

# The Way of the World

June/July 1975



The Holy Spirit Association for the  
Unification of World Christianity

6/7

# The Way of the World



## Human Relationships

I want you to become persons taking responsibility for other people for what they have evil or bad, and struggle hard to remake them. That is the shortest cut to reach God, because you are going to do what God has been doing and is still doing.

—Reverend Sun Myung Moon (page 3)



## Do You Have Your Personal God?

Open your eyes. God is revealing Himself through creation, through nature, through man himself. Listen to His voice. Hearken to Him. God is whispering through the singing of birds, through the whispering wind in the trees. We can find God. He's appearing, He is whispering, He is walking through the earth.

—Ken Sudo (page 18)



## The Poor Need Children

Most poor people in the Third World don't have unemployment pay, sickness benefits, or old age pensions. When jobs are scarce, illness is common, and old age comes early, children are necessary for protection, security, and peace of mind.

—Peter Adamson (page 28)



## Lessons of the Korean War

We, as Americans, have a weapon more powerful than any other, and this weapon is the truth. The Bible says, "You shall know the truth, and the truth shall make you free." We have the weapon, but we don't use it. We have to begin to wage a war of ideology, a war of truth against the Communists—here at home, in Korea, throughout the world, and ultimately, in the Communist countries themselves.

—Neil Salonen (page 66)

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# in this issue

June is a historic month for Korea. It was in June 25 years ago that the North Koreans attacked the South, unveiling the true nature of the Marxist regime under Kim Il Sung. In June 1975, the threat of an invasion from the North still hangs over the Republic of Korea. On June 7, Reverend Sun Myung Moon called on all South Koreans to unite in a determined effort to win an ideological victory over their Communist neighbors, and denounced Kim Il Sung and the other Communist dictators as enemies of God.

In light of these historic events, we are devoting a considerable portion of this issue to a discussion of the issues at stake. A Korean scholar reviews for us the role of Korea in building a new world community (page 38). Reverend Moon's address (heard by more than one million people) at the June 7 Rally for Korean Freedom (page 50) contains an impassioned pledge to defend Korea. Hal McKenzie looks back over the events that led up to and the course of the Korean War (page 60). In a speech commemorating the 25th anniversary of the Korean War, held in the Grand Ballroom of the New York Hilton and drawing 2000 listeners, Freedom Leadership Foundation President Neil Salonen spells out the lessons to be drawn from the events of 25 years ago

and the world situation today. He, too, calls for an ideological offensive to combat Communism and overcome it with a superior ideology. "The truth shall make you free," he reminds us (page 66).

Just as we were about to go to press we received a report from our correspondent in Korea on the Rally there. Mr. Sang Kyun Kim wrote, "On June 7th, there came a historic day to May 16th Plaza. At 9 a.m. it was quite cloudy, but many citizens began to gather. . . . To help with traffic. . . that day 35 bus lines were changed to pass the Plaza. More than one thousand special buses were engaged to bring people from around the Seoul area and Kyungg-Do province. A great number of people came to the Plaza by trains or buses from the local area. Throughout the country many people came to Seoul to attend the World Rally. Such a fact shows that every Korean person understood the importance of anti-Communism and the meaning of the World Rally.

"Through the World Rally," Mr. Sang concluded, "Heavenly Father had a great victory. This victory was made up of God's love and the IOWC's hard work. And we Korean members are sure that this World Rally will be a turning point in God's providence for the world." □

# Human Relationships

by REVEREND SUN MYUNG MOON

**L**ike it or not, in your life you must have relationships with other people around you. We are used to centering upon ourselves. Suppose there are two people, and each one of them thinks of himself or herself first. Then in their relationship with each other, they won't communicate well, but will be at cross purposes.

We find that whenever we meet other people, we cannot wholesidedly associate with them. At first when two people meet with each other, they defend themselves. They are cautious toward each other. But then they will open their minds a little bit, and then a little bit more, and then become associated with each other, and finally become one. The same thing applies between man and woman, man and man, woman and woman, adults and children, and the aged and the middle-aged. So it is that human relationships are always very difficult. If God were involved

From a talk given at Tarrytown, New York, March 9, 1975.

what kind of relationship would He have with man? Would He at first be wary of man, and then approach him, gradually forming trust? Or would He open His mind and heart and approach man wholeheartedly? Would He open the whole of His heart to man? Why? Because God is omniscient, He knows everything concerning man; so He's not cautious, He's not uneasy when He sees a man, because He is not in the position to have to defend Himself before man.

But if the opponent is Satan, what would God's attitude be? This is the question, "What would God's attitude be towards man, towards nature, and towards Satan?" If God keeps Himself in the position where He can approach man only at cross-purposes then can Satan accuse Him? When He's open-hearted, Satan always can come to Him accusing Him. But God will not accept it. Even though the accusation is not acceptable, all



*If we as men feel like complaining to Him, instead of praising Him, what would He feel like?*

through 6000 years of providential history God has had to listen to the accusation at least, and try to correct the situation.

Up to the present moment, all through human history God has been accused of His children being evil and things like that. How could He have endured that? If that is true, would Satan have praised Him more, or accused Him more? If Satan didn't exist would men have praised God more, or accused Him more by complaining and all sorts of things like that? You as individuals have been complaining against God very often I think, saying "If God is good, He cannot have created the world like this, and let evil exist." Well, there have been many people accusing God, and complaining about Him—some in the extreme. But has there ever been a man who could praise God in the extreme, in the ultimate sense? If that is true, would God want to meet either Satan or man? Would He feel like meeting men, or be rather afraid of meeting them?

If He's reluctant to meet men and fearful of meeting them, then if we as men feel like complaining to Him, instead of praising Him, what would He feel like? In what manner would He want us to approach Him? Furthermore, when God hears us asking Him, "Oh, bless us! And forgive our sins and bless us, and help us!"—what would He feel? Would He feel happy? Would He be sad and hurt? Well, if you are faced with such things from your opponent, or from someone who has sinned against you, how would you feel? Is "sad" the only feeling? You are also angry; you want to kick at him, and just chase him away. You kick at him and chase him away, but he comes again and again, and asks and begs for forgiveness and blessedness. What will happen in that situation? You—and God—would even feel like killing him! If he comes to you every day, begging for the same things, what would you feel like? When you think of that, is God a sad God and a

pitiful God, or a glorious God as the established Christians would believe? They must know this fact.

