

The Way of the World

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1

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The Way of the World



The Importance of the Heavenly Heart

"By the fall, mankind lost the three most precious things. The first was their position as son and daughter to receive God's love. Second, Eve lost her position to receive a true husband's love. And third, Adam and Eve couldn't love their children as father and mother in God's love."

—Reverend Sun Myung Moon (page 3)



Our Life in Faith: On Prayer

"Through prayer, first of all, we can understand the existence of God. If we pray deeply, we feel God within us."—Ken Sudo (page 18)



Inventory of Hope Sees Optimistic Future

"The capacity for hope is the most significant fact in life. It gives human beings a sense of destination and the energy to get started. It gives values to feelings as well as to facts."—Norman Cousins (page 42)

Reparations and the Churches

"Giving has eight degrees, Maimonides said. Of these, seven have to do with the way the act is done and the spirit of the giver."—Louis O. Kelso and Patricia Hetter (page 96)

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in this issue

The new year 1975 begins a new international level in the work of the Unification Church and Reverend Moon. On January 14, the 360 members of the Day of Hope International One World Crusade, the New Hope Singers International, and the Korean Folk Ballet left for Japan, where with Col. Bo Hi Pak they conducted a New Hope Festival. Afterwards, they went to Korea for 40 days and then to Taiwan, England, France, Germany, Holland, and Italy. Two more IOWCs to be formed later this year will also embark on international tours. International student, professor, and cultural exchanges will be continued and expanded.

Reverend Moon assigned three missionaries each to 95 new countries, to begin their assignments by the end of April. The large IOWC will be divided into smaller teams and will make a three-month visit to four countries each in the first year. In this way, Unification membership in the various countries will be equalized.

The coming three years are crucial years for expanding the work in America and building an international foundation. Mass rallies are being planned at Yankee Stadium in New York in April 1976 and in Washington, D.C. in April 1977. In addition, Reverend Moon plans to estab-

lish a university in Barrytown, New York, with the theological seminary to open this fall. Already, a re-structuring of the educational system for Unification members is underway in Barrytown, New York, under the guidance of Mr. Ken Sudo. A greatly expanded science conference will be held in New York this fall, and a daily newspaper began in Tokyo on January 1. Another daily newspaper will begin publication in the U.S. this year.

A mass wedding took place in Korea on February 8, including couples from 21 nations.

Reverend Moon has emphasized again his general concern for a revitalization of world-wide Christianity and for an ideological victory over the theory of Communism. He has been working on a spiritual level to fulfill much of his vision for an ideal world. Now, in the beginning of a new era of work, Reverend Moon has outlined plans for a concrete fulfillment of human hopes and ideals. We wish in this issue to convey some of this hope to you.

I have served for a year and a half as managing editor of the *Way of the World*, but have been assigned to a new mission in Mexico. I am grateful for the opportunity to have served you and wish you happiness and success in the new year. □

The Importance of the Heavenly Heart

by **REVEREND SUN MYUNG MOON**

Every man longs for the highest position in the universe. No one likes to be the last one, but wants to be the first one. Also, when a man makes friends, he wants to make the best friends, not inferior friends. When people select teachers, they want superior teachers, or nice teachers, not inferior teachers.

As a president to lead them, they want a special one, a model one. If there is a famous president, then they want to have an intimate relationship with him. The reason they want to have such a relationship is to inherit all his good things and absorb his strong points.

But there is one thing you cannot inherit from him. No one can inherit the relationship of love between the president and his son. So a third person, regardless of how good his knowledge or experience, still cannot surpass the relationship between the president and his son, even though the son might be a very weak or small one. And the president himself would want his son to have a superior position to that of other men.

Now let us apply this thinking to God Almighty. After the fall of Adam and Eve, God called fallen people to come to Him to become His

From a talk given on December 30, 1971 in Washington, D.C.

first Son. Then all people should compete to become the first Son. What kind of man can become His first Son? Some would insist that the path to become God's first Son must be in one particular way. So many people would follow that way. Some would follow that way for ten years, maybe a hundred years, even a thousand years.

You can't follow the multitude. But God is selecting only one man. Therefore, if you want to follow the multitude, then you can understand that your ideal thinking is wrong, because among so many people God cannot choose you.

God would not want to select His beloved Son from among those who have come the easiest way. If you want to go to the best university, you have to overcome severe competition. How difficult the test for selecting the Son of God must be! He must be someone who is not ashamed when he is compared with the past. If the Son of God is inferior to those of the past, then those spirits in spirit world would accuse him. And if the Son were selected from among those people who came the easiest way, then the other people would want to pull him down. Therefore, God's Son must be the one who overcomes the most difficult way—a way that no one but him could overcome. That man must become the standard for all descendants too. So he must have authority as the Son of God, and God must be proud of him—in the past, present, and future.

In the past, there have been many outstanding people. Sacred men such as Buddha, Confucius, Mohammed, and Jesus were not patriots of one nation. They had greater ideas than universalism even. They thought of heaven and earth. So throughout history, all the moral standards and all concepts of the ideal were set up by the ideals of sacred men.

From among these four, we have to select the one who faces God directly. There will be just one position from which man can face God directly.

if you were to go to the Kingdom of Heaven, would you want to go alone...



That place must be the place where man can have the deepest relationship of love with God. So we must find out who had the deepest relationship of love with God. This will determine which religion can stand in the closest relationship with God.

or would you
want to
establish a
family on earth
in order to go?

Jesus—God's only Son. If we look from this viewpoint, Buddhism is a little vague about God. Also, Confucius teaches of God as a God of morality. And Islam is almost the same in that sense. But Jesus was different from the others. When he was on earth, Jesus spoke the most dramatic words: "God is my Father." No one else spoke in this way. He said "God is my Father, and I am His only begotten Son." He emphasized that there could be no other Son than himself. So that means he can receive all God is and has. Also, he loved God as His only Son. So, there was no other one who could love God. Jesus was the only one who insisted upon such a claim and had such a feeling. Therefore, he must be superior to others.

Also, he mentioned that he was the bridegroom, and his followers the bride. He called his disciples friends. Then from what position did he say "brides" and "friends"? He said it in the position where he and God were united into one.

What was the purpose of his saying this? So far, Christians thought that it was to save us. But that is not so. His first purpose in saying "brides" or "friends" was not to save individuals and bring them to the Kingdom of Heaven, but rather to establish the first heavenly family on earth. For him it would be proper to think of establishing the first family to which God could give His full love. Because he was the only begotten Son, the only begotten Daughter must come through him. So these two, Son and Daughter, must be united as a couple. And from this couple Jesus wanted to bring forth children who could have the deepest love.

If you were to go to the Kingdom of Heaven, would you want to go alone, or would you want to establish such a family on earth in order to go?



Going to the Kingdom of Heaven is not the problem, but in order to do that you have to establish a family.

Then what kind of object will God want for a direct relationship of love? Out of the 360° range of positions facing God, there can be just one position that will face God fully. Only such a family can stand in that position. God felt that way and Jesus also. And if Jesus' followers had felt that way, then the Kingdom of Heaven could have been established on this earth. Therefore, the most



important thing to know is how to reach the position of only begotten Son, and only begotten Daughter.

Whenever Jesus saw a man, he would think, "That man must be the one who can give some news of God."

He then concentrated all his perceptive senses and all his strength on the love of God.

Concentration of love is the key. Jesus lived for just 33 years. When we compare his life with others' lives—let's say someone who lived for 100 years—which of the two loved God more: Jesus or the 100-year-old man? We say that Jesus did. But how can we say Jesus, since the other one lived longer than Jesus and could claim that he loved God? How could you say that Jesus loved God more? The answer is decided by the concentration of love or the degree of love. If Jesus loved God three times as much as other men, then God's love would come to him. If one man thought of God three or four times a day, and another one thought of God just once, the first man would be thinking of God three times as much, and then God's love would come to him. An ordinary man would think that he would like to see God, but he would sleep as he wanted, eat as he wanted, and live a regular life. But Jesus didn't live that way. He wanted to see God weeping, crying. He sacrificed all his eating, sleeping, and working for this end. That makes the difference.

I think Jesus lived like this: whenever he saw a man, he would think, "That man must be the one who can give some news of God." Or when he heard a voice, he would think, "That voice might be the voice which will introduce God." He concentrated all his perceptive senses and all his strength on the love of God.

So, whenever he had clothes, he would want to give them to God, if God had a physical body. Whenever he had something to eat, he would want to give it to God before eating it himself. He did this not only for God, but for other men. Because God wanted to love other people, he wanted to open the way for God to love them. Also, he could love them in place of God.

If someone sees other men from this

viewpoint, and loves them in place of God, then he can become one who can receive God's love fully. When God sees such a man, then God feels that He would like to give all His love, all He has to that man. Jesus' life must have been that way.

Also, when he was put on the cross, he still gave his life for God and for other people. He prayed that God would not do as Jesus wanted, but rather do as He willed. Jesus went the way of the cross thinking of God's mind and how sorrowful God would feel when He saw his crucifixion. He wanted to console God's mind, and felt sympathy for God.

Also, Jesus knew that he alone could understand and exercise God's love. But he was killed by others. However, he couldn't curse them, but he instead blessed them. From the time of his birth to the time of his death, Jesus lived that kind of love, that kind of life. Always he wanted to manifest God's love and give it to other people, on God's behalf.

Follow the way of Jesus. So wherever Jesus went, God had to follow after him. And wherever God and Jesus go, all people must follow. This is the only way by which one can go to the Kingdom of Heaven. Therefore, when fallen men know this way, they cannot but follow it; in such a way the providence of restoration can be quickly fulfilled.

Then when Christians wanted to testify that they loved God, they proved it by giving their lives. Therefore, their lives were ones which manifested God's love to people. But, if those who died thought that they died in order to go to the Kingdom of Heaven, they could never go there. If the purpose of a man's dying is for himself, in order that he might go to the Kingdom of Heaven, then he cannot go there. So when man dies, he has to bear this thought: I am dying for the sake of God and for the sake of people. With such a mind, then he can go to the Kingdom of Heaven. This is the main course to receive God's love. This is the only path to love God and to love man. If you go this

Wherever God
and Jesus go. . .



way, you can receive all the love of God. So out of the many directions possible, this way alone is the straight way to God and the only way to get His love.

all people must follow

During the 33 years of his life, Jesus concentrated everything for this cause. He walked this way in order to give love to people and to receive God's love. He lived this way, giving his life for God and for people. He was the first one in history to do this.

God would want to make His Son live on this earth with great joy. Also, the people who owe so much to Jesus must prepare the setting for God's Son, in order for him to have the happiest life on this earth. Man must have such a mind for Jesus. But on this earth there never was one day in which God could be pleased.

Wishing that such a thing could happen on this earth, God planned the return of the Lord. Jesus wanted to love God and people with his life, sacrificing his life. But God Himself couldn't love sacrificing Himself and His Son. Also, people couldn't love God's Son with all their hearts, while he was on this earth.

It's our turn to give love. Jesus gave his life for God and for people. Therefore, there must come a time when he can get his love back from God and from people. We have to indemnify this, by preparing the setting now. So when the Lord returns to this earth, God must follow after him day and night, loving him. And also, all other people must follow after him, loving him day and night.

If God wanted to *get* love from him, then He would be a greedy God. Also, if people wanted to get love from him, they would become very greedy people. But, actually, God owes love to the Lord, and people owe love to him. Therefore, we have to return love to him.

There must be a fundamental difference between the First Advent and the Second Advent. At the First Advent, the Lord wanted to love God



and people. But at the Second Advent, God and people must want to love the Lord and thus indemnify what they owe. Jesus came as a bridegroom and wanted to love brides; therefore, people, as brides, must love the bridegroom when he comes again. When God first sent Jesus, He sent him to be loved by people. But that was reversed by the disbelief of the people. Therefore, in the Last Days, God must restore that. When the Lord comes to earth, we have to have the mind to "become crazy to love him."

Jesus told people to love him more than their own mother and father, sons and daughters, or brothers and sisters. So people must make such a condition that they can never forget the fact that they love him, that they love him more than anyone else, even though the greatest difficulties may arise.

Why do we have to do that? That is because the Lord comes with the love of a father, the love of a son, the love of a bridegroom. He comes with these three types of love. So he stands in the position of father to all mankind, bridegroom for all people, and the Son of God.

By the fall, mankind lost the three most precious things. The first was their position as son and daughter to receive God's love. Second, Eve lost her position to receive a true husband's love. And third, Adam and Eve couldn't love their children as father and mother in God's love. They lost these three types of love. So by the fall, man lost these three types of love simultaneously.

Therefore, God must restore these three types of love with the Messiah. So we, fallen men, have to love the Messiah as our father, think of him as the bridegroom, and love him as the Son and Daughter. When you see him, you have to feel you are his children, son or daughter, his bride or brother, and finally as parents together with him.

By feeling these three feelings, we can restore the three hearts in one human generation. Adam lost all these things in his generation, so we have to

Here the positions of son or daughter, bride and bridegroom, and also parental love—God's love—can unite.



restore them in our life. Therefore, among us we have to feel as Adam and Eve before the fall occurred. The love between us does not come from ourselves, but from the Lord. All love comes from him. He is the origin of new love. This is the first place where God can love. Formerly, God received love, but He couldn't love His Son. This is the first time He can do this. And the people must love him as well.

Therefore, in this relationship three kinds of love are united. Here the positions of son or daughter, bride and bridegroom, and also parental love—God's love—can unite. Here the ideals of God and man are concentrated into one. □

the world

religion

who
is
a
christian?

by JOY POPLÉ

There was a story making the rounds in Harrisonburg, Virginia when I was growing up. President Eisenhower, it went, died and arrived at heaven. When he got there he asked for a guided tour so he could get the feel of the place. Saint Peter agreed to do the honors and introduced him to each community in turn. "Here are the Catholics," he said, "and over there the Presbyterians." Later they came to the Methodists, Lutherans, Orthodox, and each in turn greeted the President. After

some time they arrived at a brick wall, old and covered with ivy. Eisenhower couldn't see over it and heard no noise. "Who's over there?" he asked Saint Peter. "Sssh. Don't disturb them. They are the Mennonites—they think they are the only ones here!"

That's the way the story went, and it was funny to us, because it seemed like the older people believed that we in this small Protestant sect were the only ones who could truly be assured of a place in heaven. If you weren't a

Mennonite, you might not make it.

As the years went by I found most of my spiritual nourishment in groups outside the Virginia Mennonite community, and I began to think of myself more as a Christian than a Mennonite.

As I traveled I was always distressed to find people who were so willing to exclude from the Kingdom of Heaven anyone who differed slightly from them. There might be two Baptist groups, each damning the other to hell over some slight difference, as the proper location to hold a baptism ceremony. If Jesus came and died for all mankind, as the Bible says, how can we exclude our brother from the salvation he brings?

Or, to take another example, I have been to Wednesday night prayer meetings where members are called on to give testimonies. Someone struggles to his feet and announces, "I accepted Jesus Christ as my savior 32 years ago, and I thank God for saving me and keeping me." He sits down. Has God not done anything for him in the past 32 years? Can someone accept Christ as his savior and rest on his "laurels" for 32, or however many years, content with the thought that he can now rest assured of going to heaven when he dies? Is this the extent of God's relationship with His children?

I went to the Bible to search more thoroughly for what the Bible says a Christian is and does.

There is a rather curious passage, Matt. 7:21-23: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.' "

A Christian hopes to enter the Kingdom of Heaven. But here Jesus says that not just the people who say the right things will enter the Kingdom, but those who do the will of the Father. And there will even be many people who do good things—prophesying, casting out demons, etc.—who will be rejected. Isn't that the will of God?

According to Jesus, that is not enough. He told his disciples just before his suffering and death, "If you love me, you will keep my commandments" (John 14:15), and Matthew records what these commandments were: "You shall love the Lord your God with all you heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself." (22:37-39)

This is the standard Jesus set for his followers: to love God wholeheartedly and to love our fellowman as ourself.

"You must be born again," he

told Nicodemus, one of the top religious leaders of the day. You cannot see the Kingdom of God unless you are reborn. We begin our life with Christ by rebirth. As a new physical baby grows through receiving light, warmth, and food, we grow as spiritual babies by receiving God's love and truth, and by assimilating it—living it, giving it out. This is the path to the perfection to which Jesus called his disciples in Matt. 5:48.

There are many Christians today who think this is an impossible calling, to be perfect. They think they will forever sin, and forever depend on Christ's forgiveness. How much grief this must cause God! He worries not just about a few individuals, but about all mankind. Peter wrote, "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance." (II Peter 3:9)

For centuries, and even millennia, Christians have been primarily concerned about the salvation of their own soul. Maybe that was proper then. However, the crisis of our day demands that we become involved in the salvation of the world, that we bring all of life under the direction of God's will, and that we give God's love and truth to all mankind.

This was the original command of God to the first two human beings, Adam and Eve, re-

corded in Gen. 1:28: "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" Working for the salvation of one's own soul meets the standard of only the first third of this blessing, "be fruitful, or be mature." To multiply God's family, society, nation, and world is necessary for the fulfillment of this original blessing, and includes proper, godly, dominion over the creation as well. This is also part of what it means to be a Christian, especially in our day. We must be saved, not only ourselves, but our families, our communities, our cities, our nations, and our world. We cannot be content with individual salvation with the world the way it is.

Neither can we be content to live a life of sin, while asking over and over for God's mercy and forgiveness. We must find the way to become truly pure in heart, for Jesus said that only the pure in heart will see God. Who is the standard of perfection and purity? Christ is. We must unite with him and receive his life.

The Bible teaches that this unity of Christ and the believer must be that of one body, one organism. "I am the vine, you are the branches," Jesus said (John 15:5). Saint Paul wrote, comparing Christ to a true olive tree, "But if

some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches." (Rom. 11:17)

This, too, is the standard for the Christian life. But most Christians live far below it. Most of us, like the apostle Paul, have to admit the great struggle within us to live a life of faith. "For I delight in the law of God, in my inmost self," Paul confessed, "But I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. . . . So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin" (Rom. 7:22-25). How tragic! Many of the noted saints of the past have also confessed terrible struggles in their life of faith and severe spiritual attacks, growing greater even as their relationship with God grew deeper. How can we solve this dilemma?

Paul wrote further: "We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies. For in this hope we were saved." (Rom 8:22-24) "Now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I

have been fully understood." (I Cor. 13:12)

Even the greatest saints of the past two thousand years have hoped for something still greater. The writers of the New Testament hoped for something better than our present life of faith. All looked for the return of Christ. With the return of Christ will come the redemption of our bodies, the adoption as sons, the full knowledge and understanding.

A greater thing will happen with Christ's return, according to John: "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure." (John 3:2-3) When Christ appears we shall be like him!

Even more, "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power." (I Cor. 15:22-24)

We will be made alive when Christ comes. Rebirth through faith in Jesus' death and resurrection must then be only half-rebirth. We are reborn spiritually, but not physically. The redemption of our bodies must take place



with Christ's return. Our complete rebirth awaits us with Christ's return.

Then the life of hope we and our forefathers have lived will be consummated. When every evil rule, authority, and power is destroyed, when our rebirth is completed, we will experience the reality of the promises in the book of Revelation: "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates." (22:14) When our robes are washed (our bodies purified) we will have the right to the tree of life. We will enter the holy city.

Then all that will count is whether we do the will of our Father. When Christ returns, what will be the will of the Father? That we accept him, that we follow him, and that we serve him and unite with him. The prepared people of Jesus' time did not follow him. The most religious people of the day rejected him, even on the basis of their own religious view. It was the pure in heart, the simple in faith, those with the heart of children, who followed Jesus and were accepted by him. Perhaps the same thing may happen today. Those who think they best understand the word and will of God may be so enraptured by their own views that they will miss the Lord

The past centuries have been an age of faith, hope, and love.

when he comes. How tragic!

The past centuries have been an age of faith, hope, and love. Men and women could fulfill God's will through faith in Jesus, hope in the second coming, and love for God and their fellowmen. However, we are living in the age of Christ's return. This is an age of attendance and service. We must find the Lord and serve him.

Shortly before he was to die, Moses instructed the Israelites how to live a godly life in the promised land they were soon to enter. He himself could not lead them, but his successor Joshua would. He was almost like Jesus telling his disciples how to live until the second coming. Moses said, "You will seek the Lord your God, and you will find him, if you search after him with all your heart and with all your soul. When you are in tribulation, and all these things come upon you in the latter days, you will return to the Lord your God and obey his voice, for the Lord your God is a merciful God; he will not fail you or destroy you or forget the covenant with your fathers which he swore to them." (Deut. 4:29-31)

You will find the Lord if you search for him with all your heart. This is true today as well. If we seek, we will find, as Jesus promised. If we knock, it will be opened. This is God's faithful promise. We must faithfully seek the Lord and follow him. This is our salvation. □

OUR

LIFE

IN

FAITH

ON

PRAYER



by **KEN SUDO**

Mr. Ken Sudo, director of education at the Unification Church training center in Barrytown, New York, gave talks on our life in faith to the participants in the three-day prayer and fast at the U.S. Capitol steps in July of 1974. This section on prayer includes comments from the trainees in addition to Mr. Sudo's explanations. Other selections from his speech will appear in future issues.

In order to get into the Kingdom of God, and in order to realize the purpose of creation, first of all we must meet the Messiah. Because we are sinners and sinners cannot get into the Kingdom of God, therefore, sin must be cleansed. We must be given rebirth. In order to be given rebirth, we must receive the Messiah. Then, eventually, we must establish the foundation for the Messiah in ourselves.

When Jesus came, many, many people met Jesus. Many people heard him speak. But they came to Jesus as sightseers. They came to look at Jesus. Therefore, eventually they had nothing to do with rebirth. Why? Because they couldn't establish a foundation for the Messiah.

You are the central figure in the foundation of faith to form the foundation for the Messiah in

yourself. You are the central figure. Joe is the central figure. Diane is the central figure. No one else can be responsible for your own foundation for the Messiah. No one else can be the central figure for your own foundation for the Messiah. Therefore, you yourself must be responsible for it.

What do we need next? A conditional object in order to establish an internal foundation for the Messiah. We can only offer what we have. Then what do we have? First of all, we have a mind. Next, our body. And then things. We have mind, body, and things.

Then what is meant by offering your mind? It is prayer. Can several people speak about prayer, your deep experience in prayer or your deep understanding of prayer.

"First, prayer is giving our mind to God. When God created the world, He gave 100 percent to create the world. God desires that in everything we do we give our whole effort, our 100 percent. God is in the now, in the moment. If I invest my total energy, my mind and my body together in total oneness, centering on God and the true ideal, then God comes to me. God is a living God when each person is living for God, for God within himself. We can see that God is truly living in each other. When we pray, the purpose of prayer is to come closer to God and feel His immense love. God's love is so big. He had the greatest love when He created us. The essence of God is love.

In the beginning was the Word. He thought, 'Eventually I will create some beings, a perfect expression of myself.' He began to create and He put everything into it, and began to think, 'I will make a man.' God's ideal was to come into oneness with a being who could express His love and His essence. When we want to find God, we find His essence in love, but we have to struggle with Satan. Satan wants to keep us from God. The best way to come to God is to fight with Satan and with the barriers that keep us from the love of God. In prayer, God is just beyond Satan. We battle, and struggle, and pay indemnity. You pay much indemnity when you pray with 100 percent effort. We pray and struggle just to break through the barrier. But through prayer you can find God. So prayer is payment of indemnity and investment of my whole self for God.'

"I think that before Adam and Eve fell they didn't need religion. There are many, many religions and many denominations in this world. Every religion says, 'We need prayer.' But this is because Adam and Eve fell. Originally Adam and Eve had to become one and be blessed by God. After the fall, Satan came to interfere with them. So therefore, God could not say, 'This is my child.' Their blood lineage was transformed to Satan's. Therefore, we need to make some condition in order to come back to our Heavenly Father. Therefore, we need prayer. Prayer means fighting against Satan. This is very important. So if we fund-raise and witness without deep prayer, it is very difficult, because our hearts

are occupied by Satan. Therefore, if we cannot pray very deeply it is very difficult to make much money and bring many people. If we ourselves are not inspired, we cannot give the inspiration. Therefore, we need prayer. Prayer must begin from repentance. Without repentant tears, God cannot take a prayer. Also, we need thankfulness, because before we were chosen we didn't make any condition. Therefore, those who are members of the Unification Church need to thank God and our central figure. Then we need determination. Pray, 'I am very sorry, but I am very thankful that even though I am a sinner, you forgive me. Therefore, from tomorrow, I would like to do like this for you. I would like to make you rejoice.' So this is prayer."

"The main thing I have been working on now is to have a stronger, more meaningful, and more heartistic prayer. I find my words coming through, but my heart is not quite making it. The give and take with brothers and sisters is really helping me to overcome the struggle, because prayer is really a struggle. What our sister said about paying indemnity through prayer, I could really feel. I started thinking, God is love and God is the Word. The more love we give, the more one we are with the Word. These talks deepened my understanding of joy and love being the essence of God and how to become one with Him through love and through prayer."

Participants in the Barrytown seminar gave their thoughts on prayer.



"To me, the most important thing is that each one of us is a unique expression of God. Even God doesn't know what our relationship with Him is going to become and what type of love we are going to build together. So the most important thing about prayer is the unique relationship that each one of us develops over the course of years. I would like to just give one experience. In 1969, I was young and idealistic and very much wanted to get married. Also, I felt had a lot of responsibility as a center director and felt very isolated and lonely and a lack of ability to love the people I was responsible for. After I found out I wasn't going to get married, I said, 'God, if you aren't going to give me a husband, then you are going to have to be my husband, because I can't love these people any more. I can't stand it.' As I was weeping and pleading with God, all of a sudden a voice said very strongly, 'I don't know how to love you either. I don't know what it is to love.' It really shocked me and I sat up and stopped crying. I realized that even God can't reach me and love me, just as I felt that I couldn't reach God and love Him. It was so important for me to give God time. To love one person takes so much time. It is so easy just to run and run, and not even give time to your spiritual children, sitting down and talking with them and loving them. It takes so much time to develop a relationship of love. Time is one of the essential qualities in prayer. In prayer, we learn how to love God; then God can also learn how to love me, and develop a unique relationship."

"My own experience has been one of going through different levels of relating with our Heavenly Father. I come from a monastic tradition, where we chant the Psalms. The Psalms often plead for protection. They beg God to keep you under His wing and protect you from people who are trying to kill you. It is the very beginning of faith, faith in God's ability to carry you through the most difficult circumstances. My Christian experience was one of thanksgiving for salvation, one of rejoicing. But still it was kind of selfish. We were thanking Father, but not really giving Father what He needed. My experience of prayer now is more one in which we promise Father that we are going to liberate Him, we are really going to give ourselves to Him. Now we are turning the table. We are more concerned with Father than we are with ourselves. These are the different qualities of prayer that I have experienced in my own life."

Prayer is indemnity. Therefore, when we pray deeply, we can pay much indemnity. Most of us don't like to pray. Is there anyone who likes to pray very much, more than eating?

"I feel sometimes like talking to God our Father, who has wanted perfect love. I feel very much a perfect love, and nothing can be better."

"I feel that prayer is food, that it is vitality. Sometimes I feel very cut off from God, and I have also experienced His love in prayer. There is nothing to

compare with this. In order to experience this, I will refuse to eat or sleep, just to experience this give and take of love, to be able to feel it for God as well as people."

If all of us felt like that, if we all liked to pray better than to eat or sleep, then the Kingdom of God would be very near at hand. But there were very few who said that they like to pray better than to eat. Therefore, the rest of us like to eat better than to pray, don't we? This is the problem. Therefore, prayer is just like food, spiritual food. Even if we are not physically fasting, we are spiritual fasters. This is the problem.

Then, why don't we like to pray so much? Because prayer is an indemnity condition. But when we can pray deeply, we can pay much indemnity. Therefore, we can be very close to God. Without prayer we cannot understand God. It is impossible to understand God through lectures. Without prayer, the contents of a lecture cannot be realized. The understanding of God through lectures is just an understanding through the head, not the heart. Who taught Jesus about God? But Jesus knew best of all, because he was sinless. The reason why we cannot understand God is because we are sinners. Therefore, a sinner, without paying indemnity, cannot be one with God. Therefore, without prayer we cannot understand God. This is a most important point.

Through prayer, first of all, we can understand the existence of God. If we pray deeply, we feel God within us. Not through understanding, but through feeling we can understand God. Then we feel, "God is with me! God is with me." Also, we can feel God's guidance. We feel God working through us.

Through prayer we can be one with God.

Also, through prayer we can be one with God. Then we can understand God's truth. If we cannot understand the Divine Principle, sometimes it's better to pray than to read the Principle. If we pray deeply, then many inspirations come. We can find many truths, because God can teach us and give to us. For instance, usually I had no time to prepare lectures. I even had no time at all to prepare this lecture. But in this case, I prayed, even for five minutes, "Heavenly Father, teach me and guide me; otherwise, I cannot give a lecture." In such cases, many new inspirations come. So I myself even am sometimes amazed, "Oh, I was speaking very wonderfully, many times more than if I had prepared." This means God is guiding and giving to me. Sometimes, when I was lecturing in Japan, I also had no time to prepare. So without reading the

Principle book, I would give a lecture. Then many inspirations came. Afterwards, I opened the book and saw the same contents, and sometimes even the same examples. I was amazed. "Oh, God exists," I said. Then in such case I am very happy.

