

The Way of the World

May/June 1974



The Holy Spirit Association for the
Unification of World Christianity

5/6

The Way of the World



Faith and Reality

"We are at the frontier of the world of reality, so we must be prepared to suffer the most. At this time your life in faith will come to have actual reality. Far beyond the world and far beyond the standard of past faith, anything is possible at this state."

—Reverend Sun Myung Moon



The Chilean Experience

"The experience we have gone through has made us more united. A new aspiration for moral government and for a return to spiritual values has arisen. This rebirth of our nation will be the highest and only compensation for those who fought and fell for the sake of Chile's liberty."

—Sergio O. Jarpa



The Scientific Revelation

"Indeed it can be argued that the peculiar tradition of Christian monasticism with its emphasis on the sacredness of work and the insistence of Christianity on the reality and sacredness of the material world created a climate out of which science could develop."—Dr. Kenneth E. Boulding



International CARP Offers Creative Student Leadership

"As the cultures of the world are on converging paths and science is destroying many traditional beliefs, a common ground of principles and values [must] be understood and applied in all fields of human endeavor. This will be the foundation for good leadership and world harmony."

STAFF: Editor in Chief: George Edwards. Managing Editor: Joy Schmidt. Composition: Ann Bowser. Design: Gil Roschun, Bonnie Blair, Roberta Deovlet. Production Manager: Roger Hellman. Printing: Ron Pina, Ken Pope. Circulation: Maria Gill. Mailing: Richard Copeland, Sydelle Block. Contributing Editors: Hal McKenzie, Louise Berry.

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in this issue

Twenty years ago this month, in a little hut in Seoul, Korea, five men launched a movement that is destined to transform the lives of our generation. In the aftermath of the horrible suffering of the Korean War, few Koreans dared to talk about an idea that could bring true brotherhood and peace to people. Many who knew these people scoffed at them and tried to destroy them.

Yet twenty years later, Reverend Sun Myung Moon's message has been spread in forty countries and has ignited a spiritual renewal rapidly encircling the earth.

In this issue we bring to you David S.C. Kim's recollections of the founding of this Holy Spirit Association for the Unification of World Christianity and his current reflections on the training program he directs. Also included is a report on the very large Day of Hope dinner in Japan.

We have made an attempt to compile the highlights of the twenty-year history and outline the new programs begun in the past several years. One of the most influential of the new programs in the Far East is the Collegiate Association for the Research of Principles (CARP). We include interviews with Mr. Dae Oh Son, the student who founded CARP in Korea, and with Mr. Kazuyoshi Ikeno, former director of CARP publications in Japan and founder

of CARP at Columbia University in New York.

Another special feature of this issue is a series of articles of human nature and human value, beginning with a section from *Unification Thought*. A critique of B.F. Skinner's behaviorism and a treatise on character building complement the ideas of *Unification Thought*.

A unique episode in man's struggle for freedom was the overthrow of the Marxist government in Chile. A leading political figure in Chile recounts for us the events that led to Allende's assumption of power and his subsequent overthrow.

Dr. Kenneth Boulding's article makes a comparison between institutional religion and institutional science and points to a need for a moral basis for science and all life.

The Celebration of Life tour, introduced in the last issue, has been rapidly growing as it crosses the country. The program in Miami, Florida, packed 2,300 people into a 1,600-person hall. The next issue of *Way of the World* will be substantially devoted to the Celebration of Life, "a 21st-century experience" of joy and vitality. Nothing can take the place of personally visiting and experiencing this crusade, but we will make the attempt. □

sermon

FAITH & REALITY

by REVEREND SUN MYUNG MOON

The life of faith does not depend on the concrete, visible reality of this physical world, but has to do with the invisible God. We are living in a world of practical reality, so we have to deal with practical issues on this earth. However, the life of faith belongs to another realm, and we cannot apply the same standards or deal with the same issues.

In this world we all seek happiness and joy. We as individual beings can never find happiness, but we need some other element with which to bring it about—another person, material things, an intellectual goal. We can apply certain criteria to everything in the world. Unless we are finding other things or people that stimulate us and make us happy, we cannot make progress in life. In other words, we find happiness through something objective which stimulates us. In our academic life, we are happy as we pursue intellectual reality. But happiness comes over a period of time as we strive to reach a high goal or ideal. The problem always is, “How can I establish a relationship between myself and my object that will bring happiness?”



When I talk about the life of faith we experience in this world, there sometimes seems to us to be no evidence or scientific method to validate our faith. We are dealing with invisible and often impractical things to which we cannot apply the same kind of cognition as in the world of reality. The problem therefore is, how can we find and relate concretely to a source of positive stimulus in our life of faith? How can we be happy in our life of faith?

Whenever the problem of the physical life of human beings comes up, we meet questions concerning material or substantial things. How can we make a connection between the life of faith and the life of this world through our knowledge? When we think only of the lives of other people, it is difficult to discover this stimulus. But there is no other way to set up a standard for ourselves but by observing and studying all of the central figures in God's providence from Adam on. We have to study closely how these people, God's dispensational figures, including the past saints and sages, lived in their interaction with human beings, and how

How can we
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life of faith?

they related to material things. Let us look at Noah, Abraham, Moses, John the Baptist, and other dispensational figures. We must be curious about their objectives and motives. This will be the issue.

A lonely life. All of these great men started their life of faith centered not on themselves, but on God. Why do we have to respect and sometimes even worship them? Simply because they were guided by God, not by themselves. Also, we should know what kind of life they lived for God in their age. We find that they all had a conflict—their life of faith versus the life of reality. We find further that they were not of one will when they faced these conflicts, but that they solved the problem when they brought themselves to center on God, not on their own desires. And we know that because of this conflict between God's side and the world's side, these people endured persecution and suffering. That is why they are great people.

Always we find that their life in this world was lonely because they suffered so much and were rejected by the world. They usually had no one to convey their thoughts and feelings to; they could go only to God. And when we look at their lives in the world, their material lives, we find that they were so limited in their material life that they naturally turned their hearts and lives toward God. When we imagine the consciousness they must have had, we can see that the scope of their thinking was narrowed down so that they saw everything centered on God. That was their life. They had to live their lives centering on oneness with God.

In every area—relationships with people, knowledge, material things—they plunged themselves into a relationship with God, because there was no one else to rely on except God. There was no way to have give and take horizontally, to seek an object of happiness in

Saint Francis emphasized pure poverty, a nothingness in which he could find happiness, appreciation, and satisfaction.

their surroundings, so they concentrated on finding their object in God—more seriously than they had sought an object in this world. Because the foundation for their faith was so narrow, they had to rely on heaven to get through such a narrow channel to God. And thus they opened new realms by embracing God with hope and the desire for a higher ideal.

A narrow way. Even if only a narrow way was open to God, they were not discouraged. We should also be optimistic in the same situation. There is always a way to continue. We cannot be discontented. God created all things for the happiness and satisfaction and contentment of people. So even when we reach this narrow pass, we will not feel defeated, because from that narrow point a new relationship between ourselves and God will open up. There we will find true happiness and greater contentment. For example, St. Francis emphasized pure poverty, a nothingness in which he could find happiness, appreciation and satisfaction. From that point on, God could work with him and let him feel happy and joyful. Oneness with God could be created from that point.

We have to realize that we as fallen people are standing in between two lines representing God's side and the world's side. We have to recognize the narrowing down of those lines; then we will know when the new era of happiness and joy will begin. You know the life of Noah. When he met a deadlock—120 years of receiving persecution while he built his ark—at that point he was forced into a narrow position, and a new life of faith began. You will have created a new realm of happiness and blessing when you are able to overcome the point of being narrowed down, when you prove you can open a new door to your relationship with God.

For years Noah could only think of building the ark, and went to the mountain to work there.



Do you think there is a woman who can endure ten years with such a husband? An America wife sues for a divorce if her husband goes away for

Moses did not care about detour. Instead, he thought: "How can I open a new door?"

six months. Noah's work was not an ordinary task. Therefore this event must have been the greatest event after God created man. And if a wife starts to persecute her husband, the children will also do the same with her. How much pain Noah must have felt in his heart when his family could not understand him. Because of this he had great troubles. When he asked his family to get him something to eat, or something to wear, they treated him as if he were a beggar. Noah could stand the persecutions outside of his family—from the village or from the nation. But these sufferings and persecutions were coming from inside his own family, the most difficult for him to bear. In spite of that, he had to finish his work. He had great confidence, great faith in God. Noah's life was full of persecution and rejection—he was entirely alone. But he couldn't cast off God, though he had to forget all others. His wife and children might have felt sometimes that they would have liked to kill him. But the more he received persecution from his environment, the more whole his heart for God became. He became separated from his circumstances and his community. He became separated from the world, so he came into the position where he could receive God's love. If he had rejected those people who persecuted him, then God's will wouldn't have been fulfilled. But Noah sacrificed himself for those who persecuted him. Instead of causing them to suffer, Noah had a mind to forgive their sins for God. He was standing in the position of the unfallen brother asking God to forgive the fallen brother and sister and willingly bearing all the difficulties. Noah had such a heart. Because of that heart God could proceed in His providence of restoration. The position of complete self-denial centered on God—that was Noah's position.

This same principle can be applied elsewhere—for example, in the case of Moses and John the Baptist. Moses went the same



course. He spent his youth in the Pharaoh's palace. But when he saw his people suffering, he left the Pharaoh's palace. He killed an Egyptian who persecuted Israelites. Moses' position was to save Israel, in spite of the danger. But the people of Israel didn't receive Moses, who tried to save them. They persecuted him, and expelled him to the wilderness of Midian. There for 40 years Moses longed for God, loved God, and made a resolution to save his people. Because of that intention, God chose him to free the Israel people from Egypt.

Let's look at John's life. At the time of his ministry as recorded in the Gospels, he was 30 years old, a young man eating nuts and honey in the wilderness. He came out of his home and left his relatives behind, thinking of the will of God. In the Bible we read that John ate locusts and wild honey. But his life must have been painful in the wilderness. Do you think he lived solely on locusts and wild honey? It can't be. If you have been to Israel, you know that it isn't a land which would yield much honey. Therefore, he acted like a beggar, going from home to home. Many children followed him, jeering at him. But his mind was concentrating on the idea of the Messiah's coming, and he looked for God's love in the form of the Messiah. So his life was worthy of God's sympathy, and he could stand in the position of witnessing to the Messiah. Though he had been led by God to do this, he was in a position to complain about his situation if he had wanted to. We know he did not care about the problem of detour around material things, but instead he thought, "How can I open a new door?" That's the point where he was great.

Why struggle? Perhaps some of you are thinking, "Why struggle to believe in God? If He exists, He will come down and make a connection with me." If God could do this, we

Even if you
make a
determined
effort, how long
will you
continue?

would already be one with Him. That would be fine. But as fallen people, we have no automatic relationship with God. Still, God is the Subject; we are created to be His good objects, though we are not yet in that association. Subject and object should have some kind of close interaction. We don't have it between ourselves and God. Under these circumstances you cannot say, "Why believe in God?" We have at least a minimum standard of relationship we must endeavor to reach on our part. Let us take an analogy: In some university a certain professor may be knowledgeable in a certain subject area. But in order to have the opportunity to learn from him, you need to conform to an objective standard; you first must register for his course. Otherwise, the professor and student have no connection. Naturally certain subjects and objects fit together. They have similar angles, a meeting point, complementary natures, and so on. Otherwise it would not be possible for the professor and the student to relate to each other at all.

Nevertheless, their relationship is not automatic.

Between the Subject and yourselves—fallen people, the object—if God decides something, because He is an absolute God, what He decides is eternal and unchanging. He sets the standard. Can you meet His standard if you change your mind a hundred times a day? God is eternal. He never alters His course in the middle. Even if you make a determined effort, how long will you continue? A month, a year, several years, ten years? Your determination also will change.

Sometimes you say to yourself, "If I like it, then I will go and do it. If not, then I will not do it." Truth is truth whether you live or die; it is eternal. Truth is beyond death, beyond changeability. In order to be a true person you have to be beyond death. You must have the quality of steadfastness. This means there will be a collision at some point between your changeability and unchangeability. Unchanging

elements will overcome changing elements. Changing elements will vanish. Life and death will collide. When you overcome death you will have life. If you pass through this stage then you will have a connection with God. Then when will the moment of truth come for you? It will be the time when there appears an opportunity to be unchanging and changing at the same time. A life and death situation will appear. This is a time of confrontation and challenge. That is when the truth emerges.

Unfortunately, when we live in this world, we like to remain as we are. Also, we don't want to die, or we don't want to be defeated in the reality of this world. The secret to overcome this situation, to find the eternal truth, is to overcome death and come to life, to overcome changeability and become unchangeable. When a completely faithful person appears in this world, since God is Himself unchanging, then He will come down to dwell with him among the people on earth and help them. He will remain eternally with us when He sees the chaotic world beginning to center itself on the Source of life, the Source of eternity.

Passing a test. So because God's essence is this absolute standard, to be His object we have to copy that pattern, meet that standard. We have to ask ourselves if we qualify to meet His criteria. In order to find whether or not you are qualified, you must be tested through suffering and hardship. You may sometimes think a certain test is too hard for you, but when you look at it in a different way, this is the means through which God will give you the chance to prove your value. And when you pass the test with a perfect score, that means the teacher has given you one chance to promote yourself. Usually a teacher asks those questions which he thinks the students do not know. Why ask them what they already know? Usually questions any professor



gives are designed to bring the most qualified person out. To do that he picks the toughest questions. When you have passed the test and are at the top, then you and the professor immediately have a certain relationship. The professor values you especially because you have made it through the test, and he can bequeath all his legacy of knowledge and work to you. If after many years, he finds only one person who can pass the test, then naturally that person would become the heir of this professor.

God is doing the same things with us. He would not want us just to be businessmen or salesmen. He is not interested in that. He wants to find His loving children, to make you His true sons and daughters. When this relationship is really established it is inviolable. Nothing can invade that. God feels so sorrowful that this oneness of love was lost by the fall. He has been working through the restoration providence to find people on earth who understand this.

So this God will lead you on earth who know Him to the ultimate point, where He can do something for you. He called Noah long ago, but in the middle of his course, Noah failed. Abraham, Moses and John the Baptist all failed to fulfill God's entire hope for them. So He wants people on earth today, including yourselves, to be superior to those men of the past. God's desire is for you to quickly pass the test. Therefore, He must let you have intense suffering in a short period of time. It took Abraham many years just to establish faith in God. God must ask you quickly to pass the test of suffering and hardship to the same degree. He wants to have your time shortened. For the unchanging God to find the unchanging children, He must test you in a changing situation. God sometimes appears Himself as a capricious God, but this is from your point of view only. Sometimes you are led in contradictory ways to what you had been taught before. It may look

A test is a means through which God will give you the chance to prove your value.

like God is changing, but He has a purpose behind this. In order to find unchanging children He must test you in a changing situation.

So when the eternally living God comes to you, He will look like He is leading you into death. It is a test. So the God of life seems like a God of death, in order to restore His children. In the early ages of Christian history, we see this method: God appears to inspire only martyrdom. Through this paradoxical way, He has been restoring people. So we can easily imagine that all the 2000 years of Christianity will be tested; all mankind will be tested in the Last Days.

What is God looking for in this age? He cannot work through the people who accept the world and adapt to it as it is. He looks for the people who never deviate from His standard in this deviated world. He is looking for the people whose faith is so strong that they believe, "Even if the world perishes, we will not." That is the kind of person God is looking for. They will create a new world. That is what God expects from His sons and daughters on earth.

If someone says, "Even without God's help we are going to complete our mission," then what will happen? When people with that attitude appear, then of course God must call these people to His side. There are two kinds of people in this respect—those who do the right things without God's direction, and those who always need God to say, "Do this, do that." Bold people will automatically come out to awaken existing churches of this world to the new reality.

Making faith and reality one. Now the life of faith looks intangible and unreal, but it is in fact the eternal and substantial one. While the reality of this world is vivid and can be sensed, it cannot be trusted; it is ephemeral and inconstant. The life of faith in God has the quality of constancy. So this means the life of faith and the reality of the world are opposite. There are

several aspects in which this is concretely true. For one thing, in the life of faith you have to be recognized first by God. Secondly, you must always surpass the spiritual standards of past saints and sages. Thirdly, even though saints in the historical dispensation courses may have failed in their mission, you must succeed in your course. Finally, in the past, God gave man help and direction; in this age He expects us to do things by ourselves.

Good sons and daughters will recover everything and return it to God without asking His help. Then you yourself will have liberated God. Restoration will be complete when these sons and daughters restore their heavenly Father's sorrow and bring Him joy. Then He will feel that genuine, pure love is possible again, like that which existed before the fall of man. He will be happy to receive His true sons and daughters. God will automatically welcome you to come to His bosom.

When you have trouble, don't ask Him to help you. Instead you should say, "Father, help the whole world," This kind of attitude of heart is similar to that where there are many brothers, and one brother says to their parents, "Instead of helping me, please take care of my brothers and sisters." That kind of attitude is so precious to the parents. It is quite proper in the ordinary family that such a son might get up early and talk to his parents while the other children are still in bed. That's also the way God's children make a good relationship with Him. The parents will take this child into their confidence. The same thing applies to God and His children. This son naturally will become the center, the heir, the object to his parents. They can speak with him even about secret things. This is the standard of intimacy we are striving for with God. When you do face suffering you yourself have to overcome it. You have to look at the overall situation and determine how to deal with it.



When you walk along the street, why don't you take God's point of view? You have to notice the evil things you would want to change, and then the good things you will multiply for your nation and for mankind. When you look at things this way, through God's eyes, you will be always growing. When you look at the weakness of the political situation, when you look at the changing elements from God's position, you should think, "I am going to reform this and that." If nobody else does it, think in your own mind, "I will do it."

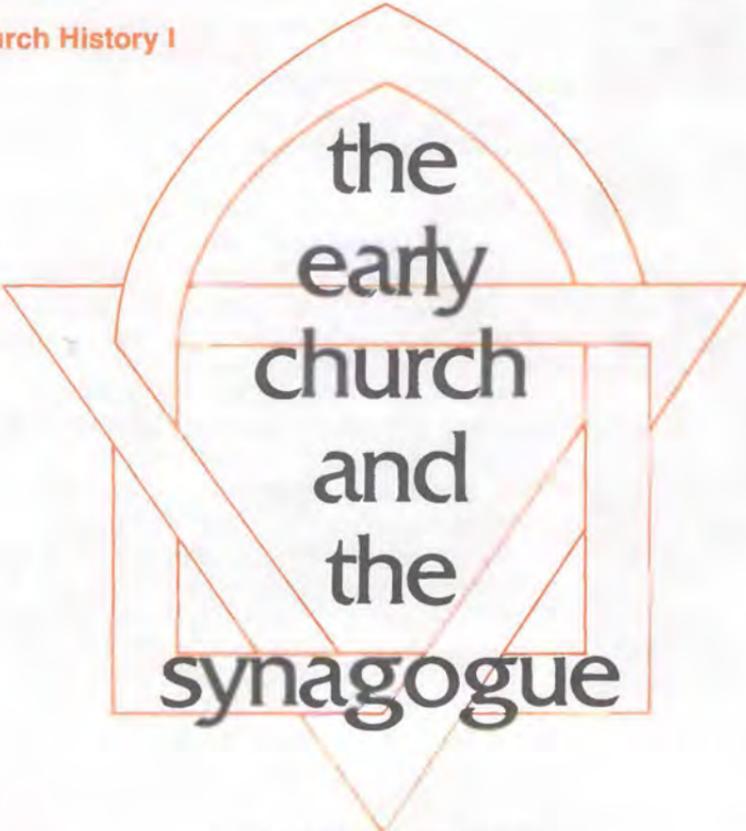
When you maintain this kind of disposition, automatically angels and saints will come to you and help you even if you never ask for help from God. Wherever you go, you do not have to worry. You are perfectly all right even in the most dangerous of situations. With this confidence you can overcome any difficulties. Then God will reveal to you in many ways what is going to take place in the world, through dreams or visions or inspiration. This will be very comforting to you in this world of change.

We are at the frontier of the world of reality, so we must be prepared to suffer the most. In the past life in faith, a person came to believe in something. At this time your life in faith will come to have actual reality. Far beyond that world and far beyond the standard of past faith, anything is possible at this stage. Historical men of faith worked hard, but all the accumulated good did not belong to them; they gave everything to us. When we believe and bring their hope into reality by our work, their merit becomes ours. Now your spiritual accomplishments are your own. Therefore, a life of faith can be a life of reality. Very soon, the age of the four-dimensional world will appear. Many spiritual phenomena will take place on earth, and the whole world will be influenced by spiritual experience. The realm of faith and the world of reality will unite. □

the world

religion

Church History I



the
early
church
and
the
synagogue

by **KATHARINE BELL**

The early church grew out of the life, teaching, death, and resurrection of Jesus Christ. The sources for our knowledge of the early church are the gospels, especially Mark, the letters of Paul and the Acts. The basic apostolic message contained in the gospels is that

with the advent of Jesus the fulfillment of the Old Testament prophecies is now at hand. These prophecies were fulfilled through the resurrection by God of Jesus of Nazareth, who has left with us a sign of his present power and glory, the Holy Spirit.

Jesus of Nazareth, a Jew, was born approximately 3 A.D. and died approximately in 33 A.D. Our knowledge of the details of his life is scanty, but that he is an actual historical figure there can be no doubt. Jesus, who is referred to as the Son of Man, the Messiah, the Son of God, to mention a few of his titles was believed by his disciples to have been the long-awaited Messiah of Jewish hope. The writers of the gospels and the Acts present a picture of Jesus in this light as the One through whom the long-awaited Kingdom of God was to begin: "The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the gospel." (Mk 1:15) From the evidence available, it appears to me that the disciples' understanding of the nature of the Kingdom was incomplete; however, all of the gospel writers agree that Jesus of Nazareth was the long-awaited Messiah through whom this kingdom was to begin.

Outgrowth of Judaism.

Through the evidence in the gospels and Acts, the early church began with Jesus of Nazareth who gathered around himself a small band of disciples with whom he wished to begin the establishment of the Kingdom of Heaven. Among these disciples twelve were chosen to become apostles and were to have played a major role in the establishment of this Kingdom. At this time the early

church was not a church as such, but a small group of devout Jews centered around the person of Jesus of Nazareth whom they believed was the one through whom the Kingdom of God was to begin. The establishment of this small group of Jews into a church did not begin until the crucifixion and resurrection of Jesus Christ and his appearance to the twelve and a number of the other early Christians. The first Christians then, were a small group of men within Judaism who followed the practices of Judaism—circumcision, the keeping of the Law, worship in the synagogue and Temple—but differed from their fellow Jews in their belief in Jesus Christ as the long-awaited Jewish Messiah, who had been resurrected from the dead and with whom the establishment of the Kingdom of God was now to begin.

The first Christians, then, believing Jesus to be the fulfillment of Judaism, felt that this new teaching was continuous with the teachings and traditions of Judaism. Thus the old Jewish tradition of the action of God, the Creator, who has revealed Himself in the history of His chosen people is now continued with the Advent of Jesus, the Son of God and long-awaited Messiah. The action of God is seen in His covenant with Abraham, symbolized by circumcision, whose descendents multiplied from a family, to a clan, to a tribe and then to a nation. To the

tribe of Abraham, God revealed Himself further in the Law or Torah given to Moses on Mount Sinai and in the writings of the prophets. God's action in sending Jesus, then, was a continuation of His action in the past and the first Christians were circumcised Jews, followers of the Law and the Temple, and had no identity separate from the tradition of Judaism.

Rejection by the Sanhedrin. The central question which arose in this apostolic age (33-70 A.D.) was the question of the continuity or discontinuity of the early church with Israel. Israel at this time was represented by the Jewish Council, the Sanhedrin. The Sanhedrin was the establishment of hierarchy of the Jewish people and through the Sanhedrin the Jewish people were made aware of any doctrinal changes or new happenings within Judaism. With the rejection of Jesus Christ by the Sanhedrin it was inevitable that as the followers of Jesus grew they would be rejected also. In other words, the seeds for the eventual separation of the early church from Israel were planted with the crucifixion of Jesus by the Jewish people as represented through the Sanhedrin.

Initially, however, Christianity was a sect within Judaism. After Jesus' appearance to his disciples at Pentecost, Peter and John as recorded in the Acts of the Apostles

(chapters 3,4) "were teaching the people and proclaiming in Jesus the resurrection from the dead." From the preaching of these early apostles the early church began. As a number of people began to respond to their teaching, the Sanhedrin had the apostles brought before it and charged them saying: "We strictly charge you not to preach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us." (Acts 5:28) It is interesting to note at this time, Gamaliel, a teacher of the Law, held in honor by all the people, gave the following advice. "So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men it will fail; but if it is of God, you will not be able to overthrow them." (Acts 5:38-39) There is further reference in Acts that the Sanhedrin took Gamaliel's advice.

Appeal to Gentiles. The conviction of the early Christians that Jesus was the long-awaited Jewish Messiah did not appeal to the Establishment of the Jewish religion, and thus the main number of converts came from Jews who were not a part of the Establishment. This led to a growing division within Judaism of those who be-

A realistic scale reproduction of the capital city of Jerusalem, showing the Temple.



lieved Jesus was the Messiah and those who denied this fact. However, as the early Christians were a proselytizing group their message spread to many Gentiles who had converted to Judaism and even to Gentiles who were not officially a part of Judaism.

The first Christians, then, were orthodox Jews who continued to observe the Law and to attend the synagogue and Temple. With the preaching of the message of Jesus as the Messiah in the Temple, however, the early church began to draw its membership from those within the Temple itself and also those who were closely associated with the Temple. Many Jews in the Temple at this time were Jews who had been affected by the Dispersion. After the overthrow of the Jews by the Assyrians and the Babylonians in 597 B.C. the Jews were scattered throughout the Babylonian Empire. The effect of this Dispersion created a situation which aided the split between Judaism and Christianity. The crux of the matter was the rite of circumcision, as Henry Chadwick writes in *The Early Church*:

“A gentile might undergo circumcision and, more commonly, the baptism required of would-be proselytes, but this was rare and the hellenized Jews of the Dispersion, to the regret of the stricter Palestinian authorities, were normally content to welcome Gentile adherents without insisting on cir-

cumcision as generally necessary to salvation. Among these Gentile groups the Christian missionaries found their first converts outside the number of the circumcised.”

Cause of division. This forced the question of whether or not Christians needed to be circumcised and to follow the law of Moses. This issue grew and began to be the cause of a division within the early church itself, the beginnings of which can be seen in the story of the martyrdom of Stephen. Stephen indicates that the importance of circumcision is of the heart: “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit.” (Acts 7:51) With this statement Stephen brought the issue of circumcision out into the open, which resulted in the orthodox Jews persecuting the church in Jerusalem and the Christians fleeing Jerusalem and scattering throughout the region of Judea and Samaria. (See Acts 7:51)

With the scattering of the Hellenistic Christians from Jerusalem the Gentile mission began. The converts which the scattered Christians made caused a controversy within the church in Jerusalem which was investigated by Peter in his visit to Cornelius in Caesarea. From the account in Acts of Peter's visit to Cornelius the mission to the Gentiles is recognized by the leading figure of the original twelve apostles. “You

yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean.” (Acts 10:28) And further on, Peter opened his mouth and said: “Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him.” (Acts 10)

J.G. Davies wrote of this period in *The Early Christian Church*:

“Yet an internal crisis was steadily building up. The Jewish Christians were determined to preserve their orthodoxy; they were not opposed to the admission of Gentiles to the church, but they were emphatic that they must be circumcised and must obey the Law. They had before them the example of Jesus himself who had restricted his mission to Israel. What they failed to appreciate, however, was that while Jesus considered that the call to Israel must come first, he believed that this would be succeeded by the incorporation of the Gentiles into the Kingdom of God. The one was preliminary to the other; there were to be two successive events, the first ushering in the eschatological action of God, in which was to be included the further gathering in of the Gentiles. The scattered Hellenists, reaching as far afield as Phoenicia, Cyprus and Antioch, adopted this

sequence, preaching first to the Jews and then to the pagans. The Hebrew Paul, at first violently anti-Christian and then converted on a persecuting mission to Damascus, was authorized by the growing Antiochen church to go with Barnabas on a preaching tour, and he similarly spoke first in the synagogues and only then to the Gentiles. It was upon the completion of Paul’s first missionary journey that the crisis came to a head.”

The crisis came to a head with the episode of Cornelius. With the support of Peter and the concurrence of James, Paul continued his missionary work with the Gentiles. The first apostles in Jerusalem attempted to convert the Jews in Jerusalem; however they failed to be converted. In 70 A.D. Jerusalem was sacked by Titus who burned the Temple and Jerusalem passed into the hands of the Roman government. Davies also records that, “Seeking to establish a new uniformity in religion as a necessary basis for the unity, the rabbis introduced into the synagogue service a formula which the Jewish Christians could not pronounce, to the effect that ‘for the Nazarenes may there be no hope.’ They followed this by sending letters to all Jewish congregations in the Diaspora denouncing the practice and faith of Christianity.” With this new formula in Judasim the break between the Church and the Synagogue became complete. □

norman Vincent Peale wrote, "we do not try to prove immortality so that we can believe in it. We try to prove it because we cannot help believing in it." Backing Norman Vincent Peale's statement are many people who believe there is life after death whether one consults one's reason or one's instincts. In an attempt to understand this point of view, I have gathered the major arguments that support this theory of life after death.

Dr. J.B. Rhine's careful experiments with clairvoyance and telepathy, which have been investigated by methods approved by competent mathematicians, seem to indicate that there might be an aspect of man not bounded by space or time. Such evidence also supports the insight of psychologists such as William

James. "Apparently," he wrote, "there is one great universal Mind, and since man enters into this universal Mind, he is a fragment [part] of it." This intangible element is in all of us and we refer to it as our spirit or soul. And it is indestructible because it was given to us by an indestructible source, God.

In the Bible, I Corinthians 15:44, we find St. Paul's classical postulate of man's two bodies. "There are celestial bodies and terrestrial bodies...it is sown a physical body and raised a spiritual body." Restating St. Paul's statement in terms of twentieth-century science, G.N.M. Tyrrell, a physicist-engineer turned psychical researcher, was a leader in world thought in psychic matters until his death in 1952. Tyrrell felt that the physical and spirit

by NA KYUNG PAK

**if a
man
die...shall
he live
again?**



bodies were two distinctly separate entities. He wrote:

The material organism is the aspect of something belonging first and last to the finite level we now occupy, while the real human being—the personality—is by nature a stranger to that level. The strictly physical body is no more to be iden-

tified with the person when it is alive than when it is dead. . . . Matter is not the despotic sovereign for which we have mistaken it; the brain is not the physical correlative of consciousness, but merely a link connecting the personality with the finite level. The body left behind at death never was part

of the person who used it. It was an aspect of something which essentially belongs to the finite level of our present world and which, therefore, remains on it—something that was only borrowed by the inhabiting personality and used by it as a temporary vehicle of expression.

Therefore, because of our eternal characteristic, Tyrrell states that our physical, flesh body itself is not man. It is merely a house given to us to live in while we are here on earth. Inside of our physical body is our spiritual body. Our spiritual body is considered to have the same shape and look as our physical body. But our spiritual body is made from a mysterious substance recently under scientific research called "spirit matter," not flesh.

Increase in psychic people. In recent years the number of psychically sensitive people has increased tremendously and is continuing to increase. The science of psychic research has become firmly established. There is a consensus that we understand more about the man's spirit than in all of man's history. Lucy Milburn supports the rising interest in psychic phenomena when she says, "the wave of psychism now spreading over the world will rise even higher, and spread over more places than any such wave heretofore"

"One of man's oldest assertions concerning his own basic nature, stated in prehistory and verified by the psychically informed of our own day, is that he has two highly energized bodies. One is of tissue, bone, and blood, the other of pure psychic energy." The body of psychic energy or spirit body has been seen objectively by independent observers. There have been many such instances in human history.

Arthur Ford documents in *Unknown But Known* the existence of a spirit body through the experiences of three Vietnam veterans from Fort Bragg who had just come out of the army hospital having survived very serious injuries.