Well, God is in such a sad position, but still was it God who tried hard to approach man, or man who tried hard to approach God? It was not man, but God who was so anxious to approach

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*Was it God who tried hard to approach man, or man who tried hard to approach God? God has without doubt been approaching us every minute. . . . He does this in the hope that man might be so elevated as to reach Him, and be restored and united with Him. He is visualizing the world of goodness.*

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man. God has without doubt been approaching us every minute, enhancing His relationship with man. He does this in the hope that man might be so elevated as to reach Him, and be restored and united with Him. He is visualizing the world of goodness. God Himself knows He's omniscient and almighty, so He cannot remain still when His children are fallen in agony, and in the dungeon of life. That's why He is exercising His power to restore men. The almighty and absolute God created man to be His children. Their position of children is eternal and He is anxious to get them back. With the heart of a parent—however agonized His heart may be, and however rebellious His children may be—He *has* to recover them, and restore them. He's complaining against Satan for His own children who have been so rebellious. He is feeling the responsibility for them. He's desperate in trying to recover them.

Man is the result of His creation. So, instead of placing the responsibility on the shoulders of men, He feels like shouldering the responsibility Himself. Satan is the fallen entity, and men are in the category of the fallen world. But for them, there's no way to approach God and be restored completely on their own.



God takes the whole responsibility. Those who complain against someone are doing that because they're not happy in their present situations. The word "accusation" is applied when one is unhappy; isn't that true? When one is unhappy he wants to clear away the resentment by way of complaint or accusation. At times, you, too, complain, don't you? When you complain it is a kind of accusation to clear away your resentment towards each other. You complain against each other among brothers and sisters, but if you do so vertically towards your parents, it means you are accusing them.

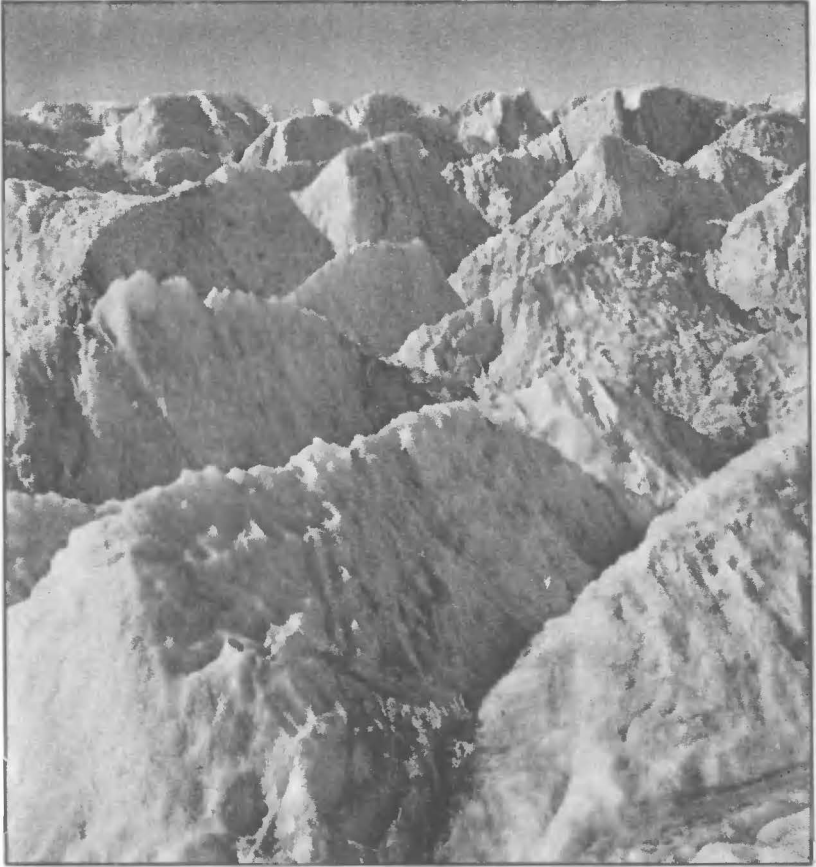
☞ God has to think of how to handle these men of the fall, and then of Satan when they complain and accuse. First of all, He wanted to take the responsibility on Himself. If God complains back and accuses men there will be no end to accusations and complaining. If He's angry at men of the fall and Satan, He would feel like eradicating them. Do you think God has even once thought of exterminating men, annihilating all His Creation? At any moment? It is possible that He thought of that. But, the next moment, He would deny that and just tell Himself again and again that He had to save these men. When you plan something, wouldn't you think of that in this same way? Wouldn't you plan all the way through, until you've put it into action? What you have been thinking in your minds will not violate the law. In a nation, where there's law, what you have been thinking would not be a violation. You cannot be punished for your thoughts. It is natural for God to have thought of that again and again, but then resolved in His heart again, to save man. If God had exterminated men and Satan from the face of the Earth, what would have happened? God would be placed under more difficulty, because He could not hope for anything coming from the world He created.

We can well imagine that He's going to be the most miserable God, with all His creation

exterminated. So it offered more hope for God to re-create man or restore man instead of annihilating him or nullifying him. God thought that He could not but save those men and restore them. And once He decided and determined to do that, His desire became eternal. His hope and His determination was to re-create man. It will take more energy—so many times more—than when He created man, and maybe it would take years and years, or almost for eternity, but He would not cease to do this. Once He's determined, He's in the position to be unable to give it up. No doubt, God has been struggling hard to recover man, because He wants to be determined Himself. God is anxious to liberate you from the world of satanic accusation. It is the only hope for God, and who else will do that? Nobody, right? It is not within our power to save ourselves. This is why God Himself must take the responsibility. He has determined to take the responsibility of making or re-making man to be good. Once He was determined, He would work for that until He recovered the last man on Earth, even though it took Him eternity. When He's so anxious to recover man, and He's approaching you, would He not want to save the man who would just cling to Him for forgiveness and blessing from Him first? Would He not want to save that kind of person first?

First of all, God takes the responsibility Himself. That is the thought or conclusion God reached after the human fall. This is because man was the result of His creation, and He was compelled to take the responsibility to recover them. The sentiment of sympathy welled up in His mind, in His heart. Can you imagine it? When He decided to save man, it was not out of duty or out of law, but out of sympathy. Without compassion for man, you cannot save him; you cannot even feel like saving him. So, the first thing was that He decided to take the responsibility Himself, and then the sentiment of

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sympathy welled up in His heart. It was with His heart that He wanted to save man, not out of law or duty. With a compassionate heart He could forgive men. Do you follow me? Firstly, He took the responsibility Himself because He thought that everything happening in the human world was His responsibility. Take the example of your parents. You are rebellious against them, but they feel that they have to take the responsibility themselves, because you are the product of their love. Therefore they have the sentiment of sympathy.