Therefore, through prayer we can understand the truth. God can give us truth. I know you have many questions, but there is no time to answer them one by one. Just try asking God, "Heavenly Father, teach me, teach me." Usually in the early morning, midway between sleeping and being awake, according to my experience, many inspirations come. Many answers come from above. Then I pray, "Yes, it makes sense. Heavenly Father, you are wise." Try. Then you can understand God. Sometimes through other persons the answer might come. Therefore, through prayer we can find truth.

Many times we are in confusion, trying to understand what to do. We have many problems, from the individual level, the family level, or from some other responsibility. We can't understand how to do. Someone has an individual problem. Someone has a problem because of his responsibility. If you are a state commander, and there are many problems to be solved, but so many that you cannot understand what to do, you feel, "I cannot understand." Then sometimes depression comes.

Just before coming to America, I was responsible for so many jobs. I was responsible for 1,500 One World Crusade members, and also 250 families. I myself was responsible for guiding 36 itineraries workers, who faced many problems. Also, I was responsible for the Tokyo region and had responsibility for one so-called state, with forty or fifty One World Crusade members. Every day, there was confusion. I was really depressed. I couldn't understand what to do. This time, one of the itineraries workers prayed deeply for me, because she knew I was in confusion. She prayed and cried very deeply for me. Then God appeared and said to me through her, "Why don't you ask me? I am God. Why are you in so much trouble without asking me?" I was ashamed.

God who created the world must have the ability to solve your problem.

If you have trouble or difficulties that you feel are impossible to solve, just think, who decided that you would not be able to solve this problem? Either Satan or yourself, but not God. God never says, "It is impossible." You decided by yourself that it's impossible. Do you think that God has no capability to

solve your problems? God who created this world, God who guided human history, must have the ability to solve your problem. Your problem is one in a trillion before God. Then why don't you believe that God can solve your problem? If you trust God, He has the ability to solve your problem. If you cannot understand what to do, God can understand. It is only you that can't. Therefore, if you only ask God, He can guide you and teach you. God has the ability to solve your problem, if only you have faith.

Usually we can believe in God. Is there anyone here who doesn't believe in God? If you didn't believe in God you would not be here. As long as you are here, you must believe in God. And also, many of you can understand the guidance of God. Have you experienced the guidance of God? [Yes.]

But just think, when Jesus walked on the water, his disciples were amazed and thought it might be a ghost. They were afraid. Jesus said, "Don't be afraid. This is I. Don't be afraid." Then Peter, who was a very temperamental man, said, "If it is true, let me walk on the water." And Jesus said, "Come." And Peter started to walk on the water. But when the wind came, he was afraid, and he sank, crying, "Oh, help me, help me." What did Jesus say? "What little faith you have!"

When Jesus was walking

among a crowd, a woman who had been suffering from bleeding came to him and thought, "If only I could touch even the hem of his coat, I could be cured." She thought, and touched it. And Jesus said, "Someone must have touched me." The disciples said, "No, no." But Jesus said, "My force went away." The disciples couldn't understand; they were always spaced out. But at that very moment the lady was cured. And what did Jesus say? "Your faith has saved you. Your faith has saved you."

Have you faith? [Yes.] Have you enough faith? [Yes.] If you have faith, then there is nothing which cannot be solved. You may have many problems: "Oh, I don't like him; I cannot love him." Or, "I have a strange character; therefore, no one likes me. But I cannot talk about it to anyone." You may have trouble because of strange character or defect or custom which you yourself cannot conquer. You may be always depressed by many, many things. Or maybe some leader cannot love the brothers and sisters; he cannot win a big victory and is always in trouble and cannot understand what to do. In such cases, you can win, if only you can have this kind of faith, if you can believe in God.

But sometimes we don't believe in God's capability. We must have faith in this point: "God can do; God can do; God can do. If I cannot do it, it is okay, but God

can do it.” This is our faith. We must believe not only in God, or in the simple guidance of God, but also in the capability of God. This is usually very difficult. In reality, this kind of faith is very, very difficult. Usually we limit God’s capability with our faithlessness. We say, “I tried but I could not; therefore, I cannot.” If you think this way, then you cannot do anything besides eating and sleeping. If we don’t have faith, there is some possibility to act, but when we have faith, we can do anything.

I will give you a small testimony: When we have not prayed enough, we feel confusion. Then usually in such a case, we set a special prayer condition, for maybe one week. We ask God, “Heavenly Father, please show me what is wrong. What is wrong?” Then on the seventh day or the day after, the answer usually comes. Then many, many defects can be closed up and many things become clear. Heavenly Father will show us. This is the first week.

In the second week, pray for the best way to solve this problem, whether it is an individual problem or a problem because of your responsibility. Ask God, “Show me how to do this.” Therefore, your prayer should be very serious and honest. Then after another week, usually the inspiration comes, in the form of new ideas or solutions. Then you say, “Oh, Heavenly Father, wait a minute, I must take

notes!” Heavenly Father is very speedy, just like a machine gun. If your prayer is big, then the answer is very clear. If your prayer is only symbolic, then the answer will be only symbolic.

During the third week pray, “Give me the spiritual force to realize this goal.” Then usually within three weeks, any problem can be solved. Therefore, if you have some troubles or difficulties, try this. Then you will be filled with spirit; you will be given new ideas from above. You can understand the reason why you have been depressed. Everything is okay when you are here in Barrytown, because of the lectures and talks. You are much exalted. Therefore, there are no problems here now. But the problems come out afterwards. I know this very well. That’s why I am saying this.

Therefore, don’t forget my small testimony; Heavenly Father said, “I am God, why don’t you ask me?” Therefore, if you feel difficulties, consult God first. Heavenly Father is your father. He knows all solutions. Therefore, believe God; attract God. Then He can help you.

Ignorance is derived from sin. Therefore, through prayer ignorance will be solved. As I said before, through prayer we can understand God. We can understand what to do. At the same time we can understand sin. Without prayer we cannot understand how sinful we are. Without prayer we

cannot understand what little prayer we offer. When we pray deeply, we can understand what little prayer we offer, what little faith we have, what little truth we have, and what impure people we are.

Pray for the one you cannot love.

When we find we are impure, we can be repentant of our sins, with tears. Therefore, one of the best prayers is to ask God for repentance. Pray, "Let me be repentant of sin, and please let me understand how sinful I am." When we pray deeply in this way, we can feel, "What a sinful person I am; what an impure person I am!" When we can understand the depths of sin, we can be deeply repentant of sin, even original sin. In such a depth of prayer, sometimes we can feel, "I am Adam who committed sin." "I am Eve who committed sin 6,000 years ago." Sometimes we feel, "I am Lucifer who committed sin 6,000 years ago." If you can feel this kind of deep, deep sin, then you can be repentant of original sin.

Usually we can be repentant of our individual sin, but it is very difficult to be repentant of original sin. But if you can have that experience of being repentant of original sin with tears, then

Heavenly Father will come very close to you. Repentance means to subjugate Cain in ourselves. When the Messiah comes, we can have a heartistic experience of rebirth. Then we can feel God's heart—His joy, hope, purity, and desire. Therefore, through prayer we can understand sin and how sinful we are.

If you can't love your brothers and sisters, pray, because love comes from God, not from yourself. Therefore, if you can't love someone, just pray for him or her. If you cannot pray for him or her, just ask God, "Please give me love, so I will be able to love him or her." If you cannot pray like that, at least pray, "Let me pray." Yes, this is a very important prayer, "Let me pray." Just pray for your brothers and sisters. It is far better than to try to love them by yourself.

∴ Pray for the ones you cannot love. This is very difficult and offers much challenge. But if you can break through this barrier, you have started to love. Then Heavenly Father will give you a good chance to talk with him or her and many barriers will be solved. Then we can love each other as brothers or sisters. Therefore, through prayer we can find God within us. We can find out that we can love each other.

Without prayer we cannot understand God. Without prayer we cannot understand truth. Without prayer, we cannot be re-

pentant of sin. Without prayer we cannot love each other. Therefore, prayer is the key to the life of faith.

Throughout human history no one prayed to God with true meaning. Therefore, Heavenly Father is waiting for your prayer.

Prayer is an offering. An offering must be pure, otherwise Heavenly Father cannot take it. Would you like to offer like Cain did or like Abraham did? An offering must be pure. Therefore, an egoistic prayer cannot be taken by God. If you pray an egoistic prayer, Satan can come instead of God. In such cases, the more one prays, the stranger he will become. Therefore, if you are spiritually disturbed, don't pray.

To be humble is the best method to oppose Satanic invasion.

In time of prayer there may be big barriers. Do you feel big barriers in prayer? Why? We are praying here, in the physical world. The spiritual world, between us and God, is divided into two, first Cain and then Abel. Therefore, if we want to have contact with God, or at least with the good spiritual world, we must first of all break through this evil spiritual world. That's why there are many big barriers in prayer. Therefore, when we can break through these barriers then the next moment we feel

God. We can feel the help of the spiritual world, or of God. Therefore, we must meet with Satan first, before we can meet with God. Therefore, if we try to pray but find it difficult and quit, then we can have no relationship with God. Therefore, we must break through the barriers of prayer. Otherwise, we cannot have good prayer. But once it is broken through, we feel very close to God. "Oh, Heavenly Father, how are you?" It's very true.

So first, we must subjugate Satan. When we subjugate Satan we can meet with God. Therefore, just behind Satan is God. So if you want to meet God, first you must meet Satan. When we fight against Satan, he comes strongly. Then the moment when we are about to give up, Satan is about to give up. But if you retreat just before the breakthrough, Satan wins. If you persevere with 100 percent effort or just beyond 100 percent, then the next moment Satan disappears and God appears.

If you have this kind of experience, keep it, because this kind of experience is very precious. Once the barrier is broken through, this prayer is very nice. One hour or two hours or three hours, still we like to pray far better than to eat, because talking with Heavenly Father is very nice. Sometimes you can sing, talk, laugh, tremble. If someone is looking on from the outside, it seems very crazy, but it's okay inside.

[*Answers to questions on prayer:*]

Repentance is our first offering before God, because we have nothing to be proud of before God. Therefore, the only thing we can offer before God is repentance, or realization that we are nothing. Pure repentance is the first offering by which we can please God. But this is just the start. We are here in the Unification Church to serve mankind. Therefore, we must start to pray for others. The best method to study how to pray for others is to start to pray for brothers and sisters who are living with you, on your team, in your center. Have you prayed for your brothers and sisters for more than one week? It's wonderful to begin to pray for special brothers or sisters for one week. Then you can start to love.

If you can't love, just try this. If you can love one person, one special person whom you couldn't love before, then you can love others. So try to pray for other brothers and sisters. Then you are qualified to pray for the country and for the whole world. Therefore, prayer also must grow, first for individuals, next for brothers and sisters, and then for providence of God, for instance the Madison Square Garden campaign, or for America, or for the world. Sometimes we pray for the world from the beginning; that's okay. But without the real feeling of victory in prayer, our prayer cannot be steadfast. In order to

pray deep prayers for the world and for the country, we must have victory in prayer.

If you feel some confusion in prayer, decide the direction of your prayer on the basis of the Divine Principle. For instance, the Madison Square Garden campaign, or some internal problem. Just concentrate on one point. If many many influences come from the spiritual world, don't mind them.

Prayer is an offering. Therefore, when we offer something, God will be pleased with it, but at the same time Satan will try to take it, because it is an offering—just like the offering of Abraham. Therefore, if we make a condition for Satan to invade, our prayer will be taken by Satan. Therefore, in such cases, or at the beginning of the prayer, pray a prayer of repentance.

If you don't know what to repent of, pray with humility. When we are very humble, Satan cannot invade, because Satan's nature is arrogant. Therefore, to be humble is the best method to oppose Satanic invasion. So pray, "Heavenly Father, please show me what is wrong, why my prayer is disturbed." When in prayer we are very humble, Satan cannot come, but God can help you. In some cases we cannot understand even when we are deviated. In such cases, Satan takes it away. Therefore, in such cases we need deep and humble prayer. □

The Prophecies of Nostradamus

by MICHAEL BUTLER

It is not unusual that anyone should be anxious to know what lies ahead, especially in a world that is turning through the increasingly turbulent seventies. Nostradamus' prophecy is of extreme interest, as is anything that will cast light in the encroaching gloom.

Sitting alone at night in secret study,

It is placed on the brass tripod.

A slight flame comes out of the emptiness

And makes successful that which should not be believed in vain.

Such an image one would expect from the lines of Shakespeare, or of Goethe; the figure of the alchemist, alone in his study, high in his house, at night, sur-

rounded by his astrological books and alchemical equipment, staring fixedly, in the candle light, at a small bowl of water supported on a brass tripod, appears only now in plays and poems. Generally such topics are pushed towards the more romantic areas of a library, while what has come down from alchemy—chemistry and the physical sciences—has commanded all of man's attention.

What seems to have been lost is the spirit of prophecy, that which seers and visionaries through the ages have claimed to have had. The above passage is a translation of the first quatrain of the *Prophecies* of Nostradamus. As the spirit of prophecy is commanding more popular attention now, the prophetic works of Nostradamus warrant another look.

One by one his quatrains have



Ancient mandala shows Christ on the cross, a symbol of dying and being reborn as a tree of life. (The four circles represent four disciples.)

become reality. Within 942 quatrains, Nostradamus (1503-1566) prophesied the following clearly: the Plague and Great Fire of London, the French Revolution, the emergence of Napoleon, the Dreyfus Case, the First World War, the Russian Revolution, and the rise of Hitler. These constitute only a small portion of his visions. He saw further; he saw the spread of world famine, the rise of Communism, the division of the world and the outbreak of the Third World War. He saw beyond dreadful world-level struggle. . . . He saw visions which promised ultimate peace and freedom. He prophesied a widespread religious revival, the appearance of a powerful and good man from the East, and eventually Christianity becoming sovereign over the world, centered on a great Christian king. Most commentators have taken this to mean the return of Christ.

Michele de Notredame, otherwise known by his latinized name, Nostradamus, was born at St. Remy, Provence on the 14th of December 1503, of a Jewish family turned Catholic. After having been given a grounding in Latin, Greek, Hebrew and mathematics by his grandfather, a doctor, he was sent to Avignon, and later to Montpellier in 1552 to study medicine. Once licensed to practice medicine he quickly gained a reputation for his remedies dealing with the Black Plague. His interest in astrology led him in later years

to concentrate more on writing and beginning in 1550 he produced a yearly almanac. He became known for his prophetic insight with the writing of *The Prognostications*, in 1554 and *Prophecies* in 1555.

Nostradamus' fame quickly spread through Europe on the strength of the *Prophecies*. He was summoned to court by Catherine de Medicis, the Queen of France, regarding the quatrain predicting her husband's death. He was later honored just prior to his death in 1566 with the title Physician in the Ordinary.

From their first appearance in 1555, the *Prophecies* generated extraordinary interest. An average of thirty books, either editions of the *Prophecies* or critical appreciations of them, have been published each century since his death. This is second only to the Bible.

It is as if Nostradamus deliberately buried the meaning of his prophecies, so as to keep them incomprehensible to all but the initiated. His were the days of the repressive Inquisition. Consequently his interest in astrology rendered him vulnerable to attack. However, as the last four hundred years have successively unfolded, his words have become increasingly clear. In fact his quatrains are highly compressed expressions of what he saw.

“There shall be famines. . .”
Matt. 24:7

I 67

The great famine which I
sense approaching
Will often turn (in various
areas) and become
worldwide.

It will be so vast and longlast-
ing they will grab roots
from the trees and children
from the breast.

"And you shall hear of wars
and rumors of wars. . ." Matt. 24:6.

VI 62

Blood will be seen to rain on
the rocks,
Sun in the East, Saturn in the
West,
War near Orgon, a great evil
will be seen near Rome.
Ships sunken and the trident
taken.

"Take heed that no man de-
ceives you. . ." Matt. 24:4.

VIII 80

The blood of innocents,
widow and virgin.
So many evils committed by
means of the great Red
One.
Holy images placed over
burning candles.
Terrified by fear, none will be
seen to move.

VIII 77

The Anti-Christ very soon

annihilates the three.

Twenty-seven years his war
will last.

The unbelievers are dead,
captive, exiled,
with blood, human bodies,
water and red hail covering
the earth.

Commentators of Nostradamus have grown away from the understanding of the Anti-Christ as an individual. Erika Cheetham in her book on *The Prophecies of Nostradamus* agrees that Anti-Christ is more understandable as a way of life, and is inclined to accept "Great Red One" as the Communist Party. In *After Nostradamus*, A. Woldben writes, "Anti-Christ, not one but many, are not only forces, tendencies and ideologies which are destructive and movements of hate and violence, but they are also people who draw this negativity to them and express it."

From Alexander Solzhenitsyn's *Letter to the Soviet Leaders*, "As Sergei Bulgakov has stated, atheism is the chief inspiration and emotional hub of Marxism. And all the rest of the doctrine has simply been tacked on. Ferocious hostility to religion is Marxism's most persistent feature."

If Communism is the external ideological Anti-Christ, then perhaps the growing pleasure-seeking and decadence of the West could be classed as its internal complement.

V 53

The law of the Sun contending with that of Venus, appropriating the spirit of prophecy.

Neither the one nor the other will be understood;

The law of the Great Messiah return through the Sun.

According to astrology the sun is the most dominant heavenly body and one of the most powerful influences in a horoscope. Its qualities are hot and bright, giving warmth of emotion and great vitality. Venus is naturally a female planet, named after the goddess of love, and so is concerned with matters of love, beauty and sexual harmony. However, when badly placed on a horoscope, the planet produces selfishness, laziness, lustfulness, and effeminacy in men. It is also associated with worldly wealth.

In the above quatrain, Venus is placed in opposition to the Sun, or "the Great Messiah returned through the Sun." Then the negative attributes of Venus would be expressed throughout society. The Western world is being increasingly warned of the decay that sets in when moral standards slide. The Roman Empire fell because of decadence and the prevalence of self-indulgence. Leaders of Communist countries are aware

of the controls that must be placed on national morality. The openness and freedom allowed by democracy gives freedom to decay, and all signs indicate that this is happening now.

"For as the lightning comes out of the East, and shines even to the West, so shall the coming of the Son of Man be..." Matt. 24:27.

II 29

A man from the East will come out of his seat and will cross the Apennines to see France.

He will cross through the sky, the seas, and snows, and will strike everyone with his rod.

X 73

The previous time together with the past will be judged by the great man of Jupiter.

Too late will the world be tired of him, and disloyal, through the oath-taking clergy.

The Roman god Jupiter is known for his fatherly qualities.

X 74

The year of the great seventh number accomplished,

It will appear at the time of
the games of slaughter,
Not far from the age of the
great millenium,
When the dead will come out
of their graves.

X 75

Long awaited he will never
return in Europe.
He will appear in Asia;
One of the league issued from
great Hermes,
He will grow above all other
powers in the Orient.

In Greek mythology, Hermes
is the messenger of the gods.

Nostradamus repeatedly used
images that have appeared in
Isaiah, the Book of Daniel, the
Gospels and the Book of Revelation.
Many of his quatrains depict
a cataclysm as great as that
prophesied in the Bible. But un-
like prophets of doom, he also en-
visages the end of all struggle.

Jesus promised that he would
return, and since that day, Chris-
tians have been waiting, unsure of
the time when that would take
place. The words of Revelation are
perplexing, so Christians are urged
to be always aware and attentive to
the voice of the spirit.

Nostradamus prophesied that
Christ would come from the East,
not Europe, where he has been
long awaited, and that his influ-

ence would be felt by everyone.
He will come as the standard by
which past and present will be
judged, and, as well as being a
judge, he will have the heart of a
father. He will be a messenger
from God, and his appearance will
herald the great Resurrection
("when the dead will come out of
their graves"). Nostradamus puts
this as happening not far from the
year 2000, and as "the year of the
great seventh number accom-
plished."

Whereas the years 1995 and
1999 had been previously believed
to be the time of the fulfillment of
all prophecy, commentators are
now placing this time in the
1970's.

Many people now are losing
faith and are very close to despair.
There is violence and hatred
everywhere. It seems as if the
storm is about to burst forth. Yet,
this is just as was promised.

Nostradamus saw very much
suffering amongst those people he
cured of the plague. He foresaw a
400-year history of misery and of
struggle, yet at the end of it he
envisaged the fulfillment of a
promise that was made 2000 years
ago, a promise of peace, freedom
and happiness.

"Then I saw a new heaven
and a new earth, for the first
heaven and the first earth had
passed away. . . . Behold the dwell-
ing of God is with men. He will
dwell with them and they shall be
His people." (Rev. 21:1-5). □

the dwelling of GOD is with men

by FARLEY JONES

I have always been fascinated with the Biblical idea of God's dwelling with man. The book of Revelation prophesies, "Behold, the dwelling of God is with men. He shall be with them and they shall be His people." This prospect has always been somewhat of a puzzle for me.

We have thought of God as almighty, high, over-reaching, transcendent, cosmic, infinite, something to bring down to earth. With this kind of concept, it has been very difficult to envision how this Being could, in fact, dwell with men. And yet, this is the promise of the Bible. One assumes that the promise means that God will dwell with each of us individually and with us collectively.

The question for me is "What does this mean?" What does it mean that God will dwell with us? How will that happen? In the kind of half-conscious, unformed as-

sumptions that I've had, I've thought of some vague, ethereal energy force floating in free form between us and around us. And this would be God's dwelling with us. It would be something like the fog rolling in.

This idea I no longer accept, or at least I'm suspicious of it. What I want to arrive at is an alternative view of what it may mean for God to dwell with man.

What is obvious from what I've said so far is that my idea has changed. At one time I thought of God dwelling with us in a certain way. Now I no longer think of it in that same way. This process of change is, in fact, an historical one. For example, in Greek times, people thought of their God or gods in very different ways. There was Apollo, Zeus, and a host of other gods who dwelled in the mountaintops and caves. Through time, this idea changed, and a

more unified view of God emerged. But even then, the Hindus had their god, the Buddhists had theirs, Catholics had their God, and the Jews theirs. Each religion had its own separate god. Again, this view has changed, particularly within the last two centuries. We now envision one God who manifests Himself in different ways. Of course, we also are a part of the historical process. So, in a 100 or 500 years, people may look back on our image of God and think it very removed from the real thing, far off the track, and undeveloped.

This process is sometimes called "re-imagining." It is not only an historical process but also a personal process—something that each of us must do in the course of his own life. The basic process is that, as man changes and matures, his image of God changes. His image is shaped by his experience.

I've also been curious over the past several years about something that Reverend Moon has said. Many times he has said things like, "You must pray to God," "You must ask God," "Unless we depend on God, we can never succeed." "You must center everything on God," etc. However, at other times he's said things like, "You must do it on your own," "Don't wait for God," "You must take the responsibility," "Don't wait for God's command, but act before God's order," etc. Indeed, at one point,

Reverend Moon said, "Subsequent to the next seven years, God will hold direct sovereignty through His blessed families. Then God will have rest from His battle." He said this January 1968, God's Day. So, Reverend Moon in some way hints of the day when man will take over. Man will make it on his own, living in the world, and working in the world through his own responsibility as if God was retired.

So far, I've introduced three ideas: 1) the idea of God dwelling with man, 2) the process of re-imagining, and 3) the idea of man living in the world as if God were not there, making it on his own. Now I'd like to try to tie these together. Recently, I've encountered in a very brief way, the thinking of Dietrich Bonhoeffer. One of his ideas is very relevant here. This is that he believes that God is leading man to being able to live in the world as if He were not there. To quote Bonhoeffer, "The God who makes us live in this world without using Him as a working hypothesis, is the God before whom we're ever standing. Before God and with Him we live without God. God allows Himself to be edged out of the world. And that is exactly the way, the only way, in which He can be with us and help us." Bonhoeffer takes the position that God is leading man to be able to live without Him. He points to the end goal of this process as "Man come of Age," and argues

that it is *only* by God's stepping back and out of the picture that man *can* come of age.

The idea of man's living without God certainly is frightening. On another level, it comes to us as challenging and liberating.

To relate Bonhoeffer's idea to our previous material, I want to suggest that the God we may be called to live without is not God, but the God of a certain image. The process of God's stepping back is the flip side of our maturing and of our developing new images. We have thought of God in a certain way. Perhaps it is that pattern of thinking which we will ultimately be called to live without. I don't know. I only present the idea. But it may be something each of us will encounter in his own time.

The obvious question here, if what I have been saying is true (and of course it may not be), is what image or images of God we may have to give up.

We each have our own personal concept of God and special relationship with Him. Thus, the process of re-imagining is very personal and subjective. However, in a more general sense, we can make some comments.

We often talk about God's incompleteness, His suffering heart, and His need for man's response. Basically, I think what we may be called to do is to take those ideas much more thoroughly and deeply. Despite our talk, most of

us put a lot of responsibility on God. Beginning with what we feel we need, and creeping into our hopes, often comes the Almighty, the All Powerful.

It seems to me that as we genuinely incorporate the concept of God as incomplete, and dependent upon us, our own sense of responsibility is enhanced. By "responsibility" I don't just refer to the responsibility for our outward tasks and missions. Rather, I also want to refer to responsibility for who we are now, for the choices we've made and for our own ongoing self-creation. These are the areas in which in subtle ways we often make God responsible for us. However, I don't think this is the way things are. I don't think God takes responsibility for us *apart* from our taking responsibility for ourselves. It is through each person taking full responsibility for his own life that, in effect, God takes responsibility for him. As I take responsibility for my life, then God takes responsibility *through* me. In this way, life has a unitary quality. In the New Testament, Paul writes "Work out your own salvation in fear and trembling, for it is God at work in you."

As each of us takes full responsibility for his living, and God participates in this, then unity is achieved. Man and God are one. In this way, we will find God dwelling with us, and the Biblical prophecy will be realized. □

an idealist in the real world

by **BRUCE WARREN**

How can we live together as brothers and sisters in a world where insensitivity and conflicts exist? When we try to give love to another questions always arise, "Am I going to get anything in return?" "Can I trust this person?" or "Will he take advantage of me?" We need a common meeting point from which we can base our discussion; that common denominator must be God. Then starting from that point let us begin.

In any living situation, problems will arise. If people are to live together harmoniously, individual sacrifices must be made. One must give of oneself internally in the deepest fashion if one is to receive anything in return. Most ideally we all want to be loved. Then how do we go about receiving that love? That old saying that we've heard so many times before immediately comes to mind, "In order to be loved, one must love."

Now, each one of us thinks that he is more sensitive than other people he knows. Who do you know who doesn't think he is more sensitive than the next fellow? Part of the problem in thinking this way is dealing with our unique individuality, for no one even remotely approaches the same point on the spectrum of personality. Even identical twins have different personalities. So the first step in overcoming the gap is to realize we are both members of the human race. That may seem fairly insignificant, but not in God's eyes, for each of us is one of God's children.

If we fully realize this in the deepest sense, then we must respect each other. This is the beginning of a relationship, respect. No matter how different one person may appear to be, whether in the way he dresses or the way he talks, that person is still God's creation. We must try to love that person unconditionally if we are Christians in the truest sense.

Let us suppose we can all live together in a family unit centered on God and God is giving the orders. Then it follows that perfect harmony should exist starting with the parents and filtering down to the children. There should be no fighting, bitterness, jealousy, anger or hatred in this ideal family.

What about dealing with the outside world once this family is set up? How can we effectively

function as God's children in a world where so very few people really know God's heart? Whenever we try to give something to someone, many times it is received in the wrong fashion or we don't feel that the person truly appreciates the gift. "Here, what I've given you is a part of myself. How can you reject what I've given you when it is so much a part of myself?" The nature of the gift, however, must be examined. Why are we giving the gift? Is it to satisfy our own selfish desires to receive love or is it because we truly love that person?

From this point we can see all kinds of problems developing, starting with the nature of the gift and the sincerity of heart on the part of the giver. Well, if we are human beings with wants and desires, what would we most like to receive?—a million dollars, wisdom from the greatest men, power, or all the food we can eat? Sometimes, we desire all these things and many people desire them to excess. However, if I had anything in my life to choose from, I would want to find that ideal relationship where true love could be shared.

We long for love in the deepest sense. We want to find that special someone who's sensitive to who we are and who knows our unique value and individuality. If you're a black man with no cultural upbringing, would you like someone forcing classical

music down your throat? If you're an artist, would you like to hear someone tell you exactly what's wrong with your painting and how to paint it in the right manner? If you're a musician, do you like people clapping before you finish a piece? If you're a mechanic, would you like someone telling you how to tune an engine?

No one wants to hear what's wrong with something he creates, whether that person be the sensitive poet or the auto mechanic or even the cold-hearted scientist, for that matter. Of course none of us fits these descriptions. We're members of an ideal family centered on God, we think, where all disagreements are minor and arguments don't exist. Only members of the outside world have differences of opinion or act much differently than we do. Suddenly all of us find ourselves in situations similar to Jesus' parables. Yet, none of us could possibly be one of those mean, old, nasty scribes or Pharisees who were constantly laying down the law of the land but never living up to it.

How many times have we all read about the Pharisees in the Bible and said, "I could never be like those guys. They say one thing and do another. I'm not like that at all. They're mere readers of the law." However, every serious Christian goes through that crisis every day. Are my actions in accordance with my beliefs? Sometimes we begin to judge ourselves

too harshly. Then the problems begin.

We not only make ourselves miserable because we can't perfectly live up to our ideals, but we make others miserable because we find them living in quite a different fashion from our ideals also.

Well, what would happen if we're all Christian brothers and sisters living together? Ideally, we should have the greatest experience of our life. Everyone would be giving each other God's love. That sounds absolutely beautiful. I want to be a part of that family. Take me there right now.