There had been six American soldiers in a Vietnam dugout when an enemy artillery shell struck. Three of the soldiers had been killed instantly, their bodies so hideously scrambled that it required only a glance to see that the survival of any one of them was utterly impossible. The other three were so seriously wounded physically that only prompt medical attention could save them. They were stunned by the shell's concussion. In this condition, all three saw the body of one of their dead comrades pull itself together and stand erect. They distinctly heard his voice say, "I will die, you will be saved."

The body seemed to return to its disintegrated condition. Until later, when they could compare experiences, each of the three had assumed that he had been dazed by the explosion and was hallucinating.

Within minutes a helicopter rescue crew arrived and took the three survivors to a field hospital, saving their lives. The 'copter pilot explained how he happened to arrive so promptly: "I was cruising at about three thousand feet when I heard a loud voice at my ear: 'There are three wounded men in a dugout directly under you. Pick them up!' I am accustomed to obeying orders. I dropped straight down. When I was close to the ground I saw the men, landed, and picked them up."

Independent objective observations of the spirit body have been known to exist "in every era from the famous Greek mystic Pythagoras in the sixth century B.C. to Padre Pio, the great Italian psychic of our own day."

Direct experience. The knowledge of the existence of a spirit body, however, is claimed to come more often from direct subjective experience. There have been many people who stood at the threshold of death in injury,

coma, or serious illness only to recover to report of a dimension, beyond the world of the five senses where they continue to live.

It is during times of crisis, emergency, and war that many people have out-of-body experiences. In 1917 a British soldier by the name of C.K. Jenkins was hit while fighting at Ypres. "My body," he later related, "was blasted from me so quickly I was not aware of its falling. I went on without it, feeling vitally alive and free. Then I realized I'd have to go back." After his recovery he said his experience made him realize "my body is not really me, but only a cloak or skin I wear."

Is it possible that these things happen? Many people feel that these experiences cannot be reasonably doubted since objective verification was possible in many cases. As Arthur Ford puts it, "We know it happened, not only because of the unassailable veracity of those who reported it, but because it falls solidly within a category of things that happen regularly."

In addition, spiritual journeys have been made by people sick and well, ever since there were people. These experiences, more than anything else, more than logic, more than intuition, seem to convince people of the indisputable evidence of life after death. The experiences of these people are one of the basic reasons for the

wide acceptance of an existence after death.

The extensive accumulation of out-of-body experiences does not seem to be the only scientific evidence we have of the possible existence of the spirit. "Many psychical researchers are convinced that the aura so often observed and even sometimes registered on instruments is an emanation of the second or spiritual body, which in normal healthy earth-life interpenetrates and coincides with the physical body." A very psychically gifted person, Edgar Cayce could make medical diagnoses very accurately by directly observing a patient's aura. Clairvoyants feel they are seeing the aura with their ordinary eyesight. "I see it, that's all; it's there." Arthur Ford considers people who have this gifted ability to see the aura to be fairly numerous. A patient's physical and emotional health can be read from the display of light, color, and energy emanating from the patient's aura. A former scientist with RCA is making a serious effort to determine the limits of the aura by instrument. Sensitive clairvoyants of many centuries and cultures have associated particular aural colors with particular conditions. For example, white around the head is taken to indicate a very highly developed spiritual nature. This is most probably why medieval artists painted halos around the heads of saints.

A scientist investigates. Dr. Shafica Karagulla's newly published (1967) findings have brought new insight into the field. Dr. Karagulla's superb medical and psychiatric training enable her to separate symptoms of abnormal psychology from genuine psychic phenomena. Dr. Karagulla's primary aura-reader is a business woman referred to as "Diana." Diana sees the aura in unusual detail with "special flurries of aural activity around the important organs, nerve center, and glands." The validity of her ability was stated to have been proven when she diagnosed an intestinal blockage until then unknown and undetected by both the patient and his doctor. The aural diagnosis was found to be accurate by X-ray and the stoppage remedied by surgery. On another occasion, with her ability of recognizing the activity in the aura structure that could in time bring disaster upon the person, she predicted the onset of a serious condition (Parkinson's disease) a year and a half in advance.

In 1923 Leningrad scientist, Alexander Gurwitsch measured the radiation given off by the human body for the first time. In 1934, George W. Crile demonstrated that the brain tissue gives off radiation in the visible, infrared, and ultra-violet ranges. Cornell researcher, Dr. Otto Rahn reported that the strongest human radiation emanates from the fingertips of the right hand, a fact

long recognized by psychical healers. "Some sensitives radiate to such degree that they cannot be employed in any enterprise involving undeveloped photographic film; their touch or even near approach 'exposes' it." People feel that this radiation is but another aspect of the spirit man. With refinements in photographic techniques it is a probability that we will have access to even more specific knowledge of man's spirit body, its aura, and its radiation.

Another state of consciousness. There is a theory that passing into the spirit world is like passing onto another level or state of consciousness with a more rapid and more sensitive set of vibrations in which more of the total reality can be comprehended. Dr. Maurice Burke postulated several levels of consciousness in which the average incarnate human beings habitually live.

There is the simple consciousness of the near-animal, aware of immediate sense experience and animal hungers and drives, and little else. There is self-consciousness, wherein the individual is clearly aware of himself as an entity different from all the surrounding universe and interacting with it. There is global consciousness, in which the individual is aware of events on a personal global scale and senses

a responsible personal relationship with them. And finally and most exalted, there is the rare cosmic consciousness, that is achieved by great souls, to whom a sense of the meaning of the total universe is revealed. One passes not from one place to another, but from one level of consciousness to another.

If the physical and spiritual worlds do exist on different levels of consciousness, it means that the physical world and the spiritual world cohabit this universe with a basic difference that man's physical world is basically confined to the planet earth while the spiritual world expands to the far reaches of the universe. Thus, there is supposedly only one universe. Grieving survivors sometimes talk about their deceased beloved as having gone away, yet psychics claim that there is really no other place the deceased could have gone. "There is only one universe, but our normal, earthbound sensory equipment permits us to be aware of only a minute segment of the total spectrum. Just as the vibrations of radio waves and cosmic waves continually pass through our bodies without our knowing, just as tones impinge on our ears too high or low for us to hear, and our eyes cannot see infra or ultra light rays," so part of the spirit world could possibly exist around us without our knowing. □

new testament view of marriage

by EVALD LOEVESTAM

Evald Løevestam is professor of theology at the University of Lund in Sweden. He was engaged in preparing the material for the statement of the bishops meeting of November 1973 concerning sex and marriage. The Swedish bishops regularly have so-called bishops meetings where they discuss and make statements on different subjects. In November 1973 the bishops made a widely-publicized statement concerning pre-marital sex. Among other things in this statement, the bishops made clear that pre-marital sex cannot be accepted by the church; on the contrary, the bishops said, sex belongs solely to marriage.

This statement was received in widely varying ways. Many, especially young people, even active members of the church, reacted against the bishops and called them "unrealistic and old-fashioned." Many others, especially members of the dissenting churches, were more positive.

Apart from its influence on public opinion, the bishops' statement had a more direct consequence: the church's school bureau, which oversees school-books, got an authoritative statement



as a guide for its future activities. The books used in Swedish schools for sex education (beginning in the first school year with children seven years of age) have been described as "sheer pornography."

This article written by Professor Lovestam and translated by Jan Peter Ostberg gives the theological motivation for the bishops' statement.

The free view of sex and marriage, which in the last decades has become very common, is not as new as some think. If we go back to Corinth around the year 50 A.D., we meet a truly radical proclamation of freedom, expressed in the motto "All things are lawful unto me." This view is also reflected in the little Christian group in the city, giving Paul reason to express his opinions on this in one of his letters to the Corinthians.

The Corinthian view, however, was far from uniform. Apart from different "middle of the road views," there were others who held the opposite view, that practically nothing in the sexual field was permissible. They felt that an ascetic life was the only correct one.

There is no doubt that these two opposite views have the same origin—the philosophies and salvation teachings of the Greek cultural sphere of that time. Men were considered to consist basically of two distinct parts: a soul or spirit which was basically noble and refined, a spark of divinity;

and a body which was earthly and profane. Bound and drowned by carnal desires, the soul has forgotten that she comes from and belongs to a different world. She must be awakened to this fact, and then complete her salvation by un-tangling herself more and more from the body.

How is that possible? Usually it is said, if a man desires to be loosed from all that binds and drowns him, he must keep a firm control over his desires and impulses. He must live an ascetic life. However, some say this: a gold nugget is not damaged by lying in the dirt, nor is a man's soul damaged if the body lives a rotten life. On the contrary, for the saved man a life without restraints can be a demonstration that his inner self is independent of the body. The motto, "All things are lawful unto me" is the result of this view.

What is Paul's reaction to these views in Corinth and other places? He rejects them both completely, since they have the same origin: the view that the body is something suspicious and inferior, and it is clear to Paul as well as to other writers in the Bible that the body cannot be regarded in this way. It is impossible to combine such a view with the Christian view of the creation, that God created the whole of man including the body. Therefore, the body should not be considered of no value. According to the gospel Paul preaches, the salvation of a

man is not realized in a way that separates man's soul from his body. On the contrary, Paul urges his readers to "Glorify God in your body" (1 Cor. 6:20). The body should not be overcome as something evil and dangerous but be accepted as a great and rich gift. It shall with all its functions serve God and be used as an instrument to glorify Him.

To glorify God in one's love life and marriage means, according to traditional old Christian concepts, to love according to God's intention of the creation. When

sense is related to this total perspective in the New Testament. It is integrated into man's personality and cannot be isolated from it and cannot be used as a mean to indulge in carnal pleasures. Already in the early church it was argued that it was just as natural and justified to satisfy sexual desires as to eat and drink (1 Cor. 6:12-13).

Paul went against this kind of argument. Sexual license is to him not anything neutral, without any influence on a man's personality. Even less is it a sign of spiritual

The body should not be overcome as something evil and dangerous but be accepted as a great and rich gift. It shall with all its functions serve God and be used as an instrument to glorify Him.

the New Testament deals with these questions, it therefore refers back to Genesis. In his discussion with the Pharisees concerning divorce (Matt. 19:3-12), Jesus first cites the words that say that God created man as male and female.

This expression, male and female, does not indicate two isolated individuals with minor characteristics making them man and woman, but to the polarity of the sexes, of male and female as two characteristics of the creation. And according to biblical view it is not just on the biological level, but relates to soul and body as a whole.

Sexuality in a more limited

sovereignty and freedom, as some Corinthians meant. On the contrary, it is Paul's opinion that it cannot be combined with an open and functioning unity with Christ, (1 Cor. 6:15, Gal. 5:19-21, Eph. 5:5 and others).

This is fundamental to Paul and he mentions it in the beginning of the letter: "All things are lawful unto me, but I will not be brought under the power of any." (1 Cor. 6:12)

When Paul rejects the sexual license of Corinth and other places, it is not because the human body and its desires should be anything despicable or dangerous

which must be subdued. The motivation is quite the opposite. The body has too high a purpose to be used in such a way. Paul expresses this very well, when he says to the Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you?" (I Cor. 3:16)

Jesus answered the Pharisees, when they asked about divorce, with another quotation concerning the creation (also from Genesis): "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." This quotation was brought into the discussion to draw a conclusion that marriage resulted from the creation of humans as male and female. So it is stated that the created polarity of the sexes is directed towards and centered upon the marriage. And the meaning of the marriage is signified with the words "one flesh."

Most people these days probably associate this expression with the carnal unification. In the Bible, however, this expression has a more far-reaching meaning. It relates to a unity between husband and wife embracing their total existence. Paul uses the expression "one body." As the united members of a body constitute an organism, man and woman are told that in marriage they belong entirely to each other. They form a living unity of a kind that is not so apprehensible, but is nevertheless real.

The outer form of marriage is not dealt with in the New Testament. In the cultural environment in which Christianity grew and spread, one could marry according to many different customs. Some members of the early church were married in the Jewish way, others in the Roman way, etc. This, however, is not a problem in the New Testament: a man and woman were married if they were married according to the laws and ways of their people.

The documents of the New Testament do not present any special view of what constitutes a marriage, other than what is demanded by social law and order. And it was not in the Christian manner to object to that, unless a situation of conflict arose, in which case they had to obey the rule to heed God more than man. But here this was not the case.

According to the New Testament, marriage lasts for life. No man can change God's purpose of creation. According to God's will, marriage is indissoluble. An expression of this is that a person who duly has become divorced will commit adultery if he or she remarries (Mark 10:11-12). In this context, Jesus speaks about "the hardness of your hearts," which resulted in divorces in the Old Testament age, contrary to God's original purpose. The hardness of men's hearts must always be reckoned with in this world. We are quite often in the situation where

with the alternatives of two evil things, we have to choose the less evil. And that can mean divorce.

These days, many people look upon marriage as a sort of contract, a contract to be written and also to be annulled, lasting only so long as it pleases both. If marriage is regarded in such a way it cannot be called a union of husband and wife, transcending their personal desires and private will.

Rather, it means just living together, for a longer or shorter period of time, the length of which

they belong to each other all their lives. It is their gift and their mission to give themselves to each other and enrich each other's life.

This requires a will to serve. In the Song of Solomon love is vividly described: "For love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." (8:6) Paul as a realist knew that burning passions do not constitute a firm foundation to build upon. When he writes in his letters that husband and wife

To Paul, husband and wife are like members of a body, different, but only because of what they can contribute in different ways to the richness of all actions of life.

they themselves decide.

This view of marriage is not the view of the New Testament. According to Jesus' words, "Wherefore they are no more twain, but one flesh" (Matt. 19:16), the husband and wife are one with each other in a mutual give and take without reservations.

In this radical form of living, cooperation between male and female can and shall be fully realized. To Paul, husband and wife are like members of a body, different, but only because of what they can contribute in different ways to the richness of all actions of life. They are secure because

should love each other he does not use the word "eros" but "agape."

Agape is the kind of love that does not seek its own benefit. It is expressed in the crucifixion of Jesus, when he gave himself for others. Paul also mentions this as an example, "Husbands, love your wives even as Christ also loved the church, and gave himself for it." (Eph. 5:25) However, it is more to Paul than just an example. At the same time it reveals the source of love according to his gospel: in the open unity with Christ. Here grow the fruits of the Spirit—love, joy, peace, etc. Here the perspectives of creation and salvation join.

□



time of transformation

Interview with
Prof. Bernardino del Bocca

by **FRANCO RAVAGLIOLI**

Professor Bernardino del Bocca was born in 1919. At first his studies were of artistic character, later he studied anthropology and psychology in Geneva. There he applied himself to parapsychology and to new movements. He became more and more interested in anthropology and he is a member of the American Association of Anthropology. He has travelled in the Far East to study anthropological phenomena, and especially collateral facts of life, such as spiritual phenomena.

Many people think that Christianity is in crisis today. Do you agree with that, and if so, do you want to explain why?

I think that not only Christianity is in crisis, but all religions. In fact they're all based on cultural concepts. We haven't yet arrived at a real Christian or Buddhist life, for instance. There are people who have succeeded and become saints: people who have drifted apart.

However, the mass absorbs only the cultural exterior. That's why fear, superstition, and ignorance continue to exist. So many

new movements have grip now, because after all, all say the same: God is in us. We have to love God, and that's the real Christian principle. However, only a few saints have succeeded in this. The majority doesn't know how to love God, because it's difficult to love something we don't see and know.

I think that after 1975 something will change. Don't take this date as an absolute term, but as indicative. This change has to be at the level of conscience. Then all those forms we've never lived in the past, like Christianity, will appear to the conscience. Then all religions will fall and forms of exaltation, intuition, and religious feeling will develop. Your organization serves to open this way, to let us know that basic rules exist and certain trials must take place in order for man to enter into the new level of conscience. Then we'll come to understand the thoughts of these new masters which cannot now be expressed by anybody. Now the mental structure to perceive these messages just doesn't exist. For instance, a spirit should have explain what his world is like, or we should have to explain how salt tastes to a person who has never tasted it.

Christianity has created ways

but without a real way out of spirituality. Many people have lived the Christian thought, but they haven't known it or been able to explain their experiences to the others. The future way of living will be in the heart. Everything before has been mental. We know what good is, but now we have to live spirituality. We know that mankind has to pass to a new level.

How does this happen?

They say that there will be people who will start living in a different dimension, almost as if they had passed into a fourth dimension. A great deal of mankind will on the contrary remain tied to the mental level and will disappear. It's the same thing that happens when a superior, more powerful culture invests an inferior cultural sphere. The second is unavoidably destined to disappear.

What will happen then to institutional forms like the Catholic Church?

There will be no motives anymore to exist. As the school is dying because it teaches knowledge and doesn't teach us how to live, so religions will understand that it's not important to give rules or dogmas, but that teaching to live the Christian principle is valid and exists still. Today this thought has been perceived culturally as a rule of life, but the important thing is to live it.

What contribution can science give to this change in religion?

Not much. Science is still on the mental level. Only when the various sciences unite will there be

hope. Now they're all closed within themselves. Everybody sees his point of view, but they don't agree with each other. Today the sciences are uniting, but we're only at the beginning. However, the important thing is not to increase our culture, but to start living our knowledge and applying it to our life. It's necessary that science applies itself more to the human soul.

Don't you think that in this Age of Aquarius science and religion will unite?

Sciences will understand that they are witnesses of the reality. When human sciences will be formed which consider the problem "man" more deeply, there will be some hope. When the amplification of man's conscience occurs, he will have a much wider horizon, more and more people will become healers and masters and will channel these new energies which will change mankind. All those men will be pioneers of the new age.

What do you think of the increasing interest in oriental doctrines?

It's a positive fact. At the anthropological level it has already been observed that a progressive change of culture exists. In the last century many esoteric movements have come up; like the Theosophical Society, in preparation to the new Age of Aquarius.

All have prepared mankind for the concept of the unity of life. Also, all those new spiritual leaders are guided from heaven for

specific and relative tasks, in sight of a general change of mankind.

How do you see God?

God is a fountain, an energy that expands more and more. We have this energy in ourselves, every little particle contains this energy and it's because of this that everything is harmonious and has its precise purpose. God is in everything. Then man has created God outside himself, giving him a thousand different forms, according to the environment, culture and maturity. Mine is not a pantheist concept. I only say that the concept of God changes along with the development of man. The concept of God of a thousand years ago can not be today's concept. The finite being cannot perceive the infinite. So we have to try and love this Something that has given us life and that lets us see these beautiful things around us. The life of lovers of God would solve all problems. They should see the others as the images of God. Christ has lived this reality. We have the concept, but we don't know how to live it.

What do you think of the returning of Christ?

Many religions, not only Christianity, are waiting for the returning of the Messiah. I think about the end of the world as the end of an era, the Age of Fishes. Every 2255 years the sky changes and we go to the galaxy with the whole universe. After 1975 we'll enter into a new sky and that will be the end of a world. That's why

so many phenomena take place.

Will one or more persons appear physically in the mission of Christ?

Maybe. Many people are initiators, who will prepare man for this change of conscience. These are the signs of the last days. There are diverse prophets who give adequate messages to all levels where man is today.

At present the world is full of power and excitement, but sometimes those who are less recognized are the most powerful.

The change which you were talking about will come within a long or short time?

Within a short time. It has to happen towards 1975. We notice it in the signs of time. The social, political, and cultural concepts are in crisis. Everything is in crisis. In fact man has to pass from the "mind" to the "heart." There are cultural elements which adapt to the transformation, but for this to come, man has to change his level of conscience.

If everybody would improve himself, there wouldn't be any problems. It's a basic, simple concept, but it's difficult to make it enter into the individual's mind.

Man will change when he starts loving. This will happen through the force we have in ourselves and which all these new movements in the world are developing. When man starts to realize that he has a soul inside, mankind will change accordingly. This is the time of transformation.

□

by CARL REDMOND

An Amphitheatre for the Messiah

Perhaps the most interesting incident in the spiritual history of Australia was the building of a stone temple to accommodate audiences for the second coming of Christ. The whole idea was begun by the "Order of the Eastern Star," a world-wide religious organization presided over by Dr. Annie Besant and Bishop C.W. Leadbeater.



Jack Eldridge, President of Mosmon Historical Society, describes the amphitheatre.

Apparently thinking Krishnamurti was the Messiah, these theosophists set to work on a giant amphitheatre which would hold his audiences. The building was of Roman architectural design, open to the sky. With its tiers of circling concrete seats for an auditorium rising high above the stage, making it like an arena, it soon gained the title from the general public of "The Amphitheatre."

Despite the absence of any protection from weather conditions, its acoustic properties were perfect at all times. Apparently, as the story goes, the Messiah was to enter the harbor at Sydney Heads and walk directly on the water towards the amphitheatre waiting for him. Adherents paid anything from £5 to £100 for the permanent right to a seat. Of course, Krishnamurti finally resigned from the order, leaving them truly "high and dry." The Order of the Eastern Star, for want of fulfillment, gradually disbanded in Australia after its establishment in 1924-5. Vaudeville took over. Humphrey Bishop used the temple for a while in his local entertainment, but after a run of bad weather it was closed. The temple was demolished and in its place a large block of flats was erected.

Apparently neither Bishop Leadbeater nor the money for the proposed seats were ever heard of again. The bishop "disappeared" to America. There are still reminders, however, of the Order from

the present radio station "2 GB" in New South Wales. The Order had set up its own radio station (the second in Australia) in the grounds of a large mansion at Clifton Gardens called "The Manor." Here the bishop and his staff resided. The call number "2 GB" was in memory of one of its patron saints, Giordano Bruno (shortened to "2 GB"). The station, like the temple, was later sold to commercial interests. However, the station number has not been altered. Still in the Mosmon District Local Historical Collection is the original marble foundation stone inscribed:

This stone was laid by
The very illustrious brother
C.W. LEADBEATER 33
on 11th May 1925
to Dedicate
This Co-Masonic Temple
To the Service of the
GREAT WHITE LODGE

And so, what was the hope for the beginning of a golden era crumbled into dust. Australia still waits, her gates open, for the "revealing of the sons of God." (St. Paul in Rom. 8:19)

As I passed by the scene on a recent cruise I thought it significant that the stewardess should point out this most historical landmark. We are amazed that this glorious moment should now be fulfilled, in a manner so unexpected. □

religions of KOREA

All over the world, man's first attempts to understand and come to terms with his environment have been expressed in similar, primitive nature-religions, originating in tribal or pre-tribal beliefs that gradually become codified and systematized as the society progresses from the nomadic-hunter stage to the village-agricultural stage.

This type of religion, called in general animism, is based on the concept of powerful spirits residing in natural forces and inanimate objects. Thus when the hunter desires a good kill, he performs a rite invoking the approval of the totem spirit of the animal he is going to hunt. And when farmers wish for a good harvest, they hold ceremonies which are intended to propitiate the local, limited gods of field and forest.

For personal as opposed to social needs, individuals in such primitive societies require an intermediary with the spirit world who can avert or cure sickness and bad luck, promise victory in battle, and assure a propitious passage from this world into the next when

the time comes. Such a priestlike individual is called a witchdoctor in some places, but the usual general term is shaman, and the system of beliefs is referred to as shamanism. In Korea, the shaman is called a *mudang*, and today is usually a woman, though in the past there were both male and female shamans.

In the Orient, however, the introduction of advanced religions did not result in the abandonment of animistic beliefs and practices. When Buddhism and Confucianism entered Korea from continental Asia, neither considered itself in conflict with the other, nor in opposition to rites relating to local nature-spirits. Christianity, the only imported religion to proclaim its exclusive possession of the truth, has not been able during its relatively short history in Korea to make much headway against the long-ingrained habit of religious syncretism, at least among the simpler rural people.

Early myths. Korea's oldest religion is called Taejong-gyo, embodying a myth of national

foundation comparable to such legends in other nations. There are very few adherents today of this belief, but it has obviously influenced later religious developments.

Taejong-gyo is about 4,000 years old, and embodies the concept of a triune god: creator, teacher, and temporal king, whose name is Hanul. This god took human form in the person of Tan-gun, the father, teacher, and king of the Korean people, who descended from heaven onto the highest peak in Korea, presumably Mt. Paektu, now in North Korea. This event is supposed to have happened in 2333 B.C., and until recent times Korean calendars and dates were reckoned from this year.

Tan-gun became the great teacher and law giver of the tribes he found living in the Korean peninsula, reigning over them for 93 years until he reascended to heaven.

In order to propagate worship of Hanul, Tan-gun established rituals for offering prayers of praise and propitiation to heaven. These rituals became strongly established among nobles and commoners alike by the time of the Three Kingdoms period, but with the introduction of foreign religions, purity in the practice of Taejong-gyo gradually declined. By the fifteenth century, this cult as such had practically disappeared. However, the resurgence

of Korean nationalism and spirit of independence in the late 19th and 20th centuries has led to the appearance of several sects claiming to represent a revival of this ancient cult.

Buddhism. Buddhism in its original form was a highly esoteric philosophical formula for personal salvation through renunciation of worldly desires, thus avoiding rebirth in the endless cycle of reincarnations which was a feature of India's Hindu religion, and bringing about the absorption of the soul of the enlightened into Nirvana.

Buddha taught that certain enlightened, compassionate souls, called Bodhisattvas, would voluntarily delay their union with Nirvana in order to remain on earth teaching truth and enlightening others, until presumably every human soul had achieved Buddhahood, rebirth would cease completely, all souls become absorbed into Nirvana, and the world come to an end, all of which would take incalculable eons to occur.

Buddhism thus was originally a religion without a god, consisting of a set of premises on how to avoid earthly suffering by following the proper procedures of what might be called spiritual mechanics or discipline.

With the spread of Buddhism from its point of origin in India, however, all sorts of local superstitions and theological systems were

Celebration of Buddha's birthday.

absorbed into it, producing at last an elaborate array of deities, saviors, saints, heavens, and hells that the founder of the religion, Prince Gautama, had never mentioned. It is this type of Buddhism, called Mahayana or the Greater Vehicle, that appeared in Korea around 372 A.D., brought in by missionary monks from India and China. In Korea as elsewhere, it absorbed regional peculiarities and predilections as it became firmly established.

No doubt Buddhism had to devise a system of rewards, punishments, and rules that appealed to the simple and uneducated more than the esoteric, ascetic doctrines of the founder could be expected to do. In a sense, Pauline Christianity with its neo-Platonic influences did the same thing for Christianity. But the Graeco-Roman world in which Christianity spread was a more culturally homogeneous area in many respects than the vast Asian sphere penetrated by Buddhism, so that despite the fragmentation of Christianity, the diversity of beliefs in that religion does not approach the bewildering array of ideas and creeds that crop up under the title of Buddhism.

For example, almost every Korean Buddhist temple complex has a side chapel near the main worship hall containing a shrine to the mountain spirit, or tutelary



deity of the spot, usually depicted as an old man with a pet tiger. This symbol is derived both from Chinese Taoist tradition and its union with local animistic beliefs. This shrine receives due veneration along with the ceremonies in honor of Buddha that are performed at the temple, lest the local mountain spirits on whose land the temple stands should become angry.

History of Korean Buddhism. At the time Buddhism entered Korea in the fourth century, the peninsula was drawing toward the middle of the Three Kingdoms period, and was about to be unified as a single nation under the southernmost kingdom, Silla. For geographical reasons primarily, Silla was the last of the three to be penetrated by the foreign religion. Koguryo, the northern kingdom, was visited by a Chinese monk named Sundo in the year 372, and a dozen years later, neighboring Paekche played host to an Indian missionary, Marananta, who had come by way of China.

Silla did not begin to receive Buddhism influence until about half a century later, and it was only in 528 that it became legal to preach Buddhism openly then, after the miraculous martyrdom of the saintly Ichadon.

Meanwhile, the new religion must have spread like wildfire in the two northern kingdoms, apparently under royal patronage.

Many temples and monasteries were constructed, and hordes of believers converted. So rapidly and deeply rooted did Buddhism become in Paekche and Koguryo, in fact, that by the sixth century priests, scriptures, and religious artisans and artifacts were being sent to Japan, forming the basis of the early Buddhist culture there. Much of the prestige attached to the new cult in Korea, and its eventual adoption as state religion in all of the Three Kingdoms may be traced to the Koreans' high respect for Chinese learning.

By the time Silla unified the peninsula under one government in 668 Buddhism had been established there too as the state religion, though governmental systems were already being run along Confucian lines, with no conflict between the two.

Royal patronage during this brief Golden Age of Unified Silla produced a magnificent flowering of Buddhist arts and temple architecture; and the rapid fragmentation of the kingdom after less than 200 years did not harm the position of the Buddhist church either, since the succeeding Koryo dynasty which took power in 936 was even more enthusiastic in its support of the imported doctrine.

Out of many famous monks and theologians of the Silla era, possibly the most influential was Wonhyo, though he was the only clerical leader of that day who did not study in China. Wonhyo tried



A tombstone with 1,000 images of Buddha carved on it.

to unify the various sectarian rivalries among Buddhists, and sought to make the religion popular and applicable to the daily lives of the people.

During the Koryo dynasty, priests became politicians and courtiers, some of them corrupt or worldly in their interests. When in the 13th century the Mongols invaded Korea, conquering and ravaging the entire nation except for the Han River estuary island of

Kanghwa where the king and the court took refuge, the reaction of the Buddhist-oriented court was to implore divine assistance by undertaking the immense project of carving the entire bulk of Buddhist scriptures onto wooden blocks for printing. This is the so-called *Tripitaka Koreana*, still extant today and on display at the Haeinsa Temple. It consists of 81,258 panels, and took 16 years to complete, being considered one of the most outstanding such compilations in the history of the world.

Nevertheless, this act of piety did not result in defeat of the Mongols, who made Korea a vassal state.

Naturally, the power Buddhists held resulted in their sharing some of the blame for the national disaster, and from this era may be dated a definite and rapid decline in Korean Buddhism. To make matters worse, King Kongmin in the mid-14th century appointed a totally corrupt priest, Sindon, to high official post, touching off protests among the Confucian literati of the court. The corruption of the temples and abuses of the priests are reflected in the earthy satire of village mask dance dramas, as well as in lofty essays such as "Anti-Buddhism" by Confucianist Chong To-jon, which declared: "the Indian religion is one which destroys morality and harms the country."

Though the Mongols had by this time given up actual occupa-

tion of Korea, their influence on the government was still great. Since Buddhist power in the court continued unabated, the Buddhists were rightly or wrongly identified with the pro-Mongol faction. Thus when Gen. Yi Song-gye staged a revolt and had himself proclaimed king in 1392 his policy was both anti-Mongol and anti-Buddhist. Though the new king, his family, and most of his successors were devout believers in Buddhism, all influence of the religion was removed from the government. Vast wealth and land holdings of temples were seized.

At certain times in the 500-year history of the dynasty, there were attempts at a revival of Buddhism, such as during the period of the invasion by the Japanese warlord Hideyoshi in the late 16th century, when armies of monks under energetic leaders rallied to help protect the nation. But the invasion itself took a terrible toll in destruction of temples and plundering of sacred objects, while sporadic persecutions by kings of the dynasty resulted in most temples being built or moved to remote and relatively inaccessible mountainous locations, where some of them were even fortified and manned with standing armies.

Confucianism was the state cult or national religion during this entire era, and in an effort to prune and control Buddhism, several of the kings forcibly reformed and consolidated the various sects.

When the Japanese took over as colonial rulers in 1910, there was some attempt to infiltrate or amalgamate Japanese Buddhist sects with those of Korea. These attempts by and large failed, and may even have paradoxically resulted in a revival of interest in native Buddhism on the part of Koreans.

Japanese monks could be married men, while the entire Korean Buddhist tradition had been one of clerical celibacy. Under Japanese influence some Korean monks adopted the custom of marrying, and after the Liberation in 1945 there were bitter legal battles for many years over the legitimacy of ownership of certain temple properties by the married and celibate sects. The celibates eventually won.

In the post-Korean War years, Buddhism seemed to be experiencing a considerable revival among the young.

In the words of one recent writer, there was an attempt to turn "mountain Buddhism" into "community Buddhism"; "clerical Buddhism" into "popular Buddhism"; and "temple-centered Buddhism" into "socially relevant Buddhism."

Confucianism. Confucius, the Chinese sage who is assumed to have lived during the 6th century B.C., set up an ideal ethical-moral system intended to govern all the relationships within

the family and the state in harmonious unity. It was basically a system of subordinations: of the son to the father, of the younger to the elder brother; of the wife to the husband; and of the subject to the throne. It inculcated filial piety, reverence for ancestors, and loyalty of friend to friend. Strong emphasis was laid upon decorum, rites and ceremony. Scholarship and aesthetic cultivation were regarded as the prerequisites for those in governing or official positions.