*When God is taking the responsibility to Himself if you come to Him begging for forgiveness, will He not accept it?*

With God, when you beg for forgiveness, His heart will be open, and He will feel like forgiving you. When God is taking the responsibility to Himself if you come to Him begging for forgiveness, will He not accept it? When you leave everything to God He will feel like forgiving you; furthermore, if you beg Him to forgive and bless you, He will feel like giving every blessing to you after forgiving you. If you ask God to defend you against the attack coming from your enemy, well, God will do that in order to help you in your difficult situation. You being in the fallen world, if God is there—the God of sympathy, the God of forgiveness—then how grateful you must be. However ugly we are as sinners, and however rebellious we have been towards God, if and when we know that there is the God of responsibility, the God of sympathy and the God of forgiveness there as our Father, we must be very grateful, we must praise Him, and we must glorify Him. We can do this in the hope and in the thought of His being our Father always, prepared to forgive us. That is how God is a Being of goodness and subjectivity.

God is taking responsibility for the person for whom He cannot take the responsibility. God is ready to sympathize with you when you don't deserve His sympathy. God is ready to forgive you when you don't deserve that. So, you cannot but be grateful to Him. That is what makes God God. God must love you. Do you understand? History will prove that we can know that God has been a God of responsibility, forgiving men all through





human history. If God was indignant at the human fall, and instead of forgiving man had annihilated or nullified him then there could be no single man remaining on Earth.

If there's anyone here who is so confident as to think that your ancestors could have remained on earth because they have sinned less hold up your hand. None of you is so confident. Thus we can state that God is the source of goodness, always ready to forgive others. This is our discovery this morning. If there be anyone on this earth who will take responsibility for others and is sympathetic with them, and is ready to forgive them while he or she is not really in the position to be able to do that, then we can well say that that person is in the position of sister or brother to God or even His twin! When we study and examine the passed-away saints and sages in human history, has there ever been such a man who had been like this? However closely we study great persons of the past, even George Washington, we cannot find those qualities in the ultimate sense. He may have taken responsibility for his people, but is what I said true or not? What about Abraham Lincoln? What about Buddha? What about Confucius? Jesus? When Jesus was crucified on the cross, he took full responsibility for fallen man and he was in the position where he can say that he was fully responsible. When he was nailed down by the Roman soldiers, he thought he had to take the responsibility, because they were ignorant of who he was and that's why he was being killed by them; he was sympathetic with them and he was ready to forgive them. That's why he prayed for them, before God. From this point, we can recognize him as being qualified. All through human history we cannot find any one such as Jesus Christ who is qualified enough for that position. That's why God could even identify with Jesus; he resembled God so much that God could call him brother, friend or anything. Finally, He called him His son. That's

why God would want to have fallen men gather together, centering around the personage of Jesus Christ; through him mankind could be saved. That's why we can call Jesus the saint of all the saints. There's no doubt that all men of the earth can respect Jesus and worship him, because he's the only such man.

God is God because He has both qualities—the ability to take responsibility for those who sinned against Him, and the ability to be sympathetic with them, ready to forgive them. If you have the same quality as God has, you are in the position of God toward other people, and there's no problem at all. You will become responsible and mighty and powerful, and you can exercise God's power over other people. What kind of people would God be looking for?

Those—I think—who can take the responsibility on themselves for others. Even though you are not as yet qualified enough to take the responsibility for other people, if you really seek forgiveness in deep repentance, and if you are ready to take the responsibility for others after you are saved then would God not forgive you? Are you like that? However heavy sinners you may have been, it is not too late. At this very moment, if you are ready to take responsibility for other people God will forgive you, and use you.

This is our wish. If you are ready to take the responsibility for others, in place of God, then you can say towards your brothers and sisters, "It is not that you are bad, but it is because I am bad that you commit mistakes."

God has been investing the whole of His being in re-creating man, just as He did at the time of the creation of man. This time, if you're feeling sympathetic towards your rebellious friends or brothers or sisters and you cannot give up, but as God has been doing, you persevere to the end until that person comes back to you, then you are acting in place of God. If your friend or even your spouse commits any mistakes, you must

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feel like forgiving him, saying to yourself that "It is my responsibility to have let her or him do that." Every sin, every mistake of theirs is nothing if you take the responsibility for that. On the other hand, those who sinned or committed mistakes must be frank in confessing their sins and mistakes. From this viewpoint, you must criticize and analyze yourselves. Are you like that? This is the great thing, and this is the knack of how to become a God-like man. This is the messianic ideology while it is also a Godly ideology. With these three qualifications, you can

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reign over the world. You must be like that in human relationships, in your attitude towards others. The greatest of all the disciplines must be those three.

Once long ago, I discovered those theories, and then I determined to be qualified in those areas and work in place of God. If this man Reverend Moon would go on doing the job like this, his name will be recorded in human history and never, never be forgotten. It is not impossible for you. You are in the same position. If you are triumphant with those qualifications, everything in the world can belong to you. If you female members can find any such man, well, you would want to take him before all others. If any parents have such children, they must be the happiest in the whole world. If a king or the president of a country has such a man among his people, then he must be the happiest king, the happiest person. If I can find any one like that in my group, then I must be the happiest religious leader in the whole world and the most successful. If I can make you into that kind of person, and if the whole world will be made like that, God will be the happiest one in the whole universe.

When you think of underdeveloped nations like those on the African continent or places like that, and if you in your inmost self are determined to save the people of those nations, then you are working in place of God. If you are ever sent to those nations, you must be ready to take responsibility for the people there, not for the



good points they have, but for the bad points they have. That's the way it is with God. God has been responsible for the evil side of people, ready to forgive them, be sympathetic with them, and remake them into good persons. If you take on the same responsibility and feel the same sympathy and forgiveness and if you want to help the people come to a better situation, then you are working for God more than anyone else.

I want you to become persons taking responsibility for the rest of mankind. I want you to take responsibility for other people for what they have evil or bad, and struggle hard to remake them into better ones. You are doing and you are going to do unusual things. That is the shortest cut to reach God, because you are going to do what God has been doing and is still doing. He's taking responsibility for the people for what they have bad, not good. So, if as a leader, you want to take responsibility for the people for what they have good, you are against God; or you are going farther and farther from God. But if you are ready to take responsibility for the people for what they have evil or bad, then you are coming closer and closer to God. That's why I am saying that this is the shortest cut to reach God.

This theory justifies what Jesus said, when he said, "Those who are ready to lose their lives will gain them, and those who are ready to gain their lives will lose them." In other places, he said, "If you are ready to lose your life for your friends, there's no greater love." If you think of things in terms of yourself, then, centering on yourself with arrogance and pride, looking down on others, you are going farther and farther away from God. You must be humble, you must be ready to sacrifice yourself, and you must do things for the good of others. If you teach other people the same things, that you must be ready to forgive others, and take responsibility for others, and be sympathetic to others, then you must practice it or it would not convince them or move their hearts.

We want to resemble God, and God would want to have us be like Him, to take responsibility for others.