What would that family be like? We wouldn't have to worry about what to wear or what to eat or even what to do. Everyone would immediately supply what someone else needed and no one would worry about his personal needs. Truly incredible, a family with ESP. We don't even have to ask. It will surely be given to us automatically.

Then we get back to the everyday world. Everyone there seems to be asking for things from everyone else. No one is ever satisfied with what he has. The car isn't fast enough, the roof isn't big enough, the kids don't do enough, the road isn't wide enough, I just don't know enough. Where does it all end?

Why can't we realize how much God loves us? We must realize how much our Father in heaven suffers each time one of us

starts to complain about some trivial matter, not to mention seeing all the hatred and violence in this troubled world. Yet, God has given us everything we have, even the principles of life by which we carry out our daily tasks. How can we forget our Heavenly Father? How can we not stop to think that He's given us every bite of our food? Why have we stopped praying and praising the Lord for His beautiful creation?

God created the entire earth and all its many splendors for us to enjoy. When will we ever learn that everything we see is supposed to bring us joy? No one despises the beautiful world of nature—the trees, flowers, birds, oceans, lakes, rivers, canyons, mountains, valleys, and deserts. Each landscape has its own particular aspect of beauty. We experience great joy by walking through a forest and admiring the squirrels, ferns and even the people who sometimes stroll through.

We have been given so much by God, and yet we find trouble sharing it with each other. If we are to be successful in breaking down the barriers between us, we must realize how much we have in common. We are all God's children, and He loves us like a parent. If we obey His greatest commandment, to love one another, we can begin anew. If we start each day by doing something for someone else, how much happier we shall be! □

Inventory of Hope Sees Optimistic Future

In an "Inventory of Hope," the final issue of *Saturday Review/World* for the year 1974 pooled reflections of leading figures around the world in an effort to counter the "gloom that has settled over the national mood."

"The main trouble with despair is that it is self-fulfilling," editor Norman Cousins wrote in his explanatory editorial. "People who fear the worst tend to invite it. . . . Bursts of energy do not spring from a spirit of defeat. Ultimately, hopelessness leads to helplessness."

He continued with an outline of the problems that have haunted Americans in recent years—the assassinations of John and Robert Kennedy, the Vietnam War, and the Watergate scandal. Yet from each of these have come worthwhile lessons. He advocates that the best brains of our time be devoted to solving the biggest problems, not toward creating better means of destruction.

"The capacity for hope is the most significant fact in life. It gives

human beings a sense of destination and the energy to get started. It enlarges sensitivities. It gives values to feelings as well as to facts."

According to Mr. Cousins, we have the brainpower, we have the manpower, we have the technology. When we live up to our moral capacity and regain confidence in ourselves, in our history, and in the ultimate power of ideas, we can fulfill our hope.

Steps toward a decent life.

Secretary-general of the U.N. Conference on the Human Environment, Maurice Strong, wrote his own list of reasons for hope and steps towards giving all people access to a decent life.

Mr. Strong finds hope in new awareness of our interdependence in the area of natural resources, in the new sensitivities of young people, in the courageous experimentation of the young, in the growing creative uses of technology, in the examples of harmony

between modern technology and traditional values, and finally in the nature of man's capacity to respond to higher values and enlightened self-interest.

The steps he outlines include the following:

- A new approach to societal decision-making that will emphasize managing all the individual activities that together affect man's development and well-being.

- Stabilizing world population, which is a foremost concern of each individual nation, but may spill over and impinge upon the rights and resources of other nations.

- Reducing demand on natural resources by modifying consumer demands and accepting higher prices that will incorporate the costs of environmental protection.

- Increasing world food supply without destroying the ecological balance, by reducing chemical fertilizers and pest-control, cutting loss through spoiling, and managing adequate food reserves.

- Redirecting the urban revolution through networks of sustainable urban "ecosystems" and reducing distinctions between urban and rural life.

- Organizing and reorienting science and technology to deal with our present difficulties and create a better relationship between scientists and political decision-makers.

- Developing a new approach to growth that will give priority to man's social goals and aspirations; ensure that the economy is destined to achieve these goals and bypass the errors of presently industrialized societies in aiding developing nations.

- Management and care of the oceans, guided by effective international cooperation.

- Creation of a new international economic order that will include distributive justice, minimum opportunities for all, and a vast increase in the flow of resources between rich and poor nations.

- Revolution in values and behavior, obviously required by the previous nine steps, and taking place principally in the developed countries.

Mr. Strong concludes that it is possible to build a new foundation of political ideology which can achieve these steps, because of man's higher moral precepts and his enlightened awareness that such actions will be in his own larger self-interest. He believes the future well-being or disaster of humanity will be decided within the next decade.

Saving the environment.

William Ruckelshaus, the first administrator of the U.S. Environmental Protection Agency, weighs the alternatives of preserving an ideal environment or full-scale pollution, and proposes pre-

erving the essentials of life and enough of the non-essentials to claim victory. He cites delunckers' predictions that the earth is capable of feeding 67 million people, but questions whether it is advisable to do so, in light of the quality of life we would like to enjoy. He urges careful testing before releasing chemical compounds into the environment in massive quantities and investigating the predictions of the doomsdayers.

International bodies may prove effective in dealing with these problems, but the greatest need he sees is for world leadership. The parochialism of the present world leaders seems far behind the attitudes of their constituents.

If in the process of saving the environment we focus simply on avoiding calamity, we run the risk of denying individuals the possibility of fulfilling their human potential. "We need to focus less on the inevitable fate of man and more on the quality of his journey, whatever the fate," he concludes.

A new approach to energetics. Former chairman of the U.S. Atomic Energy Commission and Nobel Prize winner Glenn Seaborg argues for a reduction in energy demands and for self-sufficiency for the U.S. in terms of energy. Most technical solutions to our energy needs require about ten years of research and development, a process we should have

started 25 years ago. We face a difficult, but not hopeless catch-up game in this regard.

Oil and gas reserves are being used up faster than the discovery of new supplies. But Mr. Seaborg finds great hope in coal supplies, which can be converted into oil and gas. Coal reserves are sufficient for meeting our needs for hundreds of years. The second hopeful energy source is nuclear and solar energy. After fossil fuels begin to run out the technology to harness solar energy will be ready to meet most of our energy needs. "Solar energy represents our ultimate source—continually renewable, inexhaustible, available as long as our sun shines," he writes.

Geothermal energy, from steam, hot water, and hot rock, is another possibility, along with wind and tidal energy. However, all the long-range energy sources pose environmental problems. Still he believes that the benefits—including increased economic stability, political autonomy, and strategic security—will outweigh the risks.

New horizons in health. Molecular medicine holds out the greatest hope for the alleviation and cure of major ailments, according to Albert Rosenfeld. Present complex heart operations and organ transplants are merely holding actions until research provides better solutions to the problems of disease.

Each of the 60 or so trillion cells in the adult human body is formed by the genetic instructions of its DNA molecule. "Few things in the universe are more beautiful to contemplate than those 60 trillion cells, exquisitely orchestrated by the control mechanisms of life, functioning harmoniously in a healthy human being," Mr. Rosenfeld exclaims.

But if just one critical detail is misread, it can mean the beginning of cancer, for instance. Virtually every disease is either *caused* by something amiss in the molecular machinery or *causes* some molecular mishap or malfunction. The DNA or RNA of a virus insinuates itself into another cell's nucleus and takes over its genetic apparatus, causing it to manufacture only more viruses. Anything from encephalitis to the flu develops this way.

A faulty gene can cause a structural defect in a single enzyme molecule and may cause birth defects. In cases of galactosemia, where a single missing enzyme destroys the body's ability to metabolize milk, scientists were able to transfer the proper genetic information, via a virus, to skin cells and correct an inborn genetic error.

Molecular research is investigating the mechanism by which cholesterol molecules attach themselves to artery walls, causing hardening of the arteries. Heart-muscle cells do not continue divid-

ing again when they are damaged, as do cells in some other areas of the body. Scientists are investigating whether they can give heart cells instructions to divide again after a heart attack.

In the case of cancer, if scientists could learn how to tell the cancerous cells to stop dividing, a great step would be taken towards solving the cancer problem. Many gerontologists are convinced that the aging process is controlled by the genetic signals to the DNA-RNA proteins, causing cells to deteriorate or die. If scientists can decipher the process and interfere with it, they hope to be able to eliminate most of the degenerative diseases associated with old age.

"Each of these grandiose projections only begins to suggest what we might legitimately hope for," Mr. Rosenfeld concludes, "not only in the relief of our aches and illnesses but also in the enhancement of our positive health and well-being."

"Seeds of Hope." The goals of the Washington-based Committee for the Future are described by Theodore Taylor, chairman of the board of the international Research and Technology Corporation. This committee sees the environmental impact of our expanding technology and population growth as destroying the environment and causing deterioration of the quality of human life.

Part of their solution involves

identifying and assessing a number of possible lines of development, both on earth and in space, through an extended computer model involving "earth-space impact" and organized public discussions on important issues.

Some of the "Seeds of Hope" now in their inventory include controlled-environment greenhouses to determine how to grow the world's most important crops, especially grains. The basic technology for this is being applied to vegetables in parts of the globe now, and although growing of wheat, rice, and other grains seems difficult, it may be worth trying.

"The requirements for cooperative action in these new worlds in space may provide models for improving performance and cooperation on earth," Mr. Taylor observes. "The severity of the environmental challenges draws forth such basic virtues as honesty, sharing, self-discipline, concern for the whole. 'Selfish' behavior will more obviously endanger the survival of the group, whereas cooperative behavior will be more readily visible and appreciated."

The Committee for the Future feels that such projects requiring international cooperation will create the model for "brother-sister-like behavior that we have longed to achieve on earth." Options such as these "*must be explored as collective insurance for the human race.*"

Art and hope. World-renowned violinist Yehudi Menuhin finds hope in the continuity of art. The expertise of the great violin-makers has evolved through the centuries and gives a sense of continuity from past to future. The magnificent Gothic churches, which required the efforts of masses of people, are an expression of the desire of an entire population to reach up to God. He also finds in the rhythm of music and the proportion and movement of the other arts an assurance of continuity, direction, and design in everyday life.

Perhaps no other activity is as wholesome as singing. Mr. Menuhin feels, for singing engages completely our *inner* mobility—our lungs and our heart. "Our spirit and sense of community are immeasurably enhanced by this exercise: The compelling and total discipline of rhythm and pitch further the sense of union and communal solidarity."

Spontaneity and surprise are liberating only when they occur on a secure foundation of a basic rhythm or a projected order. Cities, for example, will have future value if they are designed by artists instead of by engineers. He sees the creative unit as being the individual, not the whole. Large units may apply ideas, but they cannot create them.

Mr. Menuhin calls for international cooperation in such fields as food, pollution, space, and re-

sources, but he feels there should be regional autonomy in language, dialects, art, music, theater, dress, diet, way of life, and all cultural activities.

Altruism as a human trait.

Pulitzer Prize-winning author and microbiologist, René Dubos, outlines his case for a long history of altruism as one of the absolute values by which humanity transcends animality. For instance, a skeleton of an extremely arthritic Neanderthal man who must have been cared for by his clan is one example of this ages-old human trait. The Golden Rule, "Do unto others as you would have them do unto you," exists in all religious doctrines, even in the most ancient documents. The Persian prophet Zarathustra taught his followers to repress the evil in human nature—an expression of the philosophy that being human implies making choices.

The ancient Greek story of Ulysses teaches us that the vicissitudes of life come in a large part from conflicting tendencies inherent in human nature. Ulysses' desire to take the open road, the long journey, conflicts with his desires to return home. Mr. Dubos recalls the quality expressed by the Arabic word *baraka*—the sense of blessedness that attaches itself to buildings or objects after years of loving use.

A service and almost a human duty is happiness. The Buddhists

say, "Only happy people can make a happy world," and Dubos extends this in his definition of useful citizens as those who generate "joie de vivre" around them.

The essential element of happiness is the realization of an ideal, even though the process may be difficult and painful. This is evidenced when human beings deliberately place themselves in situations which require strenuous efforts and cause sufferings.

"Human beings derive their most profound satisfactions from those activities which are the furthest removed from animality"—the arts, the sciences, the ceremonies, the innumerable forms of self-sacrifice. Mysterious aspects of human life include abandoning ancestral habits under the influence of abstract ideas and the creation of monumental structures.

"Crises are practically always a source of enrichment and of renewal because they encourage the search for new solutions," Mr. Dubos adds. "Civilizations are mortal, but they can be revived and transformed by human imagination, fantasy and will." Being human is determined by the extent to which we can make the choices that help us transcend our genetic and environmental determinism and participate in the "continuous process of self-creation which seems to be the task and the reward of humankind." □



**A
PLANETARY
CULTURAL
RENAISSANCE**

According to author, historian and mystic William Irwin Thompson, a new "planetary culture" is emerging which is "generating a new image of the individual and a new definition of the human being, and creating a culture that is really quite different from the familiar post-industrial civilization that we know all about." He called it a "quantum leap, a distinct jump of culture."

Speaking at the "Yes!" Author Series lecture on October 10, in Washington, D.C., Mr. Thompson talked at length and answered questions about the new emerging culture and the "planetary villages" which he sees are the seed beds of the new culture, such as Findhorn in Scotland, Auroville in India, and Lindisfarne, which he co-founded in New York.

Thompson, 35, a graduate of Pomona College in California and Cornell, taught in various fields of the humanities at Cornell, MIT, Syracuse, and New York University. He is the author of the *The Imagination of an Insurrection: Dublin 1916* (1967); *At the Edge of History* (1971); and *Passages About Earth: An Exploration of the New Planetary Culture* (1974). He is also a practicing yogi, and is currently spending all his time teaching in and administering Lindisfarne, "an educational and spiritual community" near Southampton, Long Island. It is named after an Irish monastery which changed English culture during the Middle Ages.

Speaking rapidly, with no appreciable pause in the stream of consciousness, Dr. Thompson wove a rich tapestry with threads of history, anthropology, myth and mysticism, out of which emerged, as he put it, "a shock of recognition that other kinds of actions are necessary than the usual institutional ones that we're familiar with."

Dr. Thompson perceives a trend towards convergence between the Soviet Union and the United States, with the dialectical materialism and unified social planning of the former joining the corporate systems managers of the latter. A technocratic and authoritarian world state could emerge from this. The systems managers who, he fears, have ruined world ecology, are now trying to push aside the humanists in an effort to "computerize" world resources and run the planet according to computer print-outs.

However, Dr. Thompson is convinced that management itself cannot really solve the problems of the planet, and that only a religious and cultural transformation on the order of the Renaissance will do the job. He fears that a totally managed, ordered world will inevitably give rise to its opposite —terrorism. Those elements who feel they cannot play the game according to the terminology, structure, and consciousness of the management will try to kick over the world in disgust.



"In a planetary village, you are not in civilization, you're in the universe."

But even the terrorists, in trying to break loose from global management, would become like the systems manager, going through a "calculus of terror" to determine how much and what kind of atrocities will get them the television coverage to get their point across.

Thompson sees the result as a kind of "double-bind negative spiral," in which each side becomes what they hate. This is like a negative symbiosis, in which each feeds off the other's death.

A cultural transformation needed. To prevent such a global tragedy, Dr. Thompson calls for a cultural transformation of consciousness at least equal in scale to anything in the past. "It's going to take all the imagination we have," he added. Either management should surround culture through institutions such as universities, foundations and research enterprises, or culture should surround institutions with a "radiant web of religious transfiguration." The choice, to put it another way, is between "the chaos of systems" or "the full dynamic anarchic viability of culture."

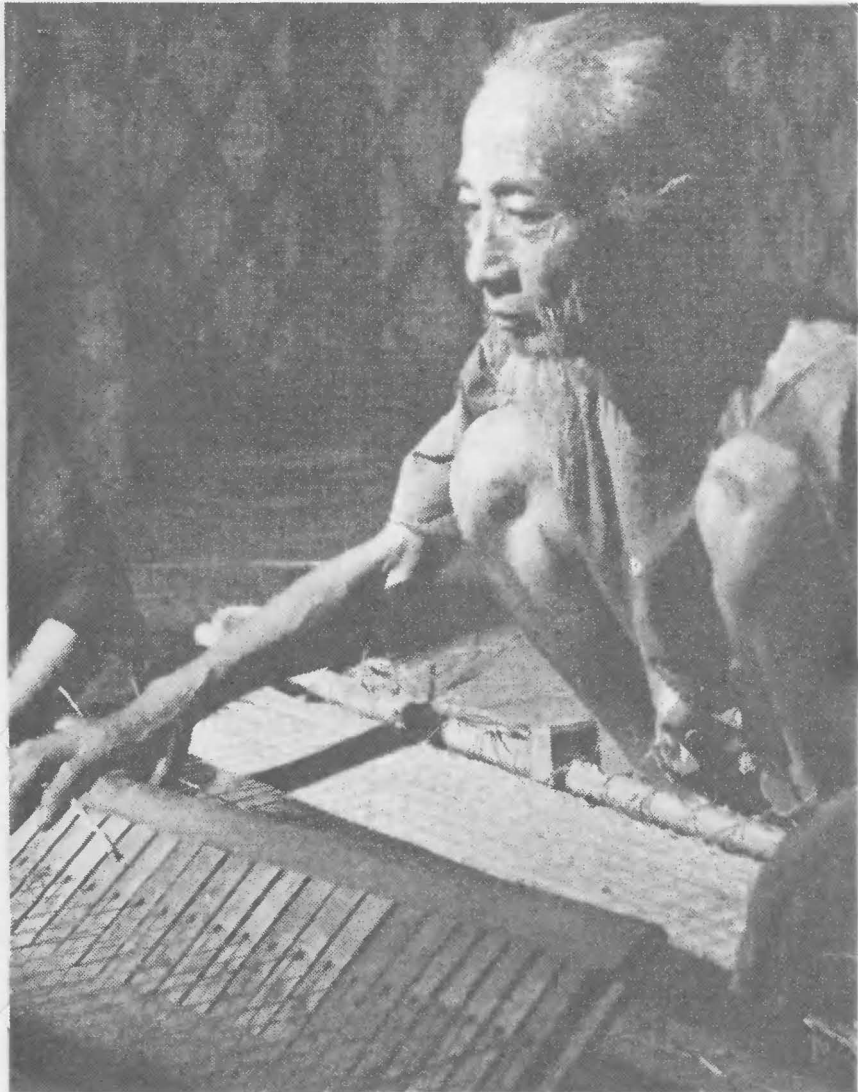
The showdown is most acute in America, because of her energies and variability. America is also the best place to arrest the drift toward a world authoritarian state.

This 'showdown in America comes, appropriately, in time for the Bicentennial celebrations, along the Jeffersonian tradition. Thomas Jefferson worked to prevent America from going the way of Europe. He had a vision of an agrarian decentralized public, with the individual having a certain control over his own affairs. Jefferson's ideas came to fruition and reality through Gandhi.

The three major forces which shaped the modern world are all being called into question now: egalitarianism, urbanization, and nationalism. People originally fled to the city to escape the country parson, manorial squire, and the outdated feudal system in general. In the city they found equality, anonymity, and freedom. Nationalism soon followed, as an outgrowth of the city-state.

With the present multinational corporations and what Dr. Thompson sees as the authoritarianism growing out of Soviet-American convergence, nationalism is out of date. "Nationalism is no longer the basic ingredient," Dr. Thompson explained. "Our identity can't come from nation-states, so we're moving into smaller communities to find out who we are and what our identity is, so that we're decentralizing at the same time that the planet is converging."

By decentralization, he means something like what the mystic Nicholas of Cusa called a



"If you allow old people back into the community, you will find a fantastic amount of talent and ability."

"new kind of space where the center is everywhere and the circumference nowhere." Dr. Thompson calls this the "consciousness space" which is projected out into communities and societies, and smaller kinds of planetary villages.

Re-establishing communal value. Places like Findhorn, Auroville, or Lindisfarne are gatherings of mystical people who are trying to synthesize in their lives all the great religious traditions in the world and create a new consciousness quite different from the

familiar one of London or New York.

The urbanization swing has reached its limits of growth, and has begun to turn around again. We're going back to rebuild pre-industrial villages, but with a very advanced mystical consciousness of nature and a scientific consciousness of form. In other words, the primal sense of community and sharing is being restored, as well as the cooperation of all age groups within the economic life of the community.

The inefficiency of this kind of community in the previous centuries led to separation of women in factories and children in schools. Eventually, only the nuclear family remained as a viable unit of society. But the energy crisis may now bring these nuclear families out of their elaborate suburban homes and into a greater level of cooperation and sharing.

Through places such as Lindisfarne, Long Island, which he co-established, Dr. Thompson hopes that the communal values and the way of life of the pre-industrial village will be restored, but without "what Marx criticized quite correctly as the 'idiocy of rural life!'" Men and women will be partners, he envisions, and children will be taken back into the human community. There will be enough adults for the children to have a multiplicity of models, and learn more than they would have in the institutional schools.

No longer would teen-age gangs arise from the community needs which children found unfulfilled during their growing-up process. Nor would you need the "geriatric ghettos" of the nursing homes for old people. If you allow old people back into the community, working along with the kids, you will find a fantastic amount of talent and ability. In some sense, these older people can become the "heart and guts" of the new age communities.

Thompson contrasted his new concept of planetary villages with the current industrial structure of society. "Massive industrialization, leading to massive alienation and pollution no longer becomes a problem," he added. He also contrasted the business, art, sophistication, and post-industrial convergence of the modern cities of London, Tokyo, and New York with the concerns of the planetary village.

"In a planetary evolutionary population, the mythological envelopment is the universe. . . . In a planetary village, you're not in civilization, you're in the universe, and so it's a cosmic awareness of the elemental kingdoms of etheric and astral and causal planes. . . . it breathes a different kind of air. . . . that changes the way you move through space-time."

The sacralization of the earth. In early days cities grew up around rivers and ports. But the

new planetary villages locate themselves around "etheric streams." He likened the meridians and Chi force that Oriental medicine has located in the human body to subtle kinds of currents and meridians flowing through the body of the earth. Where meridians cross, a kind of etheric vortex is created, where culture and nature can be synthesized in harmony.

These cultural transformations are too large to be perceived in our conventional time reference, but they come out in dreams, poems, works of art, and ancient myths. The ancient Sumerians, for instance, never claimed to have built their cities; they said the gods did. And actually, in any creative thing you have ever done, it wasn't you yourself, you just became a channel. "You are in a dance, but you're not the choreographer."

Marx or Lenin didn't invent the current transformation, neither did one man spark the Renaissance. "It's happening all over!"

Such changes can be seen most completely in religion, science, and art. According to Dr. Thompson, the great universal religions arose in response to the break-up of the human tribal community in the growth and disintegration of civilizations. The loss of the brotherhood of mankind had to be compensated for by a new vision, a universal religion. But now that contemporary civilization is breaking down again,

man again is attempting to reach universal brotherhood.

However, Dr. Thompson feels that not just another universal religion or a single messiah will result. "We are moving away from guru and priest and church and moving into a kind of spiritual fellowship wherein... there is the clergy of the laity." A kind of cosmic consciousness operates when the group is together.

The current interest in Eastern religions he attributes to the Western invasion of the East being returned with a cultural invasion of the West by the East, through Yoga, Zen, and other things. What he envisions is neither world-destroying materialism on the one hand nor world-denying mysticism, but a convergence of these opposites.

Convergence of science, religion, and art. Dr. Thompson's hope for convergence is extended to science and mysticism as well. "Crick's table of nucleotides in the DNA form a structure of 64 hexagrams exactly similar in structure to the Chinese *I Ching*, the oldest book on this planet." The kind of science that supplies the state and created armaments ("Archimidean science") has shifted to "Pythagorean science." The latter is based on unique events in correspondence with one another. In other words, you no longer look for isolation but for correspondence. "The

imaginative role of science becomes pattern recognition, and it comes to be analogous to art," cooperating sympathetically with nature, rather than trying to surround it and control it. Michelangelo and da Vinci exemplified this kind of science.

Art, as well, will go through a change. If, as Dr. Thompson believes, everything is symbol and made out of music, the artist is more a sculptor of information, not matter. In the current trend of blending fiction with non-fiction, art is also creating one single form of mythological consciousness.

"If we surround the consciousness of that citizen with the sense that his life is manageable and the individual is the basic ingredient of the new Renaissance, and that it's already happened, then I think we can outrace this dying society and create a very positive and dynamic kind of new

planet earth."

The new planetary communities will have an "enzymatic action" on this great change. People's horizons must not be crammed into their apartments. The new communities will be activist, but culturally activist, not politically activist. Politics isn't big enough.

Thompson sees this as a key for developed countries, such as America, helping the third world. The inapplicability of the "elitist myths" of industrialization helped cause famine and other forms of social disorder around the planet. A new culture will help change the elitist mythologies and provide more realistic help.

"It means we create a new culture in which men and women move among trees *and* machines," he concluded, "hearing the dryads in one and the molecular chorus of God in the other." □

Creating a new culture.



The rhythmic beat of the drums throbbed through the little village lying in the heat-baked heart of Africa. Out of the thatched-roofed, mud-walled huts came the people of Dourbali—first the men, then the women, and the children. Heeding the summons of the drums, they headed for the village center, their traditional forum for village affairs, social life, and trade.

But the market stalls, normally laden with mangoes, peanuts, millet, utensils, and trinkets, were empty today. Instead, parked where all could see, was a truck. On the door was the inscription that identified it as the mobile health unit of the Service for the Control of Endemic Diseases, an agency of the Government of Chad. It also bore the insignia of the U.S. Agency for International Development.

Tables had been set up in the shade of the tall, leafy nime trees. On the tables were file holders, microscopes, centrifuges, and the other instruments and paraphernalia needed for inoculations, vaccinations, blood testing, and physical examination. Most of the packages of medicine and sanitary necessities also bore the clasped hands symbol of AID.

Village officials and staff members of the health unit directed the congregating villagers to line up—men in one line; women and children in another.

SURVIVAL IN THE SAHEL

by **JERRY E. ROSENTHAL**

From *War on Hunger*, a report of the Agency



for International Development.

Under the supervision of Dr. Bernard Ingelet, they were examined and questioned about their health. Those needing smallpox vaccinations were sent to one table; cholera to another. Those needing tuberculosis, or leprosy examinations to a third. For general examinations they went to still another table.

It was a noisy, chattering, good-natured and orderly event. Rain had fallen the day before—not much, but enough to keep alive a spark of hope that perhaps more would be coming. And some had fallen a few days earlier. The rains would have been enough to raise spirits; the visit of the medical team made the day an occasion.

As the men joked and talked of the weather, as the children played and women gossiped, more than 2,000 went through the lines. Some were told they must come back to Djerakoula Banyo's office—he is the chief of the dispensary located near the village. They or their children would need more medicine and possible periodic care.

Despite drought, hope. The visit of the medical team served to illustrate a spirit of hope that has not yet been extinguished by the drought that has afflicted the people of Dourbali for the past five years. In this time they have suffered losses of livestock and crops

but they don't consider themselves badly off.

"There has not been enough food and certainly not enough good quality food," Mr. Tchaundi said. "But we have survived. We are not a critical area. No one has died of starvation. Really, our greatest need is for clean water. We need wells."

He added, hopefully, "the rains so far look like we may have good crops of millet, peanuts, and *gombo* (a vegetable) this year. We lost a lot of cattle last year and the year before, but those that have survived are doing all right."

Assistance activities such as the health program in Chad are being undertaken throughout the entire Sahel—the vast region of Central and Western Africa that has been gripped by searing drought for the past four to six years. All across the stricken areas of Chad, Niger, Mali, Upper Volta, Mauritania, and Senegal, actions in the field of health transportation, grain storage, food production, and reforestation aim to lay the foundations on which 25 million people might build better lives.

It was a year ago that the drought in the Sahel—the area immediately south of the Sahara desert—came to world attention. The drought had been going on for several years and, in fact, U.S. Government officials had warned of impending disaster in 1972. AID, which had provided about

\$30 million in assistance since the mid-1960s, stepped up food shipments in November 1972. But it wasn't until 1973 that the gruesome stories and photographs began to appear: roadsides and fields littered with the carcasses of starved cattle; listless children with skeleton faces, pipestem limbs and distended stomachs; abandoned villages; desperate nomads, their livestock dead, forced to live in degrading refugee camps; trickling rivers; empty lake beds; dry wells.

Since that time a massive relief effort has been mounted. The United States and other donors have contributed more than \$360 million in food and other types of aid. Of this, the United States share has been approximately \$129 million. More than 1.1 million tons of food have been shipped, of which the U.S. contribution has been 506,000 tons. Included are more than 5,000 tons of so-called protective foods—instant corn-soya-milk and soy-fortified grits. While the bulk of U.S. grain shipped to the Sahel has been sorghum, other donors have also shipped additional grain, powdered milk, and "protective" foods.

Airlift resumed. The rains of 1973 were disappointing, inten-

Youngsters in the refugee camp at Tchén Tabaraden, Niger, dip into their daily bowl of high-protein porridge.





sifying the need for emergency relief shipments. As the 1974 rainy season approached in May, extraordinary efforts were being made to assure that the 650,000 tons of food grains estimated to be required from donor countries in the Sahel this year would be distributed in time to avert hardship. AID, for example, resumed an airlift in Mali in June to make sure the food reached the distribution points.

