reasoning of the Soviets is likely to be that as things now stand, and in light of the likely future developments of U.S. armaments relative to those of the USSR, there can be no valid reason to believe in the possibility of any military guarantees made by the United States to Communist China. The relevant question here is, would the U.S. interpose militarily in favor of Communist China at the almost certain risk of bringing on World War III? Our refusal to take in Vietnam the comparatively minor risks which might have settled that conflict years ago because we did not want to hazard a military involvement with Communist China would seem highly persuasive as to the impossibility of getting directly involved militarily between Communist China and the USSR.

Now let no one think for a moment that big wars cannot rise through disputes such as today exist over territory between the USSR and Mainland China. World War I followed a war over Manchuria by only nine years or so, and World War II followed Japan's takeover of Manchuria by less than ten years. World War III could far more quickly follow any Sino-Soviet imbroglio over almost any part of the territories under dispute. But, we can and must assume that both the Chinese Communists and the Russians know full well the implications. "In Belgrade and elsewhere it is well known that the Chinese Prime Minister Chou En-Lai would welcome a treaty which would end the uncertainty about Soviet military intentions which has existed during the now 12-year-old cold war in Southeast Asia." It is important to note that Chou is a cool pragmatist in contrast with Chairman Mao Tse-tung, whose internal power seems to be on the wane. Chou may well realize that the Russians might be tempted to strike in order to exploit the sudden political turmoil, for example, on the death of Mao. This makes him eager to end the Sino-Soviet dispute as soon as possible.

Collaboration would consolidate power. The Russians, on the other hand, have their own reasons

for wanting to come to terms with China. Besides the strategic desire to be freed from any threat in the East, they know that China's nuclear armament is almost totally directed against the Soviet Union. To return to the other type of alternative, namely the initiation of a period of stand-off between Communist China and the USSR, if U.S. military interventionism in favor of Communist China proved preventive of war, what else could be assumed to follow? No less than the changes of Sino-Soviet integration from the Baltic to the Yellow Sea would be the chances of sub-area consolidation in favor of the re-emerging Communist bloc. In Western Europe, the USSR is already rapidly moving to negotiate out of existence the previous obstacles to the stabilizing and consolidating of its controls over Eastern Europe, and is doing so by negotiating with the West. At the same time and by the same means, it is rapidly destabilizing and undermining to the brink of destruction the previous obstacles to its expansion into the West.

In East and Southeast Asia, the Chinese Communists are steadily negotiating out of existence the previous obstacles to their own complete internal consolidation by agreements with the West. As for their relations with Japan, can anyone doubt that such consequences are flowing from the impact upon Japan from the Nixon balance of power politics vis-a-vis Communist China? Also, the Chinese Communists are continuing their former policies of destabilizing and undermining to the brink of destruction the previous obstacles to their expansion into those other countries like Thailand most dependent on the West for their security, ranging all the way from Kashmir to Borneo.

Can anyone doubt that these trends would be inordinately magnified by any substantial period of standoff between Communist China and the USSR, which the U.S. might help bring on by playing the balance of power game between these two countries? The consequent alterations in power distribution in Asia would constitute a major disaster to the Free World. □

One of the Seven Blacks



by YUAN MOU-RU

Miss Yuan Mou-ru, a graduate from the Chungking University in the Szechuan Province in China, managed to escape to Burma in 1969. Unfortunately she was arrested as an illegal immigrant. After a few months in prison she was repa-

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triated to China. However, on arriving at the border, she escaped from the guards and fled to Rangoon, Burma, where she began to get in touch with her sister who long before resettled in the United States. Through her sister's help, she finally was accorded permission to go to the United States.

She was born in a well-educated family. Her parents are both doctors, and they are Christians, too. According to Communist standards she had a bad background. The Chinese Communists have divided the people into many classes—the five reds and the seven blacks. The five reds include the Communist army, the Communist cadre, factory workers, poor peasants, and the middle and lower class peasants. The Chinese Communists rely on these people, the army and the cadre of course having the main power. The seven blacks include the original five blacks—landlords, rich farmers, anti-revolutionaries, criminals and rightists—with the addition of the bourgeois (businessmen) and educated men (the so-called reactionary scholarly authorities). These seven blacks are the targets of rectification campaigns and occasional massive purges.

The Communist Party wants to instigate hatred and class struggle among the people. Indeed the survival of the Peiping regime has been completely based on this man-made class struggle. One expression of this was the so-called Cultural Revolution. In the Cultural Revolution

Miss Yuan joined the rebel masses in their struggle against the "royalists"—the five reds, supported by the Liberation Army and the Industrial Army. Miss Yuan Mou-ru's experiences can be regarded as typical. Her own account follows.

The black namelist. On June 28, 1966, our factory in Chengtu, the major city of Szechuan Province, began carrying out the so-called Great Cultural Revolution Movement. Like other movements in the past, the party powerholders of our factory appointed certain persons to form a Cultural Revolution committee to direct the carrying out of the movement. The chairman of the committee, Wang Chen, who was the former chief of our personnel department, mobilized the Communist followers from the department of personnel affairs, department of protection, of inspection and others to launch a planned attack on me through big-character posters. They shamelessly fabricated many charges against me. Because my eldest sister in the United States often wrote to me and sent me pictures of her family life, I was accused of worshipping Western civilization. Also, because I had corresponded with a friend in Hongkong, I was charged with colluding with foreign countries.

At the same time, because I had not long ago written a big-character poster in which I demanded Wang Chen to explain openly the discharge of an old worker without any

reason, he had a personal grudge against me. In addition to assailing me through posters, he also sent people to watch me secretly and instigated some workers to challenge me to an open debate. The debate lasted for more than an hour and was watched by several hundred persons. Unable to defeat me in the debate, the Communist lackeys nearly resorted to violence. Fortunately because at that time Mao had just issued a 16-point order forbidding the use of force and also because of the protest of the audience, I could leave unhurt.

In November 1966, the workers persecuted by Wang Chen and his committee in our factory established a secret contact with the rebels (the Red guards who opposed the Communist powerholders, royalists) in Chengtu. The rebels of our factory made a surprise raid on the different departments of our factories. They searched every office and found two name lists. In the first name list the 1,200 employees and workers of our factory were divided into four categories. The first category was the backbone element of the party and the youth league. The second category was those with good ideology. Most of them were members of the youth league. The third category included those who had a bad family background but who had done good deeds, and those who had a good family background but who were not very obedient. In the Communist eyes, these people needed to be



Big character posters are a favorite Chinese propaganda weapon.

re-educated. The fourth category was those with bad ideology. They were the targets of the Communist attack.

The second name list contained more than 20 "most dangerous persons." I was on that list.

However, before the revolutionary committee could lay their hands on me, the rebel masses unmasked their scheme in an unexpected action. After they published the two name lists on big-character posters, the angry masses immediately launched a fierce struggle against the powerholders of our factory and forced them to admit their crimes. Wang Chen came to my dormitory

to apologize and ask me to forgive him. He said he carried out Liu Shaō-chi's bourgeois reactionary line because he had not studied Mao Tse Tung's thought well.

Mass arrests. On February 17, 1967, the Communist powerholders (royalists) at various levels launched a counterattack against the rebels. Under the support of Communist troops, the royalists (represented by the Industrial Army in Chengtu) and public security personnel began arresting the rebels. All rebel organizations were denounced as counter-revolutionary organizations and suppressed. Beginning from



Map of China.

7:00 p.m. February 18, a curfew was imposed on Chengtu and a mass arrest was carried out. In less than two weeks about 150,000 people were arrested in Chengtu. As a result, all the jails in the city were full of prisoners. Many schools, police stations, public security bureaus, and the offices of procurators had to be converted into temporary jails.

The rebel leaders were arrested and beaten by the Industrial Army the first day. In the same evening

my brother-in-law, a chief surgeon in a hospital, was arrested. The army went to my dormitory but I was already gone. Sensing the danger, I bought a ticket for Peiping the next day and arrived two days later. I went to the reception station of the Central Cultural Revolution Group to file my complaint. Soon afterwards, more than ten persons from my factory also escaped to Peiping. We hoped to let the Central Cultural Revolution Group know about the real situation in

Chengtu so that our friends could be saved. Toward the end of February, the number of people coming to Peiping to complain about their persecution by their local power-holders had increased rapidly. Some people showed the bruises of their bodies to the Communist officials when lodging their complaints.

Red terrorism prevailed. Terrorism prevailed in other provinces as well. It was reported on February 26 that under the direction of Chao Jung-fu, deputy commander of the Tsinghai provincial military district, the Communist troops in Tsinghai had openly slaughtered 260 members of the August 18 Rebel Faction. Another report which reached Peiping not long later said the Communist troops stationed at the Wanhsien Military Subregion in Szechuan had gunned down more than 40 persons of a rebel group. It was also learned that the commander of the Sinkiang Military Region, Wang En-mao, had ordered his troops to open fire at the rebel masses in the Tihua and Shihhotzu areas.

Early in March, we were accorded an interview with an official of the reception station. The official who received us was a naval officer called Tan Kuo-tion. We handed in our report and cited many facts to explain how the Communist troops in Chengtu supported the royalist workers to suppress the rebel workers. He promised to hand our report to the highest authorities but

warned us at the same time: "You can describe whatever you have seen to me right here, but once outside you must never speak ill of the Liberation Army. You must never direct your spearhead of struggle at the Liberation Army, because it was created by Chairman Mao personally and is directed by Deputy Chairman Lin personally."

Although we knew that the Communists would never admit their mistakes before the masses, we still felt happy because we could talk freely with him. However, we learned later that the report and other material we gave him were sent to the party committee of the Chengtu Military Region. These materials became the Communist excuses for stepping up their suppression of the rebel masses.

On May 8, the rebels in Chengtu held an unprecedented demonstration to protest against the Communist troops in Chengtu who secretly issued guns to the royalists a few days ago. The royalists used these guns to kill more than 200 rebels and wounded more than 2,000 others at the 132 Factory on May 6. (This May 6 Incident marked the beginning of the use of modern weapons in the armed clashes during the Cultural Revolution.)

The hospital of the Szechuan Medical College and the Third People's Hospital in Chengtu were used by the rebel fighters as temporary field hospitals. All the wards, corridors and auditoriums in these two hospitals were full of wounded

youths. The surgeons were working day and night in the operation rooms. Many teen-aged students lost their arms and legs.

A new purge. After a protracted armed clash (from April 1967 to May 1968), all the mass organizations in Szechuan were disbanded under the pressure of the gun barrel. Various revolutionary committees based on a reluctant alliance between different rival groups were established one after the other in different units. Mao felt that the rebels who had helped him to seize power back from Liu Shao-chi were no longer useful to him. Therefore, he began to snub them. At the same time, since most rebels had a bad family background (most of them belonged to the seven blacks), and shown a persistent rebellious spirit and had struggled against the Communist powerholders ruthlessly during the Cultural Revolution, they aroused a strong fear in Mao and increased his determination to get rid of them.

Therefore, after various revolutionary committees were set up in different places (all the members of these committees belonged to the five reds categories), he launched a campaign of so-called purification of the class ranks. Thus all who had been purged by the Communists before were to be purged again in this new campaign.