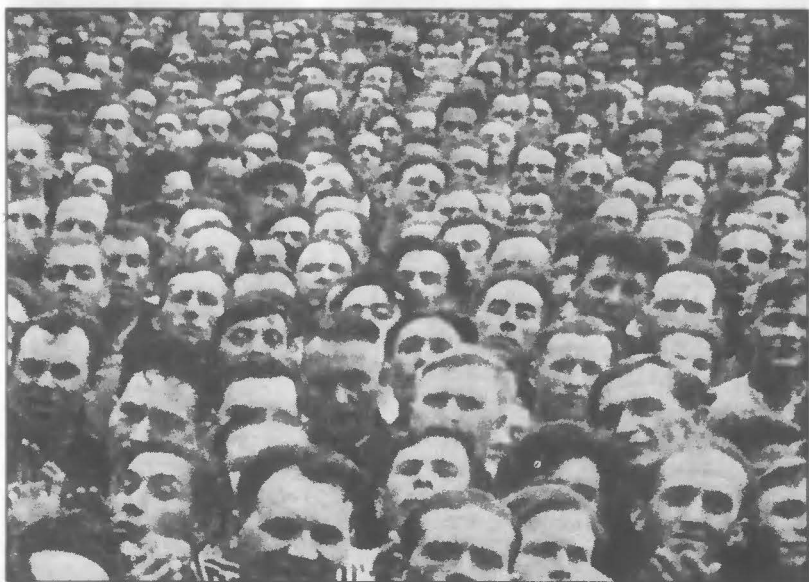
It is God's law, and this is why God has been practicing it all through human history. If in your human relationships you exercise these qualities in relation to an individual, he will belong to you and obey you; he will come to his knees before you. If you act that way before a family, the whole family will either belong to you or surrender to you. If you put that into practice for a nation, the whole nation will come to its knees before you, and belong to you because this is God's law. If you do the same with the whole world, the whole world will be yours. And then ultimately, God will belong to you. He will nod at you, and smile at you. If you really understand this, and feel that you must have this qualification, can you ever complain on the way? If you really want to be persons like this, then when I want that kind of person at the earliest possible date, would you be glad, or not? (*Glad!*) If I really want you to become that in the soonest possible future, would I not test you? Would I not put you under trials, so that I can discipline you? In that way alone I can really know you.

God thinks, when an accusation comes from Satan, that this is the way. He lets Satan do that because, in that way, He can discipline His people. If you understand things in terms of this, there's nothing you cannot understand or comprehend. From this viewpoint, and with this philosophy, God has been working all through human history to recreate rebellious men. He just wept and cried all through the way with His grievous heart. The more accusation coming from Satan, the easier God can discern His people from others. If you take the initiative to cause evil things, and cause others to commit the same mistakes, you are easily going to fall prey to others and you have to surrender to those persons.

If Satan should accuse God, God will not fall

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prey to the accusation. God will not only be immune to the accusation, but also He will conquer the person accusing Him. Do you understand? Satan will surrender to God. When you are accused by someone when you did not sin or when severe accusation comes when you committed a small mistake and you get over that without falling prey to him, then you can occupy that person, or that person has to surrender to you. That is why we are even happier in the situation where we are persecuted by others. When we are under persecution, we are on the verge of whether or not we are going to fall to the satanic side or the Godly side. Well, let us draw the conclusion. In human relationships, when you deal with individuals, families, and nations, if you are qualified in these matters, if you are equipped with enough qualifications, you are sure to be successful in your relationships. This will result in your being in place of the Messiah, and your identity will be like that of God. □



**G**od is the origin of us all. Everything came from God, and nothing can exist without God. This is the most essential understanding of God. Nevertheless, we came to be unable to understand God. Therefore, we lost everything. We became unable to understand anything. We lost God, therefore we don't know anything at all in this universe. We lost the beauty of nature, the beauty of birds, the beauty of trees. Just imagine. Man was created as lord over God's cre-

*do you  
have your  
personal  
GOD?*

by **KEN SUDO**

ation. When we look at a tiny flower, we can see the beauty of creation if our eyes are open. But man should have been far more beautiful than the flowers or the trees or beautiful nature. Man should have been more beautiful than cherry blossoms in the spring. We enjoy seeing nature, but man should have been more beautiful than the beauty of the rose.

In the early spring, when we are walking in the mountains, there will still be snow there. If we come to a small meadow and we find one tiny green bud, how happy we will be. But man was created far more beautiful than these creations.

Many of us don't like to live with brothers and sisters. Man doesn't like to see himself. Instead, he likes to go out into nature. Why? In the fall of man, man became impure. Man lost his original value. Man cannot find the original beauty of man in man. Therefore, man must go out to see beautiful nature. This is a sad fact, but it's true.

Man became ignorant of the beauty of man. Also, man became ignorant of the beauty of nature. He lost everything. Man became ignorant of the existence of God. So many atheists are living now. They cannot believe in God. They cannot understand God's words.

And we cannot feel God's love. We cannot feel the deep and warm embrace of God. We believe in God, but still we cannot feel the

existence of God within us. We cannot feel the fact that God is with us from morning to night. We think, "God is far beyond myself." Therefore, we can do anything evil. If we truly could understand, "God is with me," we could not do anything evil. Even as members of the Unification Church, if no one is looking at us, we might do something evil because we don't understand God is with us. We believe in God, we understand Divine Principle; still, we cannot understand God. God is with us and He is desperately seeking us. He is looking everywhere.

Without God there cannot be anything. Because of sin, there came to be ignorance of God, ignorance of man, ignorance of nature. There have been many tragedies, but the greatest tragedy of mankind is ignorance of God. Man became unable to love God. Therefore, man became unable to understand and unable to love man, whom God loves.

Man began to fight against his brothers; so many troubles and conflicts have arisen because we don't love. We lost the purpose of man, the significance of life, the meaning of life. Man lost true love and truth through impure love. Man lost these most precious things because man became ignorant of God.

But open your eyes. God is revealing Himself through creation, through nature, through man

himself. Listen to His voice. Hearken to Him. God is whispering through the singing of birds, through the whispering wind in the trees. We can find God. He's appearing, He is whispering, He is walking through the earth. Through creation and through man we can see God.

As you know, man is made after the image of God, and creation is made as a symbol of God. We know God has Original Sung-Sang (Internal Essence) and Original Hyung-Sang (External Form). This is the essence of God. Perfect Sung-Sang is His personality. The substantial world is the substantia-

tion of God's nature, created after the image of God. Sung-Sang and Hyung-Sang both need attributes of positivity and negativity. This is man and woman. Man has the same shape as God has. Other creations are made as a symbol of God. They also have Sung-Sang and Hyung-Sang, and attributes of positivity and negativity, for instance, male and female animals.

If you can understand this principle, you can find God in man and in nature. When we look into man's essence—man's original nature—we can see that this must have come from God. This nature must have been the mirror, the

*Only those who can find God in their brothers and sisters can see God in the Messiah.*



image of God. When we look into a sinless man, we can be very sure that we can see God's attributes in him. When he speaks truth, God is speaking through him. Therefore, he is a little bit of God. God is speaking through him, and we can see God in him.