Confucius bequeathed to posterity several books regarded as the basic classics, some of which he reputedly wrote himself, and others of which he edited in definitive form from earlier versions. To these were added many volumes of commentary, some of them purporting to be dialogues between the Master and his disciples, though in certain cases these can be dated from internal evidence many centuries after the sage's death.

Although Confucius himself was never successful in obtaining a government post to test his theories, living most of his life as a wandering scholar-teacher, his successors were instrumental in creating a form of imperial government in China based on Confucian principles. This type of government, and the socio-political institutions it presupposed, lasted thousands of years; and thus, although many alterations were in-

troduced by later philosophers, Confucianism can lay claim perhaps to being the longest-lasting and most influential system of human thought ever devised.

The thought of Confucius embraced no consideration of the supernatural, except for an impersonal divine order referred to as Heaven, which let human affairs strictly alone as long as relative order and good government prevailed on earth. In this sense, Confucianism was like early Buddhism: a religion without a god. But as ages passed, the sage and his principal disciples were canonized by later followers, as a means of inculcating their doctrines among simple and uneducated people.

In both cases, the argument is endless and insoluble as to whether either Buddhism or Confucianism was actually a religion in the Western sense. However, since they jointly or mutually filled the social functions of religion in Korea, it may be safe to admit them into this category for purposes of historical consideration.

Thus wherever Confucianism over the ages spread within the vast Chinese sphere of influence, it worked smoothly in tandem with any local religion that provided a supernatural framework and cosmology.

Neither did Confucianism find itself in conflict with Buddhism necessarily, except perhaps as a rival for royal patronage and

political power on the temporal level.

History of Confucianism in Korea. The date by which time Confucianism had become established in Korea is so early as to be beyond even approximate pinpointing; no doubt the Confucian classic entered the peninsula among the earliest specimens of written Chinese material, well before the beginning of the Christian era. All of the Three Kingdoms have left records that indicate the early existence of Confucian influence. In Koguryo, for example, there was a central Confucian university functioning by the 4th century A.D., arguing a long and deeply-rooted tradition already in existence; while the provinces had scattered private Confucian academies called *Kyongdang*.

The neighboring kingdom of Paekche seems to have established similar institutions at about the same time: as usual, the southernmost kingdom of Silla was a little later in importing the foreign influence. But when in the 7th century Silla conquered and absorbed the others, her interest in Confucianism and other aspects of Chinese culture rapidly increased. Delegations of scholars were sent to China to observe the workings of Confucian institutions at first hand, and to bring back voluminous writings on the subject. Though Buddhism was the state religion of Unified Silla, Con-

fucianism formed the philosophical and structural backbone of the state.

In Korea, Confucianism was accepted so eagerly and in so strict a form that the Chinese themselves regarded the Korean adherents as more virtuous than themselves, and referred to Korea as "the country of Eastern decorum," referring to the punctiliousness with which the Koreans observed all phases of the doctrinal ritual.

With the passage of centuries, though, this literal or fanatical adherence to Confucian thought gave rise to many factions, heresies, and hair-splitting disputes, even more pronounced, perhaps, than was the case in China. Divergence in interpretation of Confucian doctrine naturally became associated with political power struggles and clan feuds, which eventually weakened the government.

Confucianism in Korea meant a system of education, ceremony, and civil administration. With the passing of the monarchical system in the early 20th century, only the first function remained important. However, the deeply ingrained Confucian mode of manners and social relations is still a major factor in the way Koreans think and act.

In this sense, the static and traditional aspects of Confucian philosophy have been considered by some an obstacle to the modernization of Korea, at least until

fairly recently, although the stability and security encouraged by the system may have much to recommend them.

The reign of Unified Silla lasted only about two centuries, but when the Koryo dynasty took power during the tenth century, the form of government did not materially change, except that the influence of Buddhism became more and more marked.

The institutionalization of Confucian principles of government proceeded with the adoption of the *kwago* or civil service examination. Under this system, in theory at least, the government would be run by a meritocracy consisting of the best scholars selected from regional and national examinations held at regular intervals. These examinations were open to all citizens, except for certain classes that had become regarded as menial, such as butchers, actors, musicians, and doctors. Those who passed the examinations were awarded posts commensurate with their abilities in either civil or military fields. The civil servants included magistrates, provincial governors, and courtiers, while the military naturally consisted of army and navy officers.

In theory each man had to pass the examinations on his own merits, but in practice there grew up a system of hereditary nobility or *yangban*, holders of landed estates from the throne, who due to wealth and influence could secure

official preferment without actually taking the exams.

Subject matter of the exams consisted entirely of the pantheon of Confucian classics and commentaries, plus the writing of poetry and essays on a given subject. Skill in calligraphy of Chinese characters counted strongly in evaluation.

It may be argued that this type of rote learning was remote from the practical aspects of administration; but at least the effort necessary to learn the difficult Chinese material presupposed a rather high degree of intelligence, and the time devoted to study did not leave much leisure for the development of bad habits.

However, things did not always work out ideally. The provincial administrator was underpaid by the central government, and thus tempted to accept bribes or to squeeze the poor. The courtiers in the capital, far from attempting to advise the king on the best way to run the country and earn the continuing approval of heaven all too often squabbled bitterly for personal or factional advantage.

And the most brilliant philosophers of Confucianism, though paragons of virtue themselves, usually devoted most of their efforts to devising highly abstract metaphysical systems to explain the universe and man's place therein, without the slightest attempt at empirical observation or

experimental methodology.

When Buddhist influence in the Koryo court was blamed for Korea's surrender to the Mongols, and the Koryo dynasty was overthrown by the Yi, which banished Buddhism and restored political ascendancy to the Confucianists, the latter had their golden opportunity to achieve a renaissance. In the 15th and 16th centuries, under rulers who were generally enlightened or themselves scholars, there was indeed considerable progress in social reform, modernization, and justice. It was an era of inventions, culminating in the development of an exact phonetic system for transcribing the Korean language, called *han-gul*.

Confucianism produced a new crop of philosophers starting in the 17th century called the *sirhak* or Practical Learning School, whose concern was less academic than utilitarian. Perhaps under the influence of Western ideas filtering into Korea indirectly via the Jesuit missionaries then active in China, there arose a new interest among the literati in such matters as national productivity and defense, agriculture, trade, and welfare of the general populace.

Unfortunately, short-sighted factionalism was still rampant in the royal court; when the Japanese invaded in 1592 and again in 1598, Korea was nearly defenseless, and never recovered from the devastation during the rest of the dynasty.

Instead, the nation adopted a policy of isolationism until the late 19th century. During these stagnant centuries, the dogmatic Confucian sects continued complacently to pick the dry bones of doctrine and suck the thinning blood of the nation, while isolated reformers of the *sirhak* group could only remonstrate and rage ineffectually.

Every year the great royal examinations were held in Seoul for those seeking high post and preferment; twice yearly, the solemn spring and autumn rites honoring Confucius were held (as they are still held) at the Confucian college of Songgyun-gwan.

Then suddenly, with the usurpation of power by the Japanese in 1910, the Confucian system disappeared from the stage of history; a process repeated in China two years later with the end of the last royal dynasty there.

While Confucius' teachings had disappeared as a basis for government and administration, after so many centuries of indoctrination in these tenets, Koreans can hardly as yet be said to have outgrown the customs, habits, and thought patterns derived from the system.

On the one hand, there is reverence for age; on the other, idolization of the past: on the one hand, there is social stability; on the other, there is social rigidity: on the one hand, there is respect for learning and cultivation: on the



other, there is an abstract unworldliness that prefers to see things as they ought to be rather than as they are.

This Confucian heritage in Korea may be a long time in fading away completely, and perhaps its better aspects ought to be preserved and cultivated.

Catholic pioneers. The tide of Christian mission activity began to turn toward Korea as early as the 17th century, when copies of Catholic missionary Matteo Ricci's works in Chinese were brought back from Peking by the annual tributary mission sent there to exchange gifts with the Chinese emperor.

Along with religious doctrine, such books included aspects of Western learning such as a more accurate calendar system and other matters that attracted the attention of the *sirhak* or New Learning School. By the 18th century, there were several converts or potential converts to the Western doctrine, but still no priests had entered Korea until 1785, when the Jesuit Fr. Peter Grammont crossed the border secretly and began baptizing believers and ordaining clergy.

Another foreign priest, a Chinese Catholic called Fr. Chu Mun-mo in Korean, followed ten

years later, though the propagation of foreign religion in Korean soil was still technically against the law. Tolerant or lackadaisical administration resulted in a rather liberal view of the Catholic movement, though there were sporadic persecutions.

By the year 1863, twelve priests of the Korean hierarchy presided over a community of some 23,000 believers. At this point, with the coming to power of the anti-foreign prince-regent called Taewon-gun, who blamed all Korea's problems on outside encroachments, martyrdoms began in earnest, continuing until 1876, when the prince regent lost power, and Korea was forced to sign treaties with Western powers guaranteeing safety of foreign missionaries and freedom for them to go about their proselytizing work.

Among the many thousands of Korean Catholics and foreign priests who were executed in the mid-19th century persecutions, 78 Koreans were proclaimed "blessed" by the Vatican on July 5, 1925, one of whom, Blessed Andrea Kim, seems a likely candidate for the first Korean saint.

Protestantism. After the treaties with foreign powers were signed, Protestant missionaries of all persuasions began to stream into Korea, the first being Dr. Horace N. Allen, who arrived in 1884. The Presbyterians and Methodists from the outset

Ewha Women's University in Seoul. Founded by Methodists, it is the largest institute of higher learning for women in the world.

seemed most successful in gaining converts, and are today still the most numerous in membership among Korean churches. For some time around the turn of the century, the evangelism-oriented churches felt that Korea was the best mission field in the world, and that with various emotion-filled revival movements sweeping the peninsula, it would not be long before Korea became a preponderantly Christian—and Protestant—nation.

These hopes were disappointed, of course, but it is easy to see from this vantage point in time why Protestantism had such a great appeal, and why it retains such a disproportionate influence in terms of its actual membership.

Dr. Spencer Palmer in his monograph *Korea and Christianity* has pointed out the contrast between the missionary approaches in China and Korea. The first Jesuits who went to China noted that the government was highly centralized and the mass of the people controlled from above. Therefore their strategy was designed to convert the court and emperor to their beliefs, and thereby bring salvation to the whole country, as it were, by fiat from above.

The Chinese court respected the scientific learning of the Western missionaries, used the Jesuits as consultants or advisors, but of course politely declined, in most cases, to take the Catholic theol-

ogy seriously.

In Korea, through a combination of luck and astuteness, the situation was completely different. The missionaries, especially the late-arriving Protestants, came as bearers of modern knowledge in every field, filling a vacuum which the isolated, indrawn Korean nation desperately needed filled if it were to attain that modernization which might assure its continued independence.

Modern education, political ideals, scientific knowledge, democratic institutions, medical skills—all these and more emanated from the mission schools and nowhere else. Small wonder that the brightest young reformers and patriots of those days flocked to these schools, and small wonder that many became converts, at least superficially and temporarily, to the new faith as well as the new knowledge.

The missionaries, for their part, arranged for the advanced education abroad of many of Korea's young potential leaders, and stood shoulder by shoulder with patriotic resistance to Japan's encroachments upon Korean sovereignty.

After the annexation in 1910, many foreign missionaries gave direct and indirect assistance to the Korean independence movement, whose leadership—by no coincidence—was heavily weighted with Christian graduates of their own schools. These efforts con-

tinued until the Japanese expulsion of the missionaries in 1940 on the eve of World War II. There were innumerable cases of persecution of Korean Christians after 1910, as much for political as for religious reasons, since for good reason the Japanese regarded the Korean church as subversive of its own dominance over the peninsula.

Koreans have not forgotten the aid and comfort afforded them in their darkest hours by foreign missionaries, Protestant and Catholic alike, and the friendly, disinterested help provided by mission-sponsored modernization movements in everything from agriculture to sanitation. Though Korea did not become a Christian nation, it has been a nation where the leadership and ideals have, in modern times, been drawn to a large extent from Christian sources.

New religions. Korea's flourishing modern movements grouped under the heading of "New Religions," which now number more than 240 throughout the country—most of them with quite small membership—took their origin primarily from the Tong-hak Movement of the 1860's. The largest such sect boasts as many as 600,000 followers, and some of the smaller ones consist of groups of ten or so members only. A total overall figure would probably give a member-

ship of 1,600,000 for all these recent sects taken together.

The Tonghak movement arose in the mid-nineteenth century in response to many complex social factors. In a sense it was a reaction against Catholicism, which was called "Western Learning," whereas Tonghak means "Eastern Learning." It was also inspired by the political decadence of the period, and the plight of country people ground under the heels of city aristocrats or idle rural gentry. In these respects it was a reform movement; and also included anti-foreign elements, in realization that Korea was threatened by outside domination as well as inner decay.

The founder of the Tonghak movement, Choe Che-u (pen-name: Suun) readily admitted the syncretic nature of his theology, typical of Korean religions throughout the ages. "Our Way is originally not Confucianism, Buddhism, or Taoism," he wrote. "But our Way is a combination of the three."

The immediate appeal of Choe's doctrine was its optimism and belief in a better future—whether in this world or the next was rather vague. As Choe wrote in a poem: "Heaven told me, 'For 50,000 years since the world began, you are the first person to have penetrated into the Fathomless Great Way.'"

The people believed in and followed Choe, a country scholar

and minor aristocrat, and the result was a rural-based revolution which greatly disturbed the weak and vacillating central government in Seoul. Between 1862 and 1864, parts of southern Korea were under the control of Tonghak armies, but in the latter year, government forces won a decisive victory. Choe was captured and executed for heresy. However, his movement survived under other leadership, changing its name to Chondo-gyo and its nature from a political to a purely religious-nationalist approach.

The March 1, 1919 Independence Movement issued its public declaration against Japanese dominance with 33 signatures of nationalist leaders: many of these were Christians, several Buddhists, but the head of the group was Son Pyong-hui, the leader of Chondo-gyo.

The teachings of Suun, founder of Chondo-gyo, asserted that through self-discipline and cultivation one can obtain the divine virtue of being able to influence everything without conscious effort or volition. He thus implied that the paradise he preached was of this earth and not the next world.

Most of the other new Korean religions adopt this attitude too, each espousing veneration of a different divine leader or savior sent down from heaven to redeem the world. Some of these persons are still alive and active; some are

legendary figures such as Tangun; others have been martyred, like Suun, or have left this world, at least, after delivering their revelation.

A few of the sects are ultra-nationalistic and proclaim that Korea will be the next great world empire, that Korean is the coming world language, and that a Korean will be sent as divinely anointed savior of all mankind.

Though syncretism had been a normal process in Korean religion through the centuries, the Tonghak movement was the first to attempt to rationalize this tendency systematically. The founder, Choe, aimed at a religious system, in his own words, "fusing into one of the ethics of Confucianism, the awakening to nature taught in Buddhism, and Taoist cultivation of energy." Furthermore, he even introduced the idea of the personal God of Catholicism, incursion of which he had been battling all his life.

Syncretism in one degree or another can be found in all the denominations belonging to Tonghak and allied Chungsan sects; and the same trend may be noted in the creeds of most all the later new religions, such as Ilsim-gyo, Tacjong-gyo, Muryong Chondo, the Pongnam sect, Todok-hoe and Chong-il-hoe. Most of these religions are Confucian in ethics, follow Buddhist-type rites, and adopt Taoist methods in religious practice. □

The theory of the "Original Human Nature" is a field of philosophy unique to Unification Thought. Until now no other philosophy has taken up this issue as an independent field. In this section, the differences between the original human nature and the second nature are explained and clarified.

Necessity of the original human nature.

The theory of original nature discusses what the original nature of different beings, especially that of human beings, is like. There are two reasons we take up the Theory of Original Nature regarding it as a special philosophical field.

One is that the philosophies of the past did not always clarify the qualitative difference between human beings and other natural things. According to Hellenistic thought, which originated in Greece, human beings are regarded as part of nature and are

placed within nature. On the other hand in Hebraism, the basis of the Judeo-Christian tradition, human beings are considered different in value from nature; however, even here the difference was not explained satisfactorily.

According to the Unification Principle, there is a clear difference in position between human beings and nature (things). This is the first reason the Theory of the Original Nature is necessary.

Unification Thought

Theory of Original

Human Nature

Original nature and fallen nature. Secondly, we think that although human beings were originally created in the "image of God" (Genesis 1:24), man has lost his original nature through the fall. If this is true, without clarification of the original human nature in some way or other, we will not be able to know how great the gap between our present selves or society and the original nature is, and how this gap can be closed. Thus

we will have to eternally continue our incomplete and unhappy lives which have deviated from the original state.

But we are of the opinion that the theory of the original nature must exist so that we may know our original state, and so that we may come back to the state from which we fell.

We begin our study with an analysis of aspects of man's original nature.

Being with Divine Image

Internal character and external form. According to the Unification Principle, man was originally a being modeled after God's image (Genesis 1:27). That is to say, he contains the polarities of internal nature and external form which are similar to God's polarities.

This aspect is shown in the duality of the spirit man and the physical man, and the relations between the mind and body, or the spirit mind and the physical mind. These parts have a subject and object relationship between them and maintain their motion through the give-and-take action.

Most important in the give-and-take action is that the parts maintain their respective positions. For instance, the subject should maintain the position of subject, and the object that of object, or the action will be destroyed by losing its order.

Then, what are their right

positions? The human mind is the union created by the give-and-take action between the spirit mind of the spirit man and the physical mind of the physical man. The spirit mind is the internal part of mind and the location of the value-seeking desires which seek out the values of truth, goodness and beauty in things and try to accomplish man's own individuality and love using these values. The spirit mind is also the location of the value-realizing desires which seek to realize the values of truth, goodness and beauty in man's life in order to receive the love of God. On the other hand, the physical mind is the part of the mind where the instincts for maintaining the individual and tribe are controlled and where man's interest in his daily life or sex are located.

The ideal function of the mind is to head in the direction of God with the spirit mind as subject and the physical mind as object. The mind carrying out such a give-and-take action normally is called the original mind. This original mind always emphasizes love and regards the whole of life (life of food, clothing, and shelter) as a means for realizing love. If an issue conflicts with the purpose of love, it is left until later on. True love is concerned with the whole and takes care of it so that love benefits the whole. If the human mind continues to operate always emphasizing love, no contradiction or strife will occur in our lives, and we will

be able to live a happy life at any time.

The Unification Principle regards this aspect of man as the first of the divine images in man. When the spirit mind as subject and the physical mind as object continue to perform give-and-take action with each other maintaining their respective positions, this is called perfection. The first aim of education is for man's mind to reach such perfection.

However, since man is fallen, having left God, the normal relationship with the spirit mind as subject and the physical mind as object is apt in reality to become abnormal (though the two minds often idealistically try to maintain the normal relation). It is also ideal if the spirit mind and physical mind are always resonant with each other, understanding clearly what happens within each of them. Because of the fall of man, however, this resonance often becomes weak or hardly takes place and man cannot understand what he is or should be.

Positivity and negativity (multiplication and norm). The combination of man and woman is the complete whole. "So God created man in His own image, in the image of God He created him; male and female He created them." (Genesis 1:27) That is, God has both the natures of masculinity and femininity (positivity and negativity) while mankind is

divided into men with positivity, and women with negativity.

This shows that no person can be a complete whole (one) as long as he or she is single because both man and woman are only parts of wholes. They are made such that they become complete only by the union which occurs through their mutual give-and-take.

The union of man and woman, through the give-and-take action is indeed an event of cosmic scale. God created this large cosmos, but the creation will be completed through the creation of man, when he reaches perfection as the lord of the whole cosmos.

As stated in "Epistemology," man is a composed substantial body holding both the internal nature and external form of all things in the cosmos. According to this meaning, man is a great being, equal not to other individual beings but to the whole cosmos itself. Moreover, since man is the subject, and the cosmos his object, he is originally higher in value than the whole cosmos.

Since both positivity and negativity are in man, there are also positivity and negativity in the cosmos. Man is the encapsulation of all the positive and subjective things in the cosmos; he corresponds to the totality of the positive parts in the cosmos and is their representative. On the other hand, woman is the encapsulation of all the negative and objective things in the cosmos and represents

them.

Accordingly, the union of man and woman means the completion of the subject of the cosmos and is the completion of the creation of the cosmos. Originally the union of man and woman had such a cosmic significance.

To our regret, however, because of the fall of man the union of man and woman now has no relation to the creation of the cosmos, and thus the creation remains unfinished. From this stems the necessity of re-creation (the providence of restoration).

This cosmic significance applies not only to the original union of man and woman, but the birth of the children and the formation of the family as the results of this union also have very important significance, for it constitutes the establishment of the four position foundation among family members. This is the base for all love and order; only if the relationships among family members are smooth, will there appear a world full of love and joy without any contradictions or oppositions. This can happen by applying the family relation to the society and nation.

Therefore, we regard the complete union of man and woman and the family four position foundation, that is, the harmony of positivity and negativity, as the second of the Divine Image. A norm is necessary in their harmony. This norm becomes the second goal of education in the

viewpoint of Principle.

Individual image in God.

Individuality comes from God. Another important Divine Image within man's original nature is his individuality which comes from the individual image in God.

People are apt to think that God is only a universal being and nothing more. Actually, however, God has limitless individual images as well as the universal image. These individual images are another important characteristic of God.

The concrete expressions of God's individual images are the individuality of each man. Every man has his own peculiar nature; no man is ever the same as any other man. That is, the individuality of a human being, who is the object of God, is similar to an individual image of God, who is subject. By this similarity, God finds a unique joy in each particular man and thus each man's individuality must be respected fully since it is an expression of God's nature. This is also the reason the individuality of an artist or critic must be expressed fully in the creation or appreciation of a work of art. Totalitarianism or Communism is apt to ignore or standardize man's individuality, but to do so is to debase the divine character.

Being with heart. According to the Unification Principle, man is originally a being with Heart who

can inherit God's Heart as God's child.

In Unification Thought, Heart is the concept which means the internal cause of love, and love is the concept meaning what is expressed as a result or what comes from the Heart. Heart lies deep in man's mind; when it moves out, it becomes love. The outward expression of the Heart, which is the internal cause, or more correctly speaking, the force of the feeling (emotion) which begins to move together with will toward the aim established by Heart—this is love.

That is, Heart is the starting point of love. Without Heart, love can not appear. And love is the source of life; namely love makes man live. However rich a man may be materially, without love, his life will be lost and the individual, home and community will fall apart. Love is the source of life and makes man what he should be. Without heart and the love issuing from it, we can not discover the satisfactory solution for any problem.

Being of logos (norm). The world consists of Logos. God is also a being of Logos, and this world was created according to the Logos. Logos consists of reason and law. Therefore, nature can not exist without Logos (reason and law).

God is the subject of all internal natures and external forms, and the internal nature of God con-

tains the Logos which is the union of reason and law, centering on heart (purpose) which thus forms the inner developing quadruple base. The expressions of God's internal nature and external form and positivity and negativity are decided by this Logos. Through it order and law appear in nature.

Accordingly, man, who has taken on the image of God, is also originally a being of Logos or norm. Like God, man is also originally a free being. As soon as he leaves the Logos, however, oppositions and contradictions appear which give man discomfort and create chaos. Therefore, man should act freely while remaining true to the Logos. If we accurately systematize the Logos of God, we shall find the right thought suitable to the original human nature, and if we act following the right thought, we shall live correctly.

Being with creativity. Finally, God is the creator of the whole cosmos, and man, similar to God, is given creative power (creativity). That is to say, man finds life worth living only when he lives a creative life. According to Unification Thought, when man was created, he was given the same creative power as God's power that created the cosmos. This is creativity. By this creativity many inventions and discoveries have been accomplished in order to develop human culture. Moreover, man is always designing, planning,

producing, constructing and appreciating new things in his daily life; he carries out creative activities every day.

Being in Position

Being with object position. Man needs a subject. According to the Unification Principle, man was created as the substantial object of God and is the being created to give pleasure to God.

Since this is the purpose of God's creation, every man has the desire to express his value toward beings of a broader scope. This is the value-realizing desire, and if viewed from the perspective of purpose, it is the purpose for the whole.

Man must be an object before he is a subject, for he will not be able to become a subject if he does not serve God as an object in order to receive love and life from God. When love is poured out by the subject, then for the first time man finds his life worth living, and he acquires the power to love as a subject himself, as well as the knowledge of how to love.

Therefore, a wise man thinks it worthless to live only for his private purposes without any connection by heart to broader level beings. He eagerly seeks after the true subject to whom he can devote himself; he does not want to live for himself but wants to dedicate himself to the greater whole and express his value by doing so.

Originally every man wants to find such an absolute subject, but since the fall, he has not known his true subject nor how to return to that subject (God). Man suffers because he does not know what his original nature is seeking for, nor for whom he should live. This is the motive which brings a man to believe in religion.

Man often gives up his own life with pleasure for justice, for his nation, country, or mankind. Justice is the practice of love, and thus love is more than life. It is beyond the individual man, and so is universal and belongs to God. However, since man often does not know the true subject whom he should serve, he is apt to think wrongly that the ruler of his land is the true subject. One wrong example is the case of Communists who loyally serve their dictator and party. At any rate, it can be seen that even those who deny religion have a strong desire for religious devotion. From this fact we can see that man is originally the object of God and that his original nature is to give up even his life for the subject.

Therefore, we must know the true subject we have lost, and then return to it.

Being with subject position—dominion. Things exist for man's pleasure. As stated above, man is the object to God. At the same time, however, he is, through union with God, the subject of all

things and should be the physical representative of God Himself. As man exists for the pleasure of God, so things exist for the pleasure of man, who is their subject.

Therefore, things that express their beauty fully for man will feel sorrowful if man does not accept them with joy, just as a child who eagerly tries to express his value will feel sorrowful if his parents are indifferent to him. Behind things, for instance behind a tree, there lies the creative heart of God who has made the tree. So if the original nature of man has been developed, and if his mind is open to God, he will surely feel pleasure in seeing the tree.

Man is the subject of love to govern things. Also, the world of things is harmonized and completed only by receiving the dominion of love from man who is the leading spirit in the world.

If the original dominion of man truly comes about, the disharmony of things and even the phenomenon of the "stronger preying upon the weaker" will disappear. The Bible also has a prophecy concerning this.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fating together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The

suckling child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Isaiah 11:6-9)

If man is perfect in love (Heart) and guides all things by love, the strife between men will disappear, because it is useless. However in actuality, man, who should govern all things, left his position as subject and carries out bloody warfare. As a result, "We know that the whole creation has been groaning in travail together until now;" (Romans 8:22) "For the creation waits with eager longing for the revealing of the sons of God." (Romans 8:19)

Therefore, man must restore his true subject position over things, that is, take dominion over them by regaining his object position to God.

Being with an intermediary position. Man is the center of cosmic harmony. Lastly, this created world consists of not only the natural world known to us by the five physical senses (visible world) but also the so-called spirit world known to us by the five spiritual senses (invisible world). According to the Bible and the Unification Principle, man enters this invisible world after his physical

body is destroyed and will live there forever. This invisible world is sometimes called "heaven" and the visible world "cosmos;" and the combination of the two are called the "heavenly cosmos."

Man exists in both worlds and is the only being with such an existence. Man's physical body is created to be the composite of the material world and to have dominion over this world. On the other hand, man's spirit body is created to be the composite of the invisible world and to have dominion over it. Therefore if the spirit man and physical man communicate with each other centering on God, the two worlds will become resonant, and communicate and harmonize with each other. Thus man is said to be the mediator between heaven and the cosmos and the center of harmony between the two.

If communication and union between the two worlds are carried out, the spirit men already in the spirit world will be able to help the men in this world and join in the life on this earth. When give-and-take action between the two worlds occurs fully through human beings with physical bodies, a world full of freedom, peace and joy will appear.

The Original Nature and Second Nature

The difference between the original nature and the second nature. We

have so far explained the original human nature viewed from the Unification Principle. Based on this original nature, man develops various second natures according to changes of circumstance. The original nature is the true nature held naturally by man, and it does not change in any age or circumstance. On the other hand, the second nature, though based on the original nature, changes to meet the various changes of time and place; this can also be called the acquired nature.

We think that while the second nature always changes, the original nature itself never changes. For instance, the style of dress which a man likes at a certain time will change at a certain time will change at a later time, but the original nature which causes man to appreciate beauty will never change throughout eternity. This is the original nature viewed from the Unification Principle.

The Communists' view of the original nature. On the other hand, Communists regard love, humanism beyond class, and the desire for freedom as changeable matter as produced by circumstances or the social system. They do not think that man has a consistent, unchangeable original nature which goes beyond time or age. They do not think that family love (the love of parents, couple, and children) which we regard as the most basic among the original

human natures, and the ethical love held among friends and neighbors are unchangeable; they think that such love is an historical product formed under the feudalistic or capitalistic systems and that love is based on class feeling. Therefore, to love one's family and neighbors regardless of class is regarded as betrayal, giving an advantage to the enemy class. It is more important to love the Communist party and its leader than to love one's family; there can be no humanism beyond class. One should always strictly distinguish between friends and enemies from the class standpoint. If one pushes the class strife to such a point and changes the living circumstances and system (production relation) fundamentally, then the character of man will also change and a new human being, unique in history—the Communist human being—will be formed through the revolution.

Is this view of the Communists true?

The liberalized movements brought about among the young people in the Soviet Union after the death of Stalin are powerful counter-evidence to this view, as is the strong resistance against various attempts to disorganize the family system in the country.

It can not be possible that the young people in the Soviet Union, who were born after the establishment of Communist power and educated in the Communist

method, perfectly separated from capitalistic societies, could have been "polluted" by the remains of the bourgeois attitudes (liberalism, humanism beyond class, thought of family love). Yet liberal movements and assertions of humanism incompatible with Communism appear even in the Soviet Union, especially in the field of literature. Do these tendencies not show that the desire for freedom and humanism is based on the unchangeable original human nature?

Communists regard love toward parents, brothers and sisters, or children as the dregs of feudalism or as a product of circumstances. Thus they separate very young children from their families, and educate them under special circumstances (e.g. North Korea). They are trying to create a new type of human being who will love only the Communist party and dictators, and who will have no interest in family love.

No matter how the circumstances or system may be changed, or what education is given, it is impossible to change the original nature of man who has the divine image, the divine character and a certain position. The original human nature may be oppressed for a time, but it has the strength necessary to reject the pressure, and sooner or later it will revive, because it comes from God. We who believe in God believe firmly in this. □

by KEVIN BRENNAN

This article grew out of reflections on the controversy raised by B.F. Skinner's book, Beyond Freedom and Dignity, in particular issues raised in the article "Brave New Behaviorism," published by Newsweek on September 20, 1971.

BRAVE
NEW
BEHAVIORISM:
THE WAVE
OF THE
FUTURE?

B.F. Skinner, who has long been considered the world's foremost behavioral psychologist, has concluded that "the time has come for man to surrender the individual rights he has always so fervently espoused, in order to permit a drastic redesign of his culture that is essential to its very survival." Instead of a society of autonomous individuals, Skinner proposes to create "a vast, all-pervasive institutional system of behavioral controls, designed to reinforce altruistic behavior and, by the same token, to eliminate such undesirable, selfish 'behavior' as pollution, war and overpopulation." Skinner would delegate such controls to specialists, such as police, priests, teachers, therapists, and so on, with their "specialized reinforcers and their codified contingencies."

At the 1971 national convention of the American Psychological Association in Washington, D.C., Skinner was challenged to defend his vision of the future. He responded, "We're all controlled all the time. Parents control children,



employers control employees—and they do it badly. We've got the means of controlling the human race right now, but we need to use them better."

Students at the convention repeatedly asked Skinner who he proposed as capable of devising the behavioral reinforcements, and what he recommended as the nature of these reinforcements. Skinner answered, "There isn't going to be any benevolent dictator. The idea that regimentation follows cultural design is quite wrong." But the students persisted in demanding a complete blueprint for the future, so Skinner later announced that "there is no other solution to (the world's) problems than the slow emergence of a (new) cultural pattern."

At the end, the students applauded, even though not all their questions were answered. Skinner remains the highly influential figure among U.S. college students he has been for a decade. His novel, *Walden Two*, required reading for many college classes, anticipated many of the themes prominent in *Beyond Freedom and Dignity*, and continues to increase in sales.