The campaign of purification of class ranks was formally carried out in my factory on October 23, 1968.

At the opening ceremony of the campaign, the new powerholders of the revolutionary committee urged everyone to expose the class enemies. Of course I understood that the revolutionary committee had already prepared a namelist of the persons to be purged. The only difference this time was that the purges were carried out by the hands of the so-called masses. Two big slogans were posted in the conference room. These slogans read: "Drag Out the Persistent Old Rightists" and "Sweep Away All Freaks and Monsters."

I knew whom they meant by Old Rightists. The chief of a mass dictatorship team, Yang Tse-ming, announced my anti-party crimes, including my attempt to revert a verdict for a landlord, my opposition to the anti-rightist struggle, my hatred of the party, and my collusion with foreign countries. Two Communist jackals twisted my arms and forced me to kneel before the masses. Another group of Communist followers took turns to read their accusations against me. I was not allowed to speak to defend myself. The Communists also hung a black board on my neck with these words on: "Old Rightist Yuan." After two hours, five other class enemies were also brought to the spot for a public trial. At about 4:00 in the afternoon, the Communist jackals twisted our arms, seized our hair and paraded us around the factory. During the parade, they shouted different slogans against us.



Inside a middle class commune dormitory near Peiping.

All on-lookers had to join in the shouting of slogans for fear that the Communists might use this as an excuse to purge them later.

My escape to freedom. The struggle meeting was continued in the same evening. The Reds forced me to write a confession and bow to Mao's image to ask for his pardon. On that night, all the class enemies were detained in a special room in order to prevent them from committing suicide or escaping. As for me, because I was the only female class enemy in my factory and the Communists had not yet prepared a special room for my detention, I was allowed to sleep in my dormitory. I did not sleep that night.

I thought of my past, my present, and my future. Obviously, there was only one road before me: Flee to freedom. I left my dormitory secretly at about 1:00 a.m., climbed over the fence of my factory, and began my escape to freedom. Because I did not want to involve my family in my trouble, I dared not go home nor let them know of my escape.

After leading a fugitive's life for a half year and overcoming numerous difficulties, I finally arrived in Burma on May 1, 1969. Although my feet were covered with blisters and my body became numb because of tiredness, my heart was beating with joy at the gaining of freedom. □

The mysterious land of China has long fascinated Westerners. In recent years, China has been of increasing concern to statesmen and students of international affairs.

Solving the Chinese Puzzle

The Committee for Free China held a seminar in Washington, D.C. on March 9 to give background information on the political situations centering on the Peoples Republic of China. The following two articles by Dr. Franz Michael of George Washington University, and Dr. Joseph Schiebel of Georgetown University, are summaries of their speeches.

The seminar speakers traced the cause of American ignorance of Far Eastern affairs to the prevailing European frame of reference in American education and to the lack of travel in the Far East among political leaders. After President Nixon's visit to Peking, the American people glowed with euphoria,

thinking that world peace would come as simply as the recognition of the existence of the most populous nation of the world. However, there is a more balanced feeling now, with the realization that the glowing reports of many of the early visitors were highly naive, and described only a small portion of the spectrum of Chinese life. As a matter of fact, in Stalin's day, visitors to the Soviet Union returned with glowing reports of the progress of life in the USSR, because none of them were shown the concentration camps by their tour guides.

"We can be grateful for Solzhenitsyn," Dr. Michael noted, "but there is not even one Solzhenitsyn in China." Dr. David Rowe from Yale, another seminar speaker, remarked that some university professors he knows have visited Taiwan on their way home from Peking. One indicated a radical change in thinking when he said, "I was impressed with what I saw in Taiwan, and to a certain extent I have had to modify some of the impressions I received on the Mainland."

The seminar speakers expressed hope for the continuing independence of Taiwan, but stressed that the United States is the chief determining factor in many of the uncertainties regarding China and the Soviet Union. Therefore, the United States must be aware of the results of her policies and take a stand for freedom on behalf of her world-wide allies and friends.

THE SOVIET OUTLOOK ON CHINA

by DR. JOSEPH SCHIEBEL



The USSR wants to use China's revolution to keep the world revolution going. She is interested in using China as a major geopolitical complex to build up her own power. She has had this same relationship with China as with Eastern Europe—imperialism and exploitation.

The control of China lies in her

leadership, not in the masses. Important decisions are made in the power-elite itself. The extent to which there are internal disputes, such as the present ones, is the extent of factions within the government.

The Sino-Soviet dispute is a dispute between the leaderships of the two countries. Since 1949, the Soviet Union has used various combinations of external and internal pressures to keep the Chinese leaders in a close relationship with Moscow, to make the Chinese accept Soviet leadership and lean on the Soviets for assistance. The Soviets tried to compel the Chinese leaders to conduct their foreign policy in a way that does not conflict with Soviet objectives.

The problem is that the way the Communists came into power in China was not so conducive to Soviet control as it was in Eastern Europe. The Soviets know how the Communists think, however, and they know that the Chinese will not be forced to do something unless it fits their purposes.

The Soviets viewed the Communist victory over the Chinese nationalists as a wonderful thing, but also as a threat to them. It gave the Communist system a very powerful member, but also a danger that the Communist Chinese leadership would cash in on their

potential to develop a very powerful state. Then they could use this strength to carve out a kind of political independence. The Russians had reasons to be afraid, because the Chinese Communists had an extremely favorable press in the United States at the time of the revolution. Many people had a great love for China.

Soviet strategy in Indo-China. The effect of the Korean War was to bring U.S. power, in considerable size, into East Asia, near the Chinese border. Therefore, the Chinese would consider the Soviet Union as their ally against a common adversary. The Soviets welcomed and had even sought this development. But later, settlement in Korea took U.S. pressure off the Chinese.

Events in Russia can be interpreted in this light. In 1953 Khrushchev was voted out of the Politburo, but later was reinstated until 1964. In 1957, the USSR decided to reactivate the Indochinese War. The purpose of the war was to bring the U.S. power back to Asia and to drive the Chinese to seek better relations with the USSR.

In 1965, after the fall of Khrushchev, the Chinese Communists allowed the USSR to support the Indochinese War in a limited way, although the Chinese would not actively participate in it. The U.S. refused to extend the war to Laos or to North Vietnam (both near the Chinese border), so China

was not immediately threatened and therefore needed not be actively involved. From 1965 to 1969 the Soviet Union tried to maintain this kind of relationship—a sizeable but limited military build-up on the Chinese border.

In 1969 the Soviet Union initiated a new system of informing themselves on Chinese affairs. One method was to come to Washington. Soviet experts on Asian and international affairs arrived in Washington by the platoons to find out what was going on in Asia. It was not hard to see that the U.S. was going to withdraw from Asia. But for the Soviet government, liquidation of the war was a bad thing. It would give China a great deal more elbow room than before.

It would be difficult to tell whether the Russians foresaw the events in 1971-72. Their response was to increase their military pressure on the Communist Chinese border, because American withdrawal from Vietnam would free a sizeable number of Chinese troops who could move to the Soviet border.

Military buildup on the Chinese border. In 1969, the Soviets tried to find an end to verbal disputes with China and get to the conference table. Nevertheless, in March, an outbreak of serious military engagements on the border began. The Soviets were willing to go into limited battle with the Chinese and inflict a military defeat on them.



From the Soviet point of view, withdrawal of American forces from Southeast Asia and East Asia, in the degree that they imposed restraints on the Chinese Communists, was unfortunate. This means that the Chinese Communists then were in the possession of more options and could take more flexible actions

than before. China closed off the routes to the Soviet Union within Chinese territory and cut her off from strategic access to East Asia. The Soviet leaders would like to return to their position before 1949, when they moved into East Asia to try to become the strategic factor there. But now the Soviet Union



On October 24, 1956, Russian tanks rolled into Budapest, Hungary, to crush the revolt. Russia still maintains "police forces" in Eastern Europe.

has no means of effecting major changes in East Asia.

The Soviet Union faces the challenge to compensate for her "strategic defeat." This does not amount to a defeat of Communism, however, since if a defeat of the Soviet Union is not a victory for anyone else, then the Chinese Communists did not win anything. From the U.S. point of view withdrawal of American forces from Vietnam was a successful salvage operation.

Since 1972, the Soviet Union has changed her approach. She will continue to maintain her presence on the Chinese border, but will pull out of Eastern Europe the forces that serve as opposition to Western countries. Another reason for Soviet forces in Eastern Europe, however, is their police function. But policing the repressed peoples of Eastern Europe requires less sophisticated machinery and fewer men than a defense force against Western attack. If detente agreements with Western Europe are achieved, more troops can be diverted to the Chinese border and the Soviet military arsenal can be upgraded.

I think that the Soviet Union will also take a somewhat longer route to try to contain the Chinese Communists. She would like to substitute American power as an effective container. But on the other hand, the Soviet Union supports changes in the American climate which make any reinvolvement

in East Asia unlikely. In this case, the only substitute for U.S. power in East Asia is Soviet power.

Soviet aims on the Indian Ocean. However, effective Soviet power requires a naval fleet, which has been built up to be able to function within 300-400 miles from the coastline. It has air support and a very powerful anti-aircraft carrier component. If built, deployed, and not restricted, it would permit the Soviet Union to gain control over maritime zones from the Mediterranean to Vladivostok. One must have this power, and be able to move it freely into those areas where one wants it to be effective. So the Soviet Union needs unrestricted and unlimited access to the open seas. But it does not have it now. The Northern ports are too far away, and the Baltic and Black Seas are mouse-traps—Soviet ships cannot pass undetected through the narrow straits that close these seas. As for the Suez Canal, it will eventually be reopened, and the Soviet Union will be able to use it. However, passage there would still be vulnerable.

I believe that the Soviet Union wants to be able to freely place ships in the Indian Ocean. The U.S. controls the Eastern access to the Indian Ocean. So the objective of the Soviet Union is to obtain a free port on the Indian Ocean and a rail line to the port. There is no hope for Iran to give this to her, because of the strong U.S. military



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support of the Shah. India has too many problems that the Soviet Union would have to solve in return for such a privilege. Pakistan is the key. There is an independence movement in Baluchistan, in South-western Pakistan. This is the powder keg in the area. The revolutionaries there could call upon the Soviet Union to support them. And then the Soviet Union could come in and take over Karachi. To pacify India and Afghanistan, the Soviet Union could parcel out the land of the present Pakistan between them. The Soviet Union had a test run with Bangladesh. They know that the Indians are greedy and imperialistic. Afghanistan is an unknown factor, however.

But she could be compensated with Pakistani territory. In other words, the dismemberment of Pakistan between India and Afghanistan would be the payment for their cooperation. From Pakistan, the Soviet Union could freely move men and arms into Southeast Asia.

There would be a long time between these projections and their realization. The Soviet Union would need U.S. agreement to this (or at least an agreement not to resist). The U.S. holds all the strategic military and political cards to this. The strategy of the Soviet Union is to do things the U.S. would never agree to and then get U.S. agreement, or at least an understanding to allow the Soviet Union

to go ahead.