As you know, when Jesus was speaking, some Israelites came to him with a woman who had committed fornication, adultery. People accused the woman before Jesus and asked him to judge this woman to be stoned to death. Jesus was silent, just looking on the ground. So they came and asked Jesus what to do with this woman. They wanted to stone her. Jesus looked upon them and said, "Those who have never committed sin, let them throw the first stone." One left, two left, three left. After awhile no one was there except for the woman.

We know this story very well. It wasn't Jesus who forgave the woman, but it was God who was speaking. It was an expression of God's love. Therefore, we can see God and we can see God's love in Jesus.

For anyone struggling to realize goodness and love, Jesus was the figure of God Himself. If anyone of us is struggling to see God, to find God—praying to God, seeking God, thinking of God, reading the Bible, reading Divine Principle—this is just a reflection of God, who is looking for His own sons and daughters. Man

is praying to God, but God is praying to man. "Please show me your true self. I haven't seen you in 6000 years. I am sorrowful. Please come back to me, my son, my daughter."

If some of us are looking for God through prayer, through thinking, through struggling—this struggling is the reflection of the struggle of God to find true man. Without motivation from God, nothing can result. Without God, we cannot pray to God. Our prayer is the reflection of God's prayer. Our struggle is the reflection of the struggle of God. Our love is a reflection of God's love. If we find this kind of behavior, we can see God even within our brothers and sisters. Only those who can find God in their brothers and sisters can see God in the Messiah.

Someone came before Jesus and said, "Teacher, let me see God." What did Jesus say? "He who has seen me has seen God." Many people looked at Jesus but never saw God in him. Even the disciples couldn't find God in Jesus, because they couldn't find God in their brothers and sisters. If we understand this point, we will always be looking for reflections of God in our brothers and sisters and within ourselves. If we can find the motivating nature of God in our brothers and sisters, then we can find the entirety of God in each other. Sometimes it's true that you can see Satan in your brothers and sisters, but we have a

tendency to find only Satan and accuse and criticize our brothers and sisters. We have to find a reflection of God in brothers and sisters.

Man's essential nature is a reflection of God's nature. Therefore, if we can find something good in our brothers and sisters, if we can find God there, then we can meet God in our brothers and sisters. Through talking with brothers and sisters, we are talking with God. Through smiling at brothers and sisters, we are smiling at God. If you find someone serving others with sincere love, you can find God who is serving. It's not Carl, it's not Joe, it's not Cindy, it's not Cathy, but it's God who is serving, who is smiling, who is speaking, who is crying, who is struggling. If only our eyes were open, we could see God. Therefore, man is the second Bible. We have a Bible in our brothers and sisters.

We have a third Bible, nature. We can find God through nature. We can find God's face in creation. When you find even a nameless, tiny flower, you can find God and God's truth. It's the nature of flowers to just go on budding and blooming until the stamen and pistil reach perfection. Until that time, these petals will never open, even though a butterfly comes or bees come by for pollination. Until positivity and negativity reach perfection—formation, growth, perfection—they cannot be united

into oneness. Until perfection, there can be no give and take action between positivity and negativity. We can find the same principle as in the Bible. In Japan, we have a special plum tree with a tiny plum. When its fruit is young or immature, it contains poison, hydrogen cyanide. But when it is ripened, it contains no hydrogen cyanide. Only then can we eat it. It has the same meaning as Genesis 2:17: "Don't eat of it." While it is immature, don't eat of it. "If you eat of it, you shall surely die." It's very clear that man is lord over creation. God's commandment appears even in creation—if we investigate the nature of creation, if we open our eyes, we can find God's truth.

In the kingdom of God we will teach botany lessons this way. Our students will investigate the nature of the creation and will be able to find God's truth through scientific investigation—through experiments in the class.

We can find God's love, too, when we find a tiny flower. You can find yourself in this flower, because if you look and look and look, it will become bigger and bigger. Then you will find yourself in this flower. Look around yourself. What a beautiful structure it has. What a beautiful color it is. The world is filled with vivid life. What a beautiful environment it is. Who created this world? God. Even the best scientist cannot create even one petal of a flower.



However excellent the scientist may be, he cannot create life by himself.

Who made this wonderful environment out of soil, water and carbon dioxide? God. God created this tiny flower. Even though no one could understand how precious and how beautiful it was, still Heavenly Father created this flower from morning to night, without sleep. For what purpose? To give joy to man. This tiny flower is just an expression of God's love to man. In order to give this present to me, Heavenly Father worked hard every day without sleeping. If you have ever cried to see one tiny flower, you have understood God's love for you.

Open your eyes and see this world. You can find God in creation—in the white snow, in the trees, in the twittering birds. You don't find Satan there, only God's truth, God's love. Man and creation are the image and symbol of God's nature. We can find God's love in them both.

Hearken to heaven. Listen to God with a pure mind and you can hear God whispering to you through your deep intuition, not through man, not through nature, but directly to you. The Bible says, "Ask and it will be given you," and "Knock, and it will be opened to you." If you want to find God Himself, to see Him, to be able to meet with Him, how much do you ask? If you truly ask

*The world is filled with vivid life. What a beautiful environment it is. Who created this world? God. Even the best scientist cannot create even one petal of a flower.*



God, you will be able to see God. He will speak to you directly.

God appeared to Moses directly when he was walking in the wilderness. He saw a brightening of light and went, and God began to talk to him. The same God spoke to Elijah with a slight voice, and Elijah could hear God speak. God called Abraham from Ur of Chaldea, and he put everything aside, obeyed God, came to Canaan, and became the ancestor of the Israelites. God called Noah and gave him directions to build the ark and he did it. The same God is speaking to you, if your ears are open, intuitively.

Because we committed sin, we became ignorant of God, of man, of nature. Open your eyes and ears. Then you can see God in man and nature; you can hear God speak through man, through nature, and sometimes directly through your own intuition.

We can understand God, but we cannot meet with God. Why? Our troubles or our difficulties are these: We can understand God officially, on the blackboard, with this kind of talking. But still, this is the official God. We need our own God with whom we can have secret and personal communication. We really want to call Him "my Father." We must understand God through experience.

We have been looking for an experience with God, haven't we? "Oh, Heavenly Father, if You are with me, please show Yourself to

me. I haven't been with You for 6000 years. Therefore, I've never been truly happy. I've never experienced true joy with You. I've never been embraced by You." This is our long-cherished desire which has never been fulfilled.