Criticism of Skinner.

Simultaneously, however, Skinner's standpoint has also

Is man a victim of his environment, as exemplified by this rat, or can man achieve freedom and dignity, as Michelangelo's Heroic Captive depicts?



aroused some intensely strong criticism. In particular, Professor Richard L. Rubenstein of Florida State University, while conceding that Skinner anticipates "the kind of world we are entering," added that his "utopian projection is less likely to be a blueprint for the Golden Age than for the theory and practice of hell. . . . Those of us who still find fulfillment in the *organic* vitality of man's natural and cultural world, or who remain convinced that we possess a meaningful core of dignity and autonomy, will have only ourselves to blame if we fail to take (Skinner) seriously.

A standpoint such as Skinner's is very controversial because it involves the very essence of man's being. Has man always been controlled? Is he today? Can he have freedom and dignity, or must he be controlled? Who should control him if necessary? What should the controls be? And, if an all-encompassing system of behavioral controls become a reality, might it not be horrible, dehumanizing, and even hellish in nature? Or should there be no controls? Or should there be some controls, but also some freedom and dignity? All these value-loaded questions are raised by Skinner's proposal, which may appear all but impossible to answer. However, the Unification Principle offers the basis for answers to Skinner's proposals.

First of all, the Unification Principle explains that man is no

longer in his original state, but in a state of abnormalcy or deviation, since shortly after the beginning of human history (whenever that was) through today. The Creator of this universe had originally intended that mankind be the truest, most beautiful and best being in creation, as a microcosm of the universe. The Creator also desired a relationship of the highest love with man, as a parent to its child. However, in order that man might fully enter into this relationship, he was given free will rather than the nature of a machine or robot. The remainder of the universe, however, including the plants and animals, move strictly in accordance with various natural laws, as automatically as machines and robots. Man alone has free will or choice over his actions, whatever they may be.

The misuse of freedom.

Unfortunately, the very first human beings misused their free will, with the result that their originally beautiful nature was twisted into what has become known as human nature ever since: greed, quarreling, deception, lust—all of what Skinner regards as undesirable. This tragedy happened before the first human beings had grown to perfection of character. We can say that man has been controlled throughout history, and is controlled even today—by his own negative, deviated, abnormal nature. Moreover, this will continue

unless and until man eliminates this abnormal nature and restores his original nature which was lost at the beginning.

Nevertheless, man's being definitely desires freedom and dignity, whether controlled or not. Many people realize this, as their hearts cry out for personal fulfillment, self-actualization, and meaning in their lives. Did not America's forefathers dedicate this country in the theme of life, liberty, and the pursuit of happiness? One of them, Patrick Henry, went even further, saying, "Give me liberty or give me death." And Jesus Christ proclaimed, "You will know the truth, and the truth will make you free." (John 8:32)

Why did Christ say the truth would free us, whereas Skinner proposes to replace freedom and dignity with all-encompassing controls? The reason for this is that Christ was trying to restore our original ideal human nature, whereas Skinner does not believe man has any original ideal nature. Christ further taught that we "must be perfect as (our) Father in heaven is perfect." (Matt. 5:46). This includes perfection in our relationship with the Creator, with all mankind as brother and sister, and to all the created world. If we become people like that, by our own free will and according to the truth which can restore us to that standard, there is no need for us to be controlled by anybody or anything, including any behavioral

reinforcements. Anybody who really understands this can never agree with Skinner's idea as being the ultimate goal and destiny of mankind.

Individualism. At this point, we must seek out why Skinner has developed his viewpoint, not only in relationship to man's entire history of abnormal nature, but also in its 20th century manifestations. Throughout most of history, group-oriented traditions, values, customs, etc., have prevailed (rightly or wrongly) with very little room for individualism. However, this century is the time of profound change, when virtually all traditions, values, customs, etc., are subject to questioning and discard. This state of affairs, extending from the United States even to underdeveloped countries, has never before existed, at least on such an international scale. Can anyone seriously dispute this? At the same time, individualism, which is the idea that individuals should do what they want, whenever they want, without significant regard for the situations of others, is also flourishing to an unprecedented degree.

The stage is thereby set for much conflict arising from different values. Apparently irreconcilable divisions exist between management and labor, policemen and criminals, the CIA and people who abhor electronic intrusion on their privacy, whites and blacks, male

Flourishing individualism accompanied by an enormous increase in crime can lead to solutions through non-individualistic methods, as exemplified by Mussolini and World War II fascism.



chauvinists and women's liberationists, etc. Each group has its own ideas of how things should be, usually based on the desires and needs (of whatever kind) of said group. The various inter-group conflicts have become quite marked in the last decade, sometimes ending up in the courts to determine the ultimate solution.

The tendency of such court rulings has been pro-individualist, as various laws have been declared unconstitutional. Police methods of procuring evidence and the ac-

ceptability of evidence have been restricted by certain court rulings. In addition, "innocent until proven guilty" has been extended to include the release of convicted criminals because of technicalities in procedure. In response to this situation, some groups have advocated such recourses as the impeachment of former Supreme Court Chief Justice Earl Warren. Such viewpoints as these have been in the minority, but there is nothing to stop them from becoming the majority viewpoint, should

such social upheavals relentlessly continue.

I would thus extend a warning to the advocates of individualism: exercise it judiciously, responsibly, and with due regard to how your personal free actions affect others. If flourishing individualism is accompanied by an enormous increase of crime and other social problems, then it can bring the majority of people—even in the United States—to seek solutions to the social problems through non-individualist methods. Such methods include vastly expanded powers for the police, the FBI, the CIA (to start with), extending through the gamut of 1984-style dictatorships, complete with brainwashing for dissidents. This overall situation is also probably why Skinner developed his viewpoint.

This, of course, would be the absolute death of individualism. However, none of that need occur if the individualists can match their individualism with sufficient responsibility to overcome all the crimes and social problems that beset the United States and the world of today. This would nullify that potential desire of the majority for a non-individualist society as described above.

Possibility of perfection. The accomplishment of the solution to crime and various social problems, however, depends on whether or not man can be rid of his abnormal

nature. The Unification Principle teaches that mankind can actually do this and reach perfection through the course of restoration. To do this, however, we must find and completely unite with someone who has already attained the perfection of his nature, who is sent by the Creator. Such a one is known as Christ or the Messiah, in Judeo-Christianity. "For God so loved the world that he gave his only Son...not to condemn the world, but that the world through him might be saved." (John 3:16-17)

Unfortunately, however, nobody perfectly followed and united with Jesus during his life on earth. Later, the Apostle Paul said there was no one who was righteous, not even one (Rom. 3:10-12). The Unification Principle explains this and adds that complete restoration of this world needs nothing less than the Second Coming of Christ. Without the living example of perfection of the Lord, the rest of mankind cannot attain the original ideal nature described above.

Christians have various concepts of dreadful events accompanying the Second Advent, based on their literal interpretation of the Bible. However, the time of the Second Advent is not something to be dreaded, if we are ready for it. This is our opportunity to be rid of our abnormal nature and restore our original ideal nature. It is to be a time of a "new heaven and a new

earth" (Rev. 21:1), and a time when "God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning nor crying nor pain any more, for the former things have passed away" (Rev. 21:4-5). Is this not the kind of world that all of mankind would desire to live in someday?

Of course, today's world falls far short of this standard, beset with many problems and much undesirable behavior. So we cannot at all summarily dismiss Skinner's proposal. *If* his controllers have already attained perfection and *if* those who devise the behavioral reinforcements have done likewise, as Jesus urged (Matt. 5:48), I have no objection. However, *anyone else who falls short of this standard is not qualified.*

Skinner could not clearly answer the students' question on who should devise the reinforcements, because no one on this entire earth can be found who is perfect—unless Christ returns. Because of this, I fully share Professor Rubenstein's dread of Skinner's proposal.

In answering the students' question, Skinner said, "There isn't going to be any benevolent dictator," and he further denied that "regimentation necessarily follows cultural design." Since the students apparently wanted a complete blueprint of the future, however, Skinner announced that "there is no other solution to (the

world's) problems than the slow emergence of a (new) cultural pattern." Because these are ideas about what kind of society awaits us in the future, we must examine them very carefully.

Other solutions. The answer to this matter depends on how man responds to the various developments in the century. It has already been explained that flourishing individualism without responsibility, accompanied by much crime and social problems, opens a real possibility for expanded police power or even a 1984-style dictatorship. Skinner's promise, therefore, cannot be fulfilled, even though we might like it to be, unless individualism is matched by sufficient responsibility to overcome the various social problems. The accomplishment of this depends, in turn, on man overcoming his abnormal nature. This further depends on man uniting with Christ at the time of the Second Advent, whenever and in whatever way he comes.

As for Skinner's statement that "there is no other solution to (the world's) problems than the slow emergence of a (new) cultural pattern," many Christians might disagree. The reason for such possibility of disagreement is the literal Biblical interpretation concerning the Second Advent of Christ which does not appear to describe any slowly emerging cultural pattern.

However, I must ask that we be open-minded to the possibility that certain Bible verses are symbolic, rather than literal in meaning. Can a literalist seriously believe that Jesus was a literal vine, as he said in John 15:5 ("I am the vine, you are the branches")? If it turns out that the Second Coming of Christ could actually be accompanied by a slowly emerging new cultural pattern on a world scale, as Skinner described, I ask both literal believers and others to be open-minded to this possibility.

In conclusion, is Skinner's "Brave New Behaviorism," as described above, the wave of the future or not? Some may believe one way, some otherwise. However, the answer is up to all of mankind and each one of us, depending on whatever ways we choose to follow. If we solve the various traumatic social problems on our own initiative, there will be no reason for anyone to suggest that mankind should be controlled—whether by stimulus-response psychology or any other method. If we merely continue in the pattern of the last decade—a pattern of one unsolved problem after another—more and more voices will advocate the end of freedom and dignity of man.

People's values can change according to how results match their expectations. This is also up to each of us. If we as individuals actualize one negative result after another, with no positive benefits,

it is just a matter of time before we lose whatever freedom and dignity we now have. This is what happens to convicted criminals in every country, and it has always been this way. But it may happen to the rest of us as well, unless our society, nation, and world see solutions actualized to the various social problems. However, to many people, the actualization of such solutions may appear utterly impossible, especially if they say "human nature has always been like this; it will never change."

What this world needs in this century is a unique kind of pioneer, one who can think on a world scale, but who yet can lead people through their freely willed cooperation instead of coercion. No tyrant or dictator in all of history has given the people under his control free choice about matters, and Skinner advocates stimulus-response control for everyone. However, Jesus said the truth would set us free, and Christianity teaches that man has free will.

Then who can be that unique kind of pioneer this world needs? Such a person, to be able to solve all the vexing problems of this world, must be perfectly righteous and be able to comprehend all these problems. But not even Christians have attained this standard. Therefore, we need no one less than the Lord of the Second Advent to be that pioneer. Let us pray to be ready for him when he comes. □

Blessed Be Drudgery

by WILLIAM C. GANNETT

Of every two men probably one man thinks he is a drudge, and every second woman at times is *sure* she is. Either we are not doing the thing we should like to do in life, or in what we do and like, we find so much to dislike that the rut tires, even when the road runs on the whole a pleasant way. I am going to speak of the *culture that comes through this very drudgery.*

"Culture through my drudgery!" some one is now thinking. "This treadmill that has worn me out, this grind I hate, this plod that, as long ago as I remember it, seemed tiresome—to this have I owed culture? Keeping house or keeping accounts, tending babies, teaching primary school, weighing sugar and salt at a counter, those blue overalls in the machine shop—have these anything to do with culture? Culture takes leisure, elegance, wide margins of time, a pocketbook; drudgery means limitations, coarseness,

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crowded hours, chronic worry, old clothes, black hands, headaches. Culture implies college; life allows a daily paper, a monthly magazine, the circulating library, and two gift books at Christmas.

"Our real and our idea are not twins—never were! I want the books—but the clothesbasket wants me. The two children are good—and so would be two hours a day without the children. I crave an outdoor life—and walk downtown of mornings to perch on a high stool till suppertime. I love nature—and figures are my fate. My taste is books—and I farm it. My taste is art—and I correct exercises. My taste is science—and I measure tape. I am young and like stir—the business jogs on like a stagecoach. Or I am *not* young, I am getting gray over my ears, and like to sit down and be still—but the drive of the business keeps both tired arms stretched out full length. I hate this overbidding and this underselling, this sly, unceasing competition, and should willingly give up a quarter of my profits to have two hours of my daylight to myself—at least I should if, working just as I do, I did not barely get the children bread and clothes. I did not choose my calling, but was dropped into it—by my innocent conceit—or by duty to the family—or by a parent's foolish pride—or by our hasty marriage; or a mere accident wedged me into it. Would I could have my life over again! Then,

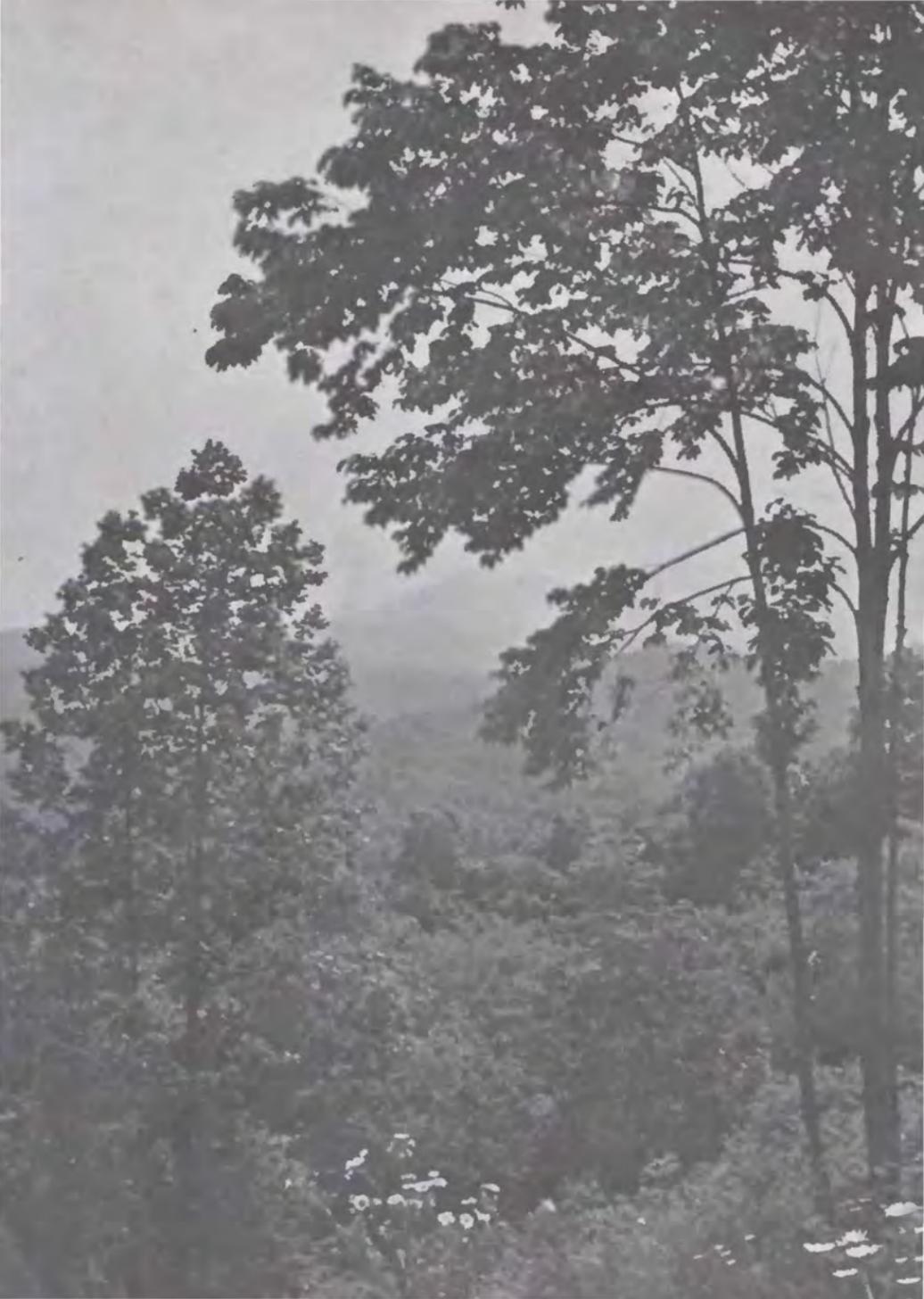
whatever I *should* be, at least I would *not* be what I am today!"

Have I spoken truly for any one here? I know I have. Goes not the grumble thus within the silent breast of many a person whose pluck never lets it escape to words like these, save now and then a tired evening to husband or to wife?

There is often truth and justice in the grumble—truth and justice, both. Still, when the question rises through the grumble, can it be that this drudgery, not to be escaped, gives culture? the true answer is, yes, the culture of the prime elements of life, of the very fundamentals of all fine manhood and fine womanhood.

Our *prime* elements are due to our drudgery—I mean that literally—the *fundamentals* that underlie all fineness, and without which no other culture worth the winning is even possible. These, for instance (and what names are more familiar?): power of attention, power of industry, promptitude in beginning work, method and accuracy and dispatch in doing work, perseverance, courage before difficulties, cheer under straining burdens, self-control and self-denial and temperance.

These are the prime qualities; these are the fundamentals. We have heard these names before. When we were small, mother had a way of harping on them, and father joined in emphatically, and the minister used to refer to them



in church. And this was what our first employer meant; only his way of putting the matter was, "Look sharp, my boy!" "Be on time, John!" "Stick to it!" Yes, that is just what they all meant; these *are* the very qualities which the mothers tried to tuck into us when they tucked us into bed, the very qualities which the ministers pack into their platitudes, and which the nations pack into their proverbs. And that goes to *show* that they are the fundamentals.

Reading, writing, and arithmetic are very handy, but these fundamentals of a man are handier to have; worth more; worth more than Latin and Greek and French and German and music and art, history and painting and wax flowers and travels in Europe, added together. These last are the decorations of a man or woman; even reading and writing are but conveniences. Those other things are the *indispensables*. They make one's sit-fast strength, and one's active momentum, whatsoever and wheresoever the lot in life be—be it wealth or poverty, city or country, library or workshop. Those qualities make the solid substance of one's self.

And the question I would ask of myself and you is, how do we get them? How do they become ours? High school and college can give much, but these are never on

Long chiselings and steady pressures . . . rounded the hills and scooped the valley curves.

their programs. All the book processes that we go to the schools for, and commonly call "our education," give not more than *opportunity* to win these indispensables of education. How, then, do we get them? We get them somewhat as the fields and valleys get their grace. When is it that the lines of river and meadow and hill and lake and shore conspire today to make the landscape beautiful?—Only by long chiselings and steady pressures, by scour of floods, by centuries of storm and sun. These rounded the hills, and scooped the valley curves, and mellowed the soil for meadow grace. There was little grace in the operation, had we been there to watch. It was drudgery all over the land. Mother Nature was down on her knees doing her early scrubbing work! That was yesterday; today, result of scrubbing work, we have the laughing landscape.

Now what is true of the earth is true of each man and woman on earth. Father and mother and the ancestors before them have done much to bequeath those elemental qualities to us; but that which scrubs them into us, the clinch which makes them actually ours, and keeps them ours, and adds to them as the years go by—that depends on our own plod, our plod in the rut, our drill of habit; in one word, depends upon our drudgery.

It is because we have to go, and *go*, morning after morning, through rain, through shine,

through toothache, headache, heartache, to the appointed spot, and do the appointed work; because, and only because we have to stick to that work through the eight or ten hours, long after rest would be so sweet; because the accounts on the ledger must square to a cent; because the goods must tally exactly with the invoice; because good temper must be kept with children, customers, neighbors, not seven, but seventy times seven times; because the besetting sin must be watched today, tomorrow, and the next day; in short, without much matter *what* our work is, whether this or that, it is because and only because, of the rut, plod, grind, humdrum *in* the work, that we at last get those self-foundations laid of which I spoke—attention, promptness, accuracy, firmness, patience, self-denial, and the rest.

When I think over the list and seriously ask myself three questions, I have to answer each with *No!* Are there any qualities in the list which I can afford to spare, to go without, as mere show qualities? Not one. Can I get these self-foundations laid, save by the weight, year in, year out, of the steady pressures? No; there is no other way. Is there a single one in the list which I cannot get in some degree by undergoing the steady drills and pressures? No, not one.

My daily task, whatever it be, that is what mainly educates me.

Then beyond all books, beyond all classwork at the school, beyond all special opportunities of what I call my education, it is this drill and pressure of my daily task that is my great schoolmaster. *My daily task*, whatever it be, *that is what mainly educates me.* All other culture is mere luxury compared with what that gives. That gives the indispensables. Yet, fool that I am, this pressure of my daily task is the very thing that I so growl at as my drudgery!

We can add right here this fact (and practically it is a very important fact to girls and boys as ambitious as they ought to be): the higher our ideals, the *more* we need those foundation habits strong. The street cleaner can better afford to drink and laze than he



who would make good shoes; and to make good shoes takes less force of character and brain than to make cures in the sickroom, or laws in the legislature, or children in the nursery. The man who makes the head of a pin or the split of a pen all day long, and the man who must put fresh thought into his work at every stroke—which of the two more needs the self-control, the method, the accuracy, the power of attention and concentration? Do you sigh for books and leisure and wealth? It takes more concentration to use books—head tools—well, then to use hand tools. It takes more self-control to use leisure well than workdays. Compare the Sundays and Mondays of your city; which day, all things considered, stands for the city's higher

life—the day on which so many men are lolling, or the day on which all toil? It takes more knowledge, more integrity, more justice, to handle riches well than to bear the healthy pinch of the just-enough.

Do you think that the great and famous escape drudgery? The native power and temperament, the outfit and capital at birth, count for much; but it convicts us common minds of a huge mistake to hear the uniform testimony of the more successful geniuses about their genius. "Genius is patience," said who?—Sir Isaac Newton. "The prime minister's secret is patience," said who?—Mr. Pitt, the great prime minister of England.

Who, think you, wrote, "My



imagination would never have served me as it has, but for the habit of commonplace, humble, patient, daily, toiling, drudging attention?" It was Charles Dickens. Who said, "The secret of a Wall Street million is common honesty?"—Vanderbilt; and he added as the recipe for a million (I know somebody would like to learn it), "Never use what is not your own, never buy what you cannot pay for, never sell what you haven't got." How simple great men's rules are! How easy it is to be a great man! Order, diligence, patience, honesty—just what you and I must use in order to put our dollar in the savings banks, to do our schoolboy sum, to keep the farm thrifty, and the house clean, and the babies neat. Order, diligence, patience, honesty!

There is a wide difference between men, but truly it lies less in some special gift or opportunity granted to one and withheld from another than in the differing degree in which these common elements of human power are owned and used. Not how much talent have I, but how much will to use the talent that I have, is the main question; not how much do I know, but how much do I do with what I know. To do their great work the great ones need more of the very same habits which the little ones need to do their smaller work. Goethe, Spencer, Agassiz, Jesus Himself, share, not achievements, but conditions of

achievement, with you and me. And those conditions for them, as for us, are largely the plod, the drill, the long disciplines of toil. If we ask such men their secret, they will uniformly tell us so.

Since we lay the firm substrata of ourselves in this way, then, and only in this way; and since the higher we aim, the more, and not the less, we need these firm substrata,—since this is so, I think we ought to make up our minds and our mouths to sing a hallelujah unto drudgery: *Blessed be drudgery*, the one thing that we cannot spare!

But there is something else to be said. Among the people who are drudges, there are some who have given up their dreams of what, when younger, they used to talk or think about as their ideals, and have grown at last, if not content, resigned to do the actual work before them. Yes, here it is—before us, and behind us, and on all sides of us; we cannot change it; we have accepted it. Still, we have not given up one dream—the dream of *success* in this work to which we are so clamped. If we cannot win the well-beloved one, then success with the ill-beloved,—this at least is left to hope for. Success may make *it* well beloved, too—who knows?

Well, the secret of this success still lies in the same old word, "drudgery." For drudgery is the doing of one thing, one thing, one thing, long after it ceases to be

amusing; and it is this "one thing I do" that gathers me together from my chaos, that concentrates me from possibilities to powers, and turns powers into achievements. "One thing I do," said Paul, and, apart from what his one thing was, in that phrase he gave the watchword of salvation. That whole long string of habits—attention, method, patience, self-control, and the others—can be rolled up and balled, as it were, in the word "concentration." We shall halt a moment at the word:

"I give you the end
Of a golden string;
Only wind it into a ball,
It will lead you
In at heaven's gate
Built in Jerusalem's wall."

Men may be divided into two classes—those who have a "one thing," and those who have no "one thing," to do; those with aim, and those without aim, in their lives; and practically it turns out that almost all of the success, and therefore the greater part of the happiness, go to the first class. The aim in life is what the backbone is in the body; without it we are invertebrate. No wonder that the great question, therefore, with a young man is, what am I to be? and that the future looks rather gloomy until the lifepath opens.

The lot of many a girl, especially of many a girl with a rich father, is a tragedy of aimlessness. Social standards, and her lack of true ideals and of real education,

have condemned her to be frittered; from twelve years old she is a cripple to be pitied, and by thirty she comes to know it. With the brothers the blame is more their own. The boys we used to play our school games with have found their places; they are winning homes and influence and money, their natures are growing strong and shapely, and their days are filling with the happy sense of accomplishment—while *we* do not yet know what we are. We have no meaning on the earth. Lose us, and the earth has lost nothing; no niche is empty, no force has ceased to play, or we have no aim, and therefore we are still—nobody. *Get your meaning*, first of all! Ask the question until it is answered past questions, What am I? What do I stand for? What name do I bear in the register of forces?

In our national cemeteries there are rows on rows of unknown bodies of our soldiers—men who did a work and put a meaning to their lives; for the mother and the townsmen say, "He died in the war." But the men and women whose lives are aimless, reverse their fate. Our *bodies* are known, and answer in this world to such or such a name; but as to our inner *selves*, with real and awful meaning our walking bodies might be labeled, "An unknown man sleeps here!"

Now since it is concentration that prevents this tragedy of failure, and since this concentration



It is concentration that prevents the tragedy of failure.

always involves drudgery, long, hard, abundant, we have to own again, I think, that that is even more than what I called it first—our chief schoolmaster; besides that, drudgery is the gray angel of success. The main secret of any success we may hope to rejoice in, is in that angel's keeping. Look at the leaders in our professions, the "solid" men in business, the master workmen who begin as poor boys and end by building a town in which to house their factory hands;

they are drudges of the single aim.

The man of science, and today more than ever, if he would add to the world's knowledge or even get a reputation, must be, in some one branch at least, a plodding specialist. The great inventors, Palissy at his pots, Goodyear at his rubber, Elias Howe at his sewing machine, tell the secret—"One thing I do." The reformer's secret is the same. A one-eyed, grim-jawed folk the reformers are apt to be: one-eyed,

grim-jawed, seeing but one thing, never letting go; they have to be to start a torpid nation. All these men as doers of the single thing drudge their way to their success. Even so must we, would we win ours. The foot-loose man is *not* the enviable man. A wise man will be his own necessity and bind himself to a task, if by early wealth or foolish parents or other lowering circumstances he has lost the help of an outward necessity.

Dale Owen in his autobiography told the story of a foot-loose man, ruined by his happy circumstances. It was his father's friend, one born to princely fortune, educated with the best, married happily, with children growing up around him. All that health and wealth and leisure and taste could give were his. Robert Owen, an incessant worker, once went to spend a rare rest moment with him at his country seat, one of the great English parks.

To the tired man, who had earned the peace, the quiet days seemed perfect, and at last he said to his host, "I have been thinking that, if I ever met a man who had nothing to desire, you must be he. Are you not completely happy?"

The answer came: "Happy! Ah, Mr. Owen, I committed one fatal error in my youth, and dearly I have paid for it! I started in life without an object, almost without an ambition. I said to myself, 'I have all that I see others contending for; why should I struggle?' I

knew not the curse that lights on those who have never to struggle for anything. I ought to have created for myself some definite pursuit, no matter what, so that there would be something to labor for and to overcome. Then I might have been happy."

Said Owen to him: "Come and spend a month with me at Braxfield. You have a larger share in the mills than any of us partners. Come and see for yourself what has been done for the work people there and for their children; and give me your aid."

"It is too late," was the reply; "the power is gone. Habits are become chains. *You* can work and do good; but for *me*—in all the profitless years gone by I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life."

And he had only one life in this world to lose

Again then, I say, Let us sing a hallelujah and make a fresh beatitude: *Blessed by drudgery!* It is the one thing we cannot spare.

This is a hard gospel, is it not? But now there is a pleasanter word to briefly say. To lay the firm foundations in ourselves, or even to win success in life, we *must* be drudges. But we *can* be *artists*, also, in our daily task. And at that word things brighten.

"Artists," I say—not artisans. "The difference?" This: the artist is he who strives to perfect his



work; the artisan strives to get through it. The artist would fain finish, too; but with him it is to "finish the work God has given me to do!" It is not how great a thing we do, but how well we do the thing we have to, that puts us in the noble brotherhood of artists.

My real is not my ideal—is that my complaint? One thing at least is in my power: if I cannot realize my ideal, I can at least *idealize my real*. How?—By trying to be perfect in it. If I am but a raindrop in a shower, I will be at least a perfect drop; if but a leaf in a whole June, I will be at least a perfect leaf. This poor "one thing I do," instead of repining at its lowness or its hardness, I will make it glorious by my supreme loyalty to its demand.

An artist himself shall speak. It was Michelangelo who said, "Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for it strives for something that is God-like. True painting is only an image of God's perfection, a shadow of the pencil with which He paints, a melody, a striving after harmony."

The great masters in music, the great masters in all that we call artistry, would echo Michelangelo in this; he speaks the artist-essence out. But what holds good

upon their grand scale and with those whose names are known, holds equally good of all pursuits and all lives. That true painting is an image of God's perfection must be true, if he says so; but no more true painting than of shoemaking—of Michelangelo than of John Pounds the cobbler. I asked a cobbler once how long it took to become a good shoemaker; he answered promptly, "Six years, and then you must travel." That cobbler had the artist soul. I told a friend the story, and he asked his cobbler the same question, "How long does it take to become a good shoemaker?"

"All your life, sir."

That was still better—a Michelangelo of shoes!

Mr. Maydole, the hammer maker of central New York, was an artist.

"Yes," said he to Mr. Paton, "I have made hammers here for twenty-eight years."

"Well, then, you ought to be able to make a pretty good hammer by this time."

"No, sir," was the answer, "I *never* made a pretty good hammer. I make the best hammer made in the United States."

Daniel Morell, once president of the Cambridge Rail Works in Pittsburgh, which employed seven thousand men, was an artist, and trained artists.

"What is the secret of such a development of business as this?" asked the visitor.

The artist is he who strives to perfect his work.

"We have no secret," was the answer; "we always try to beat our last batch of rails. That's all the secret we have, and we don't care who knows it."

The Paris bookbinder was an artist, who, when the rare volume of Coroneilli, discovered in a bookstall, was brought to him, and he was asked how long it would take him to bind it, answered, "O, sir, you must give me a year at least! *this* needs all my care." Our Ben Franklin showed the artist when he began his own epitaph, "Benjamin Franklin, printer;" and Professor Agassiz, when he told the interviewer that he had "no time to make money;" and when he began his will, "I, Louis, Agassiz, teacher."

In one of Murillo's pictures in the Louvre he shows us the interior of a kitchen; but doing the work there are, not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the kitchen cabinet reaching up for plates; and I believe there is a little cherub running about and getting in the way, trying to help. What the old legend that it represented is, I do not know. But as the painter puts it to you on his canvas, all are so busy, and working with such a will, and so refining the work s they do it, that somehow you forget that pans are pans and pots pots, and think only of the

angels, and how very natural and beautiful kitchen work is—just what the angels would do, of course.