The outcome of such possibilities in the U.S. is still in doubt. Regarding the Soviet Union, we must hope for the best and expect the worst. She now has to try to predict the Chinese developments and also to try to predict the U.S.

reactions. The Soviet Union will maintain her military presence on the Chinese border and work on a decisive shift in international power, and then become a decisive power in Asia, regardless of what the Chinese Communists may think about it. □

U.S.-CHINESE-JAPANESE RELATIONS

by DR. FRANZ MICHAEL

A great game in international relations today is the pursuit of triangular relationships, especially the triangle between Japan, the United States, and Communist China. The relationship between Japan and the U.S., however, is of a totally different order than that between the other two. The Japan-U.S. relationship is basic for the whole U.S. policy in Asia. I don't think that fact is fully realized in the U.S. But now the Japanese distrust the U.S. and the formerly good relationship has been shaken by the surprise of American foreign policy moves.

Before Nixon's visit to China, Prime Minister Sato and Japan followed very closely the U.S. policy regarding China. The Sato government was very loyal to the United States with regard to Vietnam and Peking. This loyalty, however, did not interfere with the trade relationship with China, which was limited.



I know the head of the Nippon Steel Company, one of the five Japanese "industrial kings." When he visited Moscow some years ago he would not talk to a Peking representative. But when I saw him again a few months ago, he was

furious at the "Nixon shock." "If Nixon can go to China, so can I," he said.

There were problems, however, in dealing with Communist China on economic terms without any political involvement. Japanese firms officially dealt with Taiwan, in a very profitable trade, but their dummy firms dealt with Peking. Before, trade with Peking was only half the value of the trade with Taiwan. Now it is reversed.

Clumsy diplomacy. The only Japanese political party opposed to relations with Peking was the Japanese Communist Party, which is Moscow-controlled. The most favorable was the Socialist party (which is even more Maoist than the Chinese themselves). The Sato government resisted all pressure for relations with Peking, because of the U.S. policy. But Japan was startled and upset when the U.S. went to China "behind the back of an ally." This event upset Prime Minister Sato's position as a leader in the Liberal Democratic Party. His former defense minister, Mr. Fukuda, his logical successor, also lost out. Then the Tanaka government (another faction of the Liberal Democratic Party), emerged, which viewed Nixon's Peking moves as a balance of power game and tried to establish an "equidistance of Peking, Washington, and Japan." He opened diplomatic relations with Peking. He believed that the U.S. would soon abandon Taiwan and felt that Tai-

wan should be written off.

His policy was not long-lived, however. There had been no consensus of all factions of the Party when Japan established formal relations with Peking at the expense of Taiwan. The whole negotiation was mismanaged by Tanaka and Ohira. They wanted to have an understanding with Taiwan, and to continue business relationships with her, and therefore sent an emissary to Taiwan to explain Japan's policy. Their emissary to Taiwan was not discreet. He said officially that even though Japan would relate to Peking, it would not break relations with Taiwan. Negotiations were not well handled and caused disagreement within the LDP.

Closer Japan-U.S. cooperation. Japan felt that she had gone only one step ahead of the U.S., who would soon follow. Last September, when Dr. Kissinger went to Peking, Japan felt that the U.S. would begin diplomatic relations. But Japan was surprised at the apparent U.S. success in following a two-China policy—with a Peking representative and a Taiwan embassy side by side in Washington.

It is important that Taiwan is not written off. If there was a period of equidistance in Ohira's view, it is all over. The energy crisis ended it. It brought back to Japan the absolute necessity of relying on the United States for security. Some are sorry that they had to acquiesce to it. Japanese

Socialist party leaders, for instance, went to Peking last year and were told by Chou En-lai that they had better maintain the Japanese-U.S. Alliance Treaty until they could defend themselves. In one sentence, Chou stepped on two holy cows of the Japanese Socialist Party—non-rearmament, and no relations with the U.S.

The Japanese have told me that the Security Treaty is not only essential, but should also be extended in time to 1985, when the Sino-Soviet treaty runs out. Now

it is only continued from year to year. Also, the Japanese-U.S. alliance should be extended to include cooperation in energy sources. While Japan went ahead of the U.S. to secure arrangements with Arab countries, she is closer to us than even our European allies.

Recent discussions with Peking also concern opening of airline service between Japan and Communist China—a very hot issue. Peking wants to discontinue at least the public airlines to Taipei. But there is a practical issue at stake—money.

Chairman Mao Tse-tung greets Japanese Prime Minister Tanaka, who visited Peking in September 1972 to open relations with the Peoples Republic.





Tanaka confers with U.S. President Nixon and Secretary of State Rogers.

Business with Taiwan is at least 20 times more profitable than any flights to Peking in the foreseeable future. The Chinese were agreeable to the idea of a private Japanese firm to be set up to maintain lines between Tokyo and Taipei, while the Japan Airlines itself would fly to Peking. The Japanese Liberal Democratic Party has apparently agreed to this. But Peking wants to

limit the rights of the Taiwan airlines to fly the Taiwan flag to Tokyo and to stop in Tokyo on the way to the U.S.

When Ohira was in Peking, discussion arose over a Japanese agreement to recognize Taiwan as a part of the Peoples Republic. This would be extremely crucial. It would mean recognition that this is an internal Chinese affair.

The Liberal Democratic Party played games with Peking to gain more votes (which they didn't) and now they realize that they must rely on the U.S. Japan realizes the importance of their defense treaty with the U.S. now.

Japanese view of China. Japan has not taken the Paracel Islands incident lightly. Also, she regards Taiwan as important to her defense system. Japan realizes the importance of submarine warfare. It makes a difference in defense methods whether a submarine moves in deep ocean water or on a continental shelf. The Paracel Islands are in deep seas, and Taiwan is just on the edge. If Communist China had a submarine base on Taiwan or the Paracel Islands, her submarines could immediately go into deep water.

Japan does not take as facile a view of internal affairs in China as does the U.S. The Cultural Revolution was not just a madness; the death of Lin Piao shouldn't have been a surprise.

The present conflict in China is between the Chou group and the Mao faction. The present situation is a type of war back and forth. The American view is that "Chou is a moderate. He is a sane man, with whom we can deal." I would not take this view. Who has caused the trouble in China? Mao. I think we should set up a monument to Mao. Who else could have upset China so well? Chou is not a mod-

erate. He is a brilliant Communist. If I were in Moscow and Mao were dead, Chou is the man with whom I would deal. The recent troubles in China started last summer in Shanghai and moved to Manchuria and Canton, and then to Peking. There have been moves and counter moves. The outcome is uncertain. The U.S. must be interested in keeping Moscow and Peking apart. There is little she can do directly. She has no 50 divisions on the Chinese border, as does Russia. She has played well on the Sino-Soviet conflict.

I do not believe that the Soviets are out for a war with China. The 1968 Czechoslovakia invasion was a demonstration to China that the Soviet Union means business and can intervene in another country's inside troubles. Therefore in 1969 the Communist Chinese called off the Cultural Revolution and let Lin Piao take the game. Later they could continue to fight over the succession. Chou is 76, Mao 80. The Soviets and the Japanese are waiting to see what will happen in China. So should the U.S. Perhaps Chou would take over and return to Moscow. But the U.S. must not lose the safe grounds of her alliance with Japan.

This is the present situation, and it is important to see that we act in the proper way. If the Soviet Union and Chinese Communist conflict ends, all will weep, even God. It is important to see that God does not have to weep. □

TWO-FACTOR THEORY

affluence through
widespread ownership
of capital

by NORMAN G. KURLAND

In his first published work, *The Capitalist Manifesto* (co-authored with philosopher Mortimer Adler in 1958), Louis O. Kelso outlined a route through which any industrial society could build "a truly classless society,...the very opposite of the class-divided society of the socialist state, in which a despotic bureaucracy constitutes a ruling and owning class as against the mass of workers who have no economic independence or any effective political power." It would be a "classless society of masters not slaves, of propertied men able to enjoy leisure, not of propertyless men still engaged in toil. Such a classless society fulfils the ideal of economic democracy. All its members would be economically free and equal, even as in a political democracy all men enjoy political freedom and equality....Just as the status of

The ultimate goal of capitalism is the fullest employment of one's time in leisure work.



citizenship conferred upon all has achieved political democracy, so the individual and private ownership of capital by all households would achieve economic democracy.” (pp. 28-29)

The authors predicted that “The path the capitalist revolution will take faces in exactly the opposite direction from that taken by the

Communist revolution. It seeks to diffuse the private ownership of capital instead of abolishing it completely. It seeks to make all men capitalists instead of preventing anyone from being a capitalist by making the State the only capitalist.” (p. 103)

The authors then suggested that, “The ultimate goal of Capitalism is not full employment on the level of subsistence work but rather the fullest employment of one’s time in leisure work.” (p. 145)

The theory. Two-factor economic theory—the theoretical framework for universal or radical capitalism—contends that both labor and capital (land, structures, machines, all the non-human physical inputs to production) produce our material wealth in the same physical sense.

As a result of technological change, labor’s productiveness has been declining while capital’s contribution has been increasing. The very nature of technology is to shift the burden of production from labor to capital instruments, freeing men from toil (productive work) to enable them to engage in leisure (the work of civilization, the creative work that only humans can perform). In our advanced industrial society at least 90 percent of the wealth is produced by capital and this capital is owned almost entirely by 5 percent of American households. Despite this concentration of ownership, 70 percent of the




income derived from the production of wealth is distributed to non-owners in order to maintain mass consumption and political stability. The erosion of the rights of private property [basically, the right to the income produced by one's human (labor) and non-human (capital) contribution to the production of wealth] caused by this redistribution of income is achieved in many ways, such as artificially inflated wages, welfare, government "created" or subsidized make-work, and hundreds of grant programs.

Our national policy of "full employment" backed up by welfare—because it understates or ignores completely the importance of capital in the production of wealth—fails to provide the propertyless many the same opportunities to move toward affluence, economic independence and leisure through the private ownership of capital as is now enjoyed by the few. The war-proneness of our economy, riots and group unrest, mass alienation, the widening gap between the rich and the poor, damaging inflation, our increasing dependency on centralized government, and other serious disorders of our society can be directly traced to our national "full employment" policy. *Only during war has the American taxpayer been willing to support "full employment."* In peacetime especially,

Now, with each succeeding year capital ownership inevitably becomes more concentrated. Photo is of the New York Stock Exchange





our economic policy relegates the most powerless people in society to a never-ending "crumb battle" among themselves, while placing them in a continuing state of confrontation with the unpredictable American taxpayer, who because of his own economically insecure and debt-ridden condition has become increasingly resistant to supporting persons he thinks are non-productive.

In the meantime, tens of billions of dollars of *new* productive capital is brought into existence each and every year in the major U.S. corporations (500 of which produce 70 percent of our total industrial output). Because of internal financing and other conventional financing techniques this new capital will *automatically* be owned by the same few who owned all the capital in previous years. Thus, with each succeeding year capital ownership inevitably becomes more concentrated and the 95 percent who are propertyless are denied further opportunities to become productive through the private ownership of capital.