But the long drought— unquestionably one of the major disasters of our time—is not the only concern in the Sahel. As catastrophic as it is, the drought has done more than threaten famine. It has laid bare the poverty and lack of development of a large number of people and a vast portion of a continent. It has dramatized what may be a worldwide climatic shift. It has made apparent that a way of life for several million people is permanently changed. It has created an urgent need for more effective international cooperation in emergency endeavors. It has challenged the imagination and initiative of scientists and technologists in the field of environment. It has shaken the economic, social, and political structures of the countries in the area.

Maurice J. Williams, former Deputy Administrator of AID who

At the Tchín Tabaraden camp, wheat flour is doled out to families.

held the post of Special Coordinator for the Emergency Relief to Sub-Sahara Africa, told the U.S. Congress recently:

“The disastrous drought situation in the Sahel presents a more difficult and complex problem than do disasters such as floods and earthquakes. . . the drought-afflicted countries are among the poorest in the world. Merely to recover where they were before this drought would still leave a large majority of the people malnourished, without adequate medical attention, and with few educational or employment opportunities.”

AID ‘R and R’ program. The need for development has been recognized among the donor countries and agencies involved in the Sahel. On the part of the United States, AID has activated a Recovery and Rehabilitation program —“R and R” for short.

A good “R and R” example is a water storage project being undertaken in the Korsimoro subdivision of Upper Volta. Here, under the initiative of Ouedraogo Mamadou, the 34-year-old administrative chief of the subdivision, the farmers and herdsmen of the area are building an earth and rock dam that has already started backing up a small stream to form a reservoir that will supply water to the area the year around.

“I try to show the people they

must do this for themselves," Mr. Mamadou said. "I remember what your President Kennedy said, 'Don't ask what your country can do for you, ask what you can do for your country.'

"I show to the people they have no money; they have water only in the rainy season; they must depend on themselves if they wish to change this.

"We had no money or help when we started," Mr. Mamadou said. "I planned the dam to create the *barrage* and discussed with the people how to improve the road.

"They were happy to work, but without some sort of compensation it was sometimes difficult to get all the labor we needed." Mr. Mamadou was able to get a supply of 200 sacks of U.S. Food for Peace cornmeal every month. Now, the 100 persons who work two weeks a month on the dam and road each receive one 100-pound sack of cornmeal. The work is spread around among the people, so all can share in the labor and food.

Dam will bring progress. Mr. Mamadou, his eyes shining with enthusiasm as he shows a visitor the work accomplished so far, says:

"The water will be available for humans, too. Otherwise, the people have to go 15 kilometers (about 10 miles) to get clean water in the dry season. Also, cattle can be watered now in the dry season, and the *barrage* will furnish water

for irrigation. We can now grow potatoes, tomatoes, and other vegetables for cash crops which we could never do before."

Mr. Mamadou gazed at the dammed-up water sparkling in the sun and said, proudly;

"Last year there was nothing here. Now, look. I feel I am doing something for Upper Volta—for my people."

While actively supporting "R and R" activities as represented by the health service in Chad and the self-help reservoir in Upper Volta, AID also is involved in planning for the medium and long-range development of the Sahel. The African governments themselves, at a meeting of their heads of state in Ouagadougou in September 1973, established the basic elements for a long-range development program estimated to cost \$800 million. AID is working with the National Aeronautics and Space Administration on the use of satellite technology for agricultural planning. The National Academy of Sciences has been asked to assist in seeking out new approaches to solving development problems. AID is discussing with the African-American Scholars Council how research might play an effective role. A major contract has been signed with the Massachusetts Institute of Technology to assess development alternatives available to the Sahel governments. The U.S. Center for Disease Control in Atlanta has been

asked by AID to assess middle and long-range health and nutrition needs.

Significant differences after a year. In the meantime, however, the immediate problem of emergency relief continues. Visitors to the Sahel this May who had toured the drought countries a year ago and last fall see some significant differences.

Last year, evidence of the drought was visible everywhere. The dead animals made a strong impact. The despairing nomads—especially the children—brought the tragedy home in even more human terms. The sight of dried up rivers and lakes; the dead echo of dry wells; the blowing desert sands; the destroyed trees all plainly depicted the disaster.

This year, it is possible to drive the same roads and see fewer dead animals than on a U.S. highway. The children look and act more like normal boys and girls. The herds of cattle, goats, and sheep that have survived are robust. Few bones are sticking through the hides of cows. This past May some rain had fallen in Chad, Niger, Upper Volta, and Senegal. Farmers could be seen preparing their fields and even planting. The markets in the cities and towns were vibrant and bustling.

But all this, of course, is not because the drought is over or

even eased. Feeding and health programs have been organized by the Sahelian governments, the donor nations and agencies. This has resulted in some physical improvement among the people affected. The deaths of large numbers of livestock have brought the surviving number of animals into better balance with the reduced amount of forage still available. And strong efforts are being made to save surviving livestock with special feeding programs.

And the desert still encroaches. The rivers are lower than ever—the Niger at Niamey had even less water this May than a year ago when it was possible to wade across. The lakes are drying up still more. The town of Bol, where six years ago a man could fish from the docks, is now 15 miles from the shore of Lake Chad. Lake Guiers in Senegal again is dangerously low. The increasing salinity of the Senegal River endangers the sugar and rice plantations.

The drought, in fact, has spread. In addition to the six countries of the Sahel, the Gambia has been affected and is being included in relief plans. A severe drought has afflicted Ethiopia. Other countries that have been affected in the past year include Botswana, Kenya, Tanzania, Cameroon, Ghana, Nigeria, Guinea. Parts of the Sudan suffer chronically from prolonged dry spells.

In the six Sahelian countries, the shortage of food is estimated by the Food and Agriculture Organization to have risen from 550,000 tons a year ago to 650,000 tons this year.

Yet, overall, there is change from the spirit of desperation of a year ago. The refugee camps have swollen in size, but they are better organized. In the Laseret camp on the outskirts of Niamey, there is a tent about 20 feet by 15 feet where youngsters of the camp receive and drink their daily allotment of milk (about 1½ pints).

The camp and the feeding operation are by the International Red Cross with the Nigerienne Red Cross. Twelve nurses have been assigned to the camp. On one recent day, the two on duty in the milk tent were Mrs. Michele Perron and Mrs. Jeanne Michaud of Canada.

"We feed about 800 children a day," Mrs. Perron said, as she closely watched the young boys who were helping to mix the milk powder with water from the water tap. "And we make them drink the milk right here."

The reason, she said, is that some of the children would fill their bowls, or cans, or pots, or whatever they brought, then go and give the milk to their parents.

The largest refugee camp has become well-organized since it came into being a year ago. The Red Cross is in charge of feeding and health operations.

"The milk is meant for the children," Mrs. Perron said, "and we want to be sure they drink it."

A walk through the camp reveals an apparent effort by most of the nomads to adjust to an existence that threatens to become more permanent than they first realized. Some of the more enterprising refugees have set up stands to manufacture and sell small utensils and crafts to visitors and those of their neighbors who might have earned a few francs. One man had acquired a sewing machine, and in the shade of a makeshift stall, was busy plying his tailor's trade. A well was being deepened



in another location. Many refugees also lined the road with their belongings, hoping for rides to other locations, and, possibly, jobs. The Lazeret refugees also have ventured into self government and have elected chiefs.

Camp for women and children only. The life of refugees is not much different in the other camps throughout the Sahel, although the proportion of men in the Lazeret camp seems to be somewhat higher. In a small camp at Massakori in Chad, the refugees are all women and children. Zara Mandu, the mother of four, is typ-

ical. Her husband abandoned her last February, when the last of their livestock died. She and the children walked 80 miles to the camp. Here she lives in one of 20 nylon tents provided and operated by the International Red Cross. A hospital is nearby, supervised by a paramedic, Ibrahim Gay, who says the 657 children in camp are generally in satisfactory condition. Diarrhea and bronchitis are the most common ailments.

In Timbuktu, Mali, the refugee camp is composed mostly of Tuareg and Arab nomads. Dr. Sory Ibrahim Kaba, the 37-year-old physician who supervises the health facilities at the Timbuktu camp, says conditions are "a lot better" than last summer and fall.

Of the 6,200 people in the camp, 4,000 are children.

"About one in 10 now suffers from malnutrition," Dr. Kaba says. "The proportion was far higher last year."

One of the increasingly vexing problems in the refugee camps is finding useful activities, especially for the children. Zarah, a Tuareg woman, has been in the camp for a year. Her husband, a herdsman, died during the drought, and she was left with six children.

"Three of the children go to the school that was started, but there aren't enough teachers for the others," she said. "There is nothing for the others."

Overall, however, in the opin-





Mohammad Danda, former herdsman, shows off the vegetables he has grown in his new role as a farmer in Niger.

ion of Dr. Pascal Imperato, Deputy Commissioner of the New York City Health Department and an authority on the Sahel, the Timbuktu camp "probably represents the best place where the refugees have ever lived." He visited Mali camps in May of this year, at the invitation of AID.

There is, in most of the refugee camps, the feeling that the

camps may be around for a long time, even if the rains are good this year. The refugees, for the most part, must look forward to continuing their existence as refugees. In some camps, when the rains turn the dry dust to mud, this can be miserable. But, as Chief Abdemou said in the Lazeret camp, "What is there to do? The people have to stay here or starve."

Future of refugees unclear.

The problem of the future of the refugees, particularly the future of the nomads, is a matter of considerable concern. Minister Doukara of Mali sees no immediate solution in his country.

"We can't make any permanent plans yet," he says. "If we are to attempt to restore cattle herds, that will take four or five years. We are now living just day by day."

Efforts are underway, however, to find an answer. In Upper Volta, AID is helping to finance an activity aimed at the ultimate development of 200 sedentary farms on which former nomadic Peuhl herdsmen can settle. The support would expand a program that has been successfully carried on for several years by the Voltan Government, the U.N. Development Program and U.N. Food and Agriculture Organization.

The Mauritanian government, aware of the huge problem of encampments, has planned a "greenbelt" program to surround sandswept Nouakchott. This would not only provide a barrier to the creeping desert, but would resettle 100 families a year. The cost is estimated at \$225,000 a year, of which AID would provide 10 percent. Ultimately there would be 1,100 small parcels of land which would be cultivated in vegetables, providing an addition to the standard diet of cereals and occasional meat.

Projects such as these dot the

Sahelian countries and could stimulate a further trend toward a more stabilized agriculture.

One Sahelian nomad whose life has changed to that of a farmer is Mohammad Danda. A former herdsman, he lives in Assaouas, a small settlement in Niger 45 miles west of Agadez. Mohammad once herded camels, sheep, goats, and donkeys. He lost them all in the drought—the last ones perishing a year ago.

The herdsmen, who no longer had herds, were given the opportunity to cultivate the land—one-half hectare (a little more than an acre) to each family. In addition, the plan would be to grow grass under controlled conditions. The herdsmen-turned-farmers would work both the controlled fields and their acre of vegetables. They would receive food until the crops were in.

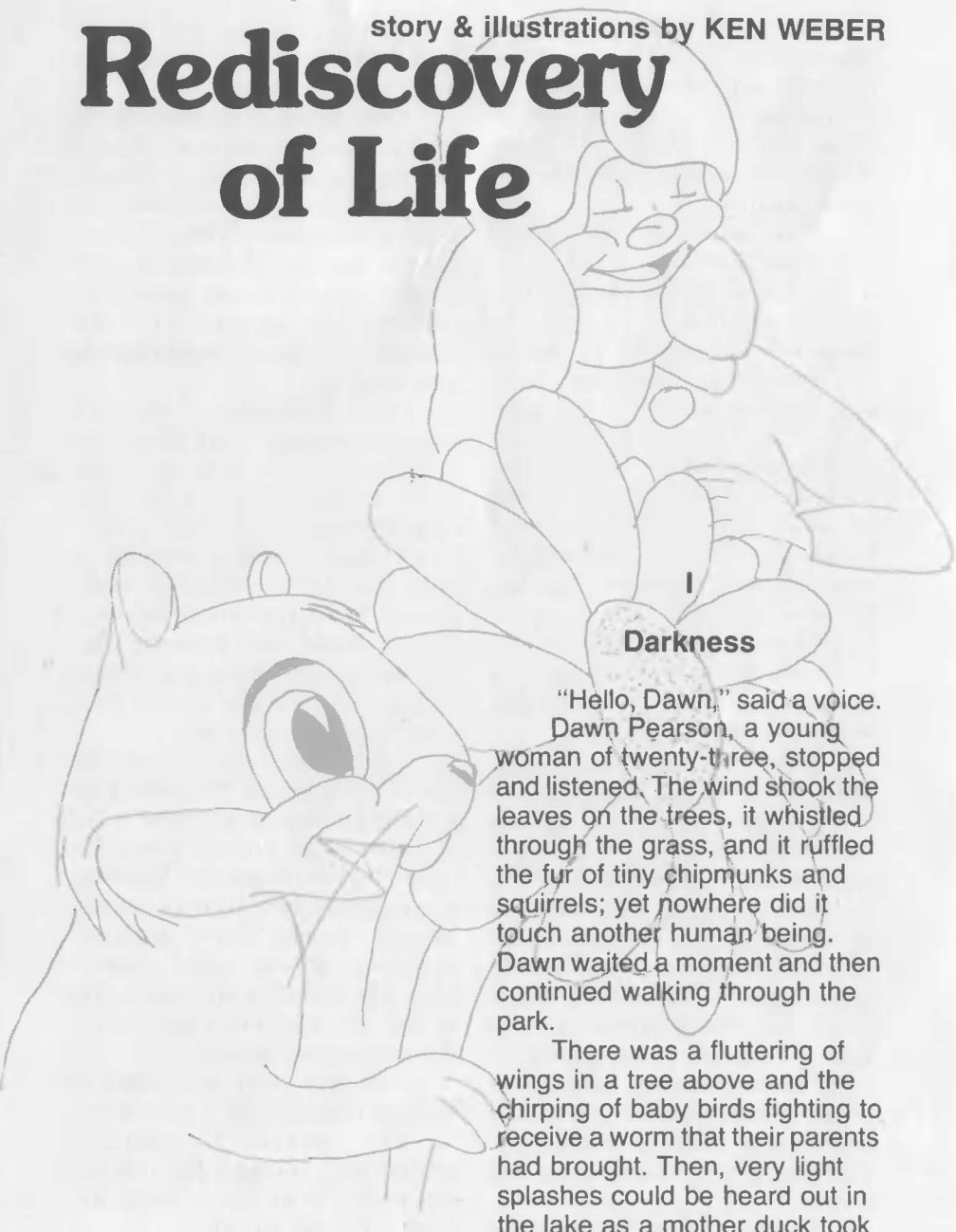
Mohammad became one of the 42 who joined the sedentary project. In May, after a year of his new career, he proudly showed a visitor his plot of ground. Growing there were tomatoes, potatoes, carrots, beans, corn, melons, squashes, among other vegetables. He smiled with satisfaction as the visitor admired the size of the melons and gourds.

"Do you want to go back to being a nomad?" he was asked.

He thought a moment, smiled, then laughed. But his face was wistful as he slowly shook his head from side to side. □

story & illustrations by KEN WEBER

Rediscovery of Life



Darkness

"Hello, Dawn," said a voice. Dawn Pearson, a young woman of twenty-three, stopped and listened. The wind shook the leaves on the trees, it whistled through the grass, and it ruffled the fur of tiny chipmunks and squirrels; yet nowhere did it touch another human being. Dawn waited a moment and then continued walking through the park.

There was a fluttering of wings in a tree above and the chirping of baby birds fighting to receive a worm that their parents had brought. Then, very light splashes could be heard out in the lake as a mother duck took

a parent. As you experience these three stages of love, your vision will begin to expand! It will begin to expand!"

There was a rustle in the grass, and Whitney was gone again.

"Whitney?" she called.

"Come back! Don't be afraid!" There's nothing here but a little kitty cat! See? I'll show you! Here kitty kitty! Come here, kitty!"

High in a tree top a little gray squirrel named Whitney looked down and watched. A large golden tomcat walked through the grass and rubbed up against Dawn's outstretched hand.

"Nice kitty," he heard her laugh. "Do you see, Whitney? It's just a nice little kitty cat!"

"...nice little kitty cat!"

chirped a mockingbird, landing on the tree branch beside Whitney. "...nice little kitty cat!"

"It's Golden Boy again, Zelda," said Whitney. "He's interfering again.

"Whenever I find someone I can work with and help, Golden Boy steps in and chases me away. But, it's not bad enough that he prevents me from helping them! He then feeds off their love like a leech and drains them of everything they have. Then, when they are beyond the point where I can help, he goes on to another victim, leaving them worse off than before! . . . and there is nothing that I can do unless they recognize what he is

doing and get rid of him!"

"Too bad. . ." chirped the mockingbird. ". . . such a nice girl, too. Maybe the next human won't like cats."

"No!" said Whitney. "I won't let her go!"

That evening a small gray squirrel named Whitney sat on a tree limb outside the Pearson residence and waited for an opportunity when Dawn and the cat would be separated. Inside, with Golden Boy sleeping between them on the floor, Dawn and her father ate dinner in silence. Finishing the food on the plate, Dawn then began twisting her napkin around in her hands, and slowly a tear ran down her cheek.

"Papa," she whispered.

"Papa, I want to be able to see, but I don't know how to begin."

Bob Pearson laughed at what seemed to be a joke; but then he saw that his laugh had hurt Dawn's feelings.

"Papa," said Dawn, "how does a child know love?"

Bob smiled. "Why, a child knows the love that he receives," he said.

Dawn stood in silence for a few moments. "But, there must be more than that," she said. "Does a child have any control of how someone loves him?"

"No" replied her father.

"Can a child do anything to make someone love him?"

asked Dawn.

"No," she heard her father laugh. "That wouldn't be necessary."

Slowly Dawn walked up the stairs to her room. Then, very slowly and quietly she opened the door and walked through, closing it behind her. Again, all was silent.

Golden Boy leaned over against Bob Pearson's legs and began to snore. "Cat," he heard Bob Pearson say, "go chase mice!" The next thing he knew, Golden Boy found himself sitting in the middle of the front yard.

High in the tree tops a small gray squirrel chattered in delight!

Later that evening Bob Pearson heard Dawn crying in her sleep. Quietly he walked up the stairs to her room, opened the door, and walked over to her bed. There he looked down at his sleeping daughter. "Dawn," he whispered with tears coming to his eyes. "If I could only tell you how much I love you, and how much your sorrow causes sorrow for me."

He reached out to stroke her hair, but right then he heard a noise at the window. He looked out. . . but it was only a small gray squirrel. It was strange, but the squirrel seemed to be smiling. Seeing him there gave Bob great comfort, and leaning down he lightly kissed Dawn on the cheek.

"Pleasant dreams, my

daughter," he whispered.

He looked up again at the squirrel and winked, and the squirrel seemed to wink back. Smiling, Bob Pearson walked out of the room.

Suddenly Dawn turned over again and woke up. There was something in the room with her; something that she was unable to identify immediately.

"Who's there?" she called out sleepily.

"The stars are shining brightly," said a voice. "A beautiful golden moon is rising up from behind the horizon."

"Whitney, it's you," cried Dawn. "I'll never be able to see. You said that I would have to know love as a child knows it. But a child only knows the love he receives. I can't make someone give love to me!"

"You don't have to," said Whitney with a gentle laugh. "All you have to do is be open to love that is already there." He paused for a moment; then he continued. "Your father was just here. He's very sad and worried."

"About what?" asked Dawn.

"About you," he whispered. "He loves you very, very, very deeply."

"But how do I know that?" cried Dawn.

"Love is not something that you can see or touch," said Whitney. "It must be felt with one's heart. Your father's love is very real, and you should have

no doubt about this."

"Papa," whispered Dawn. Then she called out loud, "Papa!" She heard his footsteps downstairs; then they were rushing up the stairs themselves. "Oh, Papa!" she cried. "Please hold me!"

Then Dawn was in his arms sobbing, and he was stroking her hair and whispering, "Dawn, my darling. What's wrong?"

"Papa," she cried, "do you love me?"

"Oh, my darling daughter. I love you more than life itself!"

"Oh, Papa," cried Dawn, putting her arms around him. "Oh, Papa. . .Papa. . ." and he held her close, stroking her hair and comforting her.

Then, opening her eyes and looking through the tears, Dawn could see! She held her hand in front of her face and. . .yes! She could see it!

"Dawn, what's wrong?" asked her father.

Dawn put her arms around him again and pressed close to him. "Oh, Papa! I can see! I can see!"

She heard him laugh; it was a troubled laugh. "All right. . .if you say so," he said, and they sat in the moonlit room holding each other in silence.

Outside on a tree limb a small gray squirrel looked in and smiled. Even though there was much yet to do, things had gotten off to a good **start**.



II

Light

Light! Blinding light!

Color! Color so brilliant that you could hear it!

Shapes towering high into the air!

The room exploded with light! It vibrated and shook and burned like fire! Dawn screamed and threw her hands over her face and began to cry.

But then, a comforting voice spoke close by. "It's all right, Dawn," said her father. "It's morning. . . ." and Dawn could tell from the tone of his voice that he had been sitting up with her all night. Slowly she lowered her hands from her eyes. The light didn't seem as brilliant now. Everything seemed so strange yet so familiar. The sunlight streamed into the open window illuminating everything with a bright golden glow. There was her desk where she worked, her favorite chair, and her books, all of which were written in braille. Now she would be able to see the letters and words in them as well as touch them.

Dawn closed her eyes. Everything around seemed to be vibrating. "Papa," she said. "My eyes hurt. It hurts to see!" She felt her father's hand stroking her hair and she heard his comforting voice saying, "It's all right, Dawn. It's all right." Opening her eyes, Dawn looked up into her father's eyes. He sat straight and tall next to her. His eyes were as cool as the sea, and his hair was the color of the

sunlight that shone into her room, and his face was lined, not with age, but with knowledge.

"Papa," she said. "I never imagined that it would be like this. Why does it hurt to see?"

"I don't know," she heard her father say. "I don't know."

Later that same day, a young doctor by the name of James Sloan received two visitors. Dr. Sloan had been a friend of the Pearson family for many years and was familiar with Dawn's sightless condition. He had examined her many times but had found that there was no way to cure her blindness.

This time the situation was different; Dawn was complaining that her eyes hurt.

"I see," said Dr. Sloan. "When did your eyes begin troubling you?"

"This morning," said Dawn. "Whenever I open my eyes and look around, things begin to vibrate. It hurts to look at things.

"When I looked around my room. . . and especially when I saw Papa. . . ."

"You saw your father?" interrupted Dr. Sloan. "But you're blind!"

Bob Pearson laughed, "No, Jim. Something happened last night. She can see now. She can see."

The doctor sat in silence for a full minute, and when he spoke again it was with a disbelieving tone. "Just what did happen?"

he asked.

"I don't know," said Dawn. "It was Whitney. He told me that I could see, and I can."

"I'd like to meet this Mr. Whitney. He must be a real man of miracles."

Thus another examination began, and after an hour it was concluded. "It's physically impossible for you to be able to see." Dr. Sloan said.

"Nevertheless, I must admit that you can see. Come back again tomorrow, and I'll conduct further tests."

"Whitney," said Dawn, sitting on the front porch with her father. "I wonder what he's like?"

"I'll bet that he's tall, with dark hair. No, I'll bet that he has golden hair like the sun."

Whitney looked down from the tree. "People," he thought, "really have strange ideas about beauty. Anyone ought to know that the most beautiful things you can have are smooth fur, a big bushy tail, and big beautiful buck teeth!"

It was then that Whitney noticed Golden Boy creeping around the side of the house toward Dawn.

"You know," said Dawn taking notice of the cat, "my eyes don't hurt as much now that I'm home again." But now Dawn stopped and watched the cat who had raised up and was balancing himself on his hind

legs. Then, as if nothing strange had happened, the cat lowered himself, walked over to Dawn, and rubbed up against her.

"Papa," said Dawn stroking the cat. "Where did this cat come from?"

"You brought him home from the park yesterday," replied her father.

"I don't like him, this morning I watched him as he killed a young squirrel outside your window. He then held the body up in his teeth and looked at me as if he was proud of what he had done."

"Oh, I don't believe it," said Dawn nervously. "He's a nice kitty."

Golden Boy purred and looked up at the girl.

During the next few days, Dawn visited Dr. Sloan many times for further examinations. At first they spent long hours in the medical center and there Dr. Sloan tested Dawn's eyes for color perception, sharpness of vision, and other important things. Then he took her out in the country and into the mountains. It was here, out in natural outdoor surroundings that Dawn's vision improved far above what it was in the city. It was here that Dr. Sloan began discovering the nature of Dawn's sight.

Yet now there was a new presence that went with them

wherever they went, the presence of the cat. Dawn had fallen in love with Golden Boy and now refused to part with him. It was to the cat that she devoted all of her attention.

"Do you hear that, kitty?" she said. "The doctor says that I'm really not seeing with my eyes, because my eyes are physically unable to transmit light impulses to my mind. . .whatever that means."

"In other words," said Dr. Sloan to the cat, "your mistress here is not seeing light; she's seeing something else. Now, Sir Kitty, would you please tell her to devote more attention to the fact that I am here also?"

"Oh, doctor," said Dawn angrily. "I'm listening to you."

"Yes, you're listening to

me," he said, "but you're not paying attention to me. Now, look at this flower and tell me what you see."

"Yes Sir, Mister Doctor!" said Dawn, putting the cat down on the grass. "Let's see. . .that flower is. . .blue! You see? I'm learning my colors!"

"Yes, that's fine," he said.

". . .and this blue flower," continued Dawn, "is surrounded by a red halo. . .and this red halo has currents in it which are flowing in and out of the flower like water."

The doctor frowned. "It's



almost like you're seeing the plants exchange oxygen for carbon dioxide. But, I don't think that's what it really is. It's more like you're seeing an exchange of energy instead."

"Do you hear that, kitty?" exclaimed Dawn.

Dr. Sloan frowned again.

That night a storm started moving across the sky from the east, and as it passed overhead the moon and the stars grew dim and disappeared. Every now and then the sky would light up with a flash of lightning.

Inside her room Dawn lay in her bed, with the cat lying beside her. She listened and heard voices coming from the living room downstairs; one voice was that of her father, and the other was that of Dr. Jim Sloan who had come by after Dawn had gone to bed.

"I didn't mean to be insulting to either you or your daughter," she heard the doctor say. "I only wanted to tell you why I won't be working on her case any longer. She's unresponsive, troublesome, and inconsiderate. In short, I find it impractical to continue working with her."

"I understand," she heard her father say. "However, I wish that you would stay on just a little longer. After all, you have been our family doctor for several years.

"Mr. Pearson," said Dr.

Sloan, "I'm not breaking our friendship off. I'm just transferring the case to another doctor who can work better with your daughter. . ."

As Dawn listened, anger began building up inside of her. "Who do they think they are?" she said to the cat. "What gives them the right to talk about me like that? Unresponsive? Troublesome? Inconsiderate?" She began to cry. "Why don't they love me?"

Suddenly a gust of wind blew in the open window, and in the darkness Dawn saw the cat stand up in the bed beside her. His eyes seemed to be burning like fire!

"Kitty?" she whispered.

. . .and the cat seemed to whisper an answer. "Let me teach you about the lies and hatred of your fellow man, and yes, of your family too!"

-- "Kitty?" Dawn cried.

But the voice continued on, "Let me teach you about greed, about war and about death, about pain and about sorrow, about. . ."

Dawn screamed and threw her fist at the cat, sending him sprawling across the floor.

Then, another sound was heard in the room; a small animal was scratching around under the bookshelf.

"Who's there?" cried Dawn.

The laugh continued, and with it came a familiar voice.

"Didn't I say that you had to experience three stages of love in order to see?"

"Whitney?" asked Dawn. "Is that you? Why can't I see you?"

On the floor the cat darted across the room and grabbed at some invisible object hidden under the bookshelf.

"I told you that you had to know love as a child knows it," continued Whitney's voice. "Now, you passed through that stage beautifully! What we're working for is for you to develop the unconditional love of a parent. That's our ultimate goal!"

Golden Boy sprang at something hidden under the bookshelf.

"You're now at the second stage," said Whitney, "where you must grow to share love by giving it out as well as receiving it! Have you ever thought that Jim Sloan might need love? Have you ever considered that he may have come from a difficult family life and that your love could fill the needs that he has?"

Suddenly Golden Boy leaped and threw his body as far under the bookshelf as it would go. Squirming and clawing at his prey, Golden Boy backed out from under the bookshelf clutching a small gray squirrel in his claws. Then, picking up the squirrel in his teeth, the cat started shaking it violently.

Dawn heard the battle

continuing on the floor before her, and picking up a pillow, she threw it at the spot where she had last seen the two figures. There was a yowl of surprise from the cat and a chatter as the squirrel fell to the floor and darted across the room to the open window.

Suddenly the light went on in the room and Dawn's father walked in. "What are you doing up here that causes so much noise?" he said laughing. "You are really a lively person when you're asleep."

Dawn shook her head and thought about what had just



happened; had it been real, or was it just a dream? "You're now at the second stage," Whitney had said, "when you must grow to share love by giving it out as well as receiving it!"

"Papa," she said, "is Jim Sloan still here?"

"Yes," he said. "But he's just getting ready to leave."

"Papa," said Dawn, "could you please tell him to wait a few minutes while I get dressed? I want to speak with him before he goes."

Rain was now falling lightly outside. In the distance lightning still lit up the sky occasionally; but it was far off now. The minutes elapsed, and soon Dawn Pearson joined Jim Sloan on the front porch.

"I'm sorry to keep you waiting," she said.

"That's quite all right," he said. "You know, in my line of work one doesn't get much of a chance to just stand and look at the weather. This is really a beautiful night, and that's really an unusual sky up there."