It is the angel aim and standard in an act that consecrates it. He who aims for perfectness in a trifle is trying to do that trifle holily. The *trier* wears the halo, and therefore the halo grows as quickly round the brows of peasant as if king. This aspiration to do perfectly—is it not religion practicalized? No need, then, of being "great" to share that aspiration. The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so the humblest man or woman can live splendidly. That is the royal truth that we need to believe, you and I who have no mission, and no great sphere to move in. The universe is not quite complete without *my* work well done. Have you ever read George Eliot's poem called "Stradivarius?" Stradivarius was the famous old violinmaker whose violins, nearly two centuries old, are almost worth their weight in gold today. Says Stradivarius in the poem:

"If my hand slacked,
I should rob God, since He is
fullest good,
Leaving a blank instead of
violins.
He could not make Antonio
Stradivari's violins
Without Antonio."

That is just as true of us as of our greatest brothers. What, stand with slackened hands and fallen heart before the littleness of your service! Too little is it to be perfect in it? Would you, then, if you were master, risk a greater treasure in the hands of such a man? O, there is no man, no woman, so small that he cannot make his life great by high endeavor! no sick, crippled child on its bed that cannot fill a niche of service *that way* in the world. This is the beginning of all gospels, that the kingdom of heaven is at hand just where *we* are. It is just as near us as our work is, for the gate of heaven for each soul is in the endeavor to do that work perfectly.

But to bend this talk back to the word with which we started: will this striving for perfection in the little thing give culture? Have you ever watched such striving in operation? Have you never met humble men and women who read little, who knew little, yet who had a certain fascination as of fineness lurking about them? Know them, and you are likely to find them persons who have put so much thought and honesty and conscientious trying into their common work—it may be sweeping walls—have put their ideals so long, constantly, so lovingly, into that common work of theirs, that finally these qualities have come to permeate, not their work only, but so much of their being that they are fine-fibered within, even if on

the outside the rough bark clings. Without being schooled, they are apt instinctively to detect a sham—one test of culture. Without haunting the drawing rooms, they are likely to have manners of quaint grace and graciousness—another test of culture. Without the singing lessons, their tones are apt to be gentle—another test of culture. Without knowing anything about art, so called, they know and love the best in *one* thing—are artists in their own little specialty of work. They make good company, these men and women. Why?—Because not having been able to realize their ideal, they have idealized their real, and thus in the depths of their nature have won true culture.

You know all beatitudes are based on something hard to do or to be. "Blessed are the meek;" is it easy to be meek? "Blessed are the pure in heart;" is that so very easy? "Blessed are they that mourn." "Blessed are they which do hunger and thirst [who starve] after righteousness." So this new beatitude by its hardness only falls into line with all the rest. A third time, and heartily, I say it: *Blessed be drudgery!* For thrice it blesses us: It gives us the fundamental qualities of manhood and womanhood; it gives us success in the thing we have to do; and it makes us, if we choose, artists—artists within, whatever our outward work may be. *Blessed be drudgery*, the secret of all culture! □



poetry

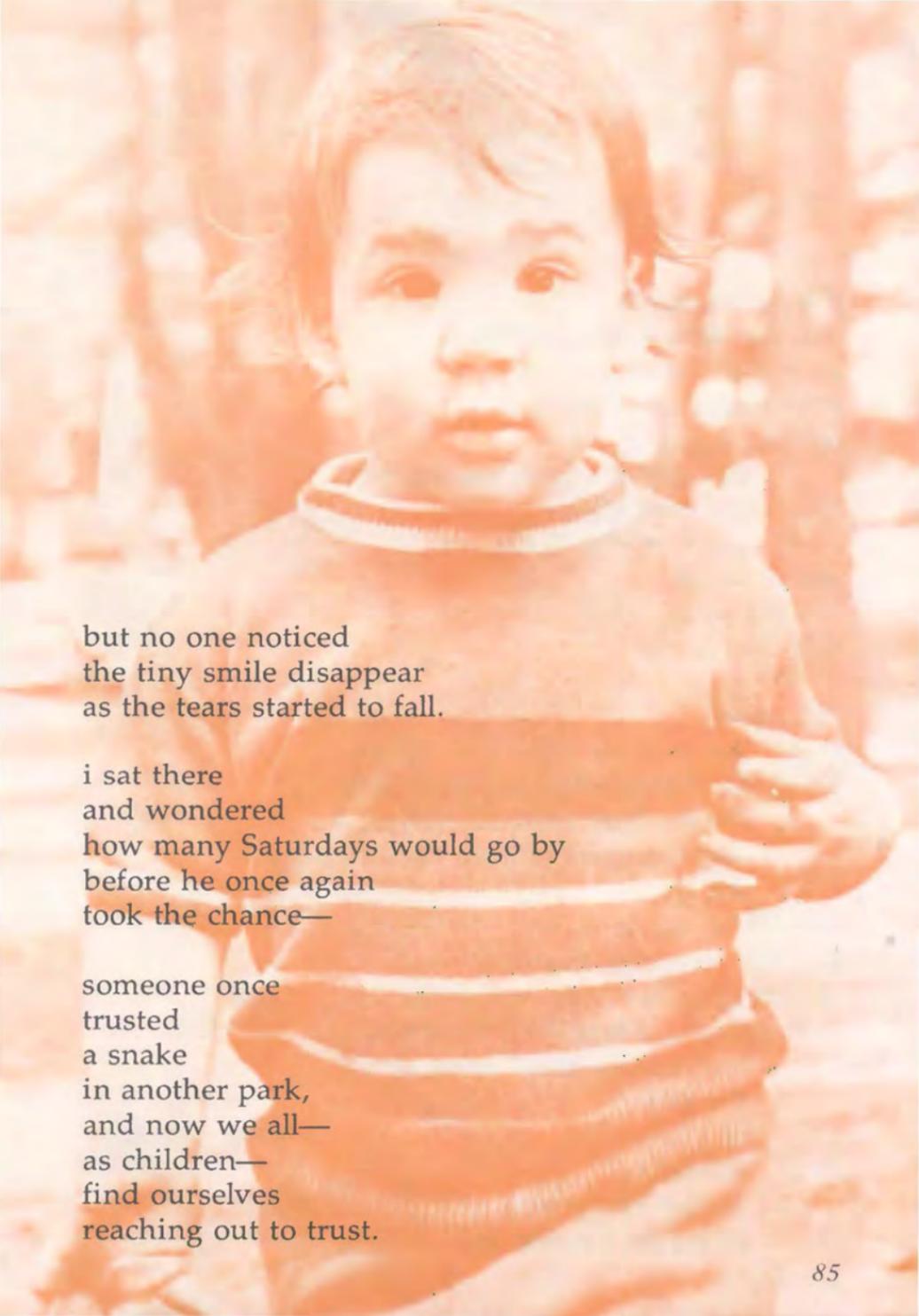
by
Janet
Cook

it's Saturday
and they throw crackers
from a brown paper sack
to pigeons in the park.
the flock is many
and they fight among themselves
for the crumbs in the grass—
just inches from my feet—
trusting.

i watched him walk
on three-year-old legs
to see the birds.
his mama waited on the sidewalk
as he started running—
his little arms reaching out—
so bravely—
to greet them—
ten, nine, eight, seven feet—
he was almost there
when someone blew up the bag
and popped it
the birds were gone in a moment—
fleeing as for their very lives;
and the people laughed and laughed.

trusting.

for a joke

A young child with dark hair, wearing a dark sweater with light-colored horizontal stripes, is looking slightly to the right of the camera. The background is a blurred outdoor setting with trees and foliage. The entire image has a warm, orange-red color cast.

but no one noticed
the tiny smile disappear
as the tears started to fall.

i sat there
and wondered
how many Saturdays would go by
before he once again
took the chance—

someone once
trusted
a snake
in another park,
and now we all—
as children—
find ourselves
reaching out to trust.

it's not so much
that we have been blessed
with the mountains
who stand day after day
only to bring us joy—
but that we have been given
the strength
for climbing them;

not so much
the challenge itself
that makes life

unique—

but that we have been given
the insight for understanding it,
the courage for undertaking it,
and the perseverance for attaining
the win;

it's not so much
that we have the chance
of blending our lives into One
and building a beautiful future—

but that we have been given
the gift
of a love—
to lead us
to risk everything
to make it in the end.

strong enough—

i'm spending my life
helping to bring the
back to goodness and love—
and in the midst of
all the confusion and struggle,
i happen to catch sight
of a
whose wings are dustless and ragged
and of no use—

whole world

small butterfly

i can't help but
stop—
and in the palm of my hand,
take him to the
grassiest of places—
and fall on my knees
beside him
laughing through my tears
lifting him
on my wings
as we fly
to the sun.



together

Excerpts from a statement of Sergio O. Jarpa, senator and president of the National Party of Chile to the seventh conference of the World Anti-Communist League.

The Chilean Experience



by **SERGIO O. JARPA**

We hear very often a series of judgments and criticisms of our country from foreign journalists, politicians and intellectual leaders which bear no reflection of our reality. In many cases they are the opinions of people with a vested interest who seek very precise political ends. In others, they come from people who have paid quick tourist visits to Chile, where

they have gathered a very superficial and biased picture of events and who appear later on as the great specialists on Chile and Latin America.

We can understand the position of the Marxists: after their shameful defeat in Chile they must build up a black legend to justify their own failure. However, it is difficult to comprehend the attitudes of those organs of the media and those political leaders who are supposed to be the defenders of liberty and democracy, and yet, now they fall into all the traps laid by the international Communist forces.

In Chile people have learnt their bitter lesson: they know now that if you make an alliance with the Communists and you win, it is in fact only the Communists who win. The theoreticians of social democracy also seem to fall into the category of those who refuse to see things as they are. They are indeed more respectable than the opportunist bourgeois politicians, but no less mistaken in their views and in their concepts. Candidly, they dreamt that Chile would become the paradise of "socialism with a human face." Now they moan their painful awakening. But instead of blaming Chile for the failure of their experiment, they would do better to analyze the conduct and the methods of their Communist partners.

Chile before 1970. The Marx-

ist government of Salvador Allende was not the cause of all Chile's evils. The Popular Unity government represented the last stage in a long process of decadence, which had its roots in many and varied factors. Marxism succeeded in contaminating the body politic of the nation when it was already weakened by chronic, long-standing illnesses, the most important of which were a decline in all national spirit and the overpowering effect of foreign political organizations, sectarian party governments, a crippling and expensive bureaucracy; an ever increasing tendency towards greater and greater state control which corrupted and depressed the country's economy; an educational system which discouraged initiative, audacity and the spirit of risk and adventure, and led the young towards the pursuit of a life of mediocrity, with no sacrifice and no horizons. The ultimate aims of the system seem to have been to work as little as possible and retire on a pension as soon as possible. All this was aggravated by a remarkable inability to resolve the grave social problems which affected vast sectors of our people.

In 1964 the vast majority of the country voted against the Marxist candidacy of Mr. Allende and elected as president the Christian Democrat Eduardo Frei. Nevertheless, during the Christian Democrat government, the deep changes that the country re-



Allende photographed while firing a Soviet-made automatic rifle.

quired remained undone; instead, the government continued the road towards state control and political party sectarianism. The Marxists continued to undermine the institutional foundations of the country behind an apparent but superficial appearance of stability. For these six years they extended their influence and control in the most important centers of social and political power, in the corporations, in the unions, in the universities, in the television channels

and in the cultural, scientific and technological organizations.

The propaganda, directed by government circles, was bent on negating or distorting our history and provoked a reaction of either indifference or spite against our national values, thus creating a profound generational chasm.

The Christian Democrats, led by fear of being thought reactionaries and by an uncontrollable tendency towards a dialogue or a compromise with the Communists, made ever greater concessions to them, so much so that a government that was elected as an alternative to Communism ended in practice being its best ally.

The same attitude was observed in external affairs. This was reflected in our relations with Eastern Europe and above all with Cuba. Chile had broken off relations with Cuba as a gesture of solidarity with Venezuela and other Latin American nations which were the victims of aggressive Castroite infiltration. Under the Christian Democrat government relations with Cuba were renewed for no pragmatic reasons, but merely to tune in to the well orchestrated Communist campaign. In 1970 Chile in fact was not the solid, efficient and progressive democracy which some claim. The bureaucratic mentality and the political party interests ruled in all government institutions. Resources were wasted and development was paralyzed. Mean-

while, the people were submerged by the pressure of massive demagoguery, anti-Chilean propaganda, and became the victims of greater confusion while their real problems remained unsolved.

The election of Allende. It has been said, with reason, that democracy must be efficient in order to survive. Nevertheless, in spite of the ineffectiveness to which we have referred and to all the negative factors which were operating, the majority of Chileans repudiated once again the idea of a Marxist government in 1970. The Marxists' Popular Unity obtained 36 percent of the votes, but got in because the democratic majority was divided in two. They were helped by an electoral campaign which was a masterpiece of simulation and camouflage. But had the democratic forces fought together, their success would have been even greater than in 1964. Unfortunately the differences that existed between them were so profound that any kind of a united front became impossible.

The Christian Democrat candidate, Mr. Tomic, proposed a government program which was *etatiste*, while the National Party, supported by vast sectors of independent groups, advocated private enterprise, freedom of work, a return to our national values, and backed the candidacy of ex-President Alessandri. At the election no one candidate obtained an

absolute majority, therefore, according to our constitution, it was up to Congress to choose between the two candidates that polled the greater number of votes: Mr. Allende and Mr. Alessandri.

Mr. Alessandri announced publicly before the election in Congress that if he were elected, he would resign to leave room for a new election where the democratic forces could react and fight in a united front. What was not known was that a secret pact existed between Allende and Tomic which enabled the Marxist candidate to negotiate with the Christian Democrat leadership for their support for him in Congress. The basis of their agreement was a constitutional reform intended to clarify and extend the guarantees and rights of Chilean citizens, so that Mr. Allende would not be able to trample them under any pretext. This constitutional amendment mentions specifically individual civil rights and the rights of trade unions, universities and community organizations; political liberties, the freedom of expression, education and work and reaffirms the prohibition on creating armed groups outside those established by law. When the amendment was passed in the Senate, Allende said:

"We and the president of the Christian Democrat party and its executives had no other desire than to seek the road which is herewith consecrated. We wished

it so, in order to show that Chile can and must find its own way on the basis of its own idiosyncrasy, its tradition and its history."

Later on he added:

"I have come here to say that these laws must be understood not only as principles which are from now on enthroned in the fundamental charter, but also as the moral rule of a commitment before our own conscience and before the judgment of history."

When he had been president for a few months, Mr. Allende was interviewed by the French Marxist journalist Regis Debray. Debray asked him, "Was it absolutely necessary? Was it indispensable to agree to the Statute of Democratic Guarantees?" Allende answered, "You must place yourself in the context of the time at which it happened and you will see that it was a tactical necessity." And then he adds: "At that moment it was necessary to take the government."

Mr. Allende, then, was not elected by the majority, nor by the people as it has been said. He was nominated by Congress conditional on the Statute of Guarantees which he solemnly promised to respect in its entirety, but which we now know he only did as a matter of tactical necessity, not principle.

The Chilean road to socialism. The international Communist party used a new tactic in Chile. The Cuban model had

lost all prestige in the Western world and the attempts to create subversion through guerrillas and terrorism had failed; therefore, it became necessary to present a new attractive face which could allow the Communists to attain their goals without provoking the repudiation they had incurred in other countries. They also had the added obstacle in Chile that they were in a country with a well-established libertarian tradition. They could not use the brutal means they had used in Soviet Russia, Eastern Europe, Cuba, and other Communist countries. In Chile they had to attempt an operation without pain; that is, with enough anesthesia to prevent the patient from rebelling on time. With this purpose, they eliminated from their rhetoric all signs of violence, threats, or oppression and adopted attitudes of goodness and sanctity. They appeared open to dialogue, respectful of religion, freedom, democracy, private property, ideological pluralism, and peaceful co-existence. This posture contributed without any doubt to dissipate many fears about the intentions of the Marxist candidate.

In the famous interview with Debray which we have mentioned, Allende clarifies perfectly the tactic used. Debray says: "One can ask oneself if the proletariat and its allies will be imprisoned within the bourgeois institutions, whether they will be appeased

with reforms, or if it will be possible at some point to break away from these patterns? Is it the proletariat which will impose itself over the bourgeoisie, or will the bourgeoisie absorb the proletariat in its own world? Who is using whom? The question is important."

To which Allende replied: "The answer is brief: the proletariat," and added, "Well, so the question is who is using whom? Even accepting that this is the question, the answer is: the proletariat. And if it weren't so, I would not be here."

If we bear in mind that in the same interview Allende claimed that the Marxist parties represented the proletariat, the aim of the Chilean way is self-evident. It was not democratic socialism; it was the dictatorship of the proletariat through the Marxist parties.

Once power was in their hands, the Communists put forward the second stage of the Chilean way. They tried to win the support of the majority in order to establish a socialist state by means of a plebiscite. No one would then be able to doubt that Chileans had freely opted for a Marxist regime.

Rise and fall. The program of the Popular Unity was a mystification designed to win electoral support through deception. It was based on premises which were alien to the Chilean situation and

contained a series of measures intended to produce a temporary and apparent improvement in the social and economic situation to win time for the Communists to consolidate their positions.

With this object in mind, prices were frozen, wages and salaries were raised, and hundreds of thousands of people were employed by government institutions with a clear political purpose. In order to finance this plan, private enterprise was taxed beyond all economic viability and inflationary currency was emitted.

The price freeze plus higher taxation and wages led the majority of private enterprise to either bankruptcy or to a total paralysis of their activity. At that point the government offered to buy the shares of the major shareholders of the most important industries at far higher prices than those of the stock exchange. This was, to say the least, immoral, since it meant the ruin of small shareholders. And, of course, there were those who hurried to offer their shares to the government: there are always some merchants ready to sell even

A shortage of meat is revealed by empty shelves in this butcher shop.



the chord that will hang them. The government, then, purchased the shares with public money freshly emitted for the purpose and without parliamentary consent or legal justification.

The second means for financing the program was copper. With the nationalization of the great mining companies and the new development investments which had been made, Chile should have increased considerably its income from copper. The Chilean government, after it had spent all foreign reserves, \$400 million, which it had inherited from the previous government, proceeded to draw on the revenues it expected to collect from copper.

Against this background, with a well-staged populist demagogic propaganda, with the economic mirage which had been created by these measures, and still without a united opposition, Chile faced the municipal elections of April 1971. The Marxist government increased its vote to 50 percent of the total. The Chilean way to socialism was working very efficiently. It seemed a matter of time and perseverance and a clear mandate from the electorate could be won to allow for a plebiscite to be called.

But very soon the effects of this deceptive economic policy began to be felt, as the first symptoms of what would become boundless inflation and shortages of essential goods began to be felt,

followed by the immediate consequence of popular discontent.

On July 18, 1971, the government lost a parliamentary by-election at Valparaiso. For the first time, the democratic opposition had joined forces against Marxism. After that, at every by-election the government lost more and more support. This was true not only in parliamentary elections, but also in elections in the trade unions, in the corporations, in the universities, school federations and community organizations.

The Marxist government answered with massive expropriations of industry, agriculture, and all private enterprise. The objects were two: in the first place, to destroy the alleged economic support which private enterprise gave to the democratic parties, and secondly, to subjugate the workers through the control of all sources of employment. Naturally, all this was done on the pretense of giving the land to the peasants and the factories to the workers. But very soon the Marxist leaders realized that their situation did not improve because the peasant and the workers demanded that these promises should be fulfilled, while farms and factories began to decrease their productivity rapidly, managed as they were with the utmost clumsiness by the political commissaires who had replaced the professional managers and technicians.

In 1973 the astronomical loss-

es of the nationalized industries, the decline in production of goods and services, the waste and corruption that prevailed in the management of public finances were leading to the country's economy to disaster and the people to misery.

Both then and today we hear the economic crisis attributed to an economic blockade of our external trade and to the suspension of foreign credits. Nothing could be farther from the truth. During the Popular Unity government, Chile was able to import more goods than under any other previous government and our foreign debt increased in three years by \$800 million. This was in spite of higher copper prices and of the fact that all foreign reserves were used up.

Marxism without a mask.

The Marxists then abandoned the propaganda for "socialism with liberty" and presented a new objective: revolution. From then on, they justified all kinds of abuses and illegalities. Those who protested were disqualified as "enemies of the revolution" and were publicly threatened with elimination.

With this change in tactics Allende was faced with a dilemma: either he respected his constitutional commitments, leaving aside the Marxist revolutionary objectives which incited such opposition, or he broke off definitely with the institutional channels and established a totalitarian dictator-

ship. We do not know what he would have chosen had he been free to act, but the Communist control over him left him with no alternative.

From that moment on, the Popular Unity government began to imprison the free journalists, shoot workers on strike, jail and torture opposition political leaders and try to suppress the freedom of the press through economic pressures and the control of newsprint. It arbitrarily prevented the extension of the universities' TV channels, while it used the state television to cheat the people and to libel and slander all dissenters. It attempted to destroy the free corporations, the strong trade unions, and the professional and technical associations. It took the law in its hands depriving the judiciary of its legal prerogatives and openly said that the courts' decisions would be implemented only in certain cases and under certain conditions. It ignored the powers of Congress and refused to sanction a constitutional reform which had been approved by Congress without calling a plebiscite to resolve the conflict of powers, as the Constitution demands.

The control of the distribution of food fell into the hands of the state, for which they created government-run committees in every neighborhood and settlement in an attempt to make people submit by the threat of hunger. It expropriated, intervened or sim-

ply seized illegally new industries and factories every day. It deprived farmers and peasants of their land and of their production. It persecuted shopkeepers and transport workers and imposed a massive Marxist indoctrination of the young through a political educational plan. Finally, it took the decisive step: it created its own military organization incorporating in its ranks more than 10,000 foreign extremists to whom it gave arms which had been smuggled into Chile.

One hundred people were killed throughout Chile in three years, an omen of the fate that awaited anyone who opposed the Marxist power.

The parliamentary elections of 1973 were an organized fraud. An investigation of the law faculty and the faculty of engineering of the Catholic university into the electoral results showed conclusively that more than 300,000 votes were polled in favor of the government by non-existent voters. For this, two or three and even five identity cards were issued to one person so that he could register and vote that many times. In spite of this, the democratic forces obtained once again a clear majority. But this did not change in the slightest the policies of the government.

Chileans rebel. Neither the crimes, the abuses, the corruption nor the constant threats weakened

the spirit of most Chileans. Resistance to the Marxist government, which originally came only from militant members of the National Party, became stronger and more widespread as the true purposes of the Marxist coalition became clearer. Once the democratic political forces began to act together, they were joined by the trade unions, the student federations, the professional associations, the technicians, the peasant, the dockers, the bank employees, the transport workers, the copper miners, the neighborhood organizations, and above all by the women.

The women of Chile in these bitter years gave the highest example of courage, sacrifice and decision at every difficult stage.

It was the people of Chile who mobilized to reject the Marxist dictatorship. The free women and men of Chile assumed their responsibility and did what they understood to be their duty.

The other constitutional powers also rejected the Marxist dictatorship and protested against the government's arbitrary abuses. The Supreme Court, the Comptroller General of the Republic and the House of Deputies made written statements of protest which all the country knew.

On May 26, 1973 the Supreme Court wrote to Mr. Allende in the following terms:

"The Supreme Court must point out to Your Excellency, for



Chilean women were the first to demonstrate against Allende.

the ninth time, that the illicit intrusion of the government in judicial affairs is illegal." On the 25th of June in another statement to the President it said:

"The prerogatives of the judiciary are being ignored by Your Excellency and thereby you are becoming an accomplice of the government's rebellion." And it adds: "The President has assumed the difficult and painful task for someone whose knowledge of the law is only vicarious, of trying to give instructions to the court about the interpretation of the law which is the exclusive prerogative of the judicial power." "If this court has always respected the attributes of the President, it is entitled to demand in exchange, respect for its judiciary functions."

The House of Deputies, on the other hand, denounced on August 22 the unconstitutionality of Allende's government. It stated:

"It is a fact that the present government from its beginnings has been bent on the conquest of total power with the evident purpose of submitting all persons to the strictest political and economic control of the state in order to establish a totalitarian system absolutely opposed to the democratic, representative system which the constitution establishes." "In order to achieve this end, the government has violated the constitution and the law, not only in isolated instances, but has made it into a permanent system of con-

duct." The resolution lists a long series of illegal acts committed by the government.

—It has usurped Congress' legislative prerogatives.

—It has led an infamous campaign of libel and slander against the Supreme Court.

—It has made a mockery of the orders of the courts of justice, whenever they affect members of the government parties.

—It has failed to implement the judicial resolutions.

—It has violated the principle of equality before the law through the sectarian discrimination in the distribution of food.

—It has attempted against the freedom of expression, exercising all sorts of economic pressures against the opposition press.

—It has illegally imprisoned opposition journalists.

—It has violated the autonomy of the universities.

—It has prevented the free exercise of the right of assembly.

—It has violated the freedom of education applying an educational plan aimed at the Marxist indoctrination of the young.

—It has systematically violated the constitutional guarantee of private property.

—It has arrested people illegally for political reasons and the victims have been submitted to tortures and flagellations.

—It has ignored the rights of the workers and of the trade unions.

—It has broken the constitutional right which guarantees the free access to and from the country.

—It has encouraged and protected seditious organizations which act as the pillar of a totalitarian dictatorship over the people.

—It has protected the organization of armed groups which attempt against the security and the rights of individuals and are meant to confront the armed forces.

This document ends up by calling on the members of the armed forces which are collaborating with the government "to put an immediate end to all aforementioned infringements of the law and of the constitution."

Two days later, on August 24, the Association of Engineers agreed to "Demand of the President that for the good of the country and of peaceful co-existence, he should resign his office in order to allow for the establishment of a democratic government."

Intervention of the armed forces. At the beginning of September, the country had reached a state of practical standstill. The provision of food became more and more difficult every day. The Marxist militias had occupied all the factories, industries and strategic positions around Santiago and other cities. Government officials were daily calling their fol-

lowers to unchain violence and prepare for the civil war. Only the intervention of the armed forces could prevent the disaster.

The Chilean armed forces have always been strictly professional institutions. They have prided themselves in their firm adherence to constitutional and legal norms. The Chilean constitution gives the President wide faculties over the armed forces. Allende used these powers and appealed to their patriotic duties and asked them to collaborate with the government in order to find solutions to the country's problems. For three years Allende counted on the full support of the armed forces, so much so, that on more than one occasion they were represented in his cabinet. The armed forces were often criticized for their support of the Allende government, which many considered a mistake since at the time it was difficult to understand why they were helping out a government which was leading the country to an internal crisis and weakening its independence and sovereignty.

Recently, numerous documents have come to light which show that the armed forces were fully aware of the situation and had expressed their concern to the President consistently with the greatest honesty and clarity.

When no one in Chile could any longer doubt that the country was being driven to disintegration

and civil war, the armed forces had to intervene. As Chileans and as soldiers they had no other alternative. Having decided to act, they did it with the greatest efficiency and decision, thus avoiding the bloodbath and destruction which the Marxists had forecast.

To those who criticize Chileans for having rebelled against the Marxist government, we ask: What do you expect? That we should have remained unmoved while our country was being destroyed? That we should have accepted meekly the tyranny they were trying to impose on us? That we should have followed the same fate as Hungary, Czechoslovakia, Cuba and so many others who today lie crushed by the most inhuman Communist tyranny?

In the light of all the existing evidence, no one in good faith can argue that the Popular Unity government was a constitutional government. It was constitutional in its origins, but it lost its legitimacy when it abandoned the legal channels and when it trampled over the political constitution and the rights and freedoms of the people. The rebellion of Chileans was therefore a legitimate act, as it has always been legitimate, throughout history, to fight for the liberty and independence of one's country.

The campaign against Chile.

After the collapse of the Marxist regime, the international Communist party mobilized all its

agents and used their influence throughout the world to discredit Chile. This campaign is not merely the product of spite, nor is it an obsessive compulsion for revenge. It has the very clear aim of preventing world public opinion from knowing objectively what the Chilean Marxist experiment was really like: how the people were cheated, how the economy was destroyed, how the democratic groups which believed the promises of Allende were betrayed, how the Marxist leaders led a life of luxury and corruption of all sorts, while the people struggled in the midst of hunger and misery.

The international Communist party has been able to count on the support of apparently democratic or neutral organizations for their campaign. However, we find it very curious that the representatives of these organizations have so suddenly been hit by an interest to visit our country to interview those who are being tried for their crimes or their thefts. All this is being done, they claim to guarantee respect for human rights. A very commendable but belated concern, because we never saw them in Chile, nor did we hear their protest when the Marxists were in power and were committing all sorts of abuses and crimes. Nor are we aware that they have ever shown any concern for the concentration camps in Soviet Russia, Eastern Europe, Cuba or any other Communist country.

Today in Chile human rights are being respected and the law is being abided by. According to the law, those who have committed offenses, are being judged without any political or ideological discrimination.

The inevitable crooks are also participating in this campaign to discredit Chile. Notable among these are certain Chilean ambassadors of the Popular Unity government who go round the world begging for money for the Chilean guerrillas, which only seem to exist in their imaginations.

There is also the case of a film where the alleged tortures in Chilean jails are shown, but we know for certain that this film was made in Czechoslovakia. This film is shown to arouse sympathy and feeling of solidarity and compassion in the audience which is then asked to contribute generously to the so-called "liberation of Chile."

Marxist methods. Among the multiple lessons we have learned from the Chilean experience, we would like to give some idea of the way in which the truth was deliberately hidden and manipulated during the Allende government.

On June 8, 1971, the ex-minister and ex-Vice President Mr. Edmundo Perez was assassinated by Marxist terrorists. His strong stand against the Communists within the Christian Democratic Party was well known. His assassins had already been

condemned once for other offenses, but they had been amnestied by Allende himself. Nevertheless, Allende tried to blame the crime on the opposition. Once the criminals had been identified and their political affiliations become publicly known, the government maneuvered to divert public attention from the facts that one of the leading members of the opposition had been gunned down and killed by Marxist terrorists who only recently had been amnestied for previous crimes by the President himself, because as he said at the time, "they were only young idealists." His death had been blamed on the opposition, although the government had the evidence that proved the contrary. To divert attention the government announced on June 16 that they had discovered a vast quantity of armaments being smuggled into Chile by the opposition in a merchant vessel and they called on the people to defend the government to defeat the conspiracy. After a long inquest it was established that the ship carried no arms at all and that the photographs which showed lorries unloading the alleged arms in an isolated place on the coast, had been taken by government agents using lorries from the Department of Public Works.

A few months later, a customs officer announced that the Minister of the Interior himself had received several packing cases from



A meeting of the military junta which deposed Allende.

Cuba and had refused to go through the normal custom channels and have them examined by the customs officers on duty. When Parliament ordered an investigation, the President solemnly declared that the cases contained works of art sent by Castro as gifts for himself. After the 11th of September a list of the contents was found in the apartment of the socialist head of civil police, which clearly showed that they contained arms and munitions.

At the same time as the President was signing a law which forbade the private possession of arms, guerrilla schools existed in his private residences and arms

which had been smuggled were distributed to extremist groups.

The major lesson we learnt in three years was that Marxist groups act in concert, under the direction of the Communists who in turn receive direct orders from Soviet Russia. There was an apparent discrepancy as to the aims of the Communists and the extreme terrorist groups. The latter openly encouraged and provoked violence and terrorism while the Communist leaders appeared to be moderate, serious, and constructive. But in the final analysis it was the Communists who controlled events and profited from the position conquered by the extreme

left. When the extreme left seized at gun point a factory or a farm, the Communists protested, but they seized control over it and immediately appointed a good party member to run it.

The organization of armed groups and the existence of guerrilla encampments were publicly denounced by the Communists, but we have since discovered that the arms for them in fact came from Russia and Czechoslovakia and were negotiated by distinguished members of the Communist party.