The second income plan. Since there are no known physical limits on the extent of new capital which could be absorbed by U.S. corporate managers, it is imperative that socially harmful techniques for financing new capital be altered to allow the propertyless to gain a "piece of the action" in our most productive and most profitable capi-

Second income financing would remove today's institutional restraints to economic growth, according to Louis O. Kelso.

tal assets, the top 4000 or so major U.S. corporations. Capital in our top corporations is *inherently self-financable*. It is not added unless experts decide that it *will pay for itself in about 3 to 5 years*. New credit techniques which link "new owners" to *pre-tax* corporate income (which today averages between 20 to 25 percent on investment) would therefore allow a non-owner to acquire on credit a diversified portfolio of *newly-issued shares* in our major corporations, pay for those shares entirely from corporate earnings without diminishing his savings or income from other sources (new capital is its own security), and, after about 5 years, begin to enjoy a "second income" from his privately owned capital.

Today, these principles have been incorporated in a mechanism known as a Second Income Plan Trust for employees, which has been used successfully to convert employee-owners in: a major California investment bank; the largest chain of California newspapers; a Mid-West insurance company; and a black-owned and -managed manufacturing plant in Portland, Oregon. In addition to obvious advantages for corporate employees, this technique is vastly more dynamic and attractive to private lenders than traditional financing techniques. It is now being seriously considered by a



leading national hotel and motel chain, a major grocery retailer, and one of our largest airlines. It is a key device for expanding our economy to levels of general affluence while financing that expansion so that tens of millions of worker-families will become owners of a decent capital estate.

The SIP Employee Trust is one of the many instruments in the "kit of tools" called the Second Income Plan. *It can be and has been implemented under existing law*. Other techniques for broadening ownership among persons not employed by corporations (e.g. welfare mothers, teachers, artists, ministers, etc.) would require some governmental action affecting: (1) corporate tax laws, so that formerly propertyless people can apply the full "wages" of capital to acquiring their capital estate; (2) the credit



system, to shift emphasis to capital rather than consumer financing; (3) death and gift tax laws, to encourage the diffusion of ownership; (4) anti-trust policy to finance competitive enterprises in highly concentrated industries; (5) priorities of SIP eligibility; and (6) income-producing public projects, to finance them in ways in which they would be broadly owned.

Practical effects of the plan. Building the "second economy" needed to achieve levels of general affluence—an economy 7-10 times as large as our present one—would take an estimated 25 to 30 years. *Until that capital structure was completed, this monumental task would generate the most intensive and legitimate full employment of our labor force.*

After an initial start-up period

of about five years, during which the first new capital estates would be paying off their acquisition costs, five million new capital-owning families, with incomes from property of \$3,000 to \$4,000 per year, would be added to the economy each 5-year period. (Conservatively based on \$15 billion of new capital formation, less than 25 percent of the present annual capital pie and a tiny fraction of the potential annual pie.)

Today's taxpayer-supported expedients for maintaining mass purchasing power could gradually be phased out as income from jobs and "second incomes" came increasingly from the private sector.

Second income financing would also remove today's institutional restraints to economic growth, allowing both production and consumption levels in the total economy to expand gradually by annual rates of 15 percent. Because it would synchronize (1) the full physical power of the economy to produce useful goods and services with (2) the power of the people with unsatisfied economic needs and wants to consume that increased output, this expansion would differ radically from all previous economic expansions in U.S. history.

Lastly, the Second Income Plan would give us the solid economic base — composed of economically autonomous individuals, each with a vested private property stake in the system—without which democracy cannot survive and flourish. □

science

Worlds Without End...

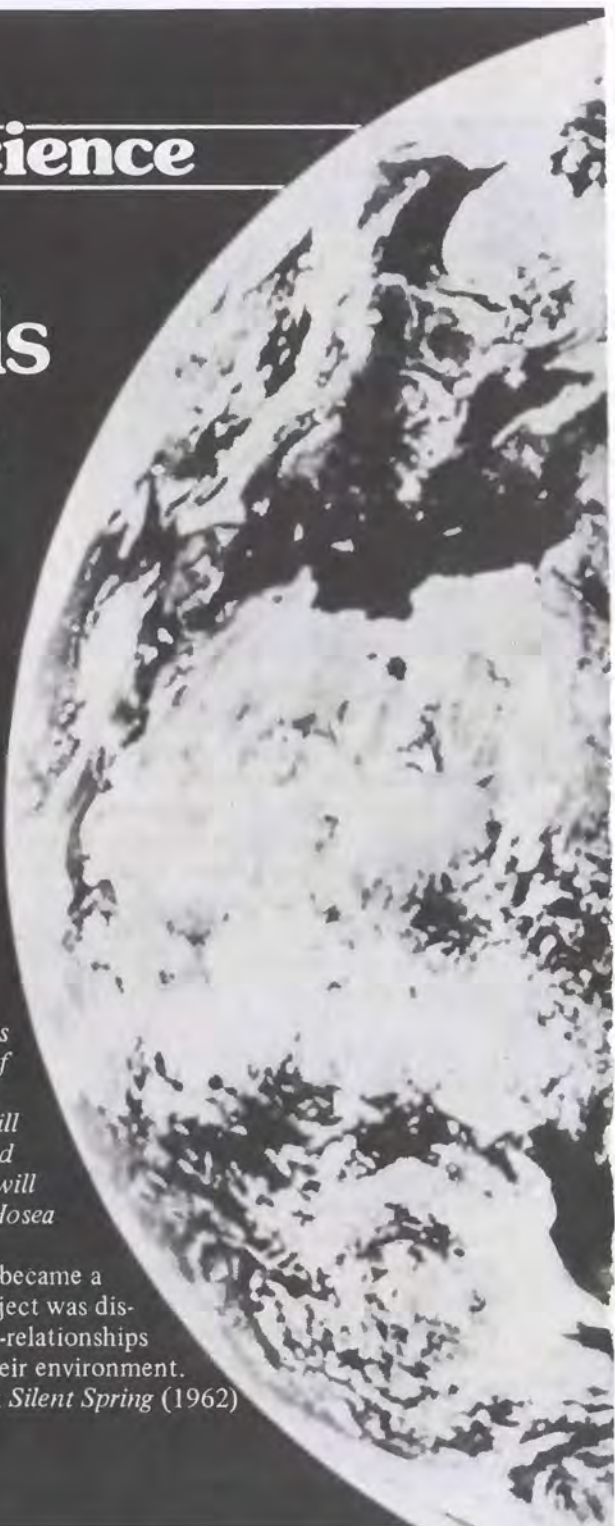
A Critique of the Ecological Armageddon


by PETER ASPINALL

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely (Hosea 2:18).

Suddenly, in 1969, ecology became a fashionable word and a new subject was discovered, the science of the inter-relationships between living organisms and their environment. Rachel Carson's plea in her book *Silent Spring* (1962)

From the English Rising Tide.





for more knowledge and more research had, at last, been heeded. That year's series of Reith Lectures on the B.B.C. were given by Dr. (now Sir) Fraser Darling, an ecologist, on "Wilderness and Plenty." In Britain both major political parties appointed Ministers of the Environment and, shortly afterwards, the Labour Government announced a Royal Commission on Environmental Pollution. In 1970 the B.B.C. ran a popular television series, "Doomwatch," in which a handsome Nobel-prizewinning civil servant saved the country each week from ecological disaster.

In the United States, the ecology movement really began with the Princeton Conference of 1955 on Man's Role in Changing the Face of the Earth. A tremendous fillip came in 1968 with the publication of *The Population Bomb* by Dr. Paul Ehrlich of Stanford University, California.

President Nixon's State of the Union message urged a new attitude to the environment, an Environmental Protection Act was passed, and a Council for Environmental Quality formed. In March 1970 came the celebration of Earth Day and in Europe it was European Conservation Year. The mass media, advertising, and college campuses all mounted the ecology, environment, and conservation platform. A national organization, Z.P.G. (Zero Population Growth), mushroomed all over America, and Ehrlich was elevated to the status of folk hero.

In 1972 Professor Dennis Meadows and his co-workers published *Limits to Growth*, a computer model of the world, designed by the

Massachusetts Institute of Technology, which showed the world system to be faced with imminent collapse through excess pollution, exhaustion of mineral resources, and population growth. Other apocalyptic commentators prophesied imminent environmental doom yet, in the bulk of serious writings on the subject, the ecological Armageddon receded further and further to the relatively safe preserve of the magical year 2000 A.D. and beyond.

The chronicles of environmental pollution are full and need not be recited here. Events like the last smog that descended on London in 1952 (during which over 3,000 died of respiratory diseases), or the disaster of the Torrey Canyon, can never be expunged from the record. Ecologists argue that really decisive changes will have to be made, not just in technology, but in man's attitudes, habits, expectations, and morals, if such calamities are to be prevented in the future.

Whether they like it or not, today's youth shoulders a tremendous responsibility to bring about such changes in life style. Yet they show a dichotomous attitude towards environmental matters; on the one hand there is the ecological concern of the Underground, the "One Whole Earth" mentality, while the advent of pop festivals, like the famous Woodstock, with their devastating effects on the environment, testifies that youth can act in exactly the opposite direction.

However, many young people all over the world are searching for an alternative life style based on ecological principles, a trend which might well have something to do with a revival of interest in Eastern spiritual methods, like Zen and Krishna Consciousness. One professional ecologist who has combined his activities with such idealism is John Milton, Acting Director of International Programmes at the Conservation Foundation, Washington. Milton, like the younger generation, has a keen interest in Eastern philosophy, which he maintains is fundamentally ecological. They see a close link between man and nature, a distinction between which Zen Buddhism strongly opposes.

The Zen philosophy teaches that we should see ourselves as part of the constant flow of matter and energy denying any distinction between the organism and its environment. Man is part of nature but oriental philosophers say that the Western world has allowed its capacity for analytical thought to become too dominant, a step towards the manipulation of nature. The currently fashionable notion is that the Judeo-Christian tradition, which sets man over nature, has a special responsibility for Western man's exploitative attitude towards nature. Like the Eastern philosophers, some ecologists also see man and nature linked in an interdependent ecosystem.

Milton, who describes all en-

vironments as dynamic systems, changing constantly through evolution and the introduction of new elements to each system, cautions us: "Rational thought is an imperfect tool—particularly when it leads us to manipulate environments and others as objects apart from us." Other writers have stressed the links between ecology and mysticism in more whimsical terms, David Cunliffe, for example, claiming that "growing ecological awareness is almost sure to reinstate Mother Earth worship and the cultivation of symbolic protective entities such as friendly demons, dakinis and fairies."

The underground press also became interested in ecology in the late 60's and early 70's in terms of "survival techniques and wilderness and building communes and all that kind of stuff" (John Wilcock). Local demonstrations were held like those of the Wimbledon Ecology Group in local supermarkets in 1972. A spin-off from the ecology movement has been the "pure food" and "organic living" interests, vocalized through such new journals as *Seed*, the *Journal of Organic Living*.

The ecology issue has also been taken up by a number of radical Christian movements in the United States. Kenneth Leech, in his *Youthquake* (1973), cites a directory from Berkeley which lists free Christian communities throughout the United States with a covering note that to qualify for inclusion a church should be "ecumenical, and

involved in peace, liberation, and/or ecology."