"Would you like me to tell you what I see?" asked Dawn.

"I see. . ." continued Dawn. "I see energy in the clouds darting back and forth like electrical charges."

Jim Sloan was silent.

". . .and each raindrop," Dawn continued, "has a red halo around it. . .and when each

raindrop hits the ground, its halo explodes into thousands of tiny bits of light which are absorbed by the plants. . .and each plant in turn sends thousands of tiny golden light rays back to the sky."

Jim Sloan was still silent.

Slowly Dawn turned and walked back to the door. "Jim," she finally said. "I'm still a child. I don't yet know how to give love out; I guess I'm still too concerned with taking it in." She turned now and faced the doctor. "I want very much to show my love for you; but I just don't know how! Please help me!"

Very slowly, Jim Sloan turned around, and when he spoke, he spoke not as a doctor but as himself. "I guess that I don't know how to give love, either," he said. "Maybe we can both learn."

The next few days were glorious! Jim and Dawn climbed to the top of the mountains and there shared their dreams of accomplishments; they marched through the valleys and talked of what they were doing to reach these dreams; and then they sat on the foothills and shared each other's past.

"I remember when my mother died," said Jim. "Father really grieved her loss. He felt that he should have been able to save her. . .his being a doctor and all."

"It's hard living without a

mother, isn't it?" said Dawn.

Jim looked silently at the girl.

"My mother died when I was born," she said.

Then came the day on the top of the highest mountain around, when Jim Sloan turned doctor once more. . . a different doctor than before.

"Do you remember me telling you that you're not seeing light?" he asked. "Well, I've figured out what it is you are seeing and how you are seeing it. You're seeing vibrations of love!" He looked at Dawn. "And what's even more fantastic is that you're not seeing with your eyes. . . you're seeing with your heart!"

Late in the evening, Dawn sat by the window of her room pondering these things. At her feet lay the cat who was again slowly beginning to receive her love.

Suddenly the cat sat up and let out a low yowling sound. Dawn quickly grabbed him and held him still. "No!" she said. "I don't know what connection you and squirrels have with Whitney; but you're not going to interfere this time."

Outside the window a tree branch rustled. "Hello, Dawn," said a voice out of the darkness.

"Hello, Whitney," said Dawn.

"I'm leaving for a while," he

said. "But I will return soon. You won't need me for a while," he said. "But one day not too far off now, you will need me, and I will be here. On your wedding day!"

The leaves of the tree rustled again and Whitney was gone.

"Good-bye, Whitney," she called out. ". . . whoever you are. . ."

III

Rebirth

Two years passed, and then one day a cry rang out through the park. "Hey, Whitney?" cried a voice. "Whitney T. Squirrel!"

Birds stopped singing; chipmunks looked around in surprise; and the entire park fell into silence.

"He's up here," called a squirrel from high up in a tree top. "But he's involved with something urgent. Give me the message and I'll pass it on to him."

"It's about Dawn Pearson," called up the cottontail. "She's getting married the day after tomorrow!"

"Well, I'll be. . ." called down the squirrel. "Who's the lucky guy?"

Dr. James Sloan," shouted the cottontail.

Suddenly voices could be heard cheering high up in the

tree.

"Ah yes," called down the squirrel. "That makes two blessed happenings. I'll give the message to Whitney as soon as I can!" The squirrel disappeared from sight.

The next morning, a voice passed through Dawn's mind as she slept. "Beautiful morning, Dawn," it said.

"Mmm. . ." said Dawn rolling over in her sleep.

"Nice blue sky!" said the voice.

"Dawn opened her eyes. "Who?" she asked.

"Whitney," he answered. "See you on your morning walk through the park."

"Whitney?" she called, sitting up in her bed.

But the only answer she received was a low yowling sound from Golden Boy. Swiftly the cat leaped onto the floor and began moving toward the window. But Dawn was swifter. Throwing her covers aside she grabbed the cat, and lifted him up in the air.

"No, kitty!" she said taking a leash from a nearby table and attaching it to a collar that the cat now wore. "You're not going anywhere!" She watched as the cat struggled and pulled at the leash, trying to reach the window. But she didn't worry; the leash would hold. Then, after taking a final look at herself in the mirror, Dawn walked out the door

and down the stairs.

Golden Boy sat silently looking at the open window. Looking over the situation very carefully the cat began backing up, and when he had backed up far enough he sat down, took the leash in his teeth, and began chewing on it.

At first the leash held together. But then, after five minutes, it began to fray.

The wind brought the song of a sparrow to Dawn's ears as she walked through the park. It was strange; but the sparrow seemed to be singing, "Hello! Hello, Dawn!" But Dawn shook her head. She had to be hearing wrong!

Then, a small gray squirrel ran up to her through the grass and stopped. He watched intently as she walked by and then began to follow her. At first Dawn ignored the little squirrel; but it became more and more evident that he was following her. There was something familiar in the way the squirrel seemed to act; it was like suddenly finding yourself walking next to an old friend that you hadn't seen for some time. She refused to accept the feeling that had just passed through her mind; for the squirrel's mannerisms had suddenly reminded her of Whitney! Then, a voice called out, "Hello, Dawn!"

Dawn stopped and looked around. There was nothing there but the squirrel! "Beautiful morning, Dawn," said the squirrel. "Nice day for a walk."

Dawn looked down in amazement. "No!" she cried. "It's impossible! You can't be Whitney!"

"Dawn?" cried Whitney.

"No!" she shouted. "How could you be Whitney? He spoke of love! He spoke of the love of a child, and of a giving type of love. He spoke of the love of a parent! How could you, a mere squirrel, know that much about love?"

"Dawn, please. . ." pleaded Whitney.

Finally in a very low whisper she said, "No, it just isn't possible for you to know that much about love!" She then opened her eyes. . . and she couldn't see. She was blind again!

"Dawn, please. . ." Whitney cried.

Dawn screamed, and began to cry. For a long time all that she could hear were thousands of her own tears. Then, a loving voice spoke.

"I want you to meet someone," said Whitney.

"What?" sobbed Dawn.

"Reach out to the bottom of the tree," said Whitney.

"Dawn reached out into the grass, and as she did her hand came in contact with three small bundles of fur. They were alive!



"Gently now," said Whitney. "They're still very small."

"Whitney?" asked Dawn. "What are these?"

"They're my children," he said proudly. "Let's see now. That one you are touching now is Sally. Yes, and that one is Jenny. . . and that one is my son, Whitney Junior! They were born yesterday, at the same moment that I received the news about your wedding."

Dawn was speechless.

Suddenly a new voice spoke; it was a female voice. "Hello, Dawn," it said. "I've heard so much about you."

"And this," said Whitney, "is my mate, Twinkle."

Dawn was silent for a minute and then she spoke.

"Now I understand how you know so much about love. I really do see!"

The world burst into existence before her eyes, and there on the grass in front of her sat Whitney and Twinkle, and between them were three little furry things huddling close and crawling over each other. Dawn laughed, "Why, their eyes aren't open yet. Oh, they're so cute!"

But now, in the distance, the chattering of other squirrels could be heard. "It's an alarm!" said Whitney. "There's danger! The cat!"

"Oh, it's all right," said Dawn. "I put the cat on a leash and tied him to my bed. He can't escape."

But the chattering of the squirrels was getting closer and more urgent. "The children!" screamed Twinkle. "We've got to get the children to safety!"

Looking around Dawn saw Golden Boy running through the grass, and dangling from his collar was the chewed and broken leash. With an insane cry, the cat pounced on the squirrels, and with one swipe of his paw he sent Whitney and Twinkle sprawling across the ground. Then, before they could recover he had picked up one of the babies in his teeth.

"No, kitty!" screamed Dawn, getting up and reaching for the cat; but before she could reach him he leaped up onto the side of

the tree and began climbing upward.

By now Whitney had gotten back to his feet and with Twinkle following close behind he darted up the opposite side of the tree. As Golden Boy walked out onto a limb, Whitney leaped onto a higher branch and dropped down to the lower limb and began advancing toward the cat. Seeing Whitney ahead of him, Golden Boy turned around, but here he found Twinkle waiting and chattering in anger.

The baby squirrel had now begun to cry in fear. Whitney leaped and landed on the cat's back. In surprise and anger Golden Boy raised up on his hind legs, struggled to shake off the squirrel. Then he fell.

Unable to hold on, Whitney let go of the cat and watched the earth rise up to meet him. Then, with a deafening thud, he hit!

But Golden Boy was used to falling. Twisting and turning in mid-air he landed in an upright position and let his legs absorb the shock. He now dropped the baby squirrel from his mouth and watched it crawl around, frightened but unhurt. There before him lay the motionless body of Whitney. Slowly the cat crouched close to the ground, and then he sprang.

But Golden Boy never reached his target; suddenly he found himself squirming in Dawn's hands. He felt a blow on



his back, and then another and another. "Devil cat!" he heard her scream. "Devil cat!" He squirmed and clawed at her trying to escape; but she held him tight.

Golden Boy now went wild! Twisting and clawing in every direction he wrenched himself out of Dawn's grasp and fell to the ground. Frantically he scrambled to his feet and started running.

Slowly now, Dawn knelt

down beside the motionless body of Whitney. "I'm sorry," she cried, picking up his limp body in her hands. "I should have gotten rid of the cat! I'm sorry! Please forgive me!"

The music of the Wedding March filled the church, and Dawn began slowly walking down the aisle. Her eyes moved from one side of the church to the other and she saw friends and relatives from all over the

country. Then her eyes moved back to the center of the church and she saw Jim Sloan standing at the other end of the aisle. "I can't believe it," she whispered, closing her eyes. "It's actually happening. I'm getting married!"

Dawn looked down and saw her father smiling up at her, and as she walked forward she saw that he held a brightly colored basket in his lap. Tears came to her eyes; for there in the basket sat Twinkle and her three baby squirrels.

She continued walking forward, and as she did she saw another figure smiling up at her from inside the basket. Whitney sat there tall and proud, and was dignified looking, even with a bandage wrapped around his head.

"Thank you," she whispered softly now, walking up beside her husband to be. "Oh Jim, thank you for taking care of Whitney."

"He's going to be all right," whispered Jim. Then he chuckled. "It's the first time that I ever treated a squirrel for a concussion!"

It wasn't until she had a son of her own that Dawn saw Whitney again. She was sitting, holding her baby in her arms and rocking him to sleep when Whitney came to her window.

"That's really a fine son that you have," he whispered. "I'll bet that you're really proud of him."

"Oh yes," she whispered. "He's so wonderful. Thank you for teaching me how to see and experience love," she said. "I learned so much from you!"

Whitney chuckled and sat upright, shaking his tail. "Why you're only beginning to learn," he said. "I've only been able to teach you the beginnings of love. The rest is up to you. You and Jim have a son now, and through him and his children you will experience vast worlds of love that you never dreamed existed. Your vision of love will continue to grow; it will never stop growing! I only showed you how important love is. The rest you will learn from life. You see, Dawn, love is life, and life is full of love!"

He looked out of the window as if he had just heard a voice calling to him.

"Whitney," cried Dawn, sitting up in her chair. "Don't go!"

Then Whitney smiled. "I'll still be here for guidance and encouragement. But now you will be giving to me. You will be giving me love and joy through your life and your children's lives, and together we will grow. So, live your life to its fullest extent."

Getting up, Dawn went to the window and saw Whitney leaping happily from one tree to another.

Then, very softly she whispered, "Hello, world! I'm glad to see you!"



POETRY

You are my sisters.
I hardly know your faces,
And I certainly don't know your names,
Tho' I've heard them once or twice
When I've talked with one of you.
But you are my sisters.

You are my sisters.
Our lives began thousands of miles apart.
Our first words were spoken in different languages,
And even now we have few words in common,
But I understand you well enough to know
You are my sisters.

You are my sisters,
We love the same God
And ask Him to come down into our lives,
We have chosen One Path above the others
Because the same truth gave us sight,
The same Love gave us hope,
And the same Parents gave us new birth,
We are truly sisters.

—Alice W. Hellerstein, New York

Leaves swirl through the air
in a spiral
Notes transpose on a page
or sing in a sphere

Around five o'clock
in the morning
We rise with the sun
turning to see the light

A sea gull gently flaps
its wing overhead
Flying in circles
looking for fish

My father knows the
sea of harmony or
the wave of discontent
in an angered brow

We swim out further
trying to find a raft
or boat or something
we can float on

The evening is closing our eyes.
The sun is sinking.
The Father knows his stars.

—Bruce Warren, Delaware

Strive To Be A Dove

I stand alone, on a shoreside pier,
watching curls of blue and grey.
The lakeborne breeze soothes my wounded soul,
and truly seems to say. . .
"God sent me here to heal your wounds,
and give you all His love."



So look not towards your selfish needs
and strive to be His dove." (Matt. 6:26)
His love is food to nourish you,
that you may always live
In peace and harmony, here on earth,
in knowing how to give.
To give your love to poor lost souls,
that wander sightless, lost.
To love and give until there is no more,
then to give more at any cost.
That in your striving, there shines a light
to lead them to His love.
And in that way, that God may say,
"Come share with me my dove,
My pain, my sorrow, my greatest joy,
but most of all, my love."

These things, all said, borne by the breeze,
instilled deep in my heart. . .
Made clear to me my duty here,
to truly do my part.
So now I travel to and fro
not unlike the dove,
To share these gifts, God given me,
to share His truth, His love.
No matter where, no matter when,
I still can feel that breeze,
That soothes my heart in many lands,
and over many seas.

—Mark Nilson, IOWC Global Team

A Prayer For Father

Lord, let my being be
the well-spring of your love.
Only let it be wide and deep enough
to unfold the fathomless love you have.
And only I wish one desire
that from the well-spring of my being
All mankind can draw their fill
and taste that the Lord, God, He is good.

—Bruce Biggin, Tennessee

the world seemed good and warm,
and we played our games
in the damp, salty air,
ran our circles,
talked of our freedom
to do all that we wished,
spoke of our insight
into all that exists,
and life flowed on
in a slow, liquid way.

then
one day
unexpectedly
I somehow dove out of myself

into a different air
not nearly so damp
not nearly so dark—
but ablaze with light.
and I gazed upon
what seemed to be
a dampened cheek
of an immense and splendid Face,
a Face I'd never seen. . .
but somehow more familiar than my own—
as if mine were but an image
cast from this cosmic countenance,
the Face behind all faces.

and I saw where I had been,
a place that now seemed strange:
a slowly-running
teardrop. . .
a teardrop among many
streaming down the Face,
flowing together
in tiny rivulets,
oblivious of their origin:
eyes as deep as the sky
as full as the ocean
as warm as the sun—
eyes that once I saw
I could not turn away. . .

but began to scale the cheek
to reach the eyes of Life,
while tears poured from my own.

—Felice Hart

I am lonely!

Where are my children?

I am searching through the fields for them
with bleeding feet, but they do not answer.

Do they care?

If you have seen them, please tell them
I need them.

For I shall no longer want to live
if I have nothing to live for.

I am losing my voice.

Please cry out for me.

Find my children, and bring them back
to me.

Wait a minute.

I recognize you.

Are you my child?

—Mark Bouchard, New Hampshire

Day Of Infamy

I.

On his left and right the two thieves groaned,
Nailed against the darkened sky.
Below, the crowd munched on
Grapes and figs and dates,
Chatting, watching, waiting
For the inevitable last gasp.

II.

In those dark hours, his whole life sped by;
Temptations also came and went.

Far off by Galilee's blue water
He gazed out over the gathering crowd,
Their grim, silent faces watching him,
Waiting to be healed.
Greedily,
Outstretched hands sought to touch his robe,
And drain the Power given him.

The twelve were standing idly by,
Numb to the agony before them,
Thinking only of bread and wine.

Hushed tears were falling.
Below, He saw his mother,
Face in hands.

Next to her stood John; alone.
He too had hoped
For something more.

Thoughts of the other Mary came to him.
Passionate words flowed
From her gentle lips and eyes,
Beneath the chestnut hair
He knew so well.
Then the vision faded;
He knew she too would miss his tender voice.

He saw the lifeless desert sands
And the wild man, his cousin John.
Jealous pride had blinded him
To prophecies fulfilled.
Truly his passing had been meaningless
In that petty affair of Herod's wife.
Why hadn't he come along with Andrew,
Leading many others to him?
He chose instead his separate way.
The fool.

No sign of Peter.
Tears for him now would serve no good.
But of course they fell,
Unnoticed,
Except possibly by John.

III.

It was over now, this fling of his.
Even Heaven's door seemed closed to him.

Yet,
Despite the imminence of death,
His faith was firm.
The crown of thorns grew heavy,
As if weighted down
By centuries of grief.
Caught in Adam's sin unwillingly,
Forty generations had searched for him.
The earth itself had groaned in pain.

His Father too had waited,
Hopeful that all would not now be lost.
Anguished
By their rejection of His son,
He knew His would be the final victory.

Satan's smirk would be brief.
Plans for the Return
Were already forming in His mind,
As the hour of death approached.
He heard the words
"Forgive them, Father"
And reached out for him.

As He cried
The rain fell in torrents
On the loveless crowd,
And the Temple's curtain
Was split apart.
The day of infamy was done.

—Barry D. Cohen, New York

REPARATIONS

and the churches

In March 1969, J.K. Choy, inspired by the upcoming centennial of the Southern Pacific Railroad and the dire need of San Francisco's Chinatown for welfare services, sent a letter suggesting that the Southern Pacific pay \$300,000 to his organization. This sum would posthumously honor 10,000 Chinese laborers who, at coolie rates, sweated the railroad to completion between 1866 and 1869.

Two months later, the National Black Economic Development Conference issued its now famous Black Manifesto demanding, for an opener, \$500 million from American churches and synagogues as "reparations due us as people who have been exploited and degraded, brutalized, killed, and persecuted." Hardly was the ink dry on this pronouncement when representatives of a group affiliated with the Poor People's Campaign met with White House officials and key senators to press their demand that U.S. businesses be forced to pay "restitution to all the poor," not only for exploitation wages in the past but for jobs not

by **LOUIS O. KELSO
& PATRICIA HETTER**

Mr. Kelso is senior partner in the law firm of Kelso, Cotton, Seligman and Ray, and president of the Institute for the Study of Economic Systems; Mrs. Hetter, a political science writer, is a director of the institute © 1969, Louis O. Kelso and Patricia Hetter.

provided. Next, Roy Innis, national director of CORE, dropped in on the Bankers Conference on Urban Problems, sponsored by the American Bankers Association and the National Bankers Association, to deliver his demand that the nation's bankers deposit \$6 billion in black-owned banks. "We want this money as a recoupment of our birthrights with compound interest for the years of lost earnings and exploitation," Innis explained. Whereupon James Forman, the Black Manifesto spokesman, immediately decided that his original reparations figures were unduly conservative. He announced that his group had raised its demand to \$3 billion. Since there are no known limits to need projections by the needy, we may predict that this one-upmanship game is just beginning.

Some obvious flaws. An idea whose time has come is indeed powerful—especially when the idea is bad. The sequence of the reparations development, with its competitive escalation of assessments, demonstrates the cardinal flaw. Injustice suffered in the past by persons anonymous and dead is beyond remedy, of course. Nor is there any objective standard for measuring or evaluating that suffering, even if its cause and appropriate recompense could be apportioned to lineal descendants of the original wrong-doers. Choy's request for \$300,000 to honor

10,000 Chinese heroes of labor works out to \$10 per year per man—a figure he may wish to recalculate in the light of the going reparations price of sweated black labor.

Obvious candidates for reparations, on a preferential basis, if we should choose to use this disguise for distributing income on the basis of need, include:

Descendants of men killed or wounded in American wars waged for such questionable objectives as territory, markets, resources, profits, and employment—with supplementary punitive awards when the deaths or injuries were the result of military and/or political incompetence

Women doomed to empty low-status lives because the husbands that nature intended for them were military sacrifices to society's egotism, stupidity, and greed

Japanese-Americans detained in concentration camps during World War II who suffered mental anguish, loss of civil rights, and a personal property loss of more than \$400 million

Children casually sired and then abandoned by American fighting men abroad

Innocent victims of thousands of instances of labor and other poverty-caused violence

Victims of primitive industrial conditions (for example, miners), whose casualties no one even bothered to count for at least a century and whose occupation still exacts a heavy

toll in death, injury, and disease
Victims of technological change
Victims of religious persecution
Children born because society
forbade giving contraceptive know-
ledge to parents too poor to afford chil-
dren and too hard-pressed economi-
cally to care about them

The female sex in general, whose
personal and economic development
has been discouraged by discriminat-
ory laws and customs

Victims of lies socially and even
academically sponsored and per-
petuated

The hundreds of millions of vic-
tims of preindustrial economic con-
cepts that doom virtually all members
of society to depend solely on labor,
real or pretended, to legitimate their
incomes.

This inventory is but the tiniest fraction of institutional wrongs that have been and are being inflicted on innocent men and women. Doubtless the reader could contribute many more.

What compassionate indemnity would award to everybody can in practice be claimed by nobody when the coin of reparation involves the finite, tangible goods of the present economic order. We are all descendants of men and women who have been victims of bad institutions, and we are all, even the luckiest of us, the victims of bad institutions now. Surely, the counsel of wisdom is to identify bad institutions, to rationally analyze their defects, and then to

set about changing them. Licens-ing victims to sue each other unto the third and fourth generation does not teach us anything about the causes of the injustices for which various groups, or all of us collectively, might be held responsible. Admitted into political and economic life, the reparations concept would reduce us to a nation of whining, self-pitying grievance-collectors and mendicant-extortioners; it would quickly lead to anarchy.

“What compassionate indemnity would award to everybody can in practice be claimed by nobody.”

There is another problem with the reparations principle. It is a cornerstone of law, of ethics, and of moral theology that a man is accountable only for his own acts. The notion that some may be punished for the deeds of others—particularly deeds not legally questionable at the time of commission—is not moral advance but regression, a return to the primitive totalitarian mentality that characterized society in its earliest stages.

The practical absurdity of the reparations concept becomes evident as soon as it is stated. Some members of society (the propertied) are obligated to share their accumulations with other mem-

bers of society (the unpropertied who are first to demand them); these payments are to be regarded as damages paid to redress injustices and suffering which institutions and life conditions of the past imposed upon men and women long since dead. This money is not to be paid to the heirs of the original victims, since they are unknown, nor to all the descendants, since they are too numerous. Instead, it is to be paid to self-appointed representatives of the plaintiff class who have volunteered to serve as its stewards and guardians. If the projects of this self-appointed power elite are ill-chosen, economically unfeasible, poorly designed and organized, badly administered, and finally fall flat—well, everyone concerned had only the best of intentions.

Church reaction. Churchmen are schooled in the discipline of logic; they are also credentialed authorities on fallen human nature. Nevertheless, while some congregations have rejected the demands of the Black Manifesto in fact and principle, others have acquiesced—some with enthusiasm. Some have even started to collect reparation funds. Those who have rejected the demand from a platform of negative vigilance certainly deserve no praise. But it is strange that so few churchmen have felt obliged to point out the moral and philosophical dangers of attempt-

ing to solve the poverty problem through any kind of reparations. Many are lending a sympathetic ear, and some even their pulpits, to demonstrate their sympathy for a concept that logic, common sense, and moral theology seemingly would reject out of hand. The explanation must be that these churchmen are not thinking but reacting.

Marx once declared that the Church of England would rather part with all of its thirty-nine articles than 1/39th of its income. Churches today, however, are concerned about their function in a society that has undergone more change in the last fifty years than in the past ten centuries. The churches understand with frightening clarity that they are confronting their own *Dies Irae*. Either the religious establishment identifies with the alienated in their demand for a just and humane society ("a society we can love," as a young campus militant touchingly put it) or the alienated will bypass the churches, draining them of vitality, significance, and moral influence. Thus for the churches, the black guerrilla theater being staged in their chancels is something more than a modern morality play in which the traditional black-and-white symbolism has been reversed. It is quite literally a drama of its own life or death.

But the alienation of the young and the racial minorities to which the churches are trying to

respond is economic in origin. The remedy, if there is one, must be addressed to the cause. Here the churches are at a disadvantage. The world of production and distribution is as mysterious to clerical temperament and experience as the mysteries of the Tabernacle are to the majority of scientists, managers, engineers, technicians, and workers. Nor do the alienated themselves appear to understand the origin of the evils they are so determined to eliminate. The young do not understand the system because they are still its dependents; the minorities are, in general, equally ignorant of the workings of the economic order because they have been excluded from participation in it. Moreover, the churchmen, the young, and the racial minorities, being a part of the social body, share its economic illusions and believe its economic myths, for in the economic order only a quantum advance in concepts can update our business and financial institutions so that they can accommodate our science and technology.

On Labor Day the glories of honest toil are extolled from every pulpit in the land—notwithstanding the fact that the primary purpose of technological advance is to make toil extinct. Despite the evidence that material deprivation is hateful to all human beings, including churchmen, the churches continue to celebrate the glories of poverty and to admonish tired,

careworn, overburdened men and women (who have not enough money in their pockets to fill the collection plate, pay a restaurant check, or take a real vacation) as if they had just jetted in from a Roman orgy. The clergy have bought the myth of the affluent society, just as the black militants have bought the myth of the affluent church. The blacks are poor, but they think that the churches have lots of money, and should give them some. The churches are poor, but they think their parishioners have lots of money and should give them some. The parishioners are poor, but they think the government has lots of money and should give them some.

On the stage this is a comedy of errors, but in a generally impoverished society, the results are less than comic. At the end, everyone believes that he has a right to receive income without being obligated to produce the physical goods and services that he wants to buy with his income, that he has a right to consume but no correlative duty to produce. In the real economic world, this translates into the notion that the productive are obligated to support the nonproductive and underproductive. Aside from the rather obvious defect that this principle will never be popular with the productive, it has other weaknesses that make it unworkable as a principle of distribution.

Weakness of the need principle. In the real economic world, there are only two possible distributive principles. Distributive outtake from the economic system is either proportional to the recipient's contribution to production or it is not. One receives either according to his production, objectively measured by the free and competitive markets, or according to one's human need, as determined either by oneself, which leads to anarchy, or by an outside authority, which leads to the totalitarian state.

"The private property principle encourages individuals to be productive."

The first principle awards to the producer the value of his productive input; thus it encourages individuals to be productive, and, in so doing, provides maximum assurance that there will be a product to be distributed and that claims will be proportioned to the amount of goods and services available. The market value of the goods and services produced is automatically equal to the purchasing power generated by the process of production itself. It follows that the private property principle (under which the output belongs proportionately to its producers) establishes an orderly, dependable rela-

tionship between men and their economic environment—where free and competitive markets exist.

The need principle of distribution has exactly the opposite effects. As the recipient's outtake has no relation to his productive input, he is under no compulsion to produce. Therefore, economic motivation is at best discouraged, and more often destroyed. Nor is there any relationship between what is demanded and what is available. "There is no more chicken, *tovarishchi*," the public address system regularly informs the weary queues in Moscow's showplace supermarket on Kalinin Prospect. "We have run out of chicken." And of meat, and of eggs, and of housing space, and of clothing and of every other necessity or comfort that is produced in the economic order.

Every item of food and service is the result of the most rational, deliberate, and careful effort. The keys to production are motivation, rationalization, and action. All must be continuous, as man's need for food, clothing, shelter, and other creature necessities and comforts is continuous. Wealth does not consist of sterile money, but of things and actions, which minister to physical needs of living human beings. Their production is not accomplished at once by magic or fiat, but takes place in slow and deliberate stages; it is a process maintained

by foresight, planning, painstaking care, and patience, in cooperation with nature's laws.

"The need principle creates such strife in society that ultimately a totalitarian authority is required to keep the peace."

The need principle is incapable of motivating men to produce in the economic order. If men in general could be depended on to act unselfishly even most of the time, if they were capable of putting the welfare of others on a level with their own, if they were capable of believing that others need as much of the world's good things as they do—in short, if all men were ready now to live here on earth according to the great commandments "Thou shalt love thy neighbor as thyself"—an economy might operate successfully on the utopian principle, "From each according to his ability, to each according to his need." But the evidence is overwhelmingly otherwise.

Most churchmen are emotionally committed to the need principle because they have not thought much about its implications and consequences, and because they, not unnaturally, wish to see the religious values of charity and brotherhood realized in political and economic life. They want to believe that people are

capable of selflessness in an impersonal economic order, even though the evidence is that they are incapable of it in even such a small, intimate, and voluntary association as the parish church, where presumably they enjoy divine assistance.

One cartoonist satirized the black reparations demand by portraying a swashbuckling trio of heavily-muscled black militants passing the collection basket down a pew of scandalized worshippers. In the background, the clergyman is saying to a vestryman: "If they can get money out of *this* group. . .!" Precisely. Clergymen constantly witness the unwillingness of the productive to support the unproductive, except when they are objects of warm personal affection, as are wives and children. Parishioners usually will not support the church itself except upon a niggardly and reluctant basis. Black militants think that the churches are rich, but their receipts in 1968 were only 1 percent of total U.S. personal income. The *Yearbook of American Churches* shows that church costs are rising much faster than contributions.

Need principle rejected within churches. Most religious communities reject the need principle in their own internal organizations. Wealthy congregations do not ordinarily split their income with poor congregations. Generally, each congregation is required

to be self-supporting and to cut its investments to fit its cloth. Church schools do not ordinarily educate all children on the basis of their intellectual endowment and their need for education; they generally provide better education for those children whose parents can afford to pay the cost. It is true that poor congregations can expect some financial aid from their richer brethren, but that aid, like all distributions to strangers on the basis of charity, will be minimal.