Even though we meet God once, still we cannot be satisfied. Our essential desire must be to meet with God every day. We must feel His love, His deep understanding, His warm embrace every moment. We seek God because we know that unless we are with Him, we cannot feel at peace and joyful. This shows that we are truly children of God. If we were not children of God, why would we seek for God so deeply, so honestly, desperately? If we were Satan's children, we should seek for Satan desperately—"Oh, my father, my father." Have you ever done this? No. This shows that we are not sons of Satan. We are truly sons of God, daughters of God. How can children without parents be children? How can we be man without God? This is the reason why we must find God. We must see God, we must be embraced by God. We must be in the depths of His blood. Otherwise, we cannot have peace.

Why can we not have an experience with God? This is a problem. We are not one with God. This is the reason. Why are we not one with God? Because of sin. Therefore, in order to experience God, sin must be solved. We are

sometimes given the privilege of an experience of God, but unless a ceaseless effort to find God is made, it's very difficult to be one with God from morning to night, every moment. One wonderful experience can be a foundation,

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*Hearken to heaven. Listen to God with a pure mind and you can hear God whispering to you through your deep intuition, not through man, not through nature, but directly to you.*

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but still we need ceaseless effort in order to be one with God. If we try without the Messiah, we cannot see God. If we do see God, it's due to the existence of the Messiah.

In order to understand God, in order to experience God, we must pay indemnity. What kind of indemnity should we pay? First of all, prayer. We can see God, we can meet with God in prayer. When we are praying deeply, in the depths of our prayer sometimes Heavenly Father can whisper to us. We catch His words, not with our physical five senses, but with intuition. Many inspira-

tions come in the depths of prayer. Through prayer we can feel God's truth, and also we can find how sinful we are. Without prayer, we cannot feel sin.

If our prayer is deep enough, we can feel very sure that this prayer was taken by God. Even without being answered directly, we can be confident that someday this prayer will come true. Then we can be at peace. Peaceful joy comes through prayer. We can become very confident, however difficult the situation may seem. If our prayer is deep, it will make us confident and steadfast. Even in violent storms, we can always see the peaceful blue sky. Then, in faith and in prayer, we can always see smiling sunshine. We can see God's smile even in the most violent storm.

I always looked for this in Reverend Moon. We are always saying, "What should we do?" But Rev. Moon is always smiling. And in the final moment, his faith comes through. We must inherit his secret of faith in prayer. Truly, through prayer we can be very confident that Heavenly Father can work. If this prayer is constant, even if it isn't realized at that very moment, later on it will truly be realized. We should have deep conviction. Don't give up in your prayer. Mr. Cha prayed in Korea for five years to come to America, and now it is realized. Always he must have concentrated on America, "Heavenly Father,



*God is behind Satan. We must meet with Satan first. When we subjugate him, in the next moment, Heavenly Father is smiling at you. Every dark cloud has a silver lining.*

America; Heavenly Father, America.” Five years he continued, and it came true.

We can also meet God through challenging our limitations. Who do you think made these limitations on you? Satan. If we are within limitations, we are within Satan. This means we cannot see God. Therefore, if we challenge and break through the limitations, in the next moment God will reveal Himself to you. God is behind Satan. We must meet with Satan first and struggle with Satan. When we subjugate him, in the next moment, Heavenly Father is smiling at you. What is the saying? Every dark cloud has a silver lining.

Usually we give up when we meet Satan. Heavenly Father is waiting for us, but we give up and Satan wins. And we say, “I couldn’t.” When you feel the situation very difficult, almost impossible, that is the very moment Satan is feeling, “Oh, he’s strong; he’s almost impossible.” And if you retreat, Satan wins. But if at the next moment, at the price of your own life, you penetrate to the depths with a desperate effort, Satan retreats and God will receive you.

This is the one key to make miracles. This word “impossible” doesn’t come from God. Satan made it and we made it. God isn’t limited. We are putting limitations

on God. We are making Heavenly Father impotent. Abandon this idea. After breaking through satanic limitation, God will be waiting for you with both hands outstretched. Satan will shrink away.

I've been talking about how to pay indemnity, and how we can experience God through prayer, and through challenging limitations. Next, God is pure. Therefore, God cannot have give and take action with impurities. But even though we are in the Unification Church we still have so many impurities within ourselves. This is the reason why God cannot reveal Himself to you.

Tears of repentance are the key to open the door to Heavenly Father. The biggest hindrances are arrogance, selfishness, and lustful desire. These should be deeply repented. Then God can come to you, and you can have an experience with God. Tears of repentance are the best way to see God.

God reveals Himself to purity because He is pure. Therefore, if someone says, "I cannot understand God," this doesn't mean he cannot understand Divine Principle, but it means he is impure. If we cannot understand the existence of God, God's words, God's love, it's not because we cannot understand the truth. It is not because of lack of knowledge, but lack of purity.

As the Bible says, we are

without excuse. We see beautiful nature, we see Father, we understand Divine Principle. We are completely without excuse. Since we are not pure, we need to repent. Repentance will take us to God. Tears of repentance are far more precious than a brilliant diamond.

God can reveal Himself where faith exists. We can have an experience of God when we have faith. We can see God and we can meet with God in the rock bottom of hell. We don't want self-centered happiness, where we cannot find God at all. By sacrificing ourselves, shedding tears, sweat, and blood, and by serving others we can see God. If we lead God's way of life, we can always meet with God.

Changing our point of view is the key to understanding everything. We are always feeling, understanding, looking, and doing everything from our own point of view. If we continue to do things this way, however long we will have been in the Unification Church, we will have nothing to do with God's heart. We must change our point of view from our own point of view to God's point of view.

Do you have your own God? Not the official one, but your own God, your own Father? If you have, please tell your brothers and sisters. If you don't have your personal God, find out how you can have your own God. □

# THE POOR NEED



# CHILDREN economics

by PETER ADAMSON

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**W**e are all ex-babies. But, with flush toilets, pasteurized milk, mosquito nets, and cholera vaccines, more and more of us are surviving to have babies of our own. That is why the population has “exploded.” It is not that we have suddenly started breeding like rabbits; it’s just that we’ve stopped dying like flies. This success has created new problems. How can the world feed, house, educate,

*Family planning in India—“the problem is not only population but poverty.”*

and care for a population that doubles every thirty years when almost half its people are hungry, illiterate, and diseased?

It can't. Killing off half the world's babies before they are five years old was perhaps nature's way of keeping the population under control. But we have to find a better way. A few years ago, we thought we had found the way—in the coil, the loop, and the pill. This seemed to be the ideal answer—safe, cheap, sure.

It was apparent that the people of Africa, Asia, and Latin America have twice as many children as the people of Europe and North America. It was assumed that this was because Europeans and Americans "knew better," so it seemed clear that the poor needed the pill. Family planning programs in many developing countries ballyhooed advantages of small families with colorful gimmicks like touring elephants that gave away condoms, and free transistor radios for men who volunteered to be sterilized. The idea was sold on the radio with jingles like "When you have two that will do."