The manifesto of the Free Church of Berkeley states: "We recognize the Spirit of God at work in the movement of our brothers and sisters for the restoration and preservation of the ecological balance of our planet. We believe that uncontrolled production and consumption constitute violence against ecological law and order. We admit our complicity individually and collectively, in the pollution of our environment by chemicals and radiation, in the exploitation of natural resources and wilderness, in the horror of overpopulation. Therefore we dedicate ourselves to working toward a life-style which holds a viable ecological order as a sacred and revolutionary priority."

Apart from such movements, the ecology issue has not really been examined from a spiritual point of view. Some professional ecologists have tacitly recognized this factor but rarely has it been the basis of their thinking. I sense a more fundamental concern with spiritual matters in the writings of only one or two ecologists. Perhaps most notable is Professor Rene Dubos, Emeritus Professor of Environmental Biomedicine at the Rockefeller University in New York City and author of (amongst many others) *So Human an Animal*, a Pulitzer Prizewinner in 1969.

Dubos is deeply troubled by the spiritual deprivation so callously inflicted on so many people: "There



is a young lady working with me here who is immensely sensitive and perceptive, but because she has hardly ever been out of New York she has never seen the Milky Way. . . . You cannot see it in New York anymore. To me this is a symbol of what really matters. She is not going to be killed by pollution, but she has never seen the Milky Way. And she has never really experienced the fragrance of spring.

"This is such an impoverishment. I think it is by far the most important influence of the environment on the future of our society. We risk the loss of our sensual perceptions. And if you lose those naturally you try to compensate by other stimulations, by very loud

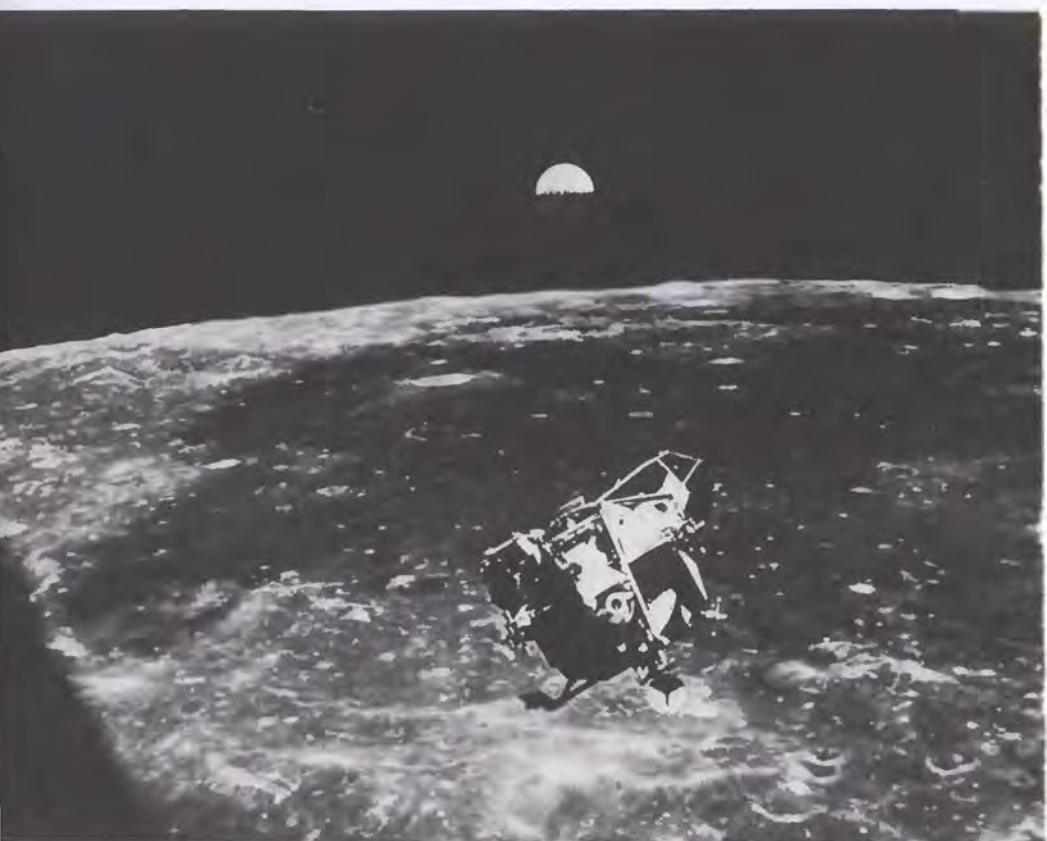
noise, by very bright lights, or drugs."

Dr. Kenneth Boulding, of the Behavioural Science Institute, University of Colorado, a devout Quaker, similarly expresses a serious regard for ethics and religion in his ecological writings. For him "the whole idea of stewardship is profoundly Christian; the idea of man as a steward of the earth is Christian and very ecological." However, he questions some of the old Christian notions, like "be fruitful and multiply" and "have dominion over the earth" as conducive to an expansionist phase.

As the architect of "the Spaceship Earth concept" (in which Boulding argues that we must make

LEFT: The beauty of a Korean spring. BELOW: Air pollution in Baltimore, like many other American cities, prevents one from seeing the Milky Way.





the transition from using the earth as if its resources are limitless, and start thinking of recycling precious materials), he sees Christianity's missionary fervor as partly responsible for the current ecological situation: "All religions now face problems of coexistence; you can't be quite as much of a missionary on the spaceship as you are on the great plain."

These scientists speak obliquely of two fundamental matters which seem to contain the foundation stones for building a world of harmony and beauty: firstly, our perception of the creation, and secondly, the collective responsi-

bility for managing the earth's resources.

It has only been in the last five years, with man's exploration of space and the moon, that we have seen the whole earth for the first time. The astronauts' photographs revealed our world as a vivid celestial blue and white sphere in contrast to the desolate sand-grey of the moon. I don't think anybody ever thought it could be such a beautiful planet. Those pictures of the first "earthrise" ever seen by man, of the astronauts' view of the earth against the backdrop of a jet black sky as they sped towards the moon, and of the earth from a quarter of a million

miles away as they emerged from the far side of the moon, instilled in us all a tenacious feeling of tranquility and beauty.

It is understandable that two of those three men who made that epoch-making voyage to the moon in Apollo 11 are now involved in spiritual movements. Their experience has contributed to our sense of closure, to our realization that even if we go out into space, we have no other sanctuary but the earth, to a feeling of lonesomeness and isolation in the cosmos. Richard Nixon described the journey as "a reaching out of the human spirit, demonstrating that magnificent conceptions can be made real. . . the astronauts inspire us and at the same time they teach us true humility. What could bring home to us more the limitations of the human scale than the hauntingly beautiful picture of the earth seen from the moon." Space exploration perhaps more than anything else in our lifetime, has influenced our perception of the world and encompassing time and space.

These perceptions are primitive forms of human experience. The Renaissance picture of man and nature was relatively static. Newton's mechanics made reference to time, but the equations described an unchanging world. Descartes provided a philosophy that appealed to timeless truths. The prevailing attitude in Western European thought was static. Only in the 18th century did this view begin to change substan-

tially when genetic modes of explanation came into vogue.

Kant's cosmology declared "The creation is never finished or complete. It has indeed once begun, but it will never cease. . . it needs nothing less than an Eternity to animate the whole boundless range of the infinite extension of Space, with Worlds, without number and without end." Likewise, Hutton declared from his empirical studies in geology that "we find no vestige of a beginning—no prospect of an end." Since then, we have increasingly looked at, and understood, the world in terms of a dynamic system. Expressed in these terms, the ecological crisis is an eschatological crisis, one concerned with the future of mankind.

Here, again, Boulding has something enlightening to say, arguing that, since human societies have a teleology as well as an ecology, natural systems have only a limited relevance to the problems of man in society: "It's the introduction of teleology which makes the difference between the social systems and biological systems. This is why the sociosphere, as I call it, is much more complicated than the biosphere."

Through his use of teleological explanation, the doctrine of the final causes of things or of the discoverability of divine purpose by the study of means and ends, man forms images of the future towards which society may be directed. If our images of the future of the

universe were spiritual and centered on God's love and his creation then our fears of ecological adversity and ultimate collapse would be unfounded.

This non-random element, the quest for God's love as both the means and the ends, is something which some philosophies, to their peril, choose to ignore. The Marxist dialectic, for example, assumes some set of "historical" laws that define a stereotyped progression through which all societies must pass, a mode of explanation which is deterministic in the extreme. Besides the inevitable evolution towards the end-state of the progression, the Marxist dialectic sees the economic and social mechanisms of society as

subservient to this end.

If our teleology is God-centered, it is revealing to step momentarily outside our own dimension of time and space to appreciate that the purpose of God's creation is to serve mankind not just in the second half of the 20th century but for eternity. Much of the ecological damage which we now inflict upon the planet is immutable and its ramifications unforeseeable. The problem may well arise out of our ignorance of the true meaning of life or the universe. If this is the case, and I believe it to be so, then the most important task of this day and age is to search for the fundamental principles of creation through which God created man

The European Economic Community (headquarters at Berlaymont Center in Brussels) attempts to find regional solutions to ecology problems.



and the universe. Since man can only understand himself in relation to God, the key to understanding the nature of the creation lies in knowing God.

The solution to the second question, how to achieve collective responsibility for managing the earth's resources, arises from our resolution of the first. Only through regard for spiritual matters can we gain new insights of our present condition and of our survival. Our quest for knowledge, the essence of the human spirit, must serve a collective responsibility for discovering much more about our environment.

With more than 130 national governments, more co-operation is required to minimize the conflict between the selfish, self-conscious sovereignty of these units and an understanding of the biosphere's essential unity. A breakdown of this sovereignty has come about in this century with the proliferation of international treaties, organizations, and co-operative programs. Several of such organizations, notably the Organization for Economic Co-operation and Development, the regional Commissions of the United Nations, the European Economic Community and the North Atlantic Treaty Organization, are concerning themselves with problems of environmental pollution, some of which can only be tackled at a global level, like the modification of the planetary weather system and the use of the global ocean system.

Also, the increasing divisions between the wealthy northern hemisphere and the poverty stricken southern hemisphere requires the adoption of a planetary approach. The new ecological imperative may well be the answer to man's parochial loyalties and the incidence of war. It was such a rationale that lay behind the 1963 Test-Ban Treaty and treaties to keep nuclear weapons out of space, off the seabeds and away from Antarctica. This sense of community, of collective responsibility, and living together may be the key to man's survival.

Is this enough. . . a contingency solution? Is there a wider rationale of unity upon which we can build a human world of truth and beauty? Moreover, is there an absolute rationale of unity? The authors of *Only One Earth*, Barbara Ward and Rene Dubos, bemoan that the planet is not yet a center of rational loyalty for all mankind; however, they see this in terms of enlargements of allegiance to "an ultimate loyalty to our single, beautiful and vulnerable Planet Earth."

However much we love our earth and however much we care for its future, it can never be so deserving of "an ultimate loyalty" for ". . . the world, life, death, or things present, or things to come; all are yours and ye are Christ's; and Christ is God's." (I Corinthians 3:21-23). Our ultimate loyalty lies with the Creator of man and the universe from whom will come our guidelines for survival. □

news & reports

north america

Immediately following Reverend Moon's 21-city Day of Hope tour the International One World Crusade teams for the 32-city Day of Hope tour were launched. Seven teams of 70 each were given itineraries for four or five two-week campaigns in preparation for the Day of Hope programs. The opening banquet and speech in Portland, Maine established an excellent foundation for this new tour, with about 500 guests attending the speech.