The church has warned that if each of its parts is not compelled to produce the income required to maintain itself, there will not be enough income to go around. It might be deduced that the macrocosmic economy must also be organized in such a way that the individual consumer units can produce the income they wish to consume; otherwise, there will be a permanent disproportion between what is needed and what is available and an animosity between the productive and the unproductive.

For the need principle does not only demoralize production, it creates such strife, enmity, and bitterness in society that ultimately a totalitarian authority is required to keep the peace. The Black Manifesto demand for reparations offers a classic illustration of the truth that each claimant judges his own need to be the most extreme and urgent of all. Black militants do not stop to reflect that

other groups in society also have suffered from social wrongs. The principle of self-preference leads them to believe that they have suffered more than others and that they deserve more than others. If the churches should actually give them the money they demand—ostensibly to finance economic projects for the general black welfare—the principle of self-interest might convince the militant leaders that, of all needy blacks, they themselves were neediest and worthiest. The lion's share of the funds could be allotted to living expenses, offices, travel, and salaries for relatives, friends, and political allies.

They are not asking for money because they earned it, or because they deserve it, or because it is owed them under any conceivable principle. They are asking because they need it, because they are poor. The heart of the racial problem in America and of the overwhelming number of all other social problems everywhere is poverty: white poverty as well as nonwhite. This poverty, and the fierce competition it breeds among men for the scarce material goods of life, is the chief cause of racism, for the principle of self-preference also operates to push on to others the burdens and pains of life. The churches must put the weight of their influence behind an economic strategy capable of physically eliminating the poverty that afflicts nine-tenths of the U.S. popu-

lation, and 95 percent of the rest of the world's people.

The eight degrees of giving.

The Jewish philosopher Maimonides long ago identified the enlightened man's duty to the poor. Giving, he said, has eight degrees. Of these, seven have to do with the way the act is done and the spirit of the giver. A rich man may give to the poor man reluctantly, cheerfully, generously, stingily, voluntarily, ostentatiously, tactfully, secretly, or anonymously. But the last and highest degree of helpfulness is to eliminate the need for kindness by preventing poverty from arising. The truly charitable man, said Maimonides, helps the poor man to become economically productive so that he will not need to beg. Maimonides understood that man's dignity requires him to produce the wealth he and his family wish to consume. In the words of a black ghetto dweller eight centuries later, "I can't be a man by you givin' things to me. I can't be a father by you givin' to my kids. My kids have got to get from me, if I'm to be their father."

Maimonides thought in terms of helping a sick man to become well enough to work again or of finding an unemployed man a job. This approach is both unrealistic and grossly inadequate in an economy where the bulk of goods and services is produced not by the human factor of production but by the nonhuman factor—things ex-

ternal to man which harness the forces of nature to produce material wealth, is this aspect of technological change—the shift from human labor to capital instruments—that is behind the alienation phenomenon observable in all industrial economies. Youth and the minorities are most vociferously sensitive because they are, for now, the chief victims of society's defective reive because they are, for now, the chief victims of society's defective response to technological change. But unless this defect is corrected, the millions of additional victims to come will swell the ranks of the alienated and further erode the relevance of all of society's institutions, including the churches.

Closing the power gap. A strategy capable of eliminating domestic and world poverty cannot be based upon redistribution of the limited output of existing economies. This approach only spreads the poverty and foments hatred between have-nots and haves. It violates the double-entry or input-as-basis-for-outtake logic that is the heart of a free market economy, of free men's morality, and of freedom itself.

We have asserted earlier that the affluence of the U.S. economy is a myth. True, the productive side of the economy regularly produces more goods and services than Americans can afford to consume, and it rarely operates at

more than 85 percent of capacity. This year, for example, California plans to destroy some 45,000 tons of cling peaches already ripening on trees. Why? Because there are no "consumers" in a country where for millions of families a can of peaches represents an impossible luxury. But if these families had the purchasing power to buy all the peaches they wanted to eat, existing orchards could not begin to supply the demand. Additional acreage would have to be put under cultivation; otherwise the price of peaches would rise out of reach or rationing would have to be imposed.

"My kids have got to get from me, if I'm to be their father."

California is the nation's first state in egg production. If its entire output, now hailed as excessive in relation to market demand, were equally divided among the entire state population, it would be sufficient to provide every Californian with only three dozen eggs per year—about one egg every ten days, the British wartime ration! What is true of peaches and eggs is true of virtually every other consumer product. Thus, unless the U.S. economy is to degenerate into the type of sad, bleak, scarcity economy characteristic of eastern Europe, and even of economies in

western Europe which are generally impoverished despite their pretensions to affluence, we must vastly increase productive power; at the same time, we must raise the power of the poor—all of the poor—to consume. This can only be done by making it possible for the poor to engage in production much more intensively.

When we get beyond shortsighted and futile attempts at redistribution according to need, such as those which would coerce reparations from the haves to eliminate the poverty of the have-nots, it is clear that because the nature of man is as it is and because the nature of poverty is to be without the goods and services that constitute real wealth, there is only one logical way effectively to close the purchasing power gap of the masses. It is to enable them, family-by-family, individual-by-individual, to become economically more productive, in order to both raise the aggregate output to levels high enough to provide affluence for all, and to legitimately entitle each family and each individual to buy and pay for an affluent living. Most of the goods and services of an industrial economy (and none except industrial economies *can* be affluent) are produced by the nonhuman factor of production land, structures, and machines. Thus, solving the problem of poverty requires us to solve the problem of enabling every family and individual consumer in

unit to participate in production both through employment (where a technical demand for such employment exists) and through the ownership of productive capital.

This is not the place to demonstrate that this can be done and how it can be done, for we have done so in other writings. (See *The New Capitalists*, by Kelso and Adler, Random House, 1961; *Two-Factor Theory: the Economics of Reality*, by Kelso and Hetter, Random House, 1968, paperback Vintage Books; and "Uprooting World Poverty: a Job for Business," by Kelso and Hetter, *Business Horizons*, Fall, 1964.) If men of good will understand they are searching in the wrong quarter for a solution, they can correct the direction of their search. We submit that the need principle cannot solve the problem of poverty in an industrial society.

It is time to examine the facts of the real world of production. Each year we bring into existence tens of billions of dollars of newly formed capital—newly improved land, new structures, new machines—while financing (that is, organizing its creation) in ways that vastly multiply the economic productive power of the top wealth holding 5 percent who own all existing productive capital. We make the overly productive more productive, despite the fact that they have no unsatisfied consumer needs and wants. We fail to make more productive those whose un-

satisfied needs and wants are a social scandal.

Thus, year-in and year-out, century after century, we progressively increase the power to consume of those who already produce more than they and their dependents can or wish to consume. The power of those who cannot produce anything, or in any event not enough to add up to a decent standard of living, is not augmented at all. It may even be diminished. For their labor power, the only thing they have to sell, may be rendered obsolete by the process of new capital formation itself.

"Poverty, like charity, has great emotional appeal to the churches."

Our business strategy and our economic concepts, products of the same preindustrial past that made wise, good Maimonides conclude that the highest form of giving was to enable a poor man to become productive through toil, are focused only on labor to solve the purchasing power problem. But the actual source of increased output is the other factor of production—capital. Its ownership by every consumer unit must now be accepted as a necessity. And by productive capital, we do not mean small business enterprises of the kind contemplated by black capitalism or minority entre-

preneurship. These are, and must be, rarely more than glorified good-will industries for the black able-bodied. While an excellent soul food restaurant promotes human happiness and civilization, only rarely will it provide more than subsistence and long hours of toil for its owner; even restaurants that make the owners rich leave waiters and kitchen help stuck in poverty.

By productive capital, we mean equity interests in the major corporations of the economy, say the 4,000 or so biggest, safest, richest corporations in the nation. These corporations produce about 80 percent of the economy's goods and services. This means that they also produce 80 percent of the economy's production-generated purchasing power (as distinguished from the inflationary purchasing power induced into the economy by various governmental devices). Not only is small business in hopeless competition with the corporate giants, it is physically incapable of solving the poverty problem of either the 150 million poor people or of the economy as a whole.

Ownership of viable holdings of capital in the major corporations of the economy, together with the legitimate jobs available within the economy, can provide the aggregate purchasing power necessary for the masses to consume our entire industrial output, no matter how fast it grows. When

many, and eventually all consumers, own viable holdings of shares in big business, there will be a dazzling future for small enterprise. Individual initiative and creativity, always ready to burst into flower when the risk of failure does not involve total disaster for innocent dependents as well as for the risk-taker himself, will achieve its golden age in the universal capitalist economy of tomorrow. But that will be quite a different economic climate from the present one, in which the current concept of minority entrepreneurship means a deliberate matching of maximum weakness with maximum risk.

Poverty, like charity, has great emotional appeal to the churches, even if churchmen, as individuals, are as keen to avoid its inconveniences as everyone else. Can the church overcome its historic obsession with poverty, its deep-rooted conviction that somehow privation is good for the soul, and put its moral weight behind a strategy to eliminate poverty and create a nation and a world of prosperous individuals and families?

This is the real test of its relevance. For if the churches back programs and principles that perpetuate poverty and its attendant hate and strife—in a world where poverty is physically and technically an anachronism—the churches will become not only irrelevant, but extinct. □

science



science conference pursues absolute values



by LOUISE STRAIT

“What is the destiny of science? Until now, scientific research has not embraced the internal world of cause, but only the external world of result; not the world of essence, but only the world of phenomena. Today science is entering a higher dimension; it is no longer concerned exclusively with the external world of result of phenomena, but has

begun to examine the internal world of cause and essence as well. Those who have taken the path of science are concluding that, without the truth that relates to the spiritual world of cause, that is, the internal truth, man cannot attain the ultimate purpose of science; that is, the discovery of the external truth, which pertains to the external world of result.”

This explanation of the destiny of science, from the Divine Principle, explains in part why Reverend Moon founded the International Conference on the Unity of the Sciences. This third such conference convened in London, England, November 21-24, 1974. Approximately 120 scientists from all over the world participated.

The theme of the science conference was “Science and Absolute Value.” Reverend Moon welcomed the conferees and gave the opening address. Excerpts of his talk follow:

“Although the progress in science has provided us with a tremendous amount of information, we still suffer from our inability to internalize this information and our inability to fully comprehend its deeper implications. This inability has led to much anxiety, confusion, and uncertainty, which results from a loss of a firm basis and standard of reflection. As a result, we feel that we are in a

state of imbalance between ourselves and the suddenly expanded reality caused by scientific progress. . .

"In the past we have recognized the contribution of science and technology to the enrichment of human life without deep reflection. Now we begin to wonder. Some disquieting questions come to mind. Are we happier? Are we ethically more sound? Are we becoming more humane with love and concern for one another? The answers to these questions are not found simply by analyzing statistical results because the human being has many aspects which are not discretely quantifiable. In any discussion of the quality of life, these non-quantifiable factors play a major role. As illustrations, let me cite love, the ideal, the joy of creating, belief in God, and numerous other value systems. The question of the preservation and development of these human aspects of life remains the greatest theme of our research. In light of this theme, the question of interpretation and proper use of the vast amount of information created through scientific research and discovery becomes a profound and serious one. . .

"When we reflect on the history of the human race, we see that there have been new frontiers in every era, some culminating in the development of literature and others in the blossoming of medicine or other sciences. Yet in

the past, development of science and technology has been aimed mainly at the conquest and exploitation of nature.

"Today this very science compels us to set up a new ethical standard. The new ethic should concern itself with the problems of love for nature and a re-examination of human values and the need for cooperation among human beings. It should attempt to set a new view of value and a new ethical norm which can bring about an ideal world of a harmonious co-existence among all creatures on the earth.

"The development of science and technology has certainly raised issues that invite us to seriously reflect on what is essential for us to remain human and to preserve humanity in our lives. I strongly believe that all this can be made possible only when every field of science and technology is mobilized for the benefit of mankind and when a cooperative spirit of human activity is available on the part of the men who handle the scientific technology.

"I ardently desire and expect the answers to come from you. This will surely be realized with the result of your respective researches with your opinion and wisdom. From the very bottom of my heart I beg you to play the role of the bridge that will connect and lead the present world to the world of higher dimension and absolute value."

Who were listening to these remarks? There were 24 Nobel Prize-winners. And in looking over a list of participants I found a number that I had heard of myself.

One was Lord Adrian, the honorary chairman of the conference a chancellor of Cambridge University. Another person was Piet Hein. When I live in Denmark in 1966 I heard of him as a very famous poet. An architect and scientist as well, he started his own corporation, and *Life Magazine* published a quite extensive story on him.

Sydney Hook, who is a professor at Columbia University and author of a number of philosophy books, was not one of the main participants. He was only on the panel of one of the smaller sessions. Also, I noted that Jurgen Moltmann, a contemporary theologian who is known for what is called the "theology of hope," was also present. A number of people sent in papers to the conference but were unable to attend. Among them was Willy Brandt, past chancellor of West Germany and a winner of the Nobel Peace Prize.

I was really astounded in looking through the findings of the conference. I found that only one or two people questioned whether science should be serving the higher dimension. Every other scientist scholar accepted this assumption and were wondering,

"What are the higher values that we should be pursuing, and how should we go about doing this?" I was really amazed at such a departure from the past. I think that maybe ten years ago there wouldn't have been such a conference. People probably weren't interested. Now, everyone there was really searching for value. Reading the papers prepared before the conference, I was able to look into their thoughts and see what they were concerned about. I would like to share a few portions of these papers with you, so that you can feel that these men were pursuing the questions, "What is truth?" "How can we create a beautiful universe?" "How can we really create a good world?" These men were actively pursuing value.

I found that there were roughly three categories: Some emphatically said that the world with higher values does exist; then there were those who emphasized the desperate need to find and to serve higher values; others were asking, "How can we do it?"

A world of higher values exists. Russell L. Ackoff of the University of Pennsylvania said, "My principal witnesses are the philosophers of ancient Greece who never forgot the fourth voice. They divided the pursuits of man into four categories: (1) the scientific—the pursuit of truth; (2) the political-economic—the pursuit of plenty; (3) the ethical-

moral—the pursuit of goodness; and (4) the aesthetic—the pursuit of beauty. These categories were refined out of the philosophical thought of centuries. They were not a product of a deliberate effort to divide man's activities into exclusive and exhaustive categories. Obviously, they were not mutually exclusive, since man clearly can conduct two or more of them simultaneously. Nevertheless, I believe that it is valuable to regard these categories as exhaustive."

Dr. Kenneth Cragg of the University of Sussex said, "Let Man Be Man" as the theme of his self-liability is also the obligation of his institutions. The powers, policies, systems, laws, technologies, sciences, cultures, of his fashioning are only right when they are right by him. Science is for man, not man for science. The contemporary menace is that, in their insistent thrust, all these orders and institutions claim an autonomy which threatens the human through and beyond them. Even sociology, as the study of society as it is, demands to be 'value-free,' despite there being no 'society' in the absence of value."

Another surgeon, Ronald Raven, wrote, "At this time of social change, an effort is required to up-grade the quality of family life; attitudes and opinions of young people are referred to. The scientists can make important contributions in leadership and ideas where

How can we
create a really
good world?



social conditions must be changed. The quality of life depends on many factors, medical, social, and spiritual, and all who shape society hold responsibility. It is evident that the trans-disciplinary expansion and application of many sciences is essential to achieve our objective of a life worth living."

M.W.Thring of the University of London was very non-materialistic in his viewpoint: "If, and only if, enough people can learn to judge their success in life by creative achievement and not by possessions then it is possible to achieve a decent world society in the XXI century—this can be called the Creative Society, since everyone will have the opportunity to maximize their quality of life by creative achievement."

Longing for higher values.

There were others who were really hungering for a higher value to science and to all of life. One theologian, E.L.Mascall, was very much against genetical experimentation. He wrote, "Finally the question is raised whether under the impact of genetic science it will be possible to defend and to preserve any permanent dignity and status for man in the



The future of our race depends on how these children will be.

absence of any metaphysical or theological belief about him.”

Another doctor, Werner Th. O. Forssman, was very much opposed to any kind of euthanasia, which is mercy killing—either active or passive. One of his points as a doctor was that even though people look like they are suffering very much when they are dying; it usually isn't the case. The person has usually accepted the fact of his death long before the people around him do. Also, he said that it would threaten mankind very much if killing of human beings is legalized and that “a license to kill may under difficult political circumstances be brutally and barbarically used to regulate future overpopulation.”

Dietrich Bonhoeffer in Hitler's Germany was very much conscious of this too. Apparently some of the genocide that Hitler undertook was due to some sort of ideal of euthanasia, or killing all people who are suffering or unfit to live.

Another applied sciences professor, J. Basile from the University of Louvain (Belgium), said, “In conclusion, a new scale of values for a new changing world appears necessary to favor unity and continuous progress of mankind.

It includes: inner freedom by strength of will and character, esthetic sensibility, creative attitude, respect of psychosomatic effects, and the religious sense of the sacred.” *A scientist said this.*

Enrice Cantore, director of the Institute for Scientific Humanism in New York, said, “Science is inadequate to found value—hence its inspiration must be integrated into an overall ethical theory of philosophical type. The ethical insufficiency of science consists in its practical inefficacy, inspirational onesidedness, and theoretical incompetence. As a conclusion, science proves to be a particularly urgent challenge of contemporary man to humanize himself. The seriousness of the challenge is due to the dangers with which sciences threaten to overwhelm man. But the challenge points also to new positive perspectives which should spur man to a new effort toward authenticity.”

I would like to quote at length from the paper of a man named A.Szent-Gyorgyi of the Institute of Muscle Research at MIT and a winner of the Nobel Prize in medicine. “We have only three absolute values, which are absolute because all other values depend on them. The first of these is life, because without life there is no value, and life is in jeopardy because armaments are out of control and have heaped up enough explosive power to wipe mankind

off his little globe in one blow.

"Our second absolute value is our DNA, nucleic acid, developed and guarded by nature through three billion years. We are what our DNA is. For the first time in history man found a means, in high-energy radiation, with which he can damage his DNA and if an atomic holocaust will leave any survivors, it will be survivors with a badly damaged DNA.

"Our third absolute value is our children. They too are an absolute value because the future of our race depends on how these children will be. At present half of the world's children go to bed hungry, not having had enough protein to build a sound brain and are destined to go through life as half-humans.

"It was science which has shaped the past, and science can help man a great deal to build his new world. Unfortunately, scientists are practically excluded from government which is mostly in the hands of lawyers, acquainted with all the tricks of their trade, but unacquainted with the basic laws of existence and unable to grasp the terrifying force of atomic power.

"I am unable to close without mentioning a fourth absolute value: our globe. To keep it inhabitable we must stop our uncontrolled breeding. We have upset balances by introducing death control without birth control. The balance must and will be restored. If

left to nature, the correction will be utterly painful.

"I hope that this conference will contribute to building the new scale of values in which beauty and knowledge takes the place of power and possession, globalism the place of parochial nationalism making out of life an attractive adventure."

How to create such a world.

The scientists had a few interesting ideas on how to work towards creating a new world of values. One of them, Ervin Laszlo, who participated in the first Unified Science Conference in New York in November of 1972, said that science can have three functions in creating value. One is a monitoring function, which is to warn us of an impending crisis. The current food shortage could be one example. Another is goals research, which is to offer realistic and worthy goals for policy decisions. This could mean science cooperating with politics and economy. The third is feasibility studies, which is to test the anticipated effects of decisions before they are carried out.

Another scientist had a really fascinating idea. Valerius Geist, from the Faculty of Environmental Design at the University of Calgary in Canada, said that there is a particular kind of environment which we should study in order to learn about a more ideal world. He said, "The 'natural environment'

which should be the standard for comparison is that from which man evolved and developed his typical human attributes, such as the large brain, the great intellectual and physical skills, the largely culturally-based behavior, the great ability to cooperate and be altruistic but also destructive and cruel beyond compare. These attributes were apparently evolved in the periglacial ecosystems of the Wurm glaciations. Here man reached exceptional physical development, and developed the first cultures; from here he dispersed to ultimately colonize all major terrestrial biomes. In order to achieve optimum phenotypic development of individuals and thereby reduce significantly congenital deformities, stunted growth and development, poor intellectual performance, the frequency of physical, mental and social breakdown, and to maximize the age of retirement, we should create ontogenic environments similar to those of the periglacial families. This means, at a minimum, supporting the stable, extended family and enhancing the probability of high quality nutrition being made available to growing individuals. The creation of optimum ontogenic environments should take precedence over economic and political dictates, since otherwise we shall be faced with ever-increasing social costs. A dismissal of human evolution and biology from the

All processes which change our natural environment have their source in economic and social processes.



decision-making process is likely to be expensive. It is shown how predictions derived from the periglacial family compare with empirical evidence, and thus demonstrated that the method proposed is at least promising."

What he seems to do is to go back to the Garden of Eden to find out what it was like there and to create a family based on it. This periglacial environment for the family seems to be the original world before the fall.

Lastly, I would like to read from the theologian Jurgen Moltmann. He says that happiness is no longer the right kind of value for us to seek. He says that we too much equate happiness with materialism, and he wants us to search for more true values. In so doing he outlines how science and values should intercooperate, which I think is another important theme of the conference. The conference wasn't asking the scientists to quit being scientists, rather to continue being scientists but also find a way to make their ef-

forts contribute to human value.

Moltmann says, "All processes which change our natural environment have their source in economic and social processes. These in turn are determined by human demands and values. A change in societal behavior toward the natural environment will therefore have to begin with a change in man's economic and social behavior. The desire for happiness by the fulfillment of all demands will be subordinated to the hunger for justice and community. This is the way from the pursuit of happiness and symbiosis, from the struggle for existence to peace in existence, and from will to power to solidarity. Only symbiosis between rival organisms have a chance of survival. Our chance of survival lies in the symbiosis of men among themselves and of men with nature."

This conference highlights the efforts of scientists to find value, their endeavor to find beauty, their endeavor to create a better world. Our value is in being facilitators to those who are pursuing value. We can help organize the science conference, print literature, raise the funds, serve the scientists, and give them a creative opportunity which they never would have had elsewhere.

Not only is the search for values important, but these very values of truth, beauty, and goodness are what will make up the new world. The problems the scientists

are considering—how to deal with the food crisis or the population crisis to make a more humane life—are what will create a restored world. So we have a tremendous opportunity ahead of us. Our great opportunity is not only to pursue these values for ourselves, but also to serve those people who are trying to pursue these values and sacrifice ourselves for them. We are not only sacrificing ourselves for our nation or for the world, but for the greatest good of all, that is, the coming of the new age.

The fourth conference will convene in New York this fall, and will include 360 participants and 250 or more observers. Future plans in this field including forming a world-wide scientific organization and a year-round research system to carry out the objectives of the conference. Seven specialized committees will in the future prepare position papers on their subjects and publish their findings in an academic monthly.

"The scientific fields of today are so specialized," Reverend Moon reflected, "dealing with very minor parts of the entire field of science. So sometimes they lose vision. So the Unification Church is bringing these scientists together to harmonize and unify scientists towards some unified purpose. Bringing together scientists in all fields is a great and beautiful opportunity for them to understand each other." □

both good luck and prosperity

by BERNHARD BODE

The theme of the Science Conference was "Science and Absolute Value," because the situation of today's society requires discussions with themes of this kind. These themes were discussed by the 140 scientists who attended. We know all the harmful side effects of science and technology: the growing destruction of our environment, population, and the threatening shortage of raw materials, to name only a few examples. The Club of Rome gave us a new clear indication in this direction: "If mankind had reached a high point in science and power, society would have been taken out of its deep discomfort. In view of a constantly complicated and ever-changing confusion interwoven

with one another's problems crossing all political, cultural, and geographical lines of demarcation, a crisis of unique degree threatens mankind."

Science has contributed to the advancement of the welfare of all mankind through its outstanding development. How is the present crisis, in its degree, to be understood? We suggest that man of today has left his proper central position over science and has lost the ability to control the development of scientific technology. We would say that the problem refers to the question of value.

The fundamental motivation for scientific research is the welfare of mankind—"both good luck and prosperity." Through the development of science man could progress by increasing information and higher living standards. Science has a definite impressionable influence on our everyday living. Since the ways of science differ and analytical methods change the development of a definite moral value—the value of the general welfare of mankind should be guaranteed. Man as subject over his environment hopes for "both good luck and prosperity." On the other hand, scientific progress simply promotes the betterment and development of the environment and the living situation which man must face from the object position. This discrepancy between man's demands and scientific progress has finally been

Translated from *Eine Welt* by Laurie Carlson.

weakened because of man's loss of control as the central figure. "Science may create a pleasant social environment in which man can enjoy the utmost in wealth, but is such an environment able to satisfy the spiritual desire of the inner man?" (From *Divine Principle*)

In his introductory address, conference founder Sun Myung Moon said, "Although the progress in science has provided us with a tremendous amount of information, we still suffer from our inability to internalize this information and our inability to fully comprehend its deeper implications. This inability has led to much anxiety, confusion and uncertainty, which results from a loss of a firm basis and standard of reflection. As a result, we feel that we are in a state of imbalance between ourselves and the suddenly expanded reality caused by scientific progress."

Science has reached maximum progress in its research into the external world of effect. We know that today we find ourselves in a stadium of revolution. Established education systems have failed. (Werner Heisenberg spoke in a speech a year ago of the approaching termination of the world-view of physics. He said that its one last step was to explain to the world the concept of symmetry. "After that there was nothing to add." Then he gave a parallel to the conclusion of the Club of

Rome's model investigation that the Western world has reached its last possible platform of social and cultural organization.)

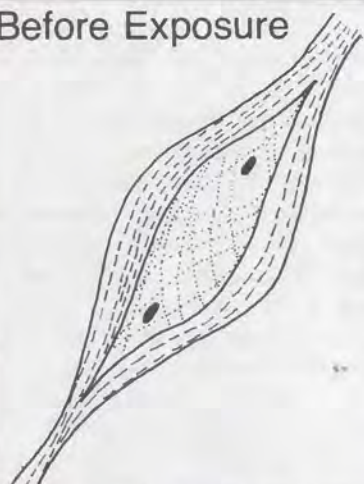
Scientific research into the external world of effect has expanded more than the higher internal spiritual structure. Thereby it proves more and more the unity and totality of creation. That means that scientific research is made up of common properties that only a united standard can attack. Here lies the initial possibility of conquering the battle lines between the two sides.

What we need is a strong standard of unity and value.

Regarding this value of the "benefits and welfare" of all mankind, we are forced to find a universal and absolute value that will satisfy our spiritual desires. This absolute and universal standard must be centered on the love of God, who is the subject of love and is the basis of the ethical foundation of the family.

As Reverend Moon explained, "Today this very science compels us to set up a new ethical standard. The new ethic should concern itself with the problems of love for nature and a re-examination of human values and the need for cooperation among human beings. It should attempt to set a new view of value and a new ethical norm which can bring about an ideal world of harmonious co-existence among all creatures on the earth." □

Before Exposure



Drawing of normal cell from human lung.



Cell after exposure to marijuana smoke.

scientists study marijuana effects

Marijuana and hashish cause a wide range of physical and biological damage, as well as psychological harm, even when smoked in moderate amounts, says a distinguished panel of experts. The 18 well-known authorities from six different countries testified before the Senate Internal Security Subcommittee in June, 1974.

On the basis of extensive tests and experiments in the laboratory and among drug users, the experts presented evidence of marijuana harm including:

- Chronic alterations in deep brain functioning;
- Alteration of brain structure involving loss of brain material
- A cumulative increase in tetrahydrocannabinol (THC), the active ingredient of marijuana, in fatty tissues resembling the accumulation of DDT
- Greater incidence of

chromosome breakage, even in moderate users of the drug, resembling in type and exposure to atomic radiation of 150 roentgens (unit of radiation)

- Lowering of the mitotic index (rate of cell division) in tissues exposed to marijuana smoke

- Impairment of immunological response

- Acute respiratory damage, including emphysema at an early age, and greater susceptibility to tuberculosis and lung cancer (marijuana smoke was found to be considerably more carcinogenic than tobacco smoke)

- Increased incidence of duodenal ulcers

- A craving for food, especially sweets, but with a lower rate of obesity

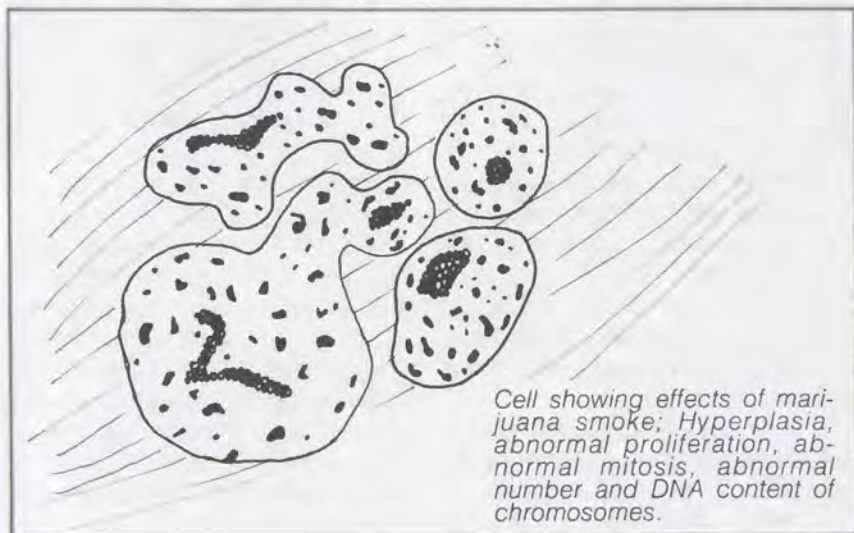
- Lowering of testosterone levels (male hormone), leading to

sterility and impotence in males, the danger of incomplete fetal development in pregnant females, and the possibility of impaired pubertal development and stunted bone growth of juveniles on the drug

- Increased abortions, stillbirths, and stunting of fetuses of animals exposed to the drug.