At first all seemed to be going well. Thousands of people who wanted to have fewer children flocked thankfully to the clinics to be fitted with coils or given a month's supply of pills. The planners rejoiced in the prospect of not merely slowing down population growth, but also helping people to

improve their lives here and now. Fewer children mean less strain on the budget and better health for mothers and children.

But the euphoria was short-lived. In India, which has one of the largest, fastest-growing, and poorest populations in the world, family planning failed to catch on. Elsewhere millions of dollars and thousands of experts were pumped into family planning programs, but after some encouraging starts the overall birth rate remained more or less constant and in some cases actually increased. In the last few years, a great deal of research has gone into finding out why. And the conclusions have radically undercut the premise that most poor people wanted smaller families and that therefore all that had to be done was to provide the means. For it turned out that most poor people want large families.

This staggering conclusion demolished the easy answers. Contraceptives can enable people to have smaller families, but they cannot make people *want* them.

The center of inquiry now became "why do people want large families?" The answer was apparent once the focus switched from the problems of population to the problems of people.

Most poor people in the Third World don't have unemployment pay, sickness benefits, or old age pensions. When jobs are scarce, illness is common, and old



age comes early, children are necessary for protection, security, and peace of mind. As Milkah Singh, an Indian farmer told one researcher, "Without our children God knows what would happen to me and their mother when we are too old to work and earn." This simple fact eluded the attention of the people who brought to the programs a Western perspective which included welfare states and social security.

An equally important mistake was the assumption that children are a burden on the family budget of poor people. This is true, of course, in affluent countries where children mean larger homes and a longer shopping list but don't start earning until they are sixteen or more. For most Third World families the opposite is the case. Children don't mean moving to a larger house with more bedrooms or buying prams and carrycots and bicycles and electric train sets. They do mean an extra pair of hands around the house and in the fields.

Seventy per cent of the people in the Third World live in rural areas. From a very early age children can bring water from the well and take the midday meal to the fields (jobs which can take four hours or more a day). They can help with the cooking and sewing and washing of pots and pans and clothes. When they are older they help with tilling the land, sowing, fertilizing, and harvesting the



crops. Thousands of young men and women in the Third World now emigrate to the nearest town or city to find jobs and send money back to their families. For millions of low income families, the actual job of staying alive, of keeping house and home together, of growing enough food to eat and bringing enough water to drink, is a hard daily struggle which children make possible and even bearable.

The realization that most children in the Third World are not a liability but an asset shattered another foundation stone of many family planning programs. Social and religious customs in many Third World nations have created a cultural climate which sees fertil-

ity in a woman and "machismo" in a man as virtues. People in the West have often regarded these "quaint" customs as evidence of "backwardness" although they express their own femininity through cosmetics or their own "machismo" through faster cars.

An added pressure is child mortality. Even today, a poor Indian family must have 6.5 children to be 95 per cent certain of having one surviving son.

In sum, the whole of the "population problem" has been plagued by the almost subconscious assumption that poor people have many children because they don't know any better; that they would be happier and better off if they had less children; that "we" know what's best for "them." The most important lesson of the last ten years has been that poor people are not stupid; that they make rational decisions about their lives; and that large families are usually an intelligent response to economic circumstances.

When the social and economic circumstances of poverty change for the majority of the people in the Third World, when they no longer need many children for security in illness and old age, when their lives are not so difficult that many children are needed to make life tolerable, when fewer of their babies die in childhood, then the pill and the coil and the loop may be welcomed. Family plan-

ning may catch fire, and the world's "population explosion" may be damped down.

All this observed evidence is backed up by recent statistical and economic studies. Such works as William Rich's *Smaller Families Through Economic and Social Progress* and James Kocher's *Rural Development, Income Distribution, and Fertility Decline* demonstrate that the birth rate falls significantly only when the standard of living rises significantly for the majority of the people. For crude but convincing evidence as this, one need look no further than the question, Why is population growing twice as fast in the poor world as in the rich world?

William Rich has clearly established that income levels, health care, life expectancy, employment opportunities, education, and the status of women are all major factors in determining the rate of population growth. So the problem is not only population but poverty; and the solution is not only contraceptives but development. New light has also been thrown on the nature of "development" itself. It cannot be measured merely in terms of GNP and economic growth rates.

Rich points out, "In an increasing number of poor countries...birth rates have dropped sharply despite relatively low per capita income and despite the absence or relative newness of family planning programs. This has hap-

## COMPARISON OF THE ECONOMIES OF THE PHILIPPINES, TAIWAN, MEXICO, BRAZIL, KOREA

	Philippines	Taiwan	Mexico	Brazil	Korea
Per capita income 1960:	\$169	\$176	\$441	\$268	\$138
1969:	\$208	\$334	\$606	\$348	\$242
Income improvement of poorest 20% over past 20 years	Negligible	200%	Negligible	Negligible	Over 100%
Infant mortality per 1,000 births	72	19	66	94	41
Crude birth rates (births per thousand)		41 (1947)	44 (1950)	41 (1970)	45 (1950)
	45 (1960)	36 (1963)	44 (1960)	41 (1960)	42 (1960)
	44 (1970)	26 (1970)	41 (1970)	38 (1970)	30 (1970)

Source: Overseas Development Council

pened in countries... where increases in goods and social services have been distributed in such a way that they improve the way of life for a substantial majority of the population rather than just for a small minority."

This conclusion is underscored by a comparison of the economies of five countries published by the Overseas Development Council in 1973 (See table).

These statistics demonstrate that increasing equality of income distribution and access to social services is the major factor both in promoting development and in reducing the birth rate. A development policy and a population policy are one and the same thing, and

the key to both is more equal distribution of income.

In simple economic terms, this increases overall demand, stimulates the economy—and creates demand for labor intensive "homegrown" products, thus creating employment and making major import savings. More equal distribution of income helps also to create the necessary social and economic conditions in which, for the majority of the people, the need for large families is reduced and the incentive toward family planning is increased. The message of World Population Year must now be "look after the people and the population will look after itself." □

**are we  
pushed  
for  
our own  
children?**

by CAROLE WADE OFFIR

**W**e are a nation of pill poppers and potion pushers. Most of us believe in better living through chemistry, and we prove it by ingesting billions of dollars worth of prescription and over-the-counter remedies to pep us up, calm us down, or keep us on an even keel. It is hardly surprising, then, that many Americans reach for drugs to dose their overactive children.

Using drugs to control kids is not new. In the late 1800's, harried parents fed their unruly offspring Winslow's Soothing Syrup, an opium-based elixir available without a prescription. Today, we manage hyperactive children primarily with amphetamines and other prescription drugs.

Amphetamines, known popularly as "speed," are what college students and truck drivers take (illegally) when they want to stay up all night, and what fat people take when they want to curb their appetites. Though they are stimulants, amphetamines and similar drugs suppress the symptoms of hyperactivity in some children, possibly by enabling the child to better focus his attention and channel his energies.