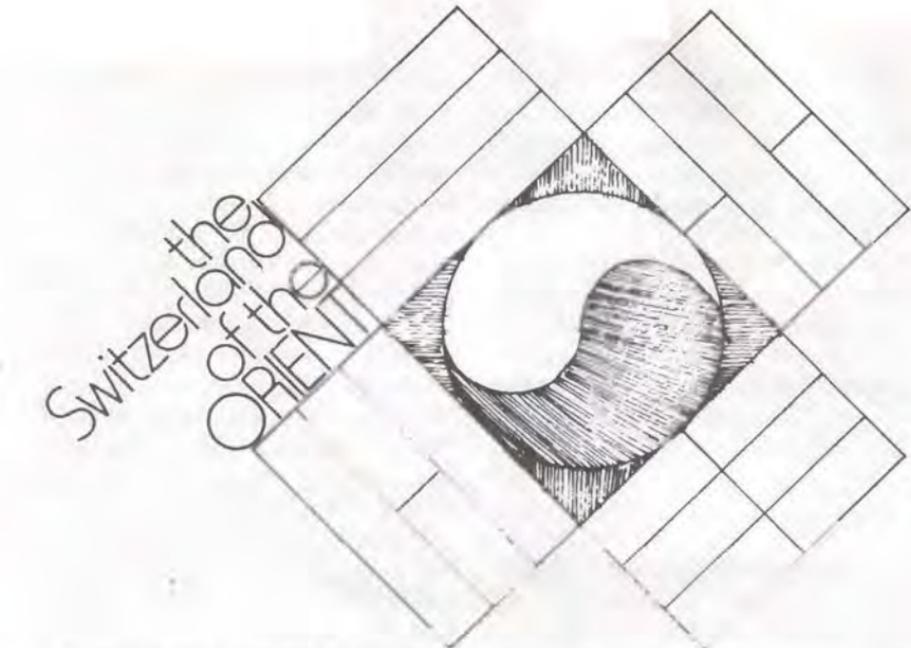
The reconstruction of Chile.

For three years, a predominantly Communist government failed to break our will to survive in freedom. Hundreds of thousands of workers who voted in favor of Allende realized their mistake and joined the cause of democracy. Many citizens who had never participated in politics took up their posts at the front and joined in the struggle. The young, who until so recently had been blinded by demagoguery and poisoned by the excess of rhetorical politics, threw off the false idols and the myths. Today the young in Chile are fighting to forge their destiny, to create a new society based on personal freedom, on the desire to excel, on righteousness and social solidarity.

The existence and the conduct of the young is the best guarantee we have that there will be no return to a mediocre and

decadent past and that we shall never again fall into the vicious circle that could lead us into Communism. Chile has awakened from a nightmare and has gotten over a profound crisis. We have left behind corruption, sectarianism and political and economic dependency on foreign interests. The experience we have gone through has made us more united and has increased our solidarity. A new aspiration for moral government and for a return to spiritual values has arisen. This rebirth of our nation will be the highest and only compensation for those who fought and fell for the sake of Chile's liberty.

We are fully aware that we have difficult days ahead; days of deprivation and sacrifice. We are fully aware that the international Communist party will try every means to create both internal and external problems. We know that having lost the chance of transforming Chile into a Soviet base for their operations in the Americas and the South Pacific, they will attempt to use other countries and other governments for their purposes. But the more we are attacked, the harder our will to resist will be, and the more we will support our new government. Let no one try to put their fingers in our country or else their finger will cut. We are great pacifists by nature, but we do not want ever again either Communists or their puppets. □



Switzerland
the
Of the
ORIENT

by **INGEGERD GALTUNG**

A series of articles on Korea was published in the conservative Norwegian newspaper Morgenbladet. One of the newspaper's leading correspondents, Mrs. Galtung, who recently spent a short time in Korea, reports on her impressions and experiences there. Later we will publish two interviews of Koreans. Used by permission of Morgenbladet.

Here in Norway we generally connect South Korea with the North Korean invasion in 1950, and all the suffering it brought about.

During this war that lasted for three years, Norway supported

South Korea with a hospital, and several Norwegian doctors and nurses worked there. Since then an intimate relationship between our two countries has been maintained.

So it is not strange that South Korea was surprised when the Norwegian government last year recognized North Korea, in spite of serious requests not to do so, as long as the dialogue between the two countries is going on.

Most people do not know much about South Korea. So before going into more detail, I shall give a cultural and historical introduction to this thrilling country and its hospitable population, which I have seen very characteristically described as "the best-kept secret in the Orient."

The Korean People. The Koreans are neither Chinese nor Japanese, but are a separate race. They are descendants of several different races in Central Asia, the Paleo-kelts included, which is a white, Indo-European race that immigrated to Japan via Korea about 8,000 B.C. They probably were the first inhabitants of the Japanese islands. Among these central Asian races a vast number of them settled down in Korea, mingled as time passed on, and finally formed a homogeneous mass of people. During the several thousands of years that passed since the immigrations of the Neolithic, the Korean people have developed their own special culture, language, alphabet, kitchen and art. Their religions are Buddhism, Confucianism and Christianity.

Located between the big powers, China and Japan, Korea for a long period functioned as a bridge between the different cultures spreading from China and Japan via Korea. As examples, Buddhism and the Chinese letters can be mentioned. Being a peninsula has also been a drawback for Korea, because the country constantly has had to defend itself against aggressive neighbors, for instance the Mongolians in the 13th century, and invading masses from Manchuria in the 16th century.

Later came the Japanese oc-

cupation from 1910 until 1945. That has left many bitter memories behind, something that even today is noticed in conversations with Koreans.

The division of Korea. After the end of World War II, the U.S. and the USSR agreed to the following: the USA should accept capitulation south of the 38th parallel, and the Russians north of the same demarcation line. The original idea of the two big powers was to reunite Korea into one nation under a democratic governmental system as soon as possible. But the cold war prevented the U.S. and USSR from ever agreeing on the details concerning a united Korea. The 38th parallel became, as time passed, a front line for the cold war in a most bitter way, as the territorial division was forcing the Koreans to choose sides in the cold war.

The disagreement between the two Koreas grew continually, especially when the leaders in the southern part decided to establish a government for South Korea alone, after elections had taken place under the U.N.'s supervision. The Communist leaders in the North had rejected cooperation with their countrymen in South Korea in these free elections, controlled by the U.N., for fear of not winning. The election was meant as the first step towards reunification. After the elections in South Korea, "The Republic of



Korea" was proclaimed in South. North Korea at the same time proclaimed its own Communist government. Herewith the hostility between the divided nations was further aggravated.

North Korea's Communist regime waited until all the U.S. troops had been withdrawn from Korea in 1950, and started in June its well-known invasion of the relatively defenseless South Korea. The U.N. reacted immediately against this unprovoked invasion, and a resolution was sanctioned by the Security Council and the General Assembly. As a reply to this, 16 members of the U.N. sent troops, aircraft, warships, and other supplies to aid South Korea. After three years of war the Communists were defeated, in spite of China's intervention. The military leaders on both sides negotiated until an armistice was signed.

Dialogue. Since then the two nations have been separated, but both of them proclaimed a common communique on July 4, 1972, that they would start a dialogue concerning an eventual reunification of the country—a dialogue that now seems to have come to an end, due to disagreements on the nature of the proceedings. South Korea first wants to consider the humanitarian questions, for instance meeting with relatives, specifications on where they are to be found, and so on, while North Korea finds the humanitarian side of the matter unessential, and first

insists on discussing political questions, such as withdrawal of the 40,000 American troops in South Korea.

South Korea knows that an eventual withdrawal of the troops will result in making the road open for a new invasion, just as the one in 1950, after the Americans had left the country.

North Korea's dictator, Kim Il Sung, uses every opportunity to proclaim that a coming reunification will be realized under his leadership; so this is not only an assumption from South Korea's side. And he is well-prepared. A film made in connection with the fifth congress of the North Korea Communist party is terrifying indeed; in fact, Hitler and his military parades turn pale in comparison. The faces of the uniformed women and men who are passing by Kim Il Sung, standing and waving on a balcony, not only seem to be indoctrinated but completely in ecstasy, as nothing else exists than their "beloved and respected leader"—and probably this is the case.

South Korea is referred to as the "Switzerland of the Orient," with its unusually beautiful mountainous landscape. But in North Korea the landscape is considered to be at least as beautiful, but few are allowed to come and see it. Their society is considered to be the most closed Communist society in the world. In this respect it even exceeds Albania. □

INFLATION

places U.S. in jeopardy



The gravity of our current inflationary problem can hardly be overestimated. Except for a brief period at the end of World War II, prices in the United States have of late been rising faster than in any other peacetime period of our history. If past experience is any guide, the future of

our country is in jeopardy.

No country that I know of has been able to maintain widespread economic prosperity once inflation got out of hand. And the unhappy consequences are by no means solely of an economic character. If long continued, inflation at anything like the present rate would threaten the very foundations of our society.

I want to discuss briefly...

by **ARTHUR F. BURNS**

Chairman, Federal Reserve Board, U.S.A.
From an address at the commencement
exercises of Illinois College,
Jacksonville, Illinois
on May 26,
1974.

the
sources
of our in-
flationary
problem, the hav-
oc being wrought in
the economy, and the
steps that must be taken to
regain general price stability and
thus strengthen confidence in our
nation's future.

Worldwide inflation. A large part of the recent upsurge in prices has been due to special factors. In most years, economic trends of individual nations tend to diverge. But, during 1973, a business-cycle boom occurred simultaneously in the United States and in every other major industrial country. With production rising rapidly across the world, prices of labor, materials and finished products

were
bid up
every-
where.
To make
matters
worse, dis-
appointing
crop harvests in
a number of
countries in 1972
forced a sharp run-up
in the prices of food last
year. The manipulation of
petroleum supplies and
prices by oil-exporting coun-
tries gave another dramatic push to
the general price level last autumn
and early this year. The influence
of these factors is still being felt in
consumer markets. Recently, our
price level has also reacted
strongly to the removal of wage
and price controls—a painful but
essential adjustment in the return
to free markets.

These special factors, how-
ever, do not account for all of our
inflation. For many years, our
economy and that of other nations
has had a serious underlying bias
toward inflation which has simply
been magnified by the special in-
fluences that I have mentioned.

**Roots of our bias toward in-
flation.** Ironically, the roots of that
bias lie chiefly in the rising aspira-
tions of people everywhere. We
are a nation in a hurry for more and
more of what we consider the good
things of life. I do not question

that yearning. Properly directed, it can be a powerful force for human betterment. Difficulties arise, however, when people in general seek to reach their goals by means of short cuts, and that is what has happened.

Of late, individuals have come to depend less and less on their own initiative and more on Government to achieve their economic objectives. The public nowadays expects the Government to maintain prosperous economic conditions, to limit such declines in employment as may occasionally occur, to ease the burden of job loss or illness or retirement, to sustain the incomes of farmers, home builders, and so on.

These are laudable objectives, and we and other nations have moved a considerable distance toward their realization. Unfortunately, in the process of doing so, governmental budgets have gotten out of control, wages and prices have become less responsive to the discipline of market forces, and inflation has emerged as the most dangerous economic ailment of our time.

The awesome imbalance of the federal budget is probably the contributory factor to inflation that you have heard the most about. In the past five years, total federal expenditures have increased about 50 per cent. In that time span, the cumulative budget deficit of the Federal Government, including Government-sponsored enter-

prises, has totaled more than 100 billion dollars. In financing this deficit, and also in meeting huge demands for credit by businesses and consumers, tremendous pressures have been placed on our credit mechanisms, and the supply of money has grown at a rate inconsistent with price stability.

The prices of virtually everything you buy have been rising and are still going up. For the typical American worker, the increase in weekly earnings during the past year, while sizable in dollars, has been wiped out by inflation. In fact, the real weekly take-home pay of the average worker is now below what it was a year ago. Moreover, the real value of accumulated savings deposits has also declined, and the pressure of rising prices on family budgets has led to a worrisome increase in delinquency rates on home mortgages and consumer loans.

Many consumers have responded to these developments by postponing or canceling plans for buying homes, autos and other big-ticket items. Sales of new autos began to decline in the spring of 1973, and so, too, did sales of furniture and appliances, mobile homes and newly built dwellings. The weakness in consumer markets, largely engendered by inflation, slowed our economic growth rate last year some months before the effects of the oil shortage began to be felt....

The effect on business profits was ignored for a time because accountants typically reckon the value of inventories—and also the value of machinery and equipment used up in production—at original cost rather than at current inflated prices. These accounting practices create an illusory element in profits—an element that is not available for distribution to stockholders in view of the need to replace inventories, plant and equipment at appreciably higher prices. . . .

By early this year, a confrontation with economic reality could no longer be put off. Major business corporations found that the volume of investible funds generated internally was not increasing fast enough to finance the rising costs of new plant and equipment or of the materials and supplies needed to rebuild inventories. Businesses began to scramble for borrowed funds at commercial banks and in the public markets for money and capital.

Our financial markets have therefore come under severe strain. Interest rates have risen sharply; savings flows have been diverted from mortgage-lending institutions; security dealers have experienced losses; prices of common stocks have declined; the liquidity of some enterprises has been called into question, and tensions of a financial nature have spilled over into international markets.

Consequences for social and political institutions. Concerned as we all are about the economic consequences of inflation, there is even greater reason for concern about the impact on our social and political institutions. We must not risk the social stresses that persistent inflation breeds. Because of its capricious effects on the income and wealth of a nation's families and businesses, inflation inevitably causes disillusionment and discontent. It robs millions of citizens who in their desire to be self-reliant have set aside funds for the education of their children or their own retirement, and it hits many of the poor and elderly especially hard.

In recent weeks, governments have fallen in several major countries, in part because the citizens of those countries had lost confidence in the ability of their leaders to cope with the problem of inflation. Among our own people, the distortions and injustices wrought by inflation have contributed materially to distrust of government officials and of Government policies, and even to some loss of confidence in our free-enterprise system. Discontent bred by inflation can provoke profoundly disturbing social and political change, as the history of other nations teaches. I do not believe I exaggerate in saying that the ultimate consequence of inflation could well be a significant decline of economic and political freedom

for the American people.

Accept it and adjust to it.

There are those who believe that the struggle to curb inflation will not succeed and who conclude that it would be better to adjust to inflation rather than to fight it. On this view, contractual payments of all sorts—wages, salaries, Social Security benefits, interest on bank loans and deposits, and so on—should be written with escalator clauses so as to minimize the distortions and injustices that inflation normally causes.

This is a well-meaning proposal, but it is neither sound nor practical. For one thing, there are hundreds of billions of dollars of outstanding contracts—on mortgages, public and private bonds, insurance policies, and the like—that as a practical matter could not be renegotiated. Even with regard to new undertakings, the obstacles to achieving satisfactory escalator arrangements in our free and complex economy, where people differ so much in financial sophistication, seem insuperable. More important still, by making it easier for many people to live with inflation, escalator arrangements would gravely weaken the discipline that is needed to conduct business and government affairs prudently and efficiently.

Escalation is an illusion.

Universal escalation, I am therefore convinced, is an illusory and

dangerous quest. The responsible course is to fight inflation with all the energy we can muster and with all the weapons at our command. One essential ingredient in this struggle is continued resistance to swift growth in money and credit. The Federal Reserve System, I assure you, is firmly committed to this task. We intend to encourage sufficient growth in supplies of money and credit to finance orderly economic expansion, but we are not going to be a willing party to the accommodation of rampant inflation.

As this year's experience has again indicated, a serious effort to moderate the growth of money and credit during a period of burgeoning credit demand results in higher interest rates—particularly on short-term loans. Troublesome though this rise in interest rates may be, it must for a time be tolerated. For if monetary policy sought to prevent a rise in interest rates when credit demands were booming, money and credit would expand explosively, with devastating effects on the price level. Any such policy would in the end be futile, even as far as interest rates are concerned, because these rates would soon reflect the rise in the price level and therefore go up all the more. We must not let that happen.

But I cannot emphasize too strongly that monetary policy alone cannot solve our stubborn inflationary problem. We must work

simultaneously at lessening the powerful underlying bias toward inflation that stems from excessive total demands on our limited resources. This means, among other things, that the federal budget has to be handled more responsibly than it has been in the past.

I do not expect that the path back to reasonable price stability can be traveled quickly. Indeed, our Government will need to take numerous steps to reduce the inflationary bias of our economy besides those I have emphasized.

The forces of competition in labor and product markets need to be strengthened—perhaps by establishing wage and price review boards to minimize abuses of economic power, certainly through more vigorous enforcement of the antitrust laws, besides elimination of barriers to entry in skilled occupations, reduction of barriers to imports from abroad, and modification of minimum-wage laws to improve job opportunities for teen-agers. Impediments to increased production that still remain in farming, construction work and other industries need to be removed. And greater incentives should be provided for enlarging our capacity to produce industrial materials, energy and other products in short supply.

The substantial costs of ending inflation. But if inflation cannot be ended quickly, neither can it be eliminated without cost.

Some industries will inevitably operate for a time at lower rates of production than they would prefer. Government cannot—and should not—try to compensate fully for all such occurrences. Such a policy would involve the negating with one hand what was being attempted with the other.

But Government does not have a proper ameliorative role to play in areas, such as housing, where the incidence of credit restraint has been disproportionately heavy. . . . It would be advisable, too, for Government to be prepared, if need be, to expand the roster of public-service jobs. . . . It would conflict much less with basic anti-inflation objectives than would the conventional alternative of general monetary or fiscal stimulus.

A cut in personal income taxes, for instance, would serve to perpetuate budget deficits. Not only that, it might prove of little aid to the particular industries or localities that are now experiencing economic difficulty. . . .

In concluding, I would simply repeat my central message: There is no easy way out of the inflationary morass into which we have allowed ourselves to sink through negligence and imperfect vision. But I am confident that we will succeed if the American people become more alert to the challenge. . . . This objective is within our means and is essential to our nation's future. □

by **KENNETH E. BOULDING**

Kenneth E. Boulding is professor of economics at the Institute of Behavioral Science, University of Colorado, Boulder. ©Educational Foundation for Nuclear Science, 1970; reprinted by permission.

The Scientific Revelation

There is a certain implicit assumption today that science is something above and beyond society, a kind of genie out of a bottle, which promises or threatens to do all sorts of good and bad things to us, but which belongs, as it were, to another order of creation. But this view of science as a genie outside of society, whether angelic or demonic, will not stand up to serious examination. Even though the rise of science might have something of the impact of a "revelation" in sociological terms—that is, as a creation of evolutionary potential which is realized as the years go by—it is still a revelation which is very firmly embedded in human society and must be visualized as a

phenomenon taking place, as far as we know, wholly within human society. . . .

The subculture of science began with a small group of people in Europe in the second half of the sixteenth century, suffering some persecutions—on the whole fairly mild—and having to exist first in something of an underworld. One can perhaps date the chartering of the Royal Society in 1662 in London as the first great legitimizing act, with Charles II as the Constantine of science. From this point on, there is no doubt about the legitimacy and respectability of the scientific subculture, even though from time to time it comes into conflict with other subcultures in the society, such as the church and occasionally perhaps even the state.

"Church of Science." From its small beginning, science, like other great phyla, has expanded until it is now worldwide in scope and enormously influential. Scientists, indeed, now constitute a "clergy" about as numerous as the religious clergy and certainly better paid and much more powerful. In the 1960 census in the United States, there were 197,000 clergymen. Male chemists, natural scientists and social scientists amounted together to 179,000, and women add another 29,000,

just topping the clergy at 208,000.

In spite of its successes, science remains a fairly small subculture. The people who think of themselves as scientists, who read scientific journals, who try to keep up with their own field, who teach or do research in some area, do not number much more than one in a thousand of the American population and of course a very much smaller proportion of the world population. Like the clergy, scientists have something of a congregation of laity—the students that they teach, the engineers, doctors, social workers and other professionals who look to one or the other of the pure sciences for the theoretical base of their technology. Even the laity of the scientific “church,” however, probably do not amount to more than one per cent of the population, whereas the laity of the clergy at least nominally amount to 64 per cent. It is all the more understandable, therefore, that the majority of the population regards science as something wholly outside them, an alien force, even in a sense as an alien religion which they often perceive indeed as something of a threat to their own folk culture.

In the conflicts of the scientific subculture with other subcultures around it, such as the conflict with the churches over evolution and the conflict with the Communist Party in the Soviet Union over genetics, the academic com-

munity tends to assume that the scientific subculture has always won hands down. This may be in part an illusion fostered by the relative isolation of the academic community from the rest of the society. In the United States, for instance, church membership has risen from about seven per cent of the population at the time of the American Revolution to 64 per cent today. Membership in the “church of science” is harder to define, but two per cent would be a wildly optimistic figure. The long agony of the Lysenko controversy in the Soviet Union also suggests that even in the socialist countries, where science is officially elevated above religion, it can suffer serious political persecution when it seems to run counter to official ideology.

Anti-science. We should not even underestimate the potentialities for substantial anti-scientific popular movements, in the West. It is true that there is a kind of peaceful co-existence between science and religion in most countries of the world today, a co-existence based mainly on sheer segregation and the absence of communication on both sides. The hostility towards science, however, among fundamentalists, both religious and political, is a strong undercurrent which could easily break through to the surface. Furthermore, we now see a secular anti-scientific movement

among the young, especially among the Hippies and the New Left, which easily slips over into astrology and other forms of superstition. The popularity of astrology in the United States, indeed, is quite a testimony to the isolation of the scientific subculture and the very superficial impact which it has on the majority of people.

The scientific ethic. Every subculture has an ethic, or at least a set of common values and preferences. The scientific subculture has had a highly characteristic ethic which has been remarkably persistent and on the whole remarkably well observed. Its origins are obscure and puzzling, as it is actually a rare ethical system, although apparently quite stable once it is established in a subculture. Perhaps its most striking characteristic is the *high value which it puts on veracity*—that is, abstaining from deliberate lies. The one sin against the Holy Ghost in the scientific community is the publication of deliberately falsified results. Cultures which put a high value on veracity, however, are quite rare. One has to look, perhaps, for puritanism, whether in its Protestant or in its Catholic form, as the source of the ethic of veracity which has been so important in science, but this still remains a very puzzling feature of intellectual history.

Another *high value in science is curiosity*, although it is not highly

regarded in many folk cultures—as folk proverbs indicate, curiosity killed the cat. In political cultures, especially in the international system, neither veracity nor curiosity are highly regarded. A diplomat, indeed, is one sent abroad to lie for his country and an incurious loyalty is regarded as much preferable to the asking of embarrassing questions. In the military subcultures, also, veracity and curiosity are very little regarded and, conversely, the military virtues are of very little use in the laboratory. The religious subcultures, too, foster value systems which in many cases are at variance with those of science. There may be something a little monastic about the traditional devotion of scientists to their work. Indeed it can be argued that the peculiar tradition of Christian monasticism with its emphasis on the sacredness of work (“*Laborare est orare*”) and the insistence of Christianity, by contrast with Eastern religions, on the reality and sacredness of the material world created a climate out of which science could develop. Scientists, however, are not particularly noted for chastity or poverty, and they have a positive distaste for obedience. The bourgeois ethic is perhaps closest to the scientific ethic among all the surrounding subcultures. The insistence on calculation, accounting, the careful use of time, the pragmatic attitude towards life (if it doesn’t sell, don’t buy it) and

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especially the puritan bourgeois ethic, which despised bargaining and chicanery and set fixed prices, were all favorable to the development of the scientific ethic.

Conflict. A conflict between science and the rest of society still arises in part because of the conflicting ethical systems in the different subcultures. There is increasing *unhappiness in the scientific community with secrecy*, with the sort of deceptions which international politics seem to demand, and with the military ethic. It could well be that in the next generation we shall see a conflict between science and the military state as severe and as acute as the conflict it had in earlier centuries with the church, especially where the demands of the state for its own survival go counter to the interests even of its own citizens and, still more, the interests of the world as a whole. The military state then may become an enemy of its own citizens, and doubly the enemy of the scientific community. . . .

The end of science?

Unfortunately, we do not really know what the developed society will look like, simply because it is impossible to predict the growth of knowledge. If we could predict what we are going to know, say, in 25 years, we would know it now. We can speculate, of course, about what seems probable, but any system involving knowledge has to

contain what I call fundamental surprise. A very important question, which never seems to be asked, is: When will science come to an end, that is, when will this expansion of knowledge which has been the result of the scientific subculture begin to approach its asymptote? One proposition about which I feel a good deal of confidence is that no process of exponential growth goes on for very long, and that all growth processes eventually run into diminishing rates of growth. New processes, of course, may start off by the creation of new evolutionary potential; but this is fundamentally unpredictable. If we think of the growth of scientific knowledge as a single process, which in a sense it is, it is clear that this will follow the same kind of logistic curve that all the world's growth processes follow, simply because it is expanding into a territory that is ultimately limited. Logistic growth curves follow the principle that any growth process involves either the realization of a limited potential, as in the growth of the organism from the fertilized egg, or expansion into a limited environment, as in the expansion of the population of a species.

The limited environment or "niche" of science is bounded by the limits of what might be called explicit knowledge in the human nervous system. We can, in fact, see the growth of knowledge as a frantic race against the deprecia-

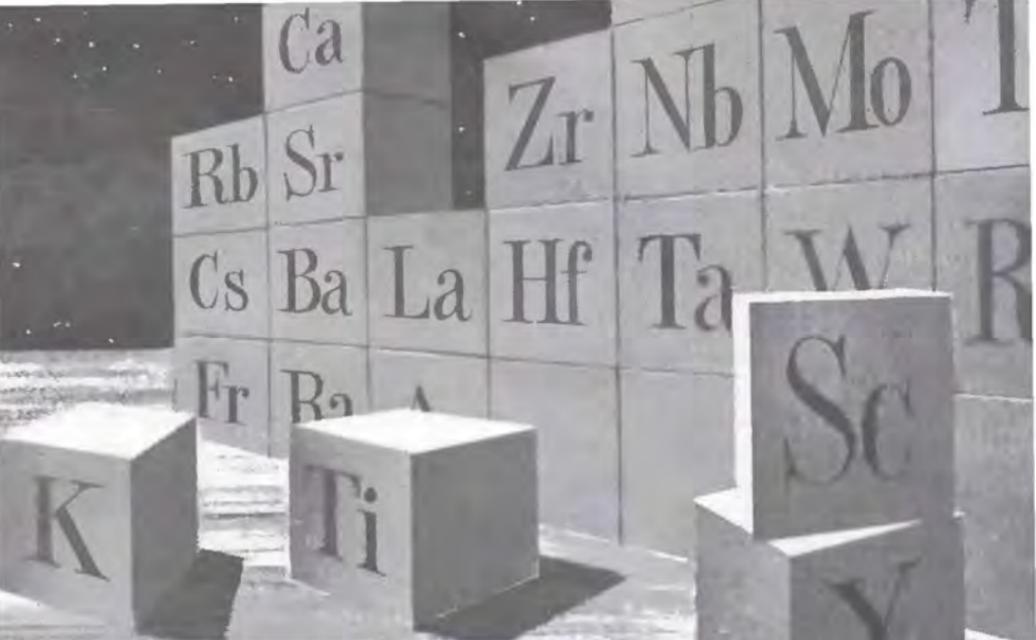
tion of the stock of neurons. In the case of the individual, who, I understand, loses about a hundred thousand neurons a day during his life, this takes the form of increasingly elaborate arrangements of the diminishing stock: As we get older we have fewer marbles, but arrange them in prettier patterns. For the human race as a whole, we overcome the aging process by transmitting knowledge through education to the young. There are limits on both of these processes, and the larger the stock of knowledge the more we approach these limits.

Insatiable monster. It is quite easy to visualize a situation, perhaps even in 100 years, in which the stock of knowledge will be so large that the whole effort of the knowledge industry will have to be devoted to transmitting it from one generation to the next. Education is an insatiable monster that will eventually gobble up all of research, and at that moment the growth of science will come to an end. This moment may be closer than we think. We are now in approximately the middle range of the logistic curve of growth of science, so that we have grown up experiencing, and therefore expecting, a reasonably constant rate of growth. The decline in the rate of growth when it comes may be quite rapid and will almost certainly be unexpected.

The problem is complicated

by the fact that science is not a single process, but represents, as it were, a whole succession of growth curves in which potential is exhausted in one field but renewed in another. Thus, in terms of sheer physical geography, the earth is now almost completely mapped, although even when I was a boy there were still white spaces on the globe. Here we see knowledge expanding into a limited field which it has now virtually occupied: no great increase in knowledge can be expected. Similarly in chemistry, the Periodic Table, which again when I was a young man had empty squares in it, is now complete, except perhaps for adding elements at the end, and presumably will remain unchanged. On the other hand, in other areas like meteorology, the physiology and structure of the nervous system and in the social sciences we still have a long way to go.

Perhaps the biggest unknown at the moment is the future of biology, especially molecular biology, and the possibilities that this opens up for genetic surgery. Perhaps the biggest threat to the human race at the moment is not so much the nuclear weapon as the possibility of eliminating the aging process. If we could rearrange the human genetic structure to program death at the age of 1,000 rather than at 70 (this no doubt would be called Project Methuselah), the human race



would face the biggest crisis of its existence, a crisis which I illustrate easily to an academic audience by asking them who wants to be an assistant professor for 500 years

Interaction. A very important question in all these scenarios for the future is that of the mutual interaction between the scientific subculture and other subcultures of society, especially the political and the folk cultures. There is a certain tendency within the scientific community to assume that all that is necessary is an expansion of the scientific subculture into more and more areas of life. This view is at best a gross oversimplification and at worst a dangerous illusion. In the first place, the scientific subculture, and the technological "super-culture" which it has pro-

The international language of chemistry.

duced, is not and probably cannot be a complete culture. It is true that there is a world superculture of, say, chemistry practiced with much the same symbols and ideas by chemists everywhere. No matter what the ideology of the surrounding society, chemists will all have the same mandala in the shape of the Periodic Table on the walls of their classroom and will be proclaiming much the same universal truth. As soon as the chemist steps out of his classroom and laboratory, however, he becomes an American or a Russian, a Catholic or a Protestant, a Maoist or a Hindu, an Africaner or a

Kikuyu. He is rarely a chemist for more than 8 to 10 hours a day. The rest of the time he is immersed in his domestic and his local culture, of which he may be a slightly aberrant member, but from which he will probably not diverge too sharply.

We may doubt whether the scientific subculture has penetrated any society as deeply as Christianity penetrated medieval Europe, or as Islam penetrated the culture which it created, though this admittedly would be hard to prove. It seems true, however, that those countries which have been most successful in accepting the scientific super-culture, and in generating the kind of economic development which is based on it, are also societies which have had a strong and vigorous folk culture, as in Europe, the United States and Japan. Where the folk culture produces an ethic which is ill-adapted to the modern world, as it seems to be in the Arab states, the very impact of that super culture disorganizes a society rather than moving it toward development. What we have to think of, therefore, is much more of a symbiosis between the scientific subculture and the other subcultures with which it is surrounded and with which it interacts, rather than any sort of conquest of the other cultures by a kind of universal church or culture of science.

The problem of how to create this symbiosis is a very proper

problem for social science and one on which, as far as I know, very little work has been done. The critical problem here is that of the impact of the various subcultures on each other, particularly, in regard to their value systems. The scientific subculture and related technology have produced an enormous impact on all other subcultures—whether it is the family, the church or the state, the military or the arts, or the youth, the middle aged or the aged—simply because human values have a very slim genetic base and are mostly learned.

The most obvious impact is the sheer economic one. Science is supported mainly by the grants economy, and the grants mainly come from nonscientific subcultures like the military or the political. These economic relations unquestionably divert the dynamic process of the growth of science in the direction of the tunes that the pipers are willing to pay for. These interactions between science and its economic base may thus produce severe misallocation of intellectual resources. Certainly in terms of the priorities of human survival, the resources which are devoted to the military and the space enterprise would seem to be grotesquely large by comparison with resources devoted to such things as peace research and ecological survival.

In recent years there seems to have been a small tendency for

scientists, or at least a small group within the scientific subculture, to become more self-conscious about the mutual relationships between the scientific subculture and others. The *Pugwash Movement* represents a slight incursion of the scientific community into the international system with modest but almost certainly positive results. The *Bulletin* represents a similar attempt on the part of scientists to make some impact on the world of political opinion. On the whole, however, the ivory tower tradition of science is still very strong, and those scientists who are concerned about the impact of the scientific subculture on others are still regarded as a little odd.

Encouraging signs. Perhaps the next generation will change all this. One of the most encouraging signs of the times is the extraordinary mobilization of youth in questioning the established values of virtually all subcultures of all societies. While this questioning can degenerate into nihilism or a retreat into superstition, it can also force us into painful reappraisals of many of the things that we have hitherto taken for granted. It questions the subservience of the scientific community either to the state or to commercial interests. It insists that the only ultimate product of technology that makes any sense is the good person and the good life, however this may be in-

terpreted. It questions anything that seems to be exploitative or cruel. It rediscovers the virtues of tender-mindedness in human relations, which is certainly not inconsistent with a tough-minded attitude toward the truth.