One of the most significant and frightening implications of the findings is that marijuana, even more than LSD, increases the possibility of *teratogenicity* (birth defects) in users of the drug.

Evidence of psychological damage was also presented. Regular users were shown to manifest an "amotivational syndrome" including paranoid feelings, change in mood, cognitive impairment, loss of memory, loss of concentration, introspective preoccupation



with internal imagery, increased suggestibility, hallucination, etc. All of these become less and less reversible as the user continues to use the drug. Evidence was shown strongly suggesting that marijuana leads to an artificial motivation to continue using the drug in more potent forms such as hashish, and to experiment with more dangerous drugs. Regular cannabis users were also found to ingest more alcohol, caffeine, and nicotine than non-users.

Among the experts who presented their testimony on May 16, 17, and 20, were:

• *Professor W.D.M. Paton* of Oxford University, widely considered to be the father of modern pharmacology, who heads up the British government's drug research program

• *Dr. Nils Bejerot* of Sweden, author of *Addiction and Society*, an internationally recognized text on the epidemiology of drug abuse

• *Dr. Gabriel Nahas* of Columbia University, the author of *Cannabis—Deceptive Weed*

• *Dr. Morton Stenchever*, Chairman of the Department of Obstetrics and Gynecology at the University of Utah

• *Professor M.I. Soueif* of Cairo, author of a classic study on the Egyptian experience with hashish

• *Dr. Cecile Leuchtenberger*, a noted Swiss scientist who has done research on cannabis and cancer

• *Dr. John A.S. Hall* of

Jamaica, who reported on the Jamaican experience with cannabis, etc.

On May 20, Dr. Hardin Jones, from the University of California at Berkeley detailed the cause of the marijuana epidemic, and the role of the intellectual community, the media, and radical propaganda in spreading it.

Also, Mr. Keith Cowan, an advisor to the Department of Labor of the Canadian province of Prince Edward Island, talked about the "international cannabis communications gap." He detailed the degree to which the evidence of harmful effects of marijuana has been "filtered out" of the communications media and how some organizations are making determined efforts to legalize marijuana, even to the point of mounting personal attacks and smear campaigns against reputable researchers who present evidence of marijuana harm. Mr. Cowan deplored the fact that the *Washington Post*, one of the most influential newspapers in the country, did not provide any coverage at all of the hearings. "Their decision to ignore the hearings was all the more difficult to understand because of the international eminence of the scientists who testified, because of the newsworthiness and public importance of the research on which they reported, and because of widespread public and family concern over the issue." □

Immunity Is Lowered By Marijuana Use

by **DR. GABRIEL NAHAS**

Statement to May 16, 1974 hearing of the
U.S. Senate Subcommittee on Internal
Security.

For the past 25 years I have worked in the laboratory as a physiologist and a pharmacologist, investigating the effects of different drugs on body function. In the past four years I have concentrated on studying the biological effects of marijuana products. I was also able to make field surveys in areas of heavy cannabis usage in North Africa. One of these surveys was performed under the sponsorship of the National Institute of Mental Health with Dr. Zeidenberg from Columbia University and Dr. Lefebure from the College de France in Paris. We visited the Rif mountains of Morocco. We were informed at that time by the Under Secretary of Health of Morocco that heavy marijuana users were more susceptible to tuberculosis, which in that area constitutes a major public health problem.

This considered opinion from one of our colleagues, along with my own observations which related a condition of general physical deterioration to chronic marijuana smoking, led me to investigate the effects of this drug on the immunity system of man. This immunity is a function of white blood cells, the T-lymphocytes, which specialize in fighting virus infections and destroying substances foreign to the body, such as cancer cells or tissue transplants.

With my colleagues, Dr. J.P. Armand, Dr. N. Suciu-Foca and

Dr. A. Morshima, we studied in our laboratory at the College of Physicians and Surgeons of Columbia University, 51 marijuana smokers, 16 to 35 years of age, who had smoked an average of three cigarettes of marijuana a week for four years. They did not use other drugs, although they also smoked tobacco and drank alcoholic beverages. We sampled blood from the arm vein of these subjects and isolated their lymphocytes (special white blood cells).

These cells were challenged with special substances which normally make them divide and grow. Such a test, the blast transformation test, is presently used to measure the strength or response of the immunity system of the body. We performed this test on marijuana smokers and on control subjects who did not use the weed, but smoked tobacco and drank alcoholic beverages. The immunity response of the marijuana smokers was 40 percent less than that of the nonsmokers. Furthermore, their response was similar to that of patients with cancer, or kidney grafts (treated with immunosuppressants) who were tested and who presented documented evidence of an impairment of their immunity system.

These findings on man were verified on rhesus monkeys studied with Dr. Carolyn Daul in the laboratory of Dr. Robert Heath at Tulane University. These monkeys were made to smoke meas-

ured amounts of marijuana several times a week for three to five months by a technique designed by Dr. Heath. We studied the blastogenic response of these lymphocytes sampled from these monkeys and compared them to that of lymphocytes taken from monkeys who were not "smoked." The blastogenic response of the lymphocytes from the monkeys which were smoked was decreased by 52 percent. We are continuing to study the immune response of these primates with Dr. Heath.

The mechanism of this decrease in the division of lymphocytes was clarified in another series of experiments to be described by Dr. Morishima, who showed that these lymphocytes from marijuana smokers could not increase the DNA production required for their proper division. DNA (deoxyribonucleic acid) is the basic chemical contained in the core of all our cells. DNA carries the genetic code and allows each daughter cell to be identical to the mother cell from which it derives.

Similar observations were also made on lymphocytes sampled from subjects who did not smoke marijuana. These cells were incubated in a test-tube with very minute amounts of chemicals isolated from marijuana. These lymphocytes presented the same impairment in division and DNA production as those taken from marijuana smokers.

EXHIBIT 1

Method of Testing the Immunity System

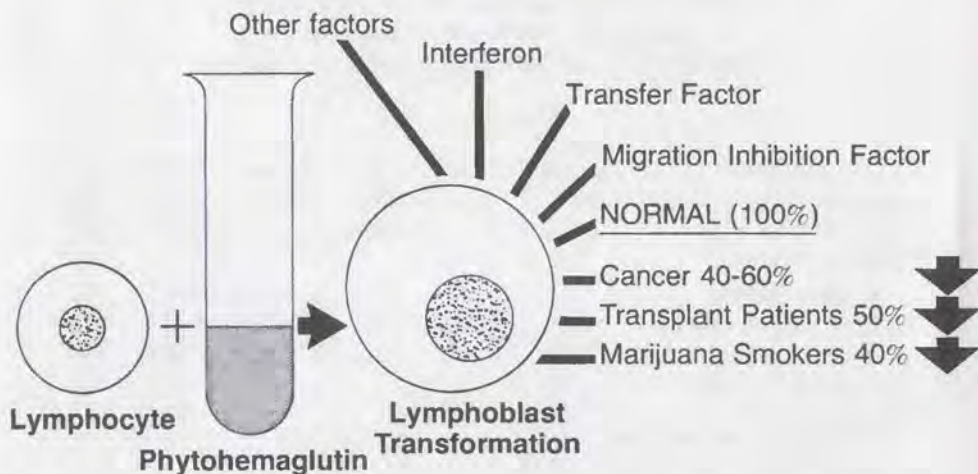


Exhibit 1 is a brief description of the technique used to test the immunity system of a subject. Lymphocytes sampled from the patient are incubated or "cultured" for 72 hours in a test tube with a substance PHA, which will cause the cells to increase the formation of DNA and then to divide. The ability of these cells to increase the formation of DNA may be evaluated by measuring the rate of radioactive thymidine. Thymidine is an amino acid, a building block so to speak, essential for the formation of DNA. Molecules of thymidine can be made radioactive, and the rate at which they are incorporated by the lymphocytes measured on a scintillation counter, (an instrument which measures radioactivity). You will note that after the lymphocyte

has been stimulated to grow it will produce a number of substances, interferon, transfer factors and so on, which are used to defend our body against disease. Note that if the normal lymphocytes from a group of healthy volunteers has a rate of thymidine incorporation of 100 percent, that of marijuana smokers is decreased by 40 percent. The ability of the lymphocytes of marijuana smokers to produce DNA is similar to that of the lymphocytes of the cells sampled from cancer patients.

Exhibit 2 details our results as they were actually measured by the scintillation counter. In these experiments two substances were used to stimulate the lymphocytes into growing and dividing: the PHA and the MLC test. Both gave similar results.

EXHIBIT 2**H³-Thymidine uptake of T lymphocytes
in marijuana smokers compared with
normal and immune suppressed subjects**

Subject	PHA Test			MLC Test		
	No. Tested	CPM	SE	No. Tested	CPM	SE
Normal Controls	81	23250	210	81	26400	200
Marijuana Smokers	51	13779	169	34	15679	499
Cancer Patients						
Primary tumors	16	17501	124	16	14894	792
Regional spread	23	13345	540	23	15816	420
Distant spread	21	10516	580	21	8968	459
Transplant Patients				24	12307	357
Uremic Patients				26	12001	272

Exhibit 3 summarizes an experiment which indicates that one of the most active substances in marijuana, THC, does penetrate into the lymphocyte rather rapidly. This experiment was performed with radioactive THC which was incubated with the

lymphocytes. After 15 minutes THC has reached a plateau in the cell.

In our latest series of experiments, which were performed with Dr. Hsu and Dr. DeSoize, lymphocytes taken from subjects who did not smoke marijuana were

EXHIBIT 3**Uptake of H³-delta-9-THC
by human lymphocytes
(in CPM)**

Time in minutes	Without PHA	With PHA
1	487±35	517±39
15	893±92	903±76
30	856±61	872±32
60	651±118	881±22
120	824±88	822±114
240	930±215	790±111

incubated with some of the chemical substances isolated from marijuana, THC, CBD, CBN—compounds which were given to us by the National Institute of Mental Health. Of these substances only THC is "psychoactive," impairs psychomotor performance, and is considered the major biologically active substance of marijuana. In this experiment, it is made clear that CBD and CBN, which were thought to be inert or inactive, inhibit even more than THC the formation of DNA in the lymphocyte. Such experiments will come as no surprise to Dr. Paton, who has repeatedly emphasized that THC was only one of the many substances in marijuana to change cellular functions. Note that the potency of these cannabis products to impair the production of DNA by lymphocytes is about 50 times greater than that of aspirin and caffeine. By contrast, it takes concentrations 10,000 times greater for alcohol to have an effect on this cellular function.

It would therefore appear that lymphocyte production of DNA, as measured by the incorporation of ^3H Thymidine, is impaired by marijuana products. The ability of delta 9 THC and of other cannabinoids to limit ^3H Thymidine incorporation of lymphocytes in cell culture, although not previously described, is consistent with some of the characteristics of these compounds which are not soluble

in water and accumulate in fat. The reduced incorporation of ^3H Thymidine after exposure of the lymphocytes to concentrations of cannabinoids which may be reached during chronic cannabis consumption could decrease body defenses, as claimed by some four colleagues in North Africa. Such an outcome would be damaging when it is desirable that these defense mechanisms remain intact, as in the cases of cancer and other poorly understood diseases.

The clinical significance of these observations can only be assessed by what are called "epidemiological investigations." These investigations, patterned after the Framingham studies of tobacco smokers, are exceedingly expensive; they would have to be carried out on a large population of marijuana smokers to be studied year after year for several decades. In these investigations an appraisal of the immune response of the marijuana user should be systematically studied so as to better appreciate the development of the many different pathological conditions in which the immune system plays an important role.

However, these observations taken in the general context of the damaging effect of marijuana on the DNA of dividing cells are indicative that long term marijuana usage by a significant fraction of the American population would constitute a major public health problem. □

news & reports

north america



We have moved the destiny of the world

by REVEREND SUN MYUNG MOON

At the close of his three years of speaking to the American people, Reverend Moon reflected on the meaning of those three years. This is excerpted from his speech to American Unification Church leaders on December 21, 1974, in Los Angeles, California.

During these three years we truly moved the destiny of the world. I am now bringing the victorious outcome and triumph back to Korea. I want to bring the representatives of the world to this triumphant homecoming. So I am inviting the American president, Neil Salonen; the Japanese president, Osami Kuboki; and Martin Porter, representing the entire Europe. All the Korean missionaries are accompanying me.

What I did in the past three years is the spiritual level. In the

next three years you are going to make the physical level. Do a Day of Hope tour in your own state. I want to see fifty Reverend Moons. People will say, "Reverend Moon...Day of Hope...I can't stand it...We have a small Reverend Moon!"

"This particular campaign with me in the forefront will not be conducted in any other country. This happened once in history, and you participated in the event. Now the American people must exceed my effort.

Even to death we cannot forsake the mission. That is the only way we can lead in this land and set the true tradition in America.

In order for this nation to flourish as it has, there have been so many sacrifices throughout history. Of course, white people sac-

rificed in order to gain this nation; furthermore, many innocent Indian people were sacrificed that this nation might come into existence. In the sight of God, Indians belong to the Asian race, and God's law of restitution is in action throughout history.

According to the law of restitution, the ultimate fulfillment of the Heavenly Kingdom must see East linked with West, and Western people linked with Asian people. So from God's viewpoint, it is significant that Reverend Moon has come here from Asia to proclaim the new ideology that will encompass the entire world.

With the spirit world working, some people are mysteriously affected. They are drawn to Rev-

erend Moon and this crusade. They are drawn to you. Even when they think something is wrong with them, they still come.

Whether people listen or not, when I lecture, I will do my absolute best, with tears and sweat. Sometimes, I have an overwhelming headache, so that I feel I cannot speak one more word. I could be diplomatic...pleasing people by letting them go.

No. I am here to establish a record, to set the tradition. So I know the right result will be brought by the Heavenly Father. Therefore, as far as I am concerned, there is no night. When I feel the mission to increase the Heavenly Kingdom, I don't care what time of day it is—night, mid-

Reverend Moon speaks to U.S. leaders in Los Angeles.



night, or early morning. I just pour out my heart. Do you think God will say, "Well, we have a job to do, but since it is night, let's go to bed"? God will not say that. He will continue.

Sometimes I feel sorry that I cannot continue even more than I am doing now, without even one hour's sleep. Though I work twenty hours a day, I just want to do more. The other four hours seem to be wasted!

I have done my very best and still my responsibility is not fulfilled, there is only one thing I can do: give up my life. Then I'll say, "Father, this is my final measure of devotion. You asked me to give this final measure of devotion and I am always willing any moment of the day." Then, Father will take care of the mission.

I never worry about the outcome of a project. I am concerned about whether or not I am pouring out my 100 percent effort. Then I know God will take care of me in the end.

At the beginning of this course, if I have anything to say to you, it is that I want you to join in this crusade to find the safest position to live, work, and die.

So let's have a grand new year. This most meaningful year of 1974 is consummated. So let's have a bubbling enthusiastic start of the new year. So 1975 will be a different year.

In this third course we shall restore the dignity of Heaven. So

far we've always been helped by God. This time, let's bring the comfort, the glory, and the victory to God, to decorate His throne.

I want you to become the people who possess God, who dwell in the Father. That is my objective. You may ask, "Why have I come from my own country to this foreign land? Why do I have to sacrifice so much, denying even my own family?" It is because you want to find God and stay with Him.

The more we sacrifice for the purpose of the Father, the more we do on behalf of the Father, the more God will hold us close.

I love each one of you very dearly and deeply. I am not going to give you anything other than the one Father whom I serve, to whom I am devoted and dedicated. To this same degree I want you to become dedicated to the Father, dwelling in Him.

If I wanted to leave a will to you, my will would ask you to live as I did, to love and worship God as I did, to possess Him completely, and to succeed in my mission more than I did.

We want to leave something for posterity. Do you have something, a record of achievement, which your posterity in future generations can see? If your answer is "Yes," no matter what happens to you, your posterity will never decline. You will have a great future through your own children. □

CAPSULE

The second city of the Day of Hope tour, Philadelphia, followed head over heels the Madison Square Garden campaign of September 18. News of the campaign in New York was picked up by the Philadelphia papers, which distorted Reverend Moon's speech to make it appear to be an anti-Semitic diatribe. Vicious and persistent press attacks continued throughout the campaign, led by the Jewish Defense League, whose president later apologized for the unfounded accusations. Nevertheless, 660 guests attended the banquet, including five mayors, and 2,713 the September 27 speech at the Academy of Music.

Washington, D.C. The third city, Washington, D.C., wel-

comed Reverend Moon twice last fall—the first time on October 8 at the Dirksen Senate Office Building. There between 25 and 30 Congressmen and about 75 aides assembled for Reverend Moon's speech on "America in God's Providence."

Cong. Bill Chappell, Jr., from Florida, introduced him saying, "If we could just convert the whole Congress, we'd be in really good shape!"

Reverend Moon called for Americans to return to the founding spirit of faith in God and affirmed that America has the mission of bringing all nations into oneness with God. He noted that America and Korea are the axis of the providence of God.

The godly way of life, Reverend Moon explained, is selfless

DAY OF HOPE 1974

giving, on the individual level and national level as well.

In Washington, the first "War on Pornography" demonstrations began, with 300 young people carrying picket signs and singing spiritual songs along the 14th Street adult bookstore and theatre district. One frightened shop owner threatened Unification Church president Neil Salonen with a stick. The scene was broadcast on television.

A weekly tabloid called the *Ginseng Sun*, edited by former *Way of the World* editor Hal McKenzie, appeared for about two months during and shortly after the campaign. Distributed free, it featured spiritual groups in Washington.

The Day of Hope dinner at the Washington Hilton was attended by 2,302 national and

community leaders. A monumental traffic tie-up and an unpleasant rain prevented many others from coming. A mobile hanging from the ceiling of the International Ballroom announced "Hope" in twelve languages. The invitation list for the banquet was computerized and used for registering the guests. After Reverend Moon's speech, seeress Jeane Dixon spoke briefly.

The speech on October 16 at Constitution Hall was attended by 4,011 persons and interrupted with outbursts by the militant Youth Against War and Fascism. A local radio station broadcasted a threat against Reverend Moon's life. As in New York, Reverend Moon invited any protesters to speak out at the beginning of his

speech. Then he sang a Korean song and delivered a two-hour speech.

Atlanta. The Atlanta campaign was marked with many spiritual experiences among Unification Church members; team members met people on the streets who had seen Reverend Moon in their dreams or had received some premonition of a deep and crucial meeting with some unknown person.

The Korean Folk Ballet since the New York campaign had been giving free performances in parks, schools, and civic centers. In Atlanta, they gave a televised performance outside the office of Governor Jimmy Carter. Media coverage in Atlanta was generally fair to positive, more so than in Washington or Philadelphia.

At the banquet, proclamations from nine mayors of surrounding cities were presented. The 850 guests were appreciative, as were the 3,404 people who attended the speech on October 30 at the Civic Center. In Atlanta, there were no interruptions during either the banquet or the speech.

Chicago. Few people in Chicago had heard of Reverend Moon before the campaign began, so the team was unsure how large the response would be. However, the people really opened their hearts to the IOWC team and to

Reverend Moon. The banquet was attended by 1,340 guests, filling the Palmer House Grand Ballroom to capacity. "If an earthquake came to Chicago tomorrow," one guest said, "It would have to compete with Reverend Moon's impact on this city."

The speech at the Arie Crown Theatre in the McCormick Place Exhibition Center was filled over its 4,200-seat capacity on November 12, bringing the total attendance to 4,704. Rain early in the day, turning to snow, and demonstrators passing out seventeen different kinds of literature did not turn the crowds back. "Whether you are black, white, or yellow, I want you to know God is colorblind," Reverend Moon said to the responsive audience. "He will only see one race of Adam, perfected Adam."

After this fifth city, the national headquarters staff baked a cake for Reverend Moon in the shape of a hand with five fingers, representing what he termed the successful completion of the first five cities of the fall tour.

Seattle. The third campaign in Seattle in less than a year, the fall Day of Hope campaign faced obstacles of a bus strike (most of the advertising was planned for use on buses), a week of heavy rains, a Thanksgiving evening program, and a combination of radical and fundamentalist opposition. Still, about 931 guests came

to the banquet and 2,518 to the speech.

The Korean Folk Ballet had their first opportunity to perform at a sports event. A live audience of 14,000 and many more on television watched their half-time fan dance at the Seattle Supersonics basketball game.

At the banquet in the Olympic Hotel, Herbert Barnes, chairman of the National Blackfeet Indian Association, presented Reverend Moon with honorary membership in the Association. "God has given me this privilege through Reverend Moon," he said, "to come to you like the first day that the white man came, saying, 'Listen, we're friends!' Let's reawaken this brotherhood."

On Thanksgiving night, November 28, the Opera House opened its doors to the Day of Hope. Bomb threats and very obnoxious demonstrators weighted the atmosphere.

San Francisco. A second auditorium had to be rented to accommodate the more than 5,000 people who came to the December 9 speech at the historic Opera House. The general inclination of the people of the Bay Area towards spiritual pursuits has made this one of the most successful areas for Day of Hope campaigns in the past three years. People lined up to receive free tickets from girls in sidewalk booths. The anti-pornography rally came as a shock

to the well-entrenched smut shop owners, and broke through the spiritual atmosphere of the city to make the team's work more successful.

The Fairmont Hotel and its owner, Mr. Benjamin Swig, welcomed Reverend Moon and the Day of Hope dinner on December 7. "I think we should all get behind Reverend Moon and do everything we can to support him," Mr. Swig told the 1,310 guests. About a dozen nearby cities issued proclamations and Governor Reagan wrote a welcoming letter to Reverend Moon. The city of Oakland proclaimed December 9 as Sun Myung Moon Day.

The San Francisco Opera House, scene of the drafting of the U.N. charter, held an audience of 3,901 for the Day of Hope program. At the end of his speech, an oriental girl presented Reverend Moon with a bouquet of roses, "on behalf of the young people of San Francisco."

Los Angeles. Preparations for the upcoming visit to Japan occupied part of the time of the IOWC team as well as the eighth and final Day of Hope campaign in 1974. Nevertheless, the team felt spiritual assistance and an air of harmony and confidence.

The anti-pornography rally drew six television stations, one radio station, and the *L.A. Times*, prompting the shop owners to protest outside the speech.

On a television show for large prize money, the following questions were asked, "Who is the most well-known evangelist today?" and "Who brought Christianity to America in 1970?" The answer was, "Reverend Sun Myung Moon."

The Conrad Hilton banquet drew 1,700 guests. Twenty-eight area cities honored Reverend Moon with proclamations. The New Hope Singers presented seasonal music, including the "Hallelujah" chorus from Handel's *The Messiah*. A chamber orchestra accompanied the singers. On closed-circuit television, the overflow guests watched the program.

Many positive reports were heard from the banquet guests, as well as the audience at the speech on December 23. The Shubert Theater could not hold all the 2,500 people who came, so an overflow hall across the street seated an additional 400.

Statistics. A statistical analysis of attendance at the fall Day of Hope programs by mobile staff member Tony DiMarco shows an average attendance at the Day of Hope speeches after Madison Square Garden to be 3,021, with Chicago drawing the largest indoor crowd and San Francisco the largest indoor crowd plus overflow. A grand total of 47,499 attended the Day of Hope speeches during the eight-city tour. It has been noted that a large number

left during the program, the average throughout the tour being 46 percent. According to Mr. DiMarco, common reasons for leaving early included the late hour and difficulty in understanding the speech through the interpreter.

The evening before each speech, a Day of Hope dinner was held for local dignitaries. The largest such banquet was held in Washington, D.C., with 2,302 in attendance. Total attendance for the eight cities was 10,394, averaging 1,299 per city. In contrast to the speeches, an average of ten percent left before the end of Reverend Moon's after-dinner speech.

Polls were taken of a sampling of the audience at the beginning of each speech. The results show that 69 percent had heard of Reverend Moon for the first time during the current campaign. Twenty-one percent said they came because they met a Unification Church member. Television advertising and the recommendation of a friend were a close second and third reason. The two largest age groups were 20-25 and over 40. Mr. DiMarco noted the good distribution of young and old in audiences throughout the tour.

When questioned about their reasons for coming, well over half said to find out about Reverend Moon or hear his message. The two other main reasons given were about equal—cultural enrichment or Christian fellowship and rebirth. □

We Are An Offering

by DAE OH SON

I am very humble in making comments on our experiences in America, because I do not know the whole situation in America. I am very confined within the realm of my experience or that of the Korean Folk Ballet.

As you know, the Unification family members in Korea do not have so many opportunities to go abroad or to participate in foreign activities. There are several exceptions, such as Col. Bo Hi Pak, David Kim, and others. But for the general members there are not as many opportunities.

But in Korea, Reverend Moon always taught every family member, "We must sacrifice for the whole world, not just for Korea. We must work for the whole world. So even though you are working in Korea, you should think that you are now working not for Korea but for the whole world." This is the basic attitude of faith in the Korean family. So it is quite natural to us to go abroad for the first time in America; it is not so unfamiliar. I think that because we share the same heart and the same Divine Principle, it was very easy for us to adjust to America. The staff members and all the Korean sisters do not feel

that we are in America or in some foreign country. It is just like home. It is a very great experience for us.

So I am convinced that we can bring unity in our family transcending national backgrounds, even when we cannot speak the same language. We know each other very closely.

Another thing we have realized is that all the Western and American family members are working so hard and so beautifully. The IOWC brothers and sisters, for example, are just beautiful. They are really wonderful brothers and sisters. We and the IOWC members and the New Hope Singers are very close these days, through this eight-city tour. They really deserve to be called Father's true children. We respect them.

All day long they stand on the street and distribute fliers and pamphlets, but they look so happy and so alive. This is also a great source of stimulation of our faith.

When we were in Chicago, I spent one day with them, from the early morning to late at night, experiencing the same situation. I felt, "This is a beautiful job." There are many kinds of jobs, even in our church, but I now think this is the best one. But it is



Mr. Son (left) with other members of the Korean Folk Ballet Staff, Moo Kyung Lee and Suk Koo Shin.

the most hard-working. But I realized that Heavenly Father takes care of them, physically and spiritually. Many brothers and sisters have told me that they can feel Father directing them, giving them direct help.

This training in America will become a great foundation to win the victory all over the world. But I realize why Reverend Moon has pushed them so hard. This is not for the present day, but for the future, when they must struggle with the Communists. We must prepare for that circumstance. I think they are really wonderful heavenly soldiers, brave, solid soldiers.

Regarding American society, it is so highly systematized, and every time we meet a situation, it is very artificial, not natural. This

is quite different from the environment in Korea.

So we are always put in an artificial environment, and these circumstances are not so good for the life of faith. It is very difficult to keep our faith constant or very deep, because of so many artificial hindrances and such material abundance.

We miss nature very much. To have deep meditation or to make my mind pure is very difficult. Reverend Moon used to go to the sea, or off by himself. I think he misses that. In Korea it is very easy to get that chance. Here we travel often and stay in motels, not in church centers; so the spiritual atmosphere has to be restored. That is very difficult.

I think that the structure of American society is designed to make people fall. The American social structure is like an archangel structure. So within such a society, how can we keep our faith strong? This is a very important and realistic question to us.

Nowadays I am thinking of answers. Some people have a difficult time spiritually. Something like this originates for two reasons: one is the American society, the other is the educational system within our church.

First of all, within our church I think we need a very good educational or training system. We have to constantly provide each of our young family members with spiritual guidance, spiritual food,

the Divine Principle. Without that, it is sometimes confusing for people to understand why they are working at a particular mission. There are so many different kinds of elements and temptations. So if we are to get the victory, we must teach the young people, study the Principle, and have prayer, prayer, prayer.

The quality of the leaders must be developed. There are many young followers now. We must take care of them, but also push them. But in the back, we must take care of each person individually. If someone has a problem within himself, we must find him, talk with him, and inspire him. We must solve these problems. This is, I think, my special concern.

The Unification Church movement is good, but this is a faith, not only a movement. So the movement is external. The internal part of faith, deep meditation, and prayer, must be parallel.

Reverend Moon speaks so powerfully, but you sense his deep mind. There is a huge root of faith, so in any case he can never waver. But we don't have that kind of root. So we must practice.

We have learned so much from our church's activities in America. They are so well coordinated, with much wonderful assistance from scientific materials. The publicity is very beautiful. I don't think the Korean people can keep up with the American people on that point.

But Korea should do something for the Western families. That is, I think, spiritual guidance, the inner faith. I realize at last, "Oh, we have another mission than they do." Actually, we have learned so many things through the give and take and the stimulation coming from each other. That is very good. So we never get bored in America. Every day is a new day to us.

All we have to do is to have the consciousness of being a sacrifice, thinking, "I am an offering on Father's altar." Without the depth of that consciousness, the life of faith is very difficult. We must move so fast, so we cannot take care of all our family in detail. In that case, how can we keep our faith from being easily hurt? We must have the consciousness of being an offering. We almost always think about ourselves, "Oh, what am I doing now?" So eventually people become confused and lose everything. Actually, we are the offering now; we are like Isaac, being offered by Abraham. As you know, the offering cannot have any consciousness of being, in itself. Also, it cannot have any consciousness of possession.