Members of the Unification Church publications department attended the Day of Hope speech in Wilmington, Delaware. On arrival at the stately Dupont Hotel, we were greeted by members of the New Hope Singers and the mobile staff. Excitement filled the air. We talked to a radiant Charles Hart, whose stepson had previously joined the Unification Church. The week before, Mr. Hart had come to the Unification Church center and heard the lectures on the Divine Principle from Joe Stein, a member of Reiner Vincenz's IOWC team. He had been a born-again Christian for two years and then his wife and son began praying for him to be open to a new understanding of God and His will at this time. But until the previous week he had resisted.

"At the Day of Hope dinner

32-city tour begins

by JOY SCHMIDT

last night I wanted to cry," he said. "I prayed, 'God, please give these people a clear mind that they may be open to what you have to say.' I felt Reverend Moon looking at me, and I thought, how can I explain something that I have longed for all my life and have now begun to experience? It's so wonderful."

"It has been tremendous to have the Day of Hope campaign here," said Miss Nan Crist, who has been acting as state representative of the Unification Church in Delaware. She reported that the previous night the state Lieutenant Governor came to the Day of Hope dinner and read a message on the Governor's behalf. There were many distinguished guests and a writer who is psychically gifted had invited many of her friends from all over the East Coast to the dinner.



Before speaking, Rev. Moon reflects on God's deep concern for America.

At the dinner, Reverend Moon recalled the story of Caesar Rodney, an 18th century Delaware patriot, who despite severe illness rode through the night to Philadelphia to be among the signers of the Declaration of Independence. Reverend Moon spoke for about 30 minutes at the dinner, on such subjects as subject/object relations, love, and the role of the family.

Tony DiMarco of the Day of Hope mobile staff noted that the results of the 32-city tour have been better than the previous one. "The response of the people is better," he said. "Now we are reaping the benefits of the hard work that has gone before."

From the point of view of the Delaware One World Crusade commander, the Day of Hope campaign "looked like a dream—a very good dream." Mr. Guido Lombardi feels very responsible to all the people

who came to the programs. "It is an incredible responsibility all at once. I helped in Philadelphia, Baltimore, and Washington, D.C. on the last tour. There I was the one who was to give; here I can receive. It is difficult to take the attitude of a loving parent to all the people. I wish I had enough experience to bring them all to the Heavenly Father."

According to Mr. Marc Lee, chief of the mobile staff, "the people who came to the banquet were extremely responsive people, and rather conservative. There was a good spiritual foundation laid by Mr. Vincenz and his IOWC team. All details of preparation were taken care of."

The Day of Hope singers opened with "Praise to the Lord the Almighty," a new arrangement by their director, Mr. Randy Rimmel. In new long white gowns and tuxe-

dos they lifted the spirits of the audience. They continued with the "Kyrie" from Schubert's Mass in D and an original arrangement of "Ezekiel Saw a Wheel."

Mr. Neil Salonen, President of the Unification Church of America, introduced the evening's program with a brief description of the life of Reverend Moon and read an announcement of Mr. Thomas C. Maloney, Mayor of Wilmington, proclaiming the week of February 25 through March 4 a week of hope and unification, urging the citizens to devote themselves to brotherhood.

The audience was reminded of an observation of de Tocqueville, a French visitor to the United States a century ago: "America is great because it is good. When it ceases to be good, it will cease to be great."

Reverend Moon, speaking through his interpreter, Mr. Bo Hi Pak, began his speech: "God spoke to me in 1972 and told me to go to America and speak to America for three years. I told God I didn't even have the language to speak. He told me to go anyway."

We need a new message. A warm, embracing atmosphere pervaded Reverend Moon's speech, punctuated by his characteristic gestures. According to the unofficial notes from his speech, he said, in part: "Some of you may have come by train to Wilmington. You don't

have to worry about anything until get here, but after you arrive, you have to find your own way home. Christianity is like this. It has now arrived at its destination, and we must find our own way from here. The old way of thinking that has been good enough for so long no longer suffices. It is my proclamation that the day of fulfillment is here. We need a new message from God.

"Why does Christ come? He comes for salvation. The fallen people of the world must be restored. Also, he comes to fulfill the will of God."

Reverend Moon described the will of God in terms of God's original ideal in creating the world and the effects of the fall of man, which created an evil world, with false parents, false children, and the dominion of evil instead of goodness. God's work since the fall has been the work of restoration. "God's will has been the realization of a world of goodness and perfection. God cannot change His will."

The Messiah comes not just for the Christians or for the churches, but for all mankind, Reverend Moon explained. "The Christians are the instruments of God. They are to unite with the Messiah and fulfill the will of God."

"Any blessing comes with a responsibility. To be a Christian is a blessing. But along with it is a responsibility to fulfill God's will—to bring the world back to God. God is our Father. There can be no

room for fighting among Christians, who are His children.”

A coded message. The Bible is the record of the communication of God to His chosen people, Reverend Moon added. But it is written in code. It may be compared to the intelligence activity of some country. The intelligence agency has a code which it uses to communicate with its agents, in order to protect the interests of the nation. Similarly, the Bible is written in symbols and parables. If God had spoken clearly, it could be used by the enemy against God's people. This is why we now see some 450 different denominations, each with different Bible interpretations.

Reverend Moon explained that before God sends the Messiah, He prepares a people to receive him, a “landing pad.” “These people must be united in love with the Messiah so they can protect the Messiah, even at the cost of their lives. For that purpose God chose the nation of Israel. And now, for 2,000 years, Christianity has been prepared as that landing pad. “But how many Christians today can really protect and unite with the Messiah, even unto the point of their own death? Can they unite with the Messiah at the cost of their own nation, or at the cost of their own lives?”

Reverend Moon mentioned the widespread eagerness to know how the Lord will appear. Jesus said, “But of that day and hour no one

knows, not even the angels of heaven, nor the Son, but the Father only.” (Matt. 24:36) So, to find out the manner of the Lord's return, we must either find it out from God (through communication with God) or by studying history. However, few people have direct communication with God. Therefore, Reverend Moon said he would use a study of history—Biblical history—to communicate a new revelation from God.

“We can see parallel situations. Two thousand years ago, the Jews were anxiously awaiting the coming of the Messiah. Today, Christians are anxiously awaiting Christ's return. Two thousand year's ago, the Jewish people's desire was much greater than that of today's Christians, for God had given them the promise of the Messiah 4,000 years before. Also, they were under tremendous bondage and deeply longed for God to send them a liberator.

“Two thousand years ago, God fulfilled His promise. He sent His Son. But nobody received him. He was rejected, and nailed to a cross. It is as if the Messiah that you are expecting to come in this age came and the Christian leaders banded together against him and put him in jail and killed him. That is the exact parallel in today's society.

“Therefore, we need to know exactly what happened in Jesus' time, and why such a tragedy occurred. You may say to me, ‘You don't know anything; Jesus

came to die.' But, I ask, if God wanted to send His Son to die, why did God wait for 4,000 years? Why did He call a chosen people? Why did He send prophets to them? In fact, God could have sent His Son to a barbarian nation, and he could have died much more quickly. Did God's only son have to be sent to earth merely to die?

"We know that God worked very hard to prepare His people to accept the Messiah. Then why didn't they accept him? Because they didn't know him.

Elijah's return prophesied. "The faithful Jews wanted to accept the Messiah, but their scriptures would not let them do it. The last book in the Old Testament is a prophecy of Malachi. It is similar to Revelation, the last book of the New Testament. In Malachi 4:5-6 we read: 'Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse.'

"Here God promised to send Elijah before the coming of the Messiah. Elijah was a prophet who lived 900 years before Christ. He ascended to heaven in a chariot of fire. So the people expected Elijah to return, out of the blue sky, on a chariot of fire. (In the same way, Christians today are looking for Jesus to come out of the blue sky). The Jews expected Elijah to come

on a chariot and say, 'That man is the son of God.' If Elijah comes and testifies to someone as the son of God, the Israeli people will accept him.

"But then one day a young man named Jesus appeared and said, 'Repent, for the Kingdom of Heaven is at hand.' The people who were loyal to the Old Testament could not accept Jesus' words as truth, because they thought the Messiah had not yet come. People asked, 'How could this man be the son of God?' Even today, according to the Jewish faith, Elijah has not yet come back. Therefore, for the Jews today, the Messiah has not yet come. Jesus was not the Messiah, but just a prophet.

"When Jesus' disciples went out to the streets to witness to the people that Jesus was the son of God, the people asked, 'how can your master be the Messiah? Elijah has not yet come.'

"In Matthew 17:10, Jesus' disciples asked him, 'Then why do the scribes say that first Elijah must come?' In other words, they were asking, 'Is John the Baptist Elijah?' John the Baptist did not come in a chariot like the one that took Elijah into heaven. John the Baptist was like everyone else—he was born of a woman. They were just like the people today who expect Jesus to come on the clouds of heaven. When a man comes in the flesh saying that he is the son of God, they can't believe it.

"Jesus was speaking to the peo-

ple with power and authority proclaiming the Kingdom of God. The leaders had to do something about him. So they decided to send emissaries to John the Baptist to find out once and for all who he was. 'And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, he did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the prophet?" And he answered, "No." ' (John 1:19-21)

"John the Baptist denied that he was Elijah. He denied the words of Jesus. He the prophet, who was supposed to know the will of God, made Jesus seem to be a liar. John the Baptist, who came to prepare a people to receive the Lord, was now doomed.

"Tonight the Bible has a new meaning. The faithful Jews read their Bible faithfully. However, they wanted to interpret the Bible literally. They did not know the secret message, the coded message. There is room for some sympathy for the faithful Jews. But John the Baptist, who was a prophet of God, came to show the will of God to the people. He had no excuse.

Blessed is he who takes no offense. "In Matthew 11:2-3, we find John imprisoned for getting involved in a scandal with King Herod. He sent two disciples to Jesus and asked, 'Are you he who

is to come, or shall we look for another?' At the Jordan River, when he baptized Jesus, John was filled with the Holy Spirit. He testified of Jesus saying, 'This is the Lamb of God.' Now he was saying, 'Is this the Messiah, or shall we go elsewhere?' If he had died proclaiming that Jesus was the son of God, he would have died as an honored martyr. But he didn't. When Jesus heard John's question, he refused to answer directly. He said, 'Blessed is he who takes no offense at me.' "

Reverend Moon continued with an exegesis of Jesus' comments concerning John in Matthew 11. Because he rejected Jesus, John became less than the least in the Kingdom of Heaven. Jesus said, "For all the law and the prophets prophesied until John." In other words, John the Baptist came to earth as the consummation of the Old Testament, and to bring the entire Old Testament tradition to Jesus, so Jesus could consummate his ministry. Yet John failed to follow Jesus, so Jesus chose his disciples from among the fishermen and the harlots.

"You may ask," Reverend Moon continued, "on what authority am I speaking? I met Jesus Christ. I met John the Baptist. I confirmed this truth by their words. Then I read the Bible again. The Bible has an entirely new light now. One day you will know the truth—because heaven will be yours, and heaven will be your home. But blessed is

he who knows the truth while on the face of the earth.