For the past few years, the

medical profession has been positively euphoric about the use of stimulants to manage restless children. In a pilot study of hyperactive children, their parents, and physicians who treat the disorder, Berkeley researcher Nadine M. Lambert and her colleagues found that 17 of the 48 doctors surveyed felt depriving a hyperactive child of stimulants was akin to depriving a diabetic of insulin. Only 10 disagreed and 12 gave no opinion.

Teachers and school officials also seem hooked. There have been stories of teachers putting pressure on parents to drug their supposedly hyperactive children, even when the child has not undergone a complete medical examination. One California teacher recommended drug therapy for nine of her 28 students because she attributed their animated behavior to brain damage. And in a Rhode Island community, a doctor told the mother of a second-grader that her child did not need drugs, but she ought to give them to him anyway, "to please the school."

In 1971 a panel of experts met under the auspices of the Department of Health, Education and Welfare to discuss the role of stimulant medication in the treatment of hyperactivity. The resulting report was generally favorable toward careful use of the drugs. The panel concluded that although stimulants did not cure the disorder, they could make a child

more accessible to educational and counseling programs. Assuming that a child took the proper dosage, questions of toxicity were "simply not a critical issue." The report did not discuss specific cases of abuse and indiscriminate dispensing that had received publicity in the press.

Perhaps because of the Government's positive stance, the stimulants have continued to increase in popularity. Nationally between 500,000 and two million school children take various drugs for hyperactivity, though no one knows the exact figure. Ritalin, an amphetamine-like drug manufactured by the CIBA Pharmaceutical Company, accounts for over half

the prescriptions. Dexedrine, an amphetamine produced by Smith, Kline and French Laboratories, is next, accounting for about eight percent of all prescriptions written.

If each parent of a hyperactive child spent only 20 to 25 dollars on medication, the profits from drug sales would be considerable. Some parents spend much more, since their children take the drugs throughout childhood.

The drug companies insist on the safety of stimulants for children, though there is little information available on long-term side effects. But there are reports of suppression of normal growth, irritability, depression, nausea, pal-

*Does classroom harmony justify indiscriminate drug dosing?*



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*As a society, we are ready to put people in jail for smoking a single marijuana joint, but we seem strangely uninterested in setting limits on legal speed. . . . We believe in drugs, if they can be viewed as medicine.*

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lor and insomnia.

Critics are also worried about the possibility of drug dependence. Dependence is widely recognized as a problem in adults who take amphetamines for weight control. In 1972 the Food and Drug Administration declared that amphetamines have limited usefulness in treating obesity, and "because of their significant potential for dependence and abuse should be used with extreme care." The FDA now requires a warning label that cautions physicians to prescribe the drugs sparingly—for obesity. There is no similar warning required concerning their use by hyperactive children.

Some legislators have expressed concern about the incidence and treatment of hyperactivity. Last July, California State Senator Albert Rodda chaired a one-day fact-finding hearing. Any legislation that results will probably call for more thorough medical study of hyperactivity and the effects of medication.

But there is surprisingly little public clamor on the issue, even though everyone seems to have a hyperactive child, think he has one, or know someone who does.

As a society, we are ready to put people in jail for smoking a single marijuana joint, but we seem strangely uninterested in setting limits on legal speed.

The reasons are pretty clear. We believe in drugs, if they can be viewed as medicine. The Lambert study found that parents of hyperactive children were very likely to be drug takers themselves; 60 percent took tranquilizers, and more than 30 percent had taken medication for weight control.

Undoubtedly the slavish reliance on chemical solutions is due to a general impatience with complex situations, and a need for easy, push-button answers. Sometimes technology can provide such answers. Often it cannot.

A Vermont psychiatrist was recently quoted as saying that drug treatment of school children would be worthwhile even if the drugs failed to benefit the children themselves, but only resulted in reduced classroom tension and benefits to family members. That is an extreme attitude, but one that others may, unconsciously hold. It is an attitude that could easily lead us to become pushers for our own children. □

# the rise of KOREAN national consciousness

by AN PYONG-UK

**W**orld history for the last three centuries could be summed up as the history of the eastward advance of Western influence. It was a history of Western capitalism and imperialism making gradual inroads into Asia with strong military and industrial power. Most countries of Asia which lagged behind in building modern nationhood and industrial civilization became

either colonial or semicolonial possessions of the West. India, Indochina, China and the Philippines fell one after another, victims to this colonizing process. On the stage of world history, Asia was

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a weakling instead of a strong entity. It was not an active agent but a passive sufferer.

The last three centuries disclose not a history of rule of justice or law, but one characterized by the reign of violence.

Korea's history has long been one of invasion and resistance. Many attempts were made by strong powers surrounding the Korean peninsula to invade Korea. Such northern neighbors of Korea as the Mongols, Manchus and Russians sought to make Korea an advance post of their southward thrust, while Japan, lying south of Korea, looked on her neighbor as a springboard for intrusion into north Asia.

The unique geographical conditions of Korea made her a coveted target of aggression. In spite of the sustained and merciless waves of foreign invasion, Koreans defended their country by means of spontaneous resistance supported by indomitable courage and a strong sense of nationhood. The history of aggression and its resistance by the Korean people is almost without equal in other parts of the world. Excluding the ancient history of Korea, during the period between 918, when the Koryo dynasty took over, and 1910 when the Japanese took over Korea, a total of 148 foreign invasions were attempted.

The fact that Koreans survived all these recurrent foreign invasions through sustained resis-

tance to preserve their national sovereignty and cultural heritage bears witness to the courage and unlimited potential of the Korean people.

Koreans are not really a defeatist or subservient people; the history of the world abounds with examples of peoples having been defeated and going out of existence in the course of struggles among nations. The Manchus who once conquered the Chinese and ruled over them for three hundred years are now a nonentity on the stage of world history. The Mongols who once swept across Europe have declined ever since. The Saracen and Incan empires, once boasting a shining civilization, are no longer seen. The American Indians shared a similar fate.

The independent, resistant and creative capacity of Koreans is admirable. Koreans are endowed with surprising potential. But we have lived without the stage and opportunities for showing this potential. We will have them in the future. Ours is a nation not bound by the past but looking to the future.

The year 1919 will go down in history as a year of great Asian self-awakening for independence; in the three Asian countries having the oldest cultural traditions: Korea, China and India, a succession of independence movements to regain national freedom and integrity from aggressive imperial powers took place during the first

half of 1919. They were the Samil uprising in Korea, the nonviolent civil disobedience led by Ghandi in India, and the May 4 rebellion in China; the latter two were opposed to Western aggression, while the first was in protest against Japanese aggression.

The wildfire resistance movement was ignited by the March 1 uprising in Korea. It provided a stirring inspiration and impact upon the peoples of China and India who were suffering