This became much more realistic to me when I arrived in America than when I was in Korea. We must be an offering, I realized that much more realistically and concretely. We can overcome everything if we have that consciousness of being an offering. □



Mass Wedding Unites

Clockwise from far left: Wedding rings are tried on for size; exterior of Chang-chung Gymnasium is decorated for rehearsal; general view of public ceremony, February 8; couples line up outside dining room; Michael





1800 Couples

Kiely and Maria Pascher are matched; rousing welcome greets Westerners at Seoul airport.





TOKYO

After wedding, couples helped in Budokan Hall Day of Hope Festival, February 13-15. Clockwise, left to right: Japanese prepare programs; Korean Folk Ballet and New Hope Singers in the finale; at 3:00 p.m. people are lined up outside the hall; crowds watch rally in the Ginza on Lunar New Year; Japanese hear about the festival at the Ueno Station.







Korean scenes (clockwise from left): Europeans practice singing; Rev. Moon speaks to couples; Mrs. Wu and Mr. Choi hosted Western couples; Japanese couples sing on hill overlooking Su-taek-ni village; Korean children stare at visitors.



FROM JAPAN

Plans Outlined for 'New Hope Festival'

by MIEKO KOBAYASHI

Japanese Unification Church members, in the middle of a 61-day Little Angels run in Tokyo, began planning for the visit of the 360 members of the International One World Crusade, Korean Folk Ballet, and New Hope Singers International.

Unification Church vice president, Mr. Hideo Oyamada, heads the coordinating committee for the IOWC tour, which will open in Tokyo in mid-January at the Kudon Hall. This famous hall, seating about 1500 people, was the site of previous Unification Church events, including the prayer meeting for the Watergate Crisis and the rally on behalf of Japanese wives in North Korea. The three day event is being pro-

moted as a Christian revival rally.

The eighty-day "New Hope Festival" tour of Japan will spend the first forty days in Tokyo, holding three-day rallies in Yamaha Hall, Toshima Public Hall, and Budokan Hall. Budokan Hall is the largest indoor auditorium in Tokyo, seating 20,000. The 1970



World Anti-Communist League rally was held there.

After the February 13-15 Budokan Hall rally, the "New Hope Festival" will proceed to Sendai, a beautiful historic town in the northern part of Japan. The team will campaign for one week in several other Japanese cities, including Osaka, Nagoya, Kyoto, Hiroshima, and Fukuoka.

Preparations for the eighty-day tour are being organized in Japan by several departments: daily life, rally organization, public relations, training sessions, witnessing, media, and signs and equipment. Printing orders have been made for 52,300 posters, 196,000 pamphlets, and 624,000 tickets for the entire eighty days. In addition, the Japanese Unification Church is preparing a booklet introducing the IOWC and the various aspects of the program, because many of the tour members will not be able to speak much Japanese. They plan to print 511,000 of these booklets and sell them for approximately \$1.00 each.

The experience gained through New York's Madison Square Garden campaign last fall is being applied in Japan. The television commercial based on the Madison Square Garden event is being duplicated with a Japanese announcer. Publicity in Tokyo will include radio commercials; ads in newspapers, including the Sankei newspapers and various Christian

newspapers; ads in news magazines; and posters. In Tokyo plans are being made to paste posters on boards and hang them from trees and lightposts.

Six buses with platforms on top and posters on all sides will be prepared for team members to sing and speak from in Tokyo. Each district has at least two such buses, which will be used in succeeding cities.

Beginning on January 4, 337 members of the Japanese Unification Church and 120 Tokyo members will be mobilized to prepare for the Budokan Hall rally. The forty-day campaign will also involve the 290 IOWC members when they arrive.

After each rally, people will be invited to attend three-day seminars. The Sugi Training Center near Tokyo will hold about 200 guests, but Japanese organizers are looking for an additional training center which will hold about 200 more. Two seminars will be held each week, the first Monday-Wednesday and the second Friday-Sunday, as well as a seven-day seminar.

The usual three-day seminar on the Divine Principle in Japan is very serious, with lectures from morning to night. But for this tour, the seminars will be more entertaining, featuring the New Hope Singers International.

An education team is being formed to travel and assist with the "New Hope Festival." About 150

Unification Church members who were being prepared to go to the United States sold tickets for the Little Angels tour this fall, and will now do follow-up work for the "New Hope Festival."

Col. Bo Hi Pak, Reverend Moon's translator and assistant during the American Day of Hope tours, will be the main speaker at the "New Hope Festival" rallies, and Reverend Moon may occasionally speak as well. The format of the rallies will be similar to the "Celebration of Life" programs in the United States last spring and summer. The seminar lecturer will be the Unification Church leader of the respective district.

Recently the Japanese Unification Church hosted the Third Professors World Peace Academy Conference involving scholars from Korea, Taiwan, and Japan. The theme of the December 19-22 conference was "For Asia Tomorrow." About sixty Japanese professors attended, including the observers.

The first such conference was held last year in Seoul and the second in Taipei. The fourth conference will be held in conjunction with the Fourth International Conference on the Unity of the Sciences in New York this fall.

A number of Japanese professors have been very cooperative in such endeavors. One is Mr. Nobuyuki Fukuda, vice president of Tsukuba University, a new and innovative university. A physicist,

he worries about the future of Japan and the future of the youth.

The conference chairman was Mr. Masatoshi Matsushita, president of the Professors World Peace Academy of Japan. A former member of the House of Counselors (part of the Diet) and former president of Rikkyo University, he has no ambition for himself, he just wants to help others. He appreciates Reverend Moon very much and has found in the Divine Principle the hope for saving the world. He attends important meetings sponsored by the Japanese Unification Church and helps them in many ways.

A major project of the Japanese Unification Church this fall was the 61 days continuous performances of the Little Angels in Tokyo, from October 29 through December 29. Church members sold tickets for the twice daily performances, about \$15.00 for special tickets and about \$12.00 for general admission. The first twenty days went very well, but selling became more difficult later. Ambassadors of foreign countries were invited to the performances and then brought back stage to meet the dancers and have pictures taken. Through the Little Angels it was very easy to make associations with many kinds of people.

The Japanese Unification Church greatly emphasizes work with students. One group of Japanese students and three groups of



Last May, Japanese Unification Church members gathered in a large park to hear Reverend Moon speak.

Korean residents of Japan went to the United States for seminars last year. The first two seminars for Korean student residents were not notably successful, but the third was more so. Young Korean residents in Japan are very easily influenced by the North Korean Communist Party and many lean toward pro-Communist ideas.

Asian students in general have been invited to programs where the victory over Communism theory is presented, and films of Communist activities in

North Korea and Vietnam are shown. Many of the students from Vietnam, Taiwan, and other Asian countries had an anti-Communist background at home but are easily influenced by Japanese leftist students.

Several Japanese Unification Church members visited Vietnam recently, and were shown films and taken on tours of the country. The South Vietnamese embassy in Tokyo supplied them with some films they first saw in Vietnam for education in Japan. The Viet-

nameese embassy would like to carry on such programs themselves, but they don't have the staff or budget. Japanese Unification Church members have the motivation and the people, but need the materials. Another aspect of their anti-Communist educational work is giving lectures to the younger members of the Liberal Democratic Party in each district and showing them films of Communist activities in other countries.

Communist power on Japanese university campuses is not as strong now as it was two or three years ago. Unification Church members don't confront Communists directly, but work with non-committed students. The Zengakuren is not as strong as before, and people who have the energy and desire to do things don't quite know what to do.

Waseda University has the largest student membership. It has a reputation of being a loud tough university. Keio and Tokyo Universities are more refined, but students there study so much and have no ability to apply their knowledge and act. Japanese Unification Church members always have a clear purpose and goal, and work to achieve it. But students at Tokyo University find it difficult to act out such goals.

Some Japanese Unification Church members are selling ginseng tea to help build a Unification Church headquarters in Seoul.

About six months ago there was a ginseng selling training session for wives. The highest seller was Mrs. Kuniko Abe. Before selling tea she had studied victory over Communism theory and was inspired with a great desire to save Japan.

When she started selling ginseng, she would pray, and the spirit world would help her and guide her which house to go to. At one house she prayed and discovered that the house was Buddhist. She knocked at the door and the woman there invited her in to talk. Mrs. Abe told the woman, "When I prayed, some spirit told me this house is Buddhist." The woman was so surprised. They talked and talked. She also told the woman, "By inspiration I receive that you are troubled because of your husband, who is involved with another woman." The woman told Mrs. Abe about her situation and was so relieved to find someone to talk to.

"The only way to solve this trouble is to buy ginseng tea," Mrs. Abe said. So the woman bought a carton of six dozen boxes. She opened a drawer and gave Mrs. Abe the money, saying "I am sorry I have so little money to give you."

This is but one of many amazing stories about selling ginseng. According to Japanese Unification Church president, Mr. Osami Kuboki, "In order to sell ginseng tea, we must be spiritual people."

□

FROM ENGLAND

New Life Show

by CHRISTOPHER DAVIES

On September 12th, nine people from seven European nations gathered together in 'Glory House' at Bergen-azee, North Holland in order to create the New Life Show. On September 25th they gave their first public performance in Tunbridge Wells in the South of England. The whole tour was sponsored by The Federation for World Peace and Unification.

It is a truly wonderful and exhilarating experience to be able to unite with people from so many different backgrounds, national and cultural, to produce a show of music, song and dance with such a high purpose. There are of course language and other problems arising from different backgrounds, but with a positive and loving spirit we can overcome all difficulties. Our differences then enable us to become broader people as we learn from each other.

Much entertainment today tends to be brash, violent and permissive, relying on sensation for its impact. We want to present entertainment that will inspire and uplift people and give them a new vision of life. This desire to love and serve creates a strong sense of

unity that is absent from the conventional show business world. With this feeling we were able to create the show in a very short time with all the excitement and inspiration that nine people from seven nations could muster. We see the show developing as we come to know each other better and share experiences together. The most important thing is that it projects the spirit of God.

The initial concerts in England were very well received and encouraging but it was only when we got to Wales that we really found our feet. The second show in Cardiff brought so many people who were enthusiastic about our work. The show in the little mining town of Bargoed was a tremendous success—a real family evening, with little children running around and old people sitting with tears in their eyes. At the end of each performance refreshments were served to the audience and we were able to talk to people. Many showed a great interest in the work of the Federation and signed up for Bible study groups that were organized. The real satisfaction for us was not only that people enjoyed the show, but that they were stimulated to action.

From Swansea we went by boat to Ireland and Kilmurry House, the national center of the Federation in Cork. We worked with the Irish Federation mem-

bers meeting people on the street, in offices, and in their homes, talking to them telling them of the show and of our work. In this way we met Irish people in a way that the ordinary visitor never would. We met people living in a poverty that we had never seen before, and it gave us a deeper feeling of our responsibility to bring "New Life."

For our Irish tour we were joined by Doris Orme and Barbara Burrowes, whose superb performances gave new power and spirit to the show. In Cork, as part of the song "I Got Shoes," Doris Orme asked the audience what they wanted to take to heaven. They opened their hearts and said Irish songs, their wives and bicycles.

Each evening brought more people and a greater rapport between us all. Mr. Kieran O'Neil, the director of the Federation in Ireland, gave a short speech at each show and moved all hearts with an appeal for a return to the honest ideals of Christianity to solve the problems of that troubled country. We did an extra show in the hall of Kilmurry House for about eighty local people, and the next day headed for Dublin. We had three shows in the Mansion House in the heart of the city, and two more in Dunlaoghaire Town Hall. Again we had an overwhelming response: people came on stage and sang with us, some even came early in the afternoon having seen the show the day before, and

asked if they could do anything to help us! In the audiences we found so many young people who had no interest in the traditional concepts of religion but who were now swept to their feet as they felt the spirit of God.

The first night some nuns came, to return the next night with all the sisters. Young and old, believers and self-styled atheists were joined in the wonderful feeling of being alive. We left Ireland happy knowing that many people were seriously considering using their lives in the service of others.

Back in England we gave a show at Cleeve House, near Devizes. This was arranged at very short notice but we were asked to come again, next time with plenty of warning, so that everyone could come. We next drove to London. By this time we were becoming accustomed to travelling at all hours of the day and night. Here we had a tremendous show at the Chelsea Town Hall.

The Scottish audiences were harder to capture but once their hearts were won there was no stopping them, and the last show in the old Corn Exchange in the center of Dunbar in East Lothian was a wonderful end to our British tour.

On the basis of our experience we were confident of success in Europe, and although we were sad to leave, we were also eager to meet new people and serve other nations.

NEW LIFE SHOW

Itinerary:

Sept. 20	British Isles	Jan. 26	Denmark
Nov. 4	Holland	Feb. 9	Belgium
Dec. 7	Belgium	Mar. 9	Luxembourg
Dec. 8	Denmark	Mar. 16	Spain
Dec. 15	Norway	April 13	Portugal
Jan. 5	Sweden	April 27	Italy
		June 8	Switzerland

The Cast:



Seated (left to right): Elfrid, Isolde, Erica, Henry Sylvain. Standing (left to right): Anna, Hans Campman, Caitrione O'Higgins, Christopher Davies, Sebastian Badosa.

Elfrid comes from a musical family in Oslo, Norway, and has been singing and acting since childhood. Having always felt great concern for the suffering in the world, she began studying medicine, but now finds another way to help the world.

Isolde from Austria has dreamt of becoming a singer since she was very young and has sung in several choirs. Now studying music at the university, she feels a great love for God and all mankind.

Erica from Wales has been a gifted singer since she was very young, singing her first solo when three years old. Singing has always been her life. She feels music is a way to reach and touch all people, no matter from what background, and unite their hearts.

Henri Sylvain from Holland is the Musical Director of the New Life Show. From a talented background he developed his abilities and became well known for his leading roles in light opera and radio broadcasts. He is also a talented and exuberant conductor. People can communicate through music, and his greatest wish is that this show will help to bring peace and unity to people wherever it goes.

Anna came from a mountain village in northern Italy. Throughout nineteen years she has felt the joy of expressing in singing, dancing, and painting her love for God and nature. She gives

her joy to the people of the world, working for a world of love without frontiers.

Hans Campman from Holland plays the piano for the show. He has played many different kinds of music and also composes. In playing and composing music to bring joy and beauty to people and God, he has found a deeper and more sincere way to use his abilities.

Caitrione O'Higgins has been singing and dancing her way through life. A native of Ireland, she has studied and taught music. She plays the Irish harp, as it is the perfect accompaniment for the songs she loves most, those that express man's deepest emotions.

Christopher Davies from England has had a varied musical career, beginning in Cardiff, Wales, and leading him over much of Europe singing and recording. He has been inspired to create his own music and poetry drawn from folk tradition and human experience, expressing God's heart and the relationship between God and man.

Sebastian Badosa from Spain has led a colorful and anti-conformist way of life, searching for an understanding of true values. His experiences have led him to realize that change must begin with the individual. His music is a reflection of himself and the spirit of the new life he has gained, which he hopes to communicate in the show.



**Scenes
from
the
New
Life
Show**



FROM PERU

People Need Hope

by LISA HUNT

We give many thanks to our Heavenly Father for all the joy and blessing He has been bestowing on the Peruvian family. We are feeling the urgency of Father's heart and things are happening at a very fast rate.

Our biggest triumph this month was our visit to the Korean Embassy. There we met the third secretary in charge of cultural affairs, Mr. Kyong Su Kim. He presented us with several books about Korea and the Korean language. To our surprise he has a close friend who is a family member. Because of him, Mr. Kim had heard all the Principle lectures three years ago. He said due to his work he had not been able to continue studying. We presented him with a box of our ginseng tea and a copy of *Communism: a Critique and Counterproposal*. He responded by giving us some packages of Korean ginseng mouth refresheners "Insamdan." He was so generous to offer to give us lessons in Korean, in his free time. He said the embassy had a film of the Little Angels which he would gladly show us after working hours. He showed interest in hearing the lectures again and offered to help us in any problem we have.



Living in Peru, one can appreciate much more the wealth of the United States. All around us is the poor population, which lacks education and means to advance. In contrast there are very rich people.

We see that the Divine Principle is so vitally important. The people are lacking spiritually and materially. Mostly they lack hope. It's been such a long time since they've been a free people and they're used to being stepped on. They're a timid and a loving people. I can see much need for education in a deeply spiritual way. We need the joy in this country that everyday life centered on God can bring.

Peru has a long road to walk economically and spiritually. Underneath it all is a spirit of heart, "which one day soon will blossom into the love of God."

We join hands with all of our brothers and sisters for victory. □

south pacific

FROM NEW ZEALAND

Ghost Story

by GRAHAM DUN

A ghost, late at night, has been seen creeping through the headquarters of the Unification Church in New Zealand.

Nearing midnight and early into the morning, many of us have seen our ghost wandering from room to room as if in search of something. It is the ghost of a middle-aged woman and lives in an old ballroom at the back of our center. The ballroom is now divided into ten small rooms.

One night two of us went to these rooms and caught the ghost redhanded creeping down the passage linking the rooms. Almost instantly she flashed into one of the rooms and was gone.

From the moment we moved into our new headquarters we all felt a chill run down our spines at the thought of going into these rooms alone. It was best to whistle or hum a tune and not look behind you when you did venture into this area of the house. Nobody mentioned the strange and spooky vibrations in these rooms because we all thought our imaginations were playing tricks on us. How-

ever, we soon discovered it wasn't joy that inspired us to suddenly burst into song when nearing those rooms. We decided to do something about it.

The ballroom, where our ghost lived, is about the size of a small house and is partitioned to make ten bedrooms. Above the partitioning there is a large area we use for storage. It was decided to use these rooms to house our mission-team members when they are at headquarters. Hence they became known as the Team's Rooms.

Our first plan of action to rid the house of its ghost was to gaily decorate the Team's Rooms and adjoining hallway. Those rooms were still very dark and bare—perfect ghost territory.

The ghost opposed our activity. She clearly wanted to lay full claim to the Team's Rooms. This was the beginning of the real battle to rid headquarters of its ghost once and for all.

We began to hold prayer meetings throughout the night in the Team's Rooms. In retaliation

**There is a house
high on a hill,
Her flag flies in the sun,
She's brought new life
to many a poor boy
And I, thank God, am one.**



our ghost began to appear more frequently. One of the boys had an interesting encounter with her while cleaning the storeroom. He went to sweep one corner of the storeroom and suddenly felt her presence and then in a flash he saw her. It was obvious that she was becoming very angry at our attempts to lock her out.

She moved into other parts of the house to try and find peace and quiet but we persisted with our prayer meetings until she finally left. It was not so much the appearance of our middle-aged host but the oppressive, evil feeling she had surrounding her. Whenever you neared her you could feel an uneasy, negative aura approaching and eventually surrounding you. We were very happy to see the last of her.

The atmosphere in the Team's Rooms changed virtually overnight. For the first time since we moved into the house several months ago, these rooms felt part of the center. Our ghost faded to a memory.

Often we wondered what part she played in the history of the house at Mount Street—whether she actually lived there.

In 1899 a doctor and his wife bought a piece of land high above Wellington city. In those days nearly all of Wellington's doctors grouped together in this area. The old doctor was nearing the end of a very successful career in medicine and so, with his retirement in

mind, wanted to invest in a substantial and beautiful home. His ideal was expressed in a gleaming white, three-story, Victorian home commanding a panoramic sea and city view. This house was to become our center, but not before it was subjected to the destructive hands of evil men.

The house quickly lost its beauty when the doctor and his wife passed away. An old man who used to collect the rubbish in this area for many years told me with a great fondness in his heart that the doctor and his wife were a very warm couple. "Often they would invite me in for a drink and biscuits," John said. "Once they showed me around the house. A real lovely sight it was too."

John watched the paint bubble and splinter off the sides of the house, the garden grow into a tangled mass of weeds, and the roof rust and hole. The years took heavy toll as neglect inspired increasing ruin.

The house had fallen into the hands of businessmen who quickly converted it into a boardinghouse. This type of board attracted all the criminals, drunks and tramps for miles around. The house fell from palace to pigsty. People were sleeping in the corridors, dining room, and some even in the garage. To walk through the house, providing you could stand the smell, you had to wade through rubbish almost up to your knees. It could have been at this time our

ghost arrived—in her earthly form of course. This was the condition we found it in when we first visited the house at Mount Street.

Soon after arriving in New Zealand, Siegrun Kuhaupt was faced with the job of finding a center in which to lay the foundation for the Unification Church of New Zealand. Sitting on her bed in a cramped Salvation Army room in Wellington, she picked up a Bible and opened it at random to see if an answer lay within its pages. The problem to be solved was whether to pursue her mission from her tiny room for awhile or find a flat or house. The following verse answered her question: "In my Father's house are many mansions; If it were not so, I would have told you. I go to prepare a place for you." (John 14:2)

Soon Siegrun found a small flat, but in a few months it was already so small that members had to sleep at the next-door neighbor's house. It was then that we heard about 5 Mount Street. Four of us went to inspect this mighty, twenty-one bedroomed house, as the land agent described it.

From the moment we waded through the rubbish at the front entrance there was a magical enchanting feeling about this house. We belonged to it somehow. However, this enchanting feeling soon changed as the level of rubbish began to meet our knees. We rejected the idea of renting this

house when we realized the mass of work to make it habitable.

About four months later, four of us saw the house advertized for rent and so went to visit it once again. The house had begun to smile after its many years of being subjected to the loveless duty of housing Wellington's vagabonds. Its walls were being painted, floors cleaned, holes patched, and foundations relaid. There was the feeling of spring inside 5 Mount Street. It was at that moment we realized this was the place prepared for us.

One month later we moved in. Laughter and joy resonates through this noble home once again.

When the ghost left we could feel a deep sigh of relief run through the rooms of our house. It was the sigh of one released after a life spent in captivity. The life story of this house has a message for the human world.

Our house fell and served a purpose far removed from the original idea of creation. We too, were subjected to a fall and have an unwanted ghost within ourselves. To restore our house, we couldn't just clean and paint the exterior, so we had to get down on our knees and scrub clean the interior. We must chase away the ghost in man which binds his heart to slavery. We are thankful that those led to our house can at last begin work on the interior or spirit of a man and so, like the house, be restored. □

FROM NEW ZEALAND

Auckland Mayor Welcomes Family

by SIEGRUN KUHAUPT

With the coming of summer people here have beaches and bush walks in their minds rather than thoughts of God, and our future. This month has been a struggle with the lazy Christmas and holiday spirit. During this time of the year people lose their seriousness and give few thoughts to the true meaning of Christmas. However, while success on the streets was limited we made good progress on other levels.

In our last report we told of how the mayor of Auckland, Sir Dove-Myer Robinson, contacted our Auckland family. In response to his request Coral Hyam, the Auckland leader, and Barry Noel visited the mayor, who is also a very close friend of Mr. Gerald O'Brien, the Minister of Parliament who has helped so much in the past.

He was very interested in us and after a good discussion took some Ginseng Tea. Mr. Robinson said he had no fixed idea of God and found the Divine Principle's explanation very clear and logical. Mr. Robinson spoke about how young people lacked unity and said that he was sick of young people who criticized the government but were unwilling to take any re-

sponsibility themselves. He said he was very surprised to meet some young people who were willing to accept responsibility. He thanked us for our support and said that whenever we needed help we should contact him. Before leaving we were invited back for another visit.

Our new prime minister, Mr. Rowling, recently took a very strong stand against Communist infiltration into New Zealand. Soon after he came into power he forced four Russian ambassadors, who were involved with spying, to leave the country overnight. Since then he has taken positive steps to establish a strong policy to stop Communist influence in this country. He is now much hated by New Zealand's socialists. This hate has been expressed on many posters displayed around Wellington.

We immediately felt the right opportunity had arrived to express our support of his anti-Communist policy. We sent him a hand-made card and presented him with some Ginseng Tea. On the card we congratulated him for his appointment as Prime Minister and gave him our backing in his fight against Communism. We said that New Zealand must at all costs remain a

free country. We wished him God's blessings for the future. A couple of days later we received a thank you letter.

So we would like a personal meeting with Mr. Rowling so that we can know this country's leader as a person and also show him our anti-Communist theory. We would like to be able to explain to him how true socialism can only be fulfilled under God.

For a youth group to hold a meeting with their country's leader would be a remarkable feat in most countries but for New Zealand it is relatively normal. Recently the minister of justice, Mr. Findlay, attacked the government for being too open to the people. He said the New Zealand government is far too personal for its own good. However, his claim was rejected by Parliament and by the people.

Mr. Rowling seems to be a very open man, free of the usual pomp and ceremony surrounding such a position. We are looking forward to meeting Mr. Rowling and beginning to establish a trusting relationship with him.

On Children's Day 1974 we could feel the joy of being children in the heavenly family. The Wellington family went for a drive to a river. The weather was really warm and clear and so we were able to walk right into the bush surrounding the river.

In the South Island the Dunedin family joined the Christ-

church family in Christchurch and in the North Island the Hamilton family joined the Aucklanders for the celebration.

On the Sunday after Children's Day we saw some movies about Korea, which were kindly supplied to us by the Korean ambassador to New Zealand. We had six guests for the occasion, one of which is New Zealand's most famous rugby player, Ken Gray. Ken is also our new landlord. Through these beautifully produced movies we came to a deeper understanding of the rich Korean cultural heritage. We were especially amazed by the flowing and colorful dancing of the Korean girls. By obtaining these films we were also able to establish a relationship with the Korean ambassador, who is a very friendly and helpful person. He has promised all possible assistance whenever we need information about Korea.

At the beginning of next year our mission will have been established for two years here in New Zealand. To mark the occasion we want to have gained a special number of members and so it means much hard work from now on.

We are so happy to hear the many reports of Reverend Moon's successes in America and pray that they continue. Every American success inspires us to battle on with increasing concentration and conviction. □

FROM AUSTRALIA

Conference on Occult

by CARL REDMOND

We march forward, struggling at times, breathless at others to the day of hope. We are all thrilled with Reverend Moon's victory at Madison Square Garden. We had an article printed in the Australian national magazine, *The Bulletin*. Recently at a Liberal Party banquet member Les Reddin met the head of the Bank of New South Wales and interested him in Unification Thought.

Carl also spoke for the church on a "Monday conference" program on the occult vs. Christianity. On the program was the Dean of Sydney, who is warring against occultism. Carl spoke for three minutes on spirit world working in Jesus' life, the outpouring of spirit, and the second coming of Christ. This was seen by many thousands.

We feel very much concern when we see how the material life here continues. We will walk these streets till they shine with our footsteps. Every day brings new hope. People who have come to the center have usually been deeply interested and moved by the experience. Many have bought Divine Principle books. Of these, many are passed from person to person. We would deeply cherish a visit from Reverend Moon to this



Carl speaks about spirit world on television program.

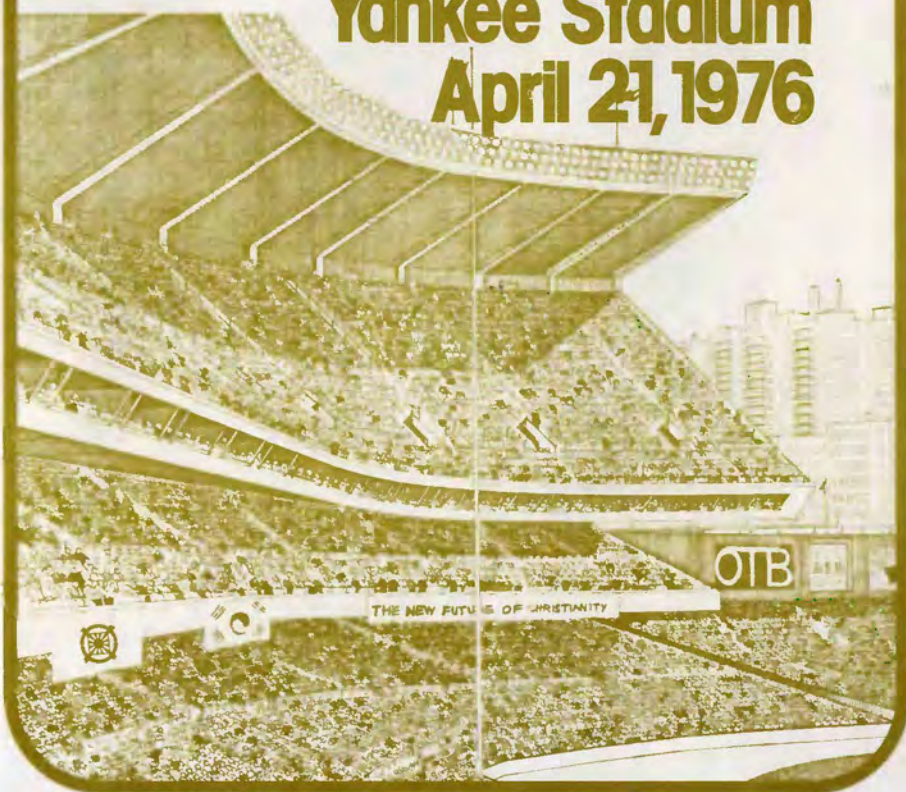
country. We will work hard to receive his blessing.

Recently we contacted a Methodist minister and the chairman of the main hospital and gave both the book *Christianity in Crisis: New Hope*. We spent Children's Day in National Park, a most beautiful spring day.

We long to restore this country to its natural state, where God's presence can be felt everywhere. We approach the new year with great expectation. □

**Reverend
Sun Myung Moon**

**Day of Hope Rally
at
Yankee Stadium
April 21, 1976**



In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be lighted once again
For the illumination in the East.

—Rabindranath Tagore