"The Jewish people were waiting for the coming of the son of man on the clouds of heaven. Why? Because they interpreted literally Daniel 7:13: 'I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.' People try to explain that this prophecy was intended for the second coming of Christ. But, as I explained before, all the Old Testament was culminated in John. It was to be fulfilled then.

"Jesus came from the home of Joseph and Mary. II John 7 reads, 'For many deceivers have gone out into the world, men who will not acknowledge the coming of Jesus Christ in the flesh; such a one is the deceiver and the antichrist.' Some denied that Jesus was the son of God just because he came in the flesh. The writer of John says that these people are the antichrist. If the people of Israel had accepted Jesus as the Messiah, starting with John the Baptist, Jesus would not have had to die on the cross. Even Pilate wanted to free Jesus because he could find no fault in him.

"The apostle Paul has been regarded as the greatest champion of Christian history. His name before his conversion was Saul—he was an enemy of Jesus and ruthlessly persecuted every follower of Jesus. But when he was converted, he saw the

truth. He wrote, 'None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory.' (I Cor. 2:8) Therefore, the crucifixion of Jesus was the result of the ignorance of the people.

Man has the ability to betray God. "Within the Old Testament are dual prophecies: a Lord of glory and a Lord of suffering. Why? Because man has the ability to betray God. He is unpredictable. One day a man will profess faith in God and the next day will follow Satan. But even then, God must work with such men. Therefore He gave two kinds of prophecies: Isaiah 9, 11, and 60 and also Isaiah 53. Because the Jewish people did not demonstrate faith in Jesus, the second prophecy was fulfilled, and the prophecy for the Lord of glory was unfulfilled.

"When was Jesus' mission altered from its primary course to a secondary course? In Luke 9:30-31 we read: 'And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem.' This was the moment of decision to go to the cross. Jesus was to give up his body for the salvation of the spirit. If Jesus came with the sole mission of dying on the cross, he would not have prayed a prayer of weakness, 'Father let this cup pass from me.' Peter begged to be nailed to a cross upside down, and many courageous



people have overcome fear of death. Why couldn't Jesus, if it was God's highest purpose for him? In addition, if the sole mission of Jesus was to die, then his betrayer Judas should have been a very important person. But Jesus did not honor Judas."

Reverend Moon continued with an explanation of the reason for Jesus' sorrow while praying in the Garden of Gethsemane before his death. He knew that his death on the cross was an alteration of his mission. He knew the consequences—that the Jewish nation would suffer, that his followers would suffer. All this has happened.

"If Jesus had fulfilled his mission, we today would be living in the kingdom of heaven. The evil world would have been demolished long ago. The many different Christian churches would have been unheard of. We would all be citizens of the kingdom of heaven and we would be living in the presence of God.

"But as a result of the crucifixion, Satan took Jesus' body, and physical salvation was not accomplished. Christians have only spiritual salvation. Jesus Christ is King of King only in a spiritual sense.

"There is no nation where God can exercise His sovereignty on earth. The cross was the victory of Satan, not God. There was only one defender of Jesus—the criminal on his right side. Yet, he was also killed with Jesus.

"Spiritual salvation has come by

the resurrection of Jesus. This is where Christianity was born. So we take our faith and our salvation from the resurrection of Christ. This was God's victory.

History repeats itself. "All this is the background of the first coming of Christ. You are interested in the second coming. It is commonly said that history repeats itself. Jesus Christ came to fulfill the total mission of the Messiah, but since the people did not give him the opportunity to do it, it remain unfulfilled.

"There was a dual prophecy for Jesus' coming. Likewise, in the New Testament there is also a dual prophecy for the second coming. This is a prophecy coded in symbols. In Revelation 1:7 we read: 'Behold, he is coming with the clouds, and every eye will see him.' And in I Thessalonians 5:2 we read, 'For you yourselves know well that the day of the Lord will come like a thief in the night.'

"Will you accept only the clouds prophecy and deny that the Lord will come as a thief in the night? Who will decide which is true? Can you say, 'We will welcome the first and deny the second prophecy'?"

"Tonight it is my recommendation that in this time we must be wise. In meekness let us accept both possibilities. The Lord can come with the clouds of heaven, but he can also come in the flesh, like a thief at night. If he comes with the clouds of heaven, the

whole world will know him. But if you are humble enough to accept the son of man coming in the flesh, you are blessed."

Reverend Moon quoted Revelation 12:5, "She brought forth a male child, one who is to rule all nations with a rod of iron, but her child was caught up to God and to his throne." Many Christians interpret the "she" as the church, because their minds are already set that the Lord is coming with the clouds of heaven. But Reverend Moon also read Luke 17:20-22, in which Jesus said the son of man is not coming with signs to be observed, and Luke 17:25-26, in which it is predicted that the son of man must suffer, and that the day of his coming will be like Noah's day. If he is coming on the clouds of heaven these prophecies could never happen. "If Christians fix their minds to look up to the clouds of heaven, the son of God will surely be rejected," Reverend Moon explained.

He also quoted Luke 18:8, in which Jesus wondered whether the son of man would find faith on earth when he returned, and Matthew 7:21-23, in which Jesus predicted that many people with great spiritual gifts would be rejected by the Lord when he returns, because they didn't do the will of the Father. Why is this?

"When the Lord appears in the world as a humble man of the flesh," Reverend Moon explained, "he will be persecuted. However,

he will later be lifted up to the throne of God, from which he will judge the people. But then it will be too late, because those people have done evil. They will be cast away.

"God is love. He proclaims that before this day comes, He will announce the truth, by His servants the prophets. Therefore He is declaring by this person, Reverend Moon, what will happen."

Reverend Moon concluded his speech with a review of God's purpose for Adam and Eve and how they fell. "God must restore the perfect Adam, the Father of mankind. Then after the restoration of the perfect Adam, it was necessary for Him to restore a perfected bride for him, perfected Eve. Then they would become the heavenly ancestors for man. That was the purpose for the coming of the Messiah." He explained that Jesus came in the position of Adam (I Cor. 15:45), but that he was killed before he could restore a bride in the position of perfect Eve. Now, God is sending to this world the Messiah, as a perfected Adam, who will restore a perfected Eve. This is recorded in the book of Revelation as the marriage supper of the Lamb.

"Then, for the first time in history, God will have His foothold on earth. Then He can share His perfection with us. We expect the Messiah to come again. We must not reject him—we must accept him." □

A Lot of Prayer

and many
joyful rewards

by DAVID L. JENSEN

An around-the-clock prayer vigil lasting more than a week in Los Angeles ended with the purchase of what some call "West Gardens"—a new \$200,000 Unification Church residence and training center and California residence for Reverend and Mrs. Moon. The sale was



arranged just three weeks prior to the conclusion of Reverend Moon's Day of Hope tour January 27-29 in Los Angeles.

The creaky wooden steps leading outside to the little prayer room in the Van Nuys center could be heard all hours of the night as two members rotated in a prayer vigil each hour for the success of the

campaign. The vigil was never broken, despite bitter cold, rain, and a manpower shortage due to the intensity of the campaign. Some members prayed five hours in one day to keep the flow of prayer constant.

It seemed the entire campaign was like that—a lot of prayer and many joyful rewards.

The glittering Crystal Ballroom of the Biltmore Hotel was the site for the last banquet of Rev. Moon's 1973 tour. Over 160 guests representing all areas of society attended. It was a great success for Helen Ireland of the Alhambra Center and Lynn Nishio from Berkeley who did the legwork.

Members from Los Angeles, Alhambra, San Diego, Las Vegas, and Phoenix greeted guests individually during a pleasant reception before dinner. Many of the people commented as they entered the reception line how thrilled they were to meet the man who issued the famous Watergate Statement.

"What impressed me most about this entire affair," said Mark Rodriguez, representative for the county assessor, "is the young people I met here tonight—especially the young ladies. You can tell by looking at their faces that these people are not about to let the world decay any further."

Mr. Rodriguez presented a proclamation on behalf of the county

Downtown Los Angeles rally calls attention to Rev. Moon's message.



assessor welcoming Reverend Moon to Los Angeles. Two more proclamations, one from the county and one from the city, praised his many accomplishments throughout the world and wished him success on his tour. A portion of the proclamation from Mayor Thomas Bradley reads:

WHEREAS, visiting in our midst is one whose life, message and challenge is dedicated to all citizens who possess these ideals, and in general, to all men of every political, social and religious persuasion, that being the Reverend Sun Myung Moon,
NOW, THEREFORE, I,

J. D. DeHaven carries song books for the birthday celebration.



Thomas Bradley, Mayor of the Great City of Los Angeles, California, do hereby proclaim January 26, 1974, as a

“DAY OF HOPE AND UNIFICATION”

in Los Angeles, in recognition of the above, and to urge all citizens to cordially welcome Reverend Moon to our city.

Several unexpected delights made the evening even more memorable. After speaking about the homogeneity of the people in California, Reverend Moon asked the audience if they would like to hear about California's mission in God's providence to link Eastern and Western cultures. The answer came with resounding applause and Reverend Moon spoke for almost a half hour on how California is particularly instrumental as the tie between the more spiritual culture of the East and the more materialistic culture of the West.

After several songs from the International New Hope Singers, guests listened as Mr. Bo Hi Pak announced the world premier of the new Little Angels film taken just days previously at the United Nations for a huge UNICEF benefit. Mr. Pak announced that it was the first time a performance group had been allowed to present a program in the General Assembly.

An attentive crowd of several hundred heard Reverend Moon speak on “God's Hope for Man” the next evening in the Pacific Ball-



ABOVE: Rev. and Mrs. Moon sing at the celebration. BELOW: Everyone sings, including Steve Deddens, Los Angeles Unification Church director.



room of the Los Angeles Hilton. Though the turnout was not as good as hoped for, most people were outspokenly glad they had heard Reverend Moon and eagerly bought copies of the *Divine Principle* and *New Hope: Twelve Talks by Sun Myung Moon*.

A mother of one of the Arizona members (also Jewish) said she wanted to hear Reverend Moon before joining the church. Evidently she was impressed, as she is now helping out with preparations for the Day of Hope banquet in Tempe, March 29. She was among three other parents to drive over from Arizona especially for the talks.

Despite one person's standing up and warning about unjustly interpreting the Bible, Reverend Moon spoke with great power to an audience of people who had even greater interest after the incident. On the third night you could almost hear the heartbeats thumping in the room as Reverend Moon paused at one point to emphasize an idea before astounding them with another. Some people gasped and even shed tears at the powerful way he revealed God's heart. Then, at points when Reverend Moon changed to English or explained an idea by telling a joke, everyone chuckled. It was a night to remember.

Meanwhile a mad scramble was ensuing in the kitchen at "West Gardens" to prepare a Korean brunch for the 200 participants in the Day of Hope campaign in Los

Mr. Neil Salonen cuts birthday cake at the joyous party.