We recognize grave dangers in this movement. It could lead to monstrous perversions, as the youth movement in Germany was perverted by Hitler. If the scientific community, however, is sensitive to the fact that it is not the only subculture on the beach, and that it must maintain subtle inputs and outputs and even bargaining relationship with the other subcultures around it, there is a good chance that this increased awareness of the world may enable us to avoid the traps with which the whole developmental process is increasingly beset. . . .

The one great cause for optimism indeed is the clear fact that the evolutionary potential of the human nervous system is very far from having been exhausted and that there is no nonexistence theorem at present about continued human learning. Human learning is the key to all our social problems, whether of population, war or entropy. The possibility that we might find out something about human learning which would enable us to accelerate it is an even greater reason for long-run optimism. If short-run disasters are not irretrievable, they will be retrieved. □

news & reports



HSA-UWC:

A Brief History

by JOY SCHMIDT

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

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

Reverend Moon went to Pyongyang on June 6, 1946, which was then under the Soviet military government, to pursue his mission in response to the revelation he had received. He gave lectures on the essence of faith—faith which must be centered on God's purpose of creation. Many devout and dedicated Christians gathered

around him. When this group grew to a considerable number, he was accused by the pastors and elders of the established churches and in 1948 imprisoned by the Communist regime. He was accused of being a heretic and of speaking against Communist government policy.

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

Reverend Sun Myung Moon officially founded the Holy Spirit

This account was assembled from available records. Additions and corrections are invited.

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

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

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

In 1963, the Holy Spirit Association was granted foundational

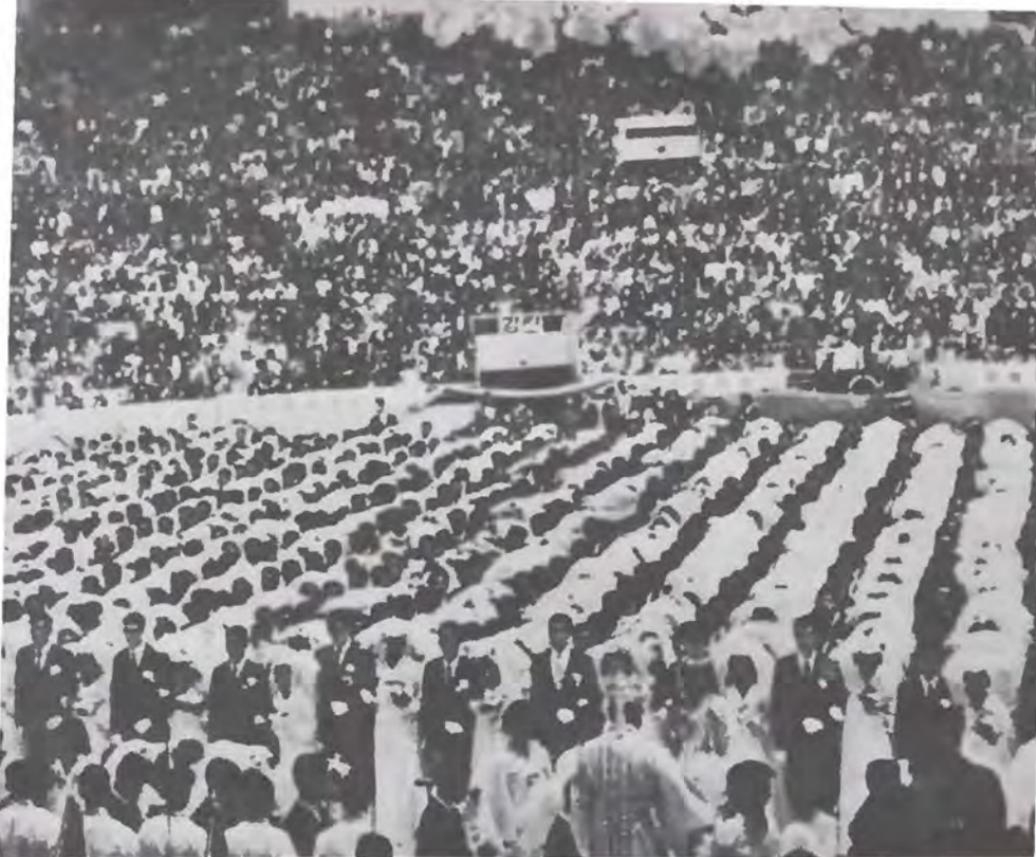
juridical authorization with the Korean government. In 1970, the church became a member of the Korean Religious Conference. This Conference has members of eight world religions, including Buddhism and Confucianism.

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

From April 11, 1960 until the present there have been several joint weddings. Groups of couples participated in the joint wedding ceremonies in order to symbolize the unification of families into one church and unification of nations into one international brotherhood. These ceremonies have involved 3, 36, 72, 124, 430, and 777 couples.

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

Cooperation between the Korean and Japanese churches and the love between their members is an example of how God's love can win, even in a case of long-standing previous hostility. Both Korean and Japanese church members have mutually supported each other and helped each other to a better understanding of



Mass wedding ceremony of 777 couples performed in Seoul, Korea on October 21, 1970 by Reverend Moon.

God. This trend points towards a future in which all countries can unite, whatever their previous ways, to one world centered on God's will.

The church sent missionaries to Japan and to the United States between 1958-61. Then in 1965, Reverend Moon made a series of visits to forty countries over ten months. He encouraged and inspired all Unified Family members and blessed 120 "holy grounds," places of meeting and prayer.

In the spring of 1969, Rev. Moon made a second world tour to 21 countries, accompanied by his wife and by the late President Hyo-Won Eu. There was a joint wedding of 43 couples from nine countries—a step towards the realization of a unified, universal family society.

In the spring of 1972 Reverend Moon completed his third world tour, accompanied by his wife and Mr. Kim Young-Whi, present Unification Church president. □

Highlights of Recent Years

The regular *summer witnessing* and *winter enlightenment* programs continued and expanded as the work of HSA grew in Korea. In the winter of 1970-71 1,200 women were assigned a special three-year mission of witnessing and teaching throughout the Korean countryside. Organized in 120 teams of ten each they taught children, established kindergartens, enlightened the uneducated country people as part of the general enlightenment program, and taught the Divine Principle. In the summer of 1972, 360 volunteer pioneer evangelists were organized to visit every county in the Republic of Korea.

Beginning on November 26, 1970, special two or three day *hearings of the Divine Principle* were offered in Korea, attended by Christian pastors and church leaders. By the eleventh such hearing, August 24-26, 1971, 716 pastors had participated in the program. Guest speakers have included Reverend Nakamura, Japanese leader of the Union Church Movement.

At least eleven seminars on the Divine Principle for some 600 professors and prominent people have been held since January 10, 1971. At the tenth seminar, December 27-29, 1972, Dr. Sang

Hun Lee introduced several lectures from the newly developed *Unification Thought*, an application of the Divine Principle to philosophical fields such as ontology, ethics, epistemology, and theory of history.

In 1972 in Japan, 600 volunteers were organized into *One World Crusade* teams in order to teach the Divine Principle and the theory of Victory Over Communism. By the fall of that year, the Japanese One World Crusade was expanded to 51 units, one for each district of the country.

The United States saw the beginnings of mobilization in a team of five people who set out on a pioneer mission on December 15, 1971. This was expanded to approximately 80 "pioneers" who gathered in New York City on January 14, 1972 for intensive training in the Divine Principle and publicity for the first public speaking tour of Reverend Moon, beginning on February 3 in Alice Tully Hall. His *Day of Hope Tour* of seven cities concluded in Berkeley, California on March 11, when forty individuals drew names of states out of a plate and went alone to pioneer new Unification Church centers in those states. The remaining trainees were divided into two One World



Reverend Moon on his first public speaking tour. HSA-UWC President Young Whi Kim translates.

Crusade teams, commanded by Miss Young Oon Kim and Mr. David S.C. Kim. Forty-one new pioneers joined the others at a training session in August 1972 and a third One World Crusade team was formed. On his return to the United States that December, Reverend Moon conducted a third training program and expanded the One World Crusade teams to ten teams of ten each. These were soon joined by approximately 100 European members, ten to each American team.

At the May 1973 Director's

Conference, each of the 50 states of the United States was assigned one mobile unit of the One World Crusade.

The Belvedere estate in Tarrytown, New York, was acquired as a training center on October 10, 1972. On March 1, 1973, a *hundred-day training program* was instituted there for Unification Church leaders throughout the world. Forty-three men arrived for the first training program, and approximately 200 graduated from this program by May 1974.

For the 1973 Day of Hope

tour in 21 cities, most of the Unification Church and One World Crusade members in the United States were mobilized. Three International One World Crusade units rotated cities in making preparations for Reverend Moon's speeches, and members from neighboring states assisted in many ways. This tour, from October 1, 1973 to January 29, 1974 was enlivened by Reverend Moon's Watergate Statement, issued in Minneapolis, Minnesota on November 30. His appeal to "Forgive, Love, and Unite" was dramatized in three nation-wide rallies, December 14, January 21, and January 31, and climaxed by a meeting with President Nixon on February 1. Rallies in Japan,

Korea, Germany, England, and other countries drew world-wide attention to his message.

A 32-city Day of Hope tour from February 15 to April 20 carried Reverend Moon's message on the New Future of Christianity to all states of the Union. At the conclusion of this tour, the United States was organized into ten regions, each under the leadership of an International One World Crusade commander and his team.

An entirely new outreach of the Unification Church is the *Sun Myung Moon Christian Crusade*, launched in Oakland, California on May 15, 1974. A "Celebration of Life," it features singing by the International New Hope Singers, folk dances by the Korean Folk

Participants in the Belvedere International Leadership Training program listen to Reverend Moon.



Ballet, and inspiring messages by Colonel Bo Hi Pak, Reverend Moon's interpreter and special assistant during the Day of Hope tour.

The first conference of HSA-UWC members in Europe took place in London, England on October 3-5, 1969, with 28 participants from seven nations. Yearly conferences from that time showed steady growth as new missionaries were sent out and as numbers grew. A German revival team was launched in September 1971. After Reverend Moon's first

Day of Hope tour in the United States, he spoke in England and in Germany. Before leaving Europe he organized One World Crusade teams in England, Germany and Austria. The One World Crusade continued to expand, with the organization of a team in France in February and Ireland in June 1973.

Future plans call for establishing missions in 120 countries in 1975 and international tours for the One World Crusade teams and the Sun Myung Moon Christian Crusade. □

President Nixon greets Reverend Moon at the White House on February 1, 1974.



International Federation For Victory Over Communism

The concepts of the Unification Principle were applied to a study of the theory of Marxism-Leninism by Dr. Sang Hun Lee, and in the 1960's anti-Communist work was begun in several countries.

The International Federation for the Extermination of Communism (later renamed International Federation for Victory over Communism) was established first in Korea and in April 1968 in Japan. An extensive educational program in Korea necessitated the building of a special training center in the Sutaek-Ri complex in 1970. Military and government personnel from the village to national levels have participated in special training programs sponsored by the Korean IFVC. The women's society of IFVC, organized in January, 1971, held a Women's Anti-Communism Rally on July 13, 1971, with 600 participants.

Korean and Japanese IFVC organizations have cooperated in many projects, including the *First Asian Victory over Communism Rally* in Tokyo, May 22, 1971. Following this, 160 members held a public fast and demonstration for seven days, May 23-29, 1971, to protest opening of diplomatic relations between Japan and Red

China. The Japanese chapter hosted the 4th World Anti-Communist League Conference in Tokyo in September 1970.

In 1973, three *Asian Professors' Goodwill Seminars* brought educators and scholars in all disciplines from Korea, Japan and Taiwan together to seek common proposals for bringing about prosperity and cooperation in Asia and ways to overcome the threat of Communism. These meetings were the first ideological conferences between scholars of these three Far Eastern cultures.

Out of these meetings grew the concept of a *Professors World Peace Academy*. In May 1973, 163 professors of all disciplines met in Seoul to elect officers and form a constitution. Activities of the association include publishing a newsletter, the *Forum*; collecting books and research materials; organizing an international exchange of research materials; extending friendship and cooperation to other educational and cultural groups; and establishing an award program for outstanding contributors to world peace. Dr. Lee Hang-Nyong, President of Hon-gik University, was elected first president of the Professors World Peace Academy.

The *World Students Conference for Victory Over Communism*, April 22-May 23, 1972, brought students from ten nations to Japan and Korea. They visited universities and spoke to an estimated 15,000 people. Seminars for foreign students studying in Japan in the spring and summer of 1973 attempted to counter the influence of leftist propaganda found in Japanese universities.

Another project of IFVC is the *Asian Religionists Conferences*. Held in March, June, and September of 1973, these conferences invited prominent religious leaders from the Republic of Korea, the Republic of China, and Japan. Attendance at the respective conferences was 26, 35, and 50.

The *Third Asian Victory Over Communism Rally* on December 26, 1973, climaxed activities of the year 1973. Attendance at the Tokyo rally included 2,500 Japanese people and many delegates from foreign countries, including 17 members of the Korean National Assembly, 27 members of the National Assembly of the Republic of China, and 104 members of the Japanese Diet.

Korean IFVC publications include *VOC News*, and the *IFVC Bulletin* (in English). The Japanese association publishes *Shiso Shimibun*, a weekly newspaper with a 1973 circulation of 200,000; and a monthly magazine *Shinjo Koron*, with a circulation of 50,000. It also publishes student

newspapers on 27 university campuses.

Similar organizations to IFVC have been established in the United States and Europe. The *Freedom Leadership Foundation* was established in August 1969 with headquarters in Washington, D.C., and a bi-weekly publication *The Rising Tide*. Its educational and training arm, the World Freedom Institute, has trained hundreds of American and international students in a critical analysis of Marxist thought, an ideological alternative to it, and the history of Communism. Another project, the Committee for Responsible Dialogue, has arranged effective debates, particularly on American university campuses, with leftist speakers, in order to provide a balanced perspective on world issues. Numerous rallies and campaigns in support of freedom fighters around the world have been a focus for uniting various anti-Communist groups.

In Great Britain, the *Federation for World Peace and Unification*, founded in April 1970, began publishing a weekly *Rising Tide* newspaper last year. Other activities include demonstrations on behalf of persons suffering under Communist oppression, such as a May 1971 open-air service in London's Trafalgar Square in commemoration of oppressed Christians, and a nation-wide speaking tour by FWPU President Dennis Orme. □

Related Organizations

The International Cultural Foundation, incorporated in the state of New York this year, has sponsored two International Conferences on the Unity of the Sciences, the first in New York City in November 1972 and the second in Tokyo in November 1973. These conferences assembled scientists of all disciplines to discuss how science could help in forming a moral base for society and to explore new ways of international cooperation among scientists.

The idea for international *medical service teams* of doctors, nurses, and medical students was conceived in 1970. Donations were collected and in August 1971 forty Japanese volunteers went to Korea to give medical service to needy people. In April 1972, a 25-man team went to Taiwan and a fifteen-man team to Okinawa; that August a fourteen-man team went to Korea. In 1973 again a team went to Okinawa and a team of 48 to Korea, where they were joined by 24 Korean medical students. Altogether 123 Japanese youths have participated in the medical teams and treated 17,600 people in Korea alone. A Korean medical team was formed in August 1973 and plans are being made for international expansion.

The Little Angels have become Korea's foremost cultural ambassadors. The inspiration for this Korean folk ballet corps came in

1962 to Col. Bo Hi Pak and Miss Soon Shim Shin, Korea's foremost ballerina and choreographer. For three years they selected and trained the top dancers in Korea, and by 1965 they were ready to begin their first world tour. In their eight world tours, they have played for at least even heads of state, won the top dance award at the Mexico Olympic Folk Arts Festival and received acclaim through a performance at a UNICEF program. On December 27, 1973, they were featured at a benefit show for UNICEF at the United Nations. A March 27, 1973 ground-breaking ceremony for the Little Angels' Performing Arts Center in Seoul, Korea was presided over by Mme. Park Chung-Hee.

The *Collegiate Association for the Research of Principle* (CARP) was organized in Japan in 1962 to promote the application of the Unification Principle to academic studies and encourage new advances in education. Four years later CARP was organized in Korea. There are presently CARP chapters on 800 university campuses in Japan, making it the largest student organization in the country. CARP cooperates with IFVC in sponsoring some international student conferences, as well as holding its own lectures and seminars and publishing student newspapers on each member cam-

pus. National and international monthly magazines also help foster goodwill and understanding among different peoples.

CARP chapters have been organized as well on various American and European campuses and are developing programs similar to those in Japan and Korea.

The *Belvedere International*

Leadership Training Center in Tarrytown, New York, was the host for a leadership seminar for 118 students from top British universities, July 18-August 31, 1973. Concurrently 87 students from Japan's Tokyo University attended a CARP seminar at the International Re-Education Foundation in San Francisco, California. □

Publications

The first publication of HSA-UWC was the *Sungwha Monthly* (Sungwha means "building harmony"), which was founded in 1954, along with the Sungwha Students Association. In 1968 it changed to a magazine format and later changed its name to *Tongil Segye* (meaning "unified world"). It prints articles and news of interest to HSA members in Korea.

The Way of the World was launched in September 1969 to serve as a communication among the overseas missions of HSA-UWC, in particular the English-speaking peoples. With the theme, "God's Dispensation in the 20th Century" it was published during its first four years in Seoul, Korea, under the editorship first of Chang Young-Tyang and later Hal McKenzie. In September 1973 editorial and printing offices were moved to Washington, D.C. and its readership was expanded beyond the bounds of the membership of HSA-UWC.

On July 4, 1971 the Korean HSA-UWC began a new publication, *Weekly Religion* to support the unification of religions in Korea. Its slogans are "Ensign of the world spiritual revolution," "Fulfillment of combined world religions," and the "Establishment of the welfare world." It has a full-time staff of 24 reporters and editors collecting news from all over the country and international religious news. It is guided by president Lee Jae-Suk and editor Chang Young-Tyang. The first interreligious newspaper in Korea, it also publishes a *Pan-Religious Annual*, a compendium of all religious groups in Korea.

In July 1972 a Japanese *Weekly Religion* began publication under similar principles as the Korean *Weekly Religion*. The *Grass and Star* in Korea promotes Korean poetry and literature. Other internal and external publications of HSA-UWC have appeared in Japan, the United States, England and other countries. □

A 20-Year Perspective



by DAVID S.C. KIM

Members in three cities—Pusan, Taegu, and Seoul—were expanding our work in South Korea, despite all manner of persecution and hardship. Mr. C.W. Lee, Mr. H.W. Eu, and I began in early 1954 actively witnessing to recruit new members from the Seoul area, distributing both English and Korean literature. Beginning in the month of March 1954, when a strong foothold was achieved in the Seoul area, the need to set up an organization for the work was seriously discussed. In a small rented room, on May 2, 1954, the formation of an organization was initiated.

Five members were present—Sun Myung Moon, C.W. Lee, H.W. Eu, David S.C. Kim, and H.M. Eu (a cousin of H.W. Eu). It was in this tiny room that Mr. Moon submitted to us three names, asking us in all seriousness to choose the one most suitable for our new organization. They were all written in Chinese letters, and two of them I do not even remember now, probably because they were not relevant to our movement. But the third name was the one that we all agreed upon, that which we now use for identifying our work—“Holy Spirit Association for the Unification of World Christianity” (HSA-UWC, or Unification Church). I translated our final choice into English for a small sign board on which were written both Chinese and English letters. I had a little difficulty in translating it, because Holy Spirit implies one of the Trinity as taught in orthodox Christianity, but in Korea it means holy, or spiritual association (Sil-Yung). I could find no other way to translate the original Chinese letters.

After this was accomplished, we moved into a tiny, two-bedroom house called “The house of three small doors.” The small

signboard was hung up on May 3, 1954. Nobody in the world realized the significance of the birthday of HSA-UWC in Seoul, Korea at this tiny, cottage-type house, located at Book-Hak Dong, Seoul, Korea. From that day on our movement officially began, with the purpose of uniting world Christianity and further uniting all souls and all faiths. The official date of dedication was announced retrospectively as May 1, 1954, even though the signboard was hung up on May 3.

Mr. C.W. Lee was the first president of HSA-UWC and Mr. H.W. Eu the second. Even after the official formation of HSA-UWC, repeated, unbearable persecution and hardships confronted us. The tiny signboard was damaged by vicious vandals and knocked down to the ground many times by opponents and betrayers. But that same signboard endured all these tribulations and today hangs at our headquarters in Seoul. Since 1954, it has been a symbol of our victory and hope for the future of all mankind. Along with the small signboard we have all shared the common tears, toils, and sometimes heavenly joy, too.

Of all the accomplishments I have been able, with God's help, to achieve, I am most proud of the fact that I was fortunate enough to have been one of the five living participants in the establishment of HSA-UWC in the year 1954 in Seoul, Korea.

In August 1954 Mr. Kim went to England on a one-year mission, and on September 19, 1959 began missionary work in the United States.

I quit my U.S. government job in 1971, realizing the need for offensive forces to restore this nation. I prepared myself for one year and figured out by prayer and meditation how I could fit into God's plan.

In 1971 I began work as a commander of a One World Crusade team and am now president of the International One World Crusade. My other responsibilities include executive director of the overseas missions of the Unification Church, preparing for 120 missions next year; and superintendent of the International Training Center. I am also preparing a book on the Day of Hope tour and the One World Crusade, with the help of Soshana Baum, Kong Ja Dal and Steve Mudgett.

I am getting old, but I want people to know that now is the right time for God's work. In the future, regardless of whether we are strong or weak, we must believe, support, follow, pray and discover where we fit in with God's plan. If you are sick, a doctor will prescribe medicine for you, but unless you believe in it and take it, you will not be healed. I want everybody not to give up. Twenty-one years ago it was much harder than it is now. You must

have absolute faith. This is harder for Westerners to do than for Orientals. If you have faith, go ahead and act on it. It will work, and you will receive much help.

My greatest source of power comes from the training center, listening to the lectures, prayer, and singing. I have a loudspeaker in my room coming from the microphone there. I am vitalized by the word of God, the Divine Principle. I am an addict of the Divine Principle.

The trainees know me. They know I am loving, but strict. They adopt me as a dad. I feel that if they should fall into a creek, I must stop them. All people should have this quality of heart.

Here at Belvedere, old and

young come together. They complement each other, just like a family unit. Even though I am old, I become young when I talk to them. People are coming and learning. If we just talk and have no application of the truth, we will not grow. But I see in the training center lots of people changing. In the morning they get up with prayer and in the evening go to bed with prayer. So problems are solved. God is taking care of them. The environmental factor is very important. I believe it is then the beauty of individual uniqueness comes out. It is like going to the greenhouse and seeing every individual uniqueness and beauty coming out. This is joy and happiness to me. □

*People of all
ages and walks
of life visit or
study at
Belvedere,
sharing new
inspiration from
God.*





International CARP

offers creative student leadership

A new student movement in the United States is growing, centering on New York universities and attracting students to international leadership seminars at Barytown, New York. This movement is the Collegiate Association for the Research of Principles, originally founded in Japan twelve years ago, and now active in Korea, Taiwan, the United States, and Europe.

A brochure for the leadership course offers three lecture series: Divine Principle, Unification Thought, and Communism: A New Critique, explaining that, "As the cultures of the world are on converging paths and science is destroying many traditional beliefs of both East and West, it is of great importance that a common ground of principles and values be understood and applied in all fields of human endeavor. This will be the foundation for good leadership and world harmony."

The Columbia University chapter of CARP has outlined the following goals, which are similar to CARP goals in other countries.

I. Revival of Judaeo-Christian tradition. As the national crisis demonstrates most clearly, America is undergoing its greatest test. American democracy has never matured into a clear and concrete ideology, and the original principles on which America was founded have been eroding away until only a near empty form remains.

We must recognize this crisis as a warning and sign for us to examine and re-evaluate the principles which govern our lives.

The original principles upon which the American democracy was based, are derived from the Judaeo-Christian ethic and centering on a belief in God, have almost disappeared, and with them the character and strength of the

American people, as well as respect for Americans by the people of the world.

America has a vital role to play in the world. However, more and more of those who have been close to America are turning away, their hearts embittered with distrust. Emphasis on individual rights, at the expense of others, has reached a climax in the American nation. As a result, American policies are made without consideration for her allies. Americans must reconsider and return to the Judaeo-Christian foundation in order to actualize the goal of responsible service to the world. This service is our first moral imperative.

II. Unification of the sciences and religion. In November 1973, CARP worldwide helped to sponsor the Second Unified Science Conference, held in Tokyo, Japan. It was attended by world-renowned scientists who discussed the lack of spiritual orientation in this highly developed scientific civilization.

Einstein said, "Religion without science is crippled, and science without religion is blind." Science must provide the foundation for man's life, and religion must provide the direction and meaning. Religious people must lead the way by elevating their fundamental principles and teachings in order to provide purpose and direction for modern man. The result will hasten the true goal

of science—that of providing the resources, efficiency, and comfort necessary to insure an ideal life for all people.

III. Revitalization of education. In education, the subdivision of studies has gone so far that individual research projects have lost their inter-relationship and common direction; modern education is deadlocked and lacking a unified purpose.

The true purpose is to realize happiness for both individuals and the whole body of humanity—families, societies, races, nations, and the world.

From this point of view, all areas of education must be reorganized and harmoniously oriented to this one purpose.

IV. Unification of Eastern and Western culture. CARP's cultural exchange program has promoted an interchange among professors and students in the countries of Asia, the United States, Canada, and Europe. CARP has also been supporting the "Little Angels" (the National Folk Ballet of Korea) in their tours of campuses throughout the world. The Little Angels has performed for such heads of state as Queen Elizabeth, the Crown Prince and Princess of Japan and Holland, and President Nixon. The troupe's most recent achievement was a special benefit performance for UNICEF in the UN General As-

sembly Hall, December 27, 1973.

CARP's program of cultural interchange stems from the desire to fulfill more deeply both Eastern and Western ways of life and culture. Traditionally, Western thought emphasizes man's external aspects, such as analytical thought, and Eastern religion emphasizes internal aspects, such as intuition. The two ways of thinking must be brought together in order to provide a more integrated and balanced view of man, and a more highly developed way of life and culture. The interchange of peoples and cultures throughout the world is to accomplish such a union.

V. Promotion of welfare.

The welfare of the people is a universal need. Even New York City, the most influential city in the world, is facing the worst problems concerning the welfare of its citizens. Subways, streets, and buildings must be kept clean and in good repair externally. Divorce, broken homes, juvenile delinquency, drug problems, immorality, and crime must be dealt with and eliminated internally.

In all areas of activity, CARP's goal is to promote the welfare of the people both internally and externally. CARP is uniting conscientious students to serve the society by applying their knowledge and abilities to help the residents and children of their communities who are in need.

VI. New Critique of Communism. Communism cannot make men happy because its view of man is false. It is clear that a people deprived of such basic liberties as freedom of speech and worship cannot be fulfilling their potential as human beings. The action and ideology reveal the negative and destructive nature of Communism philosophy. By insisting that all life and growth occur by struggle and conflict, the Communist seeks to justify violent revolution and bloodshed. From the 1960's onward, the Communist principles for "world peace and unity" have produced division and destruction which dominate the college campuses of the world today.

Based on the belief in God and love of fellow men, CARP intends to expose the errors of Communism not by slander, but by logical and practical critique and counterproposal to the Communist method and ideology. Therefore, the CARP movement in the college campus will provide the environment and alternatives by which the student can search for more substantial truth.

VII. Promotion of information of the university system. CARP seeks to promote student understanding of university laws and functions in order to develop future leaders in all aspects of the educational field. □

Intense Student Programs In New York

The first American CARP seminar, March 9-19, 1974, hosted 29 students from Columbia University. Succeeding seminars for shorter periods of time have included students from other universities.

CARP programs in New York were begun by Mr. Kazuyoshi Ikeno, a graduate student in political science at Columbia University and former director of CARP publications in Japan. In November 1973, the application for a CARP chapter at Columbia University was approved. Since then chapters have begun at Queens and Brooklyn Colleges and are planned at Hunter, Hofstra, and Iona. New York CARP activities are coordinated by Mr. Thomas Azar, at 320 Riverside Drive, Apt 12D.

Mr. Ikeno described the difficulties in obtaining recognition of CARP at Columbia last fall. He and several interested students who heard Reverend Moon speak at the New York Day of Hope program last October submitted an application based on the charter described here. The committee seriously probed into the goals and methods of the proposed organization. CARP was opposed by a very active Communist group at Columbia, the Attica Brigade, because of the principles outlined in Section VI. Mr. Ikeno described

CARP activities he had participated in in Japan and gained the support of a majority of the committee, including a Jewish group.

Since its establishment in November, CARP has gained 29 members at Columbia, including twelve very active ones and four living in an apartment near the campus devoted to meeting and study purposes.

Activities on the Columbia campus include teas and discussions twice a week from 2:00 to 5:00 in the afternoons. These are held in a building where student and religious organizations share offices.

Before each meeting they distribute leaflets to one or two thousand people and post them in dorms and announcement areas. Perhaps a dozen come to the discussions. In addition to the teas, they have sponsored films on Gandhi, Churchill, and Facts of Communism. A lot of community people come—students, professors, older people. The programs are all open and free. Many people from Eastern Europe came who were interested in the films on Churchill or Communism. A lot of Indian people, of course, came to the film on Gandhi.

CARP has had a wide international appeal in its teas, films, and seminars. Students from nine countries attended the first semi-

nar. Rosa, a Latin American lady working on a master's degree in education administration is interested in researching new educational curricula based on the Unification Principle. The first to join CARP this year, she has been eagerly telling her many friends about the programs. Another contact, a Japanese girl who had met CARP in Japan four years ago came to America to study. There she met CARP members and attended the first seminar. One of the center members is Fumiko, a member of the first volunteer

CARP medical team in Japan.

CARP at Columbia is not without opposition. The Attica Brigade removes and defaces signs and posters. Communist movements typically concentrate on students, according to Mr. Ikeno's experience in Japan. When the students graduate they are drawn into the Communist Party.

Future plans include many summer seminars and programs for recruiting freshmen in the fall. Professor of Sociology Aldofina Montez is helping to organize a seminar for professors. □

The function of CARP is to know God's spirit through human history. Then we are willing to sacrifice to make a new tradition. Today all youths forget the existence of God. Human relations have encountered a deadlock. This tradition is a new human relationship and will unlock the old. How to love our parents? How to love our brothers and sisters? How to love our children in the future? Then maybe we can make a family. This will be the foundation for the future heavenly kingdom. After we establish this new tradition, then we can establish a heavenly tradition based on a high cultural standard. This is our final idea.

—Kazuyoshi Ikeno

How wonderful! I am here! Yes, I have arrived to a beautiful place where I can see the Holy Spirit dwelling. I thank Heavenly Father for showing me this way to become one with

Him. I also thank you, Father, for giving me spiritual guidance through brothers and sisters, especially Mr. Takeru Kamiyama, Mr. Joe Tully, Mr. Thomas Azar, Mr. Kazuyoshi Ikeno for the difficult heavenly mission they try hard to fulfill.

Father, You know many have been talking about peace and love... our first prophets, Buddha, Confucius, Jesus, as well as others, but mankind has never been affected by any of them. So, Father, please take dominion of this world, now that the time is at hand and help Your Son, to save Your lost children.

Lastly, I want to thank you, Father, for every beauty You make me to perceive. I promise You, Father, to love and gratify You by: "sowing sweat for earth, tears for man and blood for heaven as a servant but with a Father's heart."

—Rosa

Leadership Training At Barrytown



by CARROLL ANN
DOBROTKA

Barrytown International Training Center hosted the seven-day Leadership Seminar from May 21 to May 27, 1974. The Leadership Seminar was jointly sponsored by the Collegiate Association for the Research of Principle (CARP) and by the International Cultural Foundation. Students attended from the following universities: Brandeis, Columbia, Rutgers, the University of Delaware, and the University of Pennsylvania. The students heard lectures on the Divine Principle, Critique on Communism, and Unification Thought.

An outside guest speaker,

Professor Peter Rowe, professor of government and chairman of the Department of Government at Smith College, addressed the students. Through Fullbright and Ford grants, Professor Rowe has done research in India. He spoke on Chinese-American relations and cautioned that relations between the two countries would not be smooth because of ideological differences.