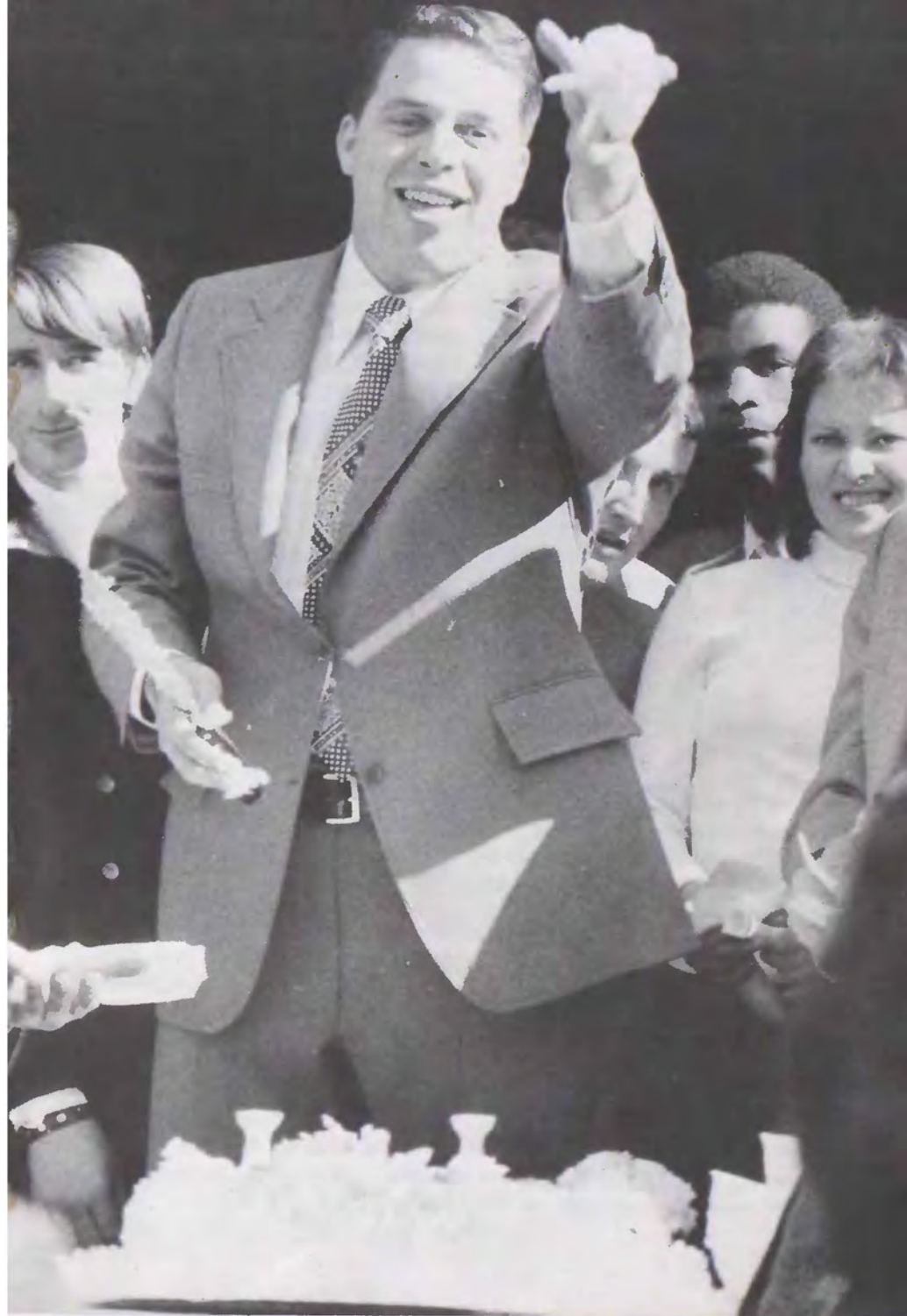
Angeles, of which 70 were from Mr. and Mrs. Reiner Vincenz's International One World Crusade team. The occasion marked Reverend and Mrs. Moon's birthday.

Scores of individually prepared dishes, involving many kinds of fish and pastry, were served to the point members felt as if they'd had enough for a month. From Rev. Moon's table came fruit, candy, and nuts as well as hefty pieces of the birthday cake which Mr. Salonen cut.

While members ate on the cool grass behind the house overlooking Pasadena, Reverend Moon and his wife ate inside with Mr. Martin Porter (Italy), Mr. and Mrs. Reiner Vincenz (France), Mrs. Doris Orme (England), Mr. Osami Kuboki (Japan), Mr. David Kim and his son, Mr. and Mrs. Sang Ik Choi, Mr. and Mrs. Bo Hi Pak, and Mrs. Won Pok Choi.

Louis Lowenstein, an accomplished cellist from the Arizona center who has studied under Piata-gorsky, provided special music for the dinner.

The five hours preceding the dinner were filled by a talk given by Rev. Moon and solos sung by the national leaders present at the celebration. In addition to Rev. and Mrs. Moon singing separately and then together, a special treat came when Kook-Jin and Hyun-Jin, youngest of Reverend Moon's children, sang two songs. □



...more news from the tour...

As the Day of Hope campaign continued its rapid progress from city to city, bits and pieces of news filtered into national headquarters. In Hartford, Connecticut, the fifth city of the 32-city campaign, Mr. Dow of the American Revolution Bi-Centennial Commission of Connecticut attended the Day of Hope dinner. He gave a short speech and presented Reverend Moon with a silver medallion of the Bi-Centennial Commission. Reverend and Mrs. Moon and some of their children drove from their home in Irvington, New York each day to the meetings in Connecticut and New Jersey.

In Princeton, a seven-inch snowfall greeted Reverend Moon and his party. However, that did not stop the preparations of Mr. Teddy Verheyen's IOWC team. A Nobel Prize winner from Japan, Mr. Fukui, was among the distinguished guests at the Day of Hope dinner.

In Charleston, West Virginia, the Day of Hope dinner was interrupted by a disgruntled guest who stood up and told how team members were disrupting the city and then aimed several accusing questions at the

head table. When he finally sat down, the minister at the head table rushed to the podium to support Reverend Moon's cause. He compared the banquet to the woman who broke the precious ointment over Jesus's head and said that the poor would always be with us, but that we must honor those of importance while they are among us. (See Mark 14:3) After he sat down, a lay minister and a retired army officer among the guests also stood up in defense of Reverend Moon.

In Columbia, South Carolina, a guest minister spoke at the banquet in honor of Reverend Moon and announced that he was giving \$1,000 for the expenses of the campaign.

In Louisville, Kentucky, Unification Church members had recently purchased a new house. The state One World Crusade team, consisting of enthusiastic young men and women, provided a good base for the campaign, according to Bill Torrey, of the Mobile Staff. The dinner and speech were held in a beautiful hotel on the Ohio River, with an estimated 500 guests coming for the speech.

In Indianapolis, Indiana, Bill Torrey drove up to a gas station and mentioned that he was with Reverend Moon's tour. One person there exclaimed, "Oh, Reverend Moon! I've wanted to hear him so bad." Local publicity was aided by a press conference and television announcements showing the poster. Attendance at the banquet was the largest since Manchester, New Hampshire. □

NEW TEAM FOCUSES ON COMMONWEALTH GAMES

by SIEGRUN KUHAUPT

This month saw the establishment of New Zealand's first team. The team, emphasizing both mission and material, was established to cover the Commonwealth Games in Christchurch.

About 50,000 people from all parts of the world gathered in Christchurch for these games. The team worked from seven in the morning until seven at night for a week. In this time they spoke to thousands about the new age and Reverend Moon's mission of introducing this age to the world. One thousand copies of the introduction to *Divine Principle*, bound in booklet form, were sold to enthusiastic people.

Competition from many other groups was high but the seriousness and the positivity of our team won the favor of the people.

As a result of team activities people have visited centers in Wellington, Christchurch and Auckland. We concentrated all our efforts on success for this team and were very pleased with the results.

The most interesting figure to receive a pamphlet was Queen Elizabeth II. Elizabeth, who was in Wellington as part of her Common-

wealth Games tour, was given a pamphlet during one of her public appearances. The Duke also saw the pamphlet and seemed a little shocked at the words "A New Age Has Dawned."

Our link with the New Zealand government was strengthened when three young men visited Mr. Gerald O'Brien, a minister of Parliament. Mr. O'Brien has been studying *Divine Principle* and described what he has read so far as "most interesting."

"I have been thinking of divine socialism for a long time. Now it is only to be seen if this ideal world of God can become a reality," said Mr. O'Brien.

Mr. O'Brien is presently arranging a meeting with New Zealand's Prime Minister Norman Kirk. He is confident that a meeting can be arranged soon.

An American, contacted by a team in Santa Rosa, California, arrived at our Wellington center recently. A retired social worker, Russell Rowley spoke against President Nixon and was of the opinion that President Nixon should be impeached.

After studying *Principle* and reading the American newspaper articles he could soon see the need to stand behind the President. He was very moved by the Unification Church's effort to help America in

her time of crisis. Russell will visit the California headquarters on his return to America. He wants to help as much as possible to restore his country and the world.

Many people, especially in Wellington, know about Reverend Moon. While witnessing many people recognize us as followers of Sun Myung Moon.

It gives us great joy to see America moving more and more close to our Heavenly Father. Our prayers are with the 32-city tour—may the mission meet with all success. □

EXCERPT FROM THE WELLINGTON TIMES

“Described generally as a kind of Korean John the Baptist, Dr. Moon’s gospel is a curious blend of Christianity, Oriental family worship and stern puritan moralism.

“Currently in the United States, Dr. Moon is a big and controversial drawcard where his religion is the newest and certainly most militant.

“Footstomping and fistbanging his message of unification on his One World Crusade ‘Day of Hope’ tour of 21 American cities, Dr. Moon preaches that it is time to prepare for the Lord of the Second Advent.

“In fiery lectures, he preaches the demise of Old Christianity and hails the marriage of religion and science to form a world-united Christianity.” □

A MONTH OF BLESSINGS

by CHRISTA JENSEN

February has been a month of so many blessings here in Melbourne.

Many young people with various background and foundation came into the center to hear the Principle. Those ones who accepted and joined are already strong fighters for our heavenly Father. The mission grows rapidly here because of all the help we receive from our Father. As the mission is expanding we started with a new course to find a certain number of members within the shortest possible time. Apart from other conditions three members are again on the street the whole day for ten hours. Before they leave in the morning they have a study session. Intense prayer conditions will base these activities in the time ahead of us.

As the Australians are very much attracted by music we are developing these abilities, since few members have had lessons in singing. People sense our unity and strength. As they haven’t had such an experience before in the history of this country they react positively. Another new activity is the Sunday sermon every week. We started three weeks ago and we hope this will be an opportunity in the near future to invite other people who haven’t been introduced to the Principle. □



Who is man? What is man? A special issue of Way of the World will feature man.

Why not write an article for us?

For instance, explore the Christian perspective of man—or Buddhist, Hindu, Confucian, Jewish, Muslim, etc.

Compare several viewpoints.

How has the view of man changed in history?

How should man relate to the physical world?

How has exploration of space changed man's view of himself?

What is the relative influence of genetics and environment?

Can the Divine Principle resolve the problems of the theory of evolution? Take off from these suggestions. Perhaps psychology or anthropology gives you some ideas.

A photographic or art study can be very effective.

Start planning now! Write to us about your ideas or questions.

Deadline:

May 15, 1974

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