The students also viewed documentary movies on the lives of Gandhi, Churchill, and John F. Kennedy.

Reverend Sun Myung Moon, founder of the Unification Church International, was a surprise guest speaker. Reverend Moon addressed a combined audience of

the Leadership Seminar students, the New York Unification Church members, and New York weekend workshop students. He spoke with great love and inspiration on the need for a single direction in our lives. God is absolute, so His goal and will are absolute and mono-directional. Through man, God will fulfill His will on earth. Yet man has dual goals and purposes. Our challenge, then, is through true understanding, to eliminate these dual purposes within us and therefore within society.

On the last day of the seminar, Mr. Michael Warder, secretary of the International Cultural Foundation, offered concluding remarks on the need of living beyond self for others. His words

inspired the students to commit themselves to the challenge of confronting society's problems, and overcoming them in order to build a better world.

Mr. Mike Runyon, program director for the Leadership Seminar, commented about the attending students, "They were a very responsive and positive group, seeking, open to new ideas and positive values. We had several stimulating group discussions. They were especially interested in the new ideologies of Critique on Communism and Unification Thought. Two of the students have already moved into centers and others are interested in working with CARP and the International Cultural Foundation." □



Korean CARP Involves Professors

by DAE OH SON

I joined the Unification Church in 1964, when I was a freshman at Korea University. Since joining our church I started the first Collegiate Association for the Research of Principle in Korea.

I spent almost all my time working on the campus movement, on one side contacting students and teaching them the Divine Principle, and on the other side contacting professors, talking about the Divine Principle with them.

In the beginning, we needed one professor to sponsor us in order to get registered with the university authorities. The first person is very important. He was Mr. Chang Tae-Hwan, a mathematics professor at Korea University. We owe very much to him.

The authorities wanted to cancel our group, but he pushed for us, struggling and fighting. CARP in Korea was first established on October 16, 1965. We held our first mass lecture meeting in the auditorium of Korea University. The lecturer was Mr. Eu Hyo-Won, then president of HSA-UWC. This lecture on April 12, 1966, was attended by Reverend and Mrs. Moon, all the directors of HSA-UWC headquarters, and many, many students. We had a wonderful lecture. We were so inspired. It is my eternal memory.

At that time, there were only one or two students to prepare for the meeting, so we worked very hard, making and distributing posters and handbills for the meeting. It was very difficult.

At first, many professors were against me, because I was with the Unification Church. Also I entered the university as a top student and many professors wanted me to be a professor like them. But, around 1969-70, the situation changed, when I got my certification as a graduate student on campus. I was contacting many professors all over campus. (Korea University is the largest private university in Korea.) Also, we arranged joint programs with our associations on other university campuses.

My field of study was the substate of Korean culture, especially as related to religion. But my purpose for entering graduate school was not for scholastic studies, but for the CARP movement. I couldn't study the regular term, because I was so busy with the CARP movement. For eight years I was associated with the CARP movement.

The professors were very touched at our movement, our dedication, and our attitude as young men. "You were good; you were right," they told me. There are now six CARP centers in

Seoul. We are able to get professors to our seminars on the Divine Principle and Unification Thought. I was very happy to be the presider of the First Divine Principle Seminar for Professors on January 11, 1971 at the Academy House.

Through professors who have come to our seminars we organized the Professors World Peace Academy, founded in May 1973. The president of the Professors World Peace Academy is Dr. Hang Hyung Lee, president of Hongik University. Before taking the presidency of Hongik University, he had been a professor at Korea University. The General Secretary is Mr. Kwak. There are about 200 professor members.

In May of this year we held a

seminar on the subject of Asia and World Peace. Attending the seminar were eighteen professors from Taiwan, fifteen from Japan, and twenty from Korea. Two students' and three professors' seminars including Japanese people have been held. We also hold anti-Communism workshops among the students.

Our program is developing now. Although PWPA is a newly-born campus society in Korea, it has a powerful effect. It does not directly sponsor activities for CARP on campus, but we can invite professors from the Academy to speak at meetings. A university campus depends on professors' comments and professors' directions. So it is very important to have their backing.

However, students are much more important than the professors, because they are the future. Now in Korea, most of the main church members who are students in CARP left their schools for missionary work in the provinces. In November of 1972, fifty students went to the country as local church leaders. □



Japanese CARP Overcomes Opposition

CARP was first initiated twelve years ago in Japan, at Waseda University, and has grown to encompass 800 university campuses. According to the former director of CARP publications, Mr. Kazuyoshi Ikeno, CARP is now the largest student movement in Japan. He considers working with CARP a "very happy job," and predicts that in Japan "in two years it will be a big influence on all of society." Most Japanese Unification Church members joined through CARP as students.

In Japan, where Communist opposition is very fierce, CARP members make very large signs and teach Victory Over Communism Theory on the streets and campuses. When the Communists come out and destroy the signs and beat the speakers, CARP members return with much bigger signs. When other students see what the Communists are doing, all the conscientious ones flock to CARP.

In April CARP members begin to prepare papers to give to incoming freshman students in the fall. They describe CARP activities for freshmen implying "this is a freshman requirement." According to Mr. Ikeno, students attend a seminar and join.

CARP chapters on each university campus publish their own student newspapers. The biggest of these is the *Waseda Student Times*, published at Waseda University.

At Waseda, two sects of the Japanese Communist Party last year opposed each other and killings took place. Some CARP members fasted against such violence. CARP tried to mobilize students to build a seminar house in memory of those killed in the violence. "This form of killing is not uncommon among Communists," Mr. Ikeno explained. "So it is important to inform radical students of just what the Communists do when they take over."

CARP in Japan focuses on promotion of welfare, critique of Communism, and promotion of information of the university system. A model university in Japan was planned by the minister of education. The president of this new university used to be a CARP leader at Tsukuba University. The new university is a new concept of a university, planned around a village model.

Mr. Ikeno was chief editor of the *World Student Times*, a newspaper distributed to students throughout Japan, Taiwan, and Korea. □

FROM JAPAN

**JAPANESE
DAY OF HOPE BANQUET
LARGEST IN HISTORY**

by MIEKO KOBAYASHI

On Tuesday, May 7, 1974, the Day of Hope Banquet, the largest banquet in Japan's history, was held at Tokyo's Imperial Hotel to welcome Reverend Sun Myung Moon, founder of the Holy Spirit Association for the Unification of World Christianity.

Some 1,700 prominent guests from all fields, including forty parliamentarians, were invited.

Guests from overseas included ten parliamentarians from the Republic of China and the Republic of Korea and Dr. Joseph Kennedy and Miss Trish Marks from the United States. Mr. Kogoro Uemura, chairman of the Federation of Economic Organizations; Mr. Katsumi Ohno, president of the Imperial Hotel; Abbot Yozo Nihei of St. John's Monastery; and H.E. Kim Young Sun, Korean Ambassador to Japan, were also among the guests.

The banquet was highlighted when Mr. Takeo Fukuda, Japanese Finance Minister, arrived from his previous engagement. All the guests stood up and





gave him an ovation. Reverend Moon himself received him at the edge of the head table and led him to his place. One of the most impressive scenes of that night was the very warm embrace given him by Reverend Moon.

Reverend Moon was supposed to speak for thirty minutes. But actually he spoke more than an hour. It was a surprise that at such a big banquet all the people were quiet and concentrated on the speech and hardly anyone left early. The banquet was truly blessed by God. Reverend Moon's speech was in flawless Japanese, as Reverend Moon had studied in Japan.

Below: Reverend Moon greets Japanese Finance Minister Fukuda.





In his talk, he emphasized that God loved Japan and that the prosperity of Japan after the war was the proof of God's love for her. The people of the three nations of Free China, Korea and Japan are brothers, he added. If they become one and go together hand in hand, there is no fear in the world. After Reverend Moon's speech, Mr. Fukuda gave a congratulatory speech. He summarized what Reverend Moon had spoken. It was very effective in helping the audience understand Reverend Moon's speech.

A movie about Reverend Moon's work in America was shown at the end of the program. This movie proved what Reverend Moon spoke is really being carried out. The four-hour banquet finished on schedule at 10:00 p.m. All guests left with a great satisfaction. We have no doubt that the future of Japan is a bright one now.

Col. Bo Hi Pak, who accompanied Reverend Moon to Japan,

reported that the banquet was a "dazzling success." The 250 waitresses, waiters, and maitre d's were very precisely trained by Col. Pak for very efficient and impressive service. The hotel hired help especially for the banquet and trained them for a week.

This was the first time Reverend Moon spoke publicly in Japan. His speech was interrupted a dozen times with applause, led by Minister Fukuda, who was seated beside the podium.

Col. Pak reported the gist of Minister Fukuda's speech: "We have heard about Reverend Moon, but this is the first time I have heard him speak. We must come forward and help this movement, simply because Japan needs it most. Since the war, Japan has been too materialistic. People have worked hard since the war, but now they feel disillusioned. What we need is God and a dedication to humanity. This man has the message." □

europa

FROM PORTUGAL

A NEW SPIRIT OF FREEDOM

by IZILDA LIMA

We are growing, and many good things are happening here. After the coup d'etat on April 25, the atmosphere changed, and people go about much more at ease and happier. On that day we all fasted so that no blood would be spilled. Everything happened in an orderly way, and there was no big disturbance. The soldiers were on

the streets with red carnations on their guns. Even the Communist Party, which now thinks it can gain its ends, has another think coming. We are here to prevent its expansion and to give them a lesson. They are revealing themselves, and people here can see that their teachings are not very wise. The Portuguese have had too much suffering to put up with the revolutionary attitudes of the few Communists. Now people want freedom to live and work. Our Heavenly Father is working and all will change for the better. Up to now, Portugal suffered forty years

May 1, 1974 celebration on Liberty Avenue, Lisbon.



under the Salazar regime. Now God will work.

On May 1st, Labor Day and a traditional day of parades, everything went well, and everyone demonstrated without any violence. We also demonstrated with banners saying, "This is the Day of Hope," "Unification—Sun Myung Moon," and "One World." We were televised, and many people saw us singing on TV as we marched down Liberty Avenue.

On May 13 we all went to Fatima, where Our Lady appeared to three children on May 13, 1917. So many good things happened. We were three cars full of brothers and sisters. We stayed there at a friend's house for three days, and taught the Principle. Also we distributed literature and sold a pamphlet on the life of Reverend Moon. Many spiritually open people were there, and we made many good contacts with priests and nuns. In fact, we met one priest from the northern part of Portugal (Porto) who invited us to stay at a seminary there when we go up in August to start a center. We had so much spiritual help that we even found a good house right by the Cathedral of Fatima, which we rented. It is very large and has lots of grounds around it. On the first of June, we will start a center in Fatima. On the 13th of every month from May through October people come by the thousands to pray at Fatima. The last of the

three girls who saw the visions, Lucy, is still locked up at the Pope's orders in a convent at Coimbra.

On May 12 at about midnight, thousands of people gathered around the cathedral (it is built like the Vatican), each with a lighted candle. It was a sea of candles and beautiful to behold. People sang and prayed. There was peace and order, and a spiritual warmth there. On May 13, we all marched around the cathedral with our banner, singing. After completing the circle, we entered inside through the main entrance, right through the middle of the crowd, who in surprise, opened the way for us to pass. In front of us was a statue of Jesus with open arms; we sensed his spirit welcoming us. Behind him was a statue of Mary, on the cathedral, also welcoming us. We really sensed the spirit world with us, and there is no doubt in my mind that Jesus and Mary were really there. The national TV station was there and caught us, and many people saw us on TV that night. Our banners read, "Portugal United with God," "New Hope for Portugal," and "Unification—Sun Myung Moon."

We had another great experience on the way home. In the car I was in was a boy who had just heard Principle a few days past. We wrote a beautiful song, inspired from spirit world, and he had just finished making a condition of faith to leave everything

and join the movement that very day. All of a sudden we strongly felt the presence of someone from spirit world with us. We all started crying without knowing why. The tears just rolled down my face. We knew it was Mary. The sensation we had is hard to describe. It was so pleasant and warm, and we had a sense of lightness and light around the car. Father and Mary were pleased and she came to let us know that.

The boy's name is Liberto, which means free, or liberated. He had studied in the seminary for ten years and had left because he didn't feel he had all the answers there. He is 29 years old. He gave everything to the center, and is so good and humble, and serves everyone in such a wonderful way. He plays organ, piano, guitar, and saxophone. Soon he will be able to teach, for he understands everything very quickly.

But we had to pay a price immediately. We stopped to buy

some oranges on the side of the road. A sister in another car was crossing the street when a car came and hit her. She is still in the hospital, but has nothing broken, just some bruises.

However, the man who hit her is now very positive. He understands the reality of Satan, and is very open to learning about the Principle. He is a dentist, and we are now friends.

It happens that at the spot where the accident happened there have been many accidents, and on the side of the road was a road marker with the number 6. The girl hit had fasted that day and had walked barefoot all day to pay indemnity. But she will be a very strong member someday and will understand the cause of the accident.

When I was in America, I didn't understand the spirit world clearly. But here it's much easier, and we have many experiences all the time. □



north america

FROM CALIFORNIA

ON LEADING A TEAM

by KEVIN BRENNAN

It seemed a big responsibility when I became commander of the San Francisco Mobile Fund Team in mid-March 1974. Even though the team was only six or seven people, I was a bit apprehensive at first. However, with a little experience, I became more confident, even bold, despite some vexing problems.

The most important (though not necessarily the most difficult) was timing and coordinating of the placement of sellers. Initially, I had six sellers, which I usually distributed in three pairs. Typically, however, it would take 20-30 minutes between delivering one pair and the next pair. Thus for three pairs it took 1-1½ hours. Since at first I made meeting times with sellers 1½ hours apart, it kept me driving all day long, more than even a taxicab driver would do.

One morning, through a review of the sales records, I found that the daily income had dropped after I came. This was almost entirely because the team's selling hours per day had decreased from 35 to 31. Discussion with the team revealed that the previous leader dropped them off for three to four hours at a time; furthermore, the

sellers preferred the longer period. So I changed the policy that way, and soon the daily results increased. After we took over granariums the daily total approximately doubled, because granariums have some very intriguing qualities in selling.

However, another problem was soon seriously apparent in the location of good selling areas. Business and industrial areas were found to always bring better results than apartments and even shopping centers. However, the total quantity of business area in all of northern California is a finite amount. For candy and peanuts, it is not too important, because the same places can be profitably revisited after a month or two. However, granariums are different in that they don't get consumed as do candy and peanuts. This means that once an area is sold granariums, it cannot be revisited as profitably for a long period . . . until people change jobs. Within about a month, all the better business areas everywhere had been sold granariums, so we considered switching the team back to candy and peanuts.

Of course, in any city there is much residential area. However, perhaps partly due to loss of time going from house to house and then finding many people not home, it was less profitable even for candy and peanuts.



Sara Reinhardt explains granarium making to Reverend and Mrs. Moon.

Granariums were virtually unsalable in residential areas. As an example, two of our best sellers, after doing outstandingly well during the day, got no results in a residential area that evening with granariums.

In addition to selling, we also maintain a spiritual base. Most mornings before breakfast (except for special situations) we would study the Divine Principle for an hour, allowing some time for questions, comments, and discussion at the end of the period. We learned various points with more interest this way. On Sunday mornings we also had a reading of someone's speech about deep things in the Principle, or a sermon, etc. Usually we would go out to a park somewhere for this and have a picnic brunch afterwards.

Aside from all this, I found it a real challenge to elicit the best cooperation possible of the six sellers who were objects to me, as each one's personality is unique. This was important for deciding how to pair two sellers together anytime in going out selling. I usually had two sellers take opposite sides of a street, or round the block patterns.

Once I announced a decision I tried my best to stick to it. But sometimes unexpected considerations arose, often of a personal nature, which could force a change. I resolved no matter what, even in case of surprise, some decision must be made! This continual situation every subject must face, and the higher his responsibility the more difficult and serious it becomes. □

south pacific

FROM NEW ZEALAND

GINSENG TEA FOR THE PRIME MINISTER

by SIEGRUN KUHAUPT

We have all had another busy and action-packed month. It began with an invitation to attend a university forum entitled "Creative Intelligence." New Zealand's top authorities on politics, education, economics, social welfare, medicine, and religion attended the forum, conducted by Victoria University in Wellington. We were able to renew and revitalize relationships with many of the public figures as well as contact others for the first time. Professor Lloyd Geering and New Zealand's Minister of Education, Mr. Philip Amos, were among those we knew at the conference. The most rewarding feature of the evening was the opportunity to address the conference on the Unification Principle.

Professor Geering, a former Presbyterian minister and professor of religious studies, came to the Wellington center for dinner at the beginning of the month. He was very enthusiastic at meeting us all, because of his belief that the truth contained in a religion can be seen in the people supporting the religion. His understanding of Divine Principle is good, but as he said,



"It is not what you think but what you do that is important."

After dinner we spoke deeply about the Divine Principle. He was especially interested in the fall of man and was amazed to hear Reverend Moon's clear, logical, and most perceptive understanding of the root of evil. Professor Geering believes the fall was a human condition, rather than the literal events in the book of Genesis. He believes that Adam and Eve represent the first beings to accept God's purpose of life for humans.

After very deep discussions, almost stretching into the early hours of the morning, Professor Geering was presented with the official Divine Principle book, which he accepted with great ardor. We are planning to contact him again soon.



Many New Zealand public figures became more involved with the Watergate Crisis recently when we mailed over 400 of Reverend Moon's Watergate Statements, accompanied by introductory letters, to officials throughout the country. We sent statements to all politicians, the Wellington university professors and clergy, city council members, Supreme Court judges and justices of the Peace.

Positive replies were received from several university professors who expressed their support for the position of the President and said they could see the logic behind supporting President Nixon.

Recently New Zealand's Prime Minister, Mr. Norman Kirk, became very ill when there were complications after an operation on his legs. Although unfortunate, this gave us another oppor-

tunity of contacting him again. We sent him a beautiful card and a practical remedy, Ginseng Tea. A few days later we received a warm and thoughtful letter of thanks.

Mr. Kirk has been contacted several times now. Our relationship with him is on a very warm and friendly level. He has received information about Reverend Sun Myung Moon and Divine Principle and so he knows the movement well.

We contacted Mr. Kirk's under secretary, Mr. Willing, concerning the presentation, and were invited to a meeting in the Parliament. The Unification Principle was discussed in a friendly and open atmosphere with Mr. Willing. We then presented the card and tea to Mr. Willing who handed them on to the Prime Minister. It was pleasing to see Mr. Kirk back on his feet again recently, although a walking stick was needed.

At 12:00 midnight every night we walk to our witnessing street in the middle of Wellington city to pray for our country. When the opportunity arises we contact people. One night there was one lone person on the street. He was the street cleaner. We watched him for a while and then contacted him. He recognized us as the "Moonists." It is good to know that even the midnight street sweeper knows us. We have also contacted some Christians who asked us if they could join us. □



FROM AUSTRALIA

WAKING UP TO A BROADER WORLD

by CHRISTA JENSEN

The confrontations caused by the elections for the new Federal government in Canberra seem to correspond to the activities of the Unified Family here in Australia. It is as if the continent slowly is going to wake up and realize that there exists a greater world beyond her borders. But as it stands at the moment, Australia identifies herself more with Asia. Prime Minister Gough Whitlam, who retained his position as Prime Minister, is trying to establish strong relationships with some Asian countries. Never in her history has Australia been really united and behind her government. Presently the continent consists of six states and two territories, but they are not very united. This disunity is manifested everywhere and it seems to be the reason that the Australians long so much for the strength to find unity and to be a place where people can communicate in har-

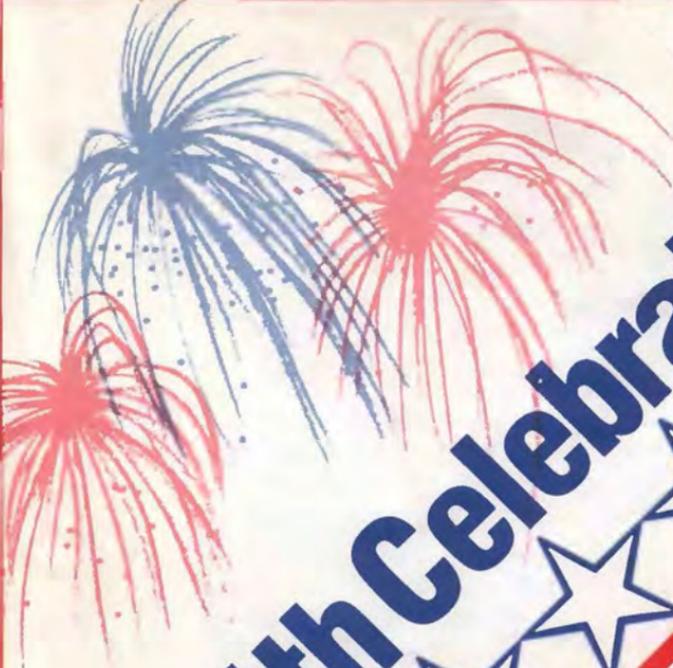
mony and real understanding.

The desire to find the absolute values and to be respected as a person becomes so obvious as soon as a person comes into the Family. Wonderful qualities occur on the surface then.

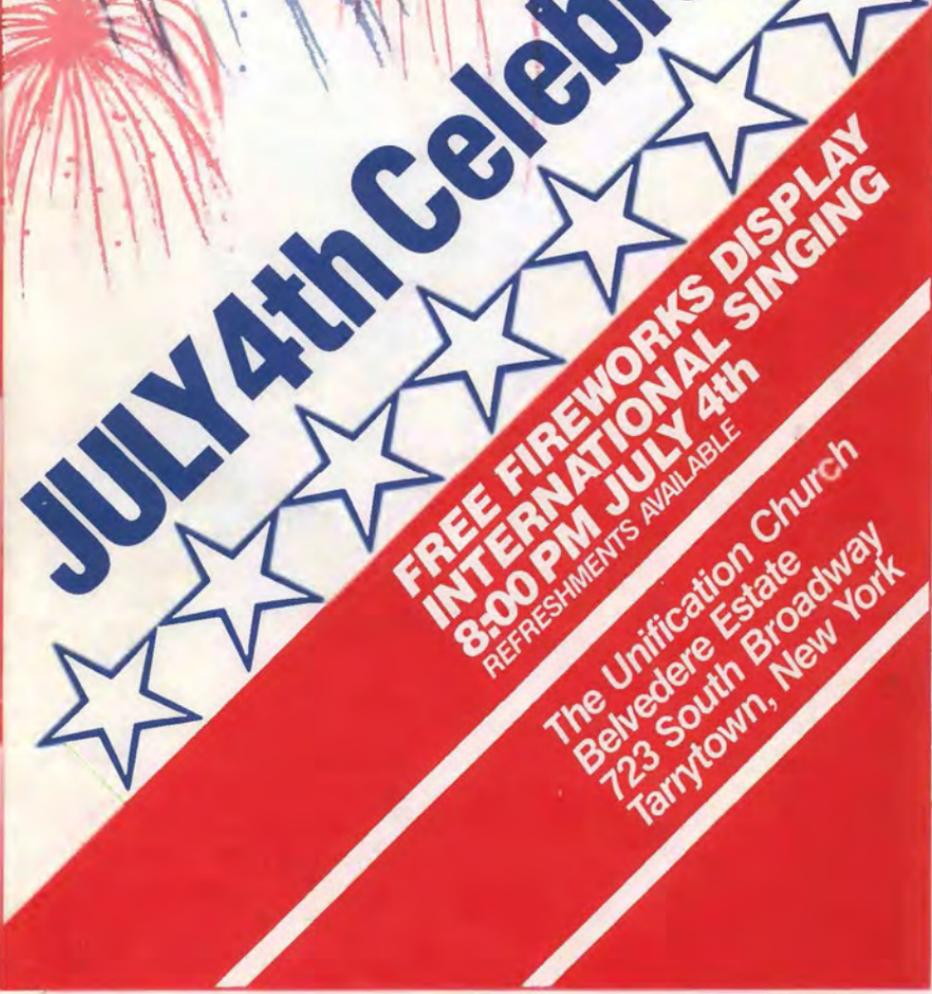
The Unified Family becomes more and more a topic in the Melbourne area; the sandwichboard activities play their part, and the effect is a positive one. We are confident that the mission will expand in the near future. Witnessing work in the streets has resulted in more fruits, as new members have joined the Family.

The Adelaide Family is doing well and fights hard to lay the foundation there. They work with a few positive young people and we hope they will decide for our Father. Adelaide is less busy compared with Melbourne; at 6:00 in the evening the streets in the city are empty, but as in Melbourne the Adelaide members go witnessing in the heart of the city and the people respond and are very friendly.

Our Father has prepared many people here and we will serve and give them everything so they will come into the Family.□



JULY 4th Celebration!



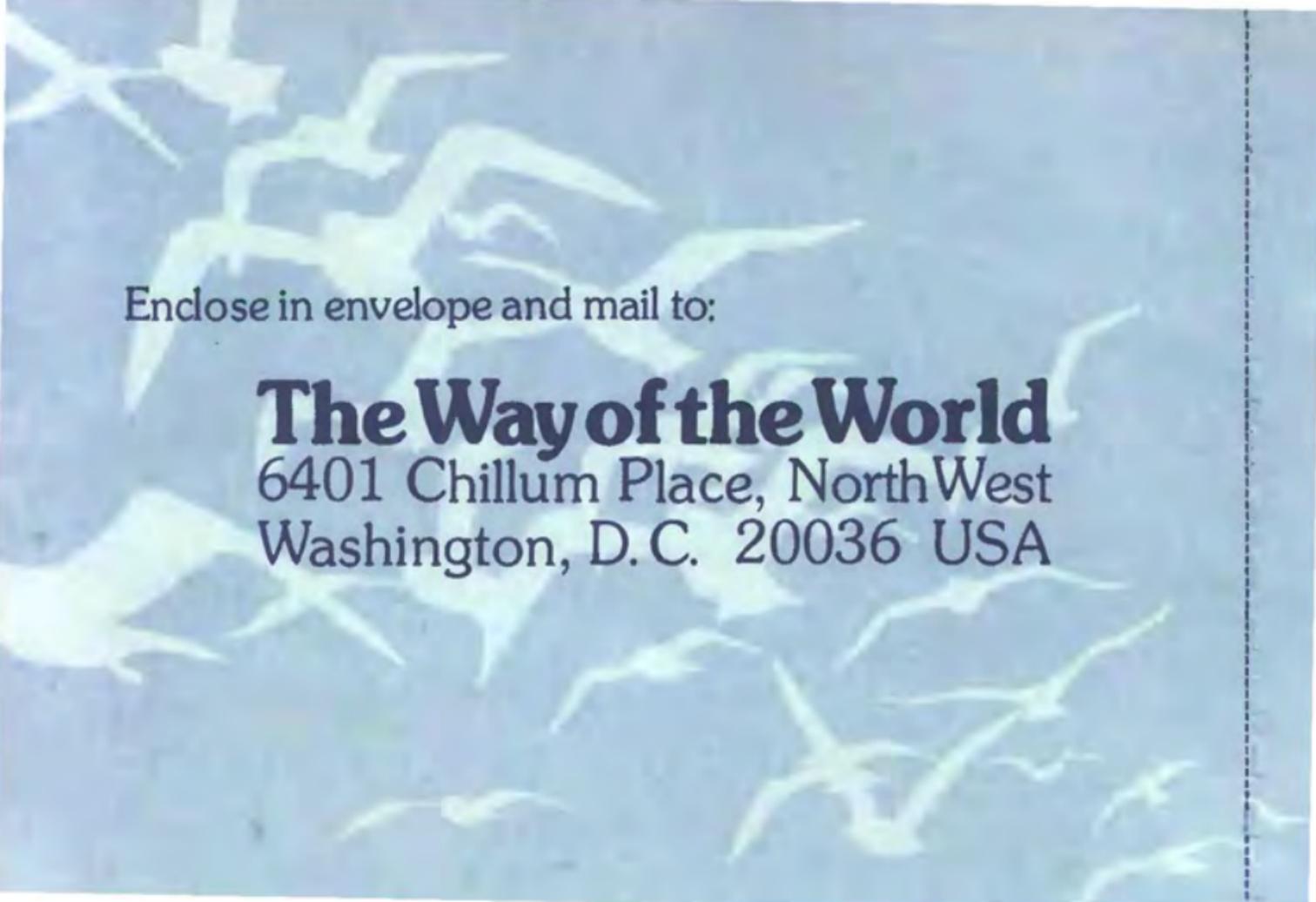
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In the golden age of Asia
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And that lamp is waiting
To be lighted once again
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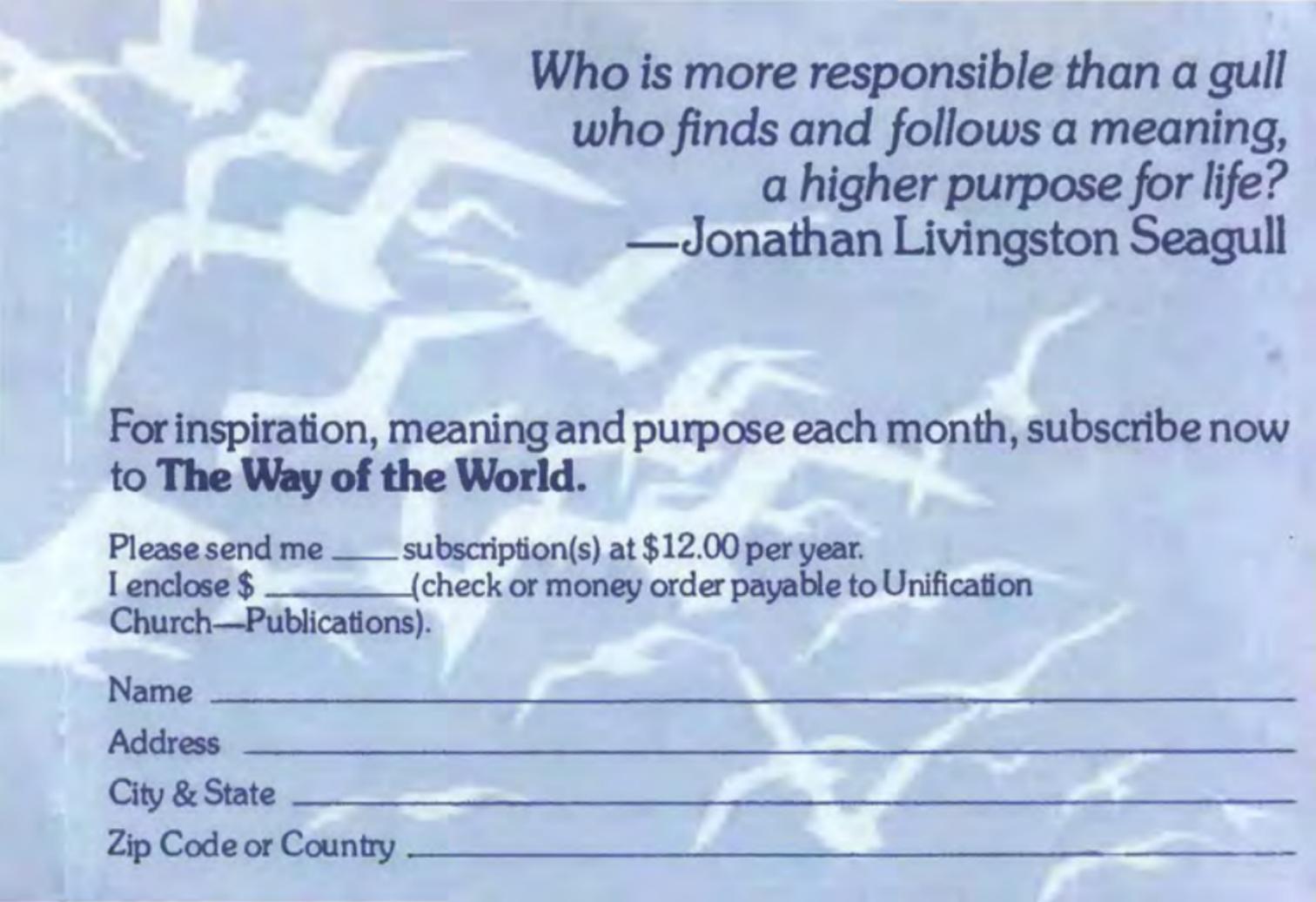
— Rabindranath Tagore





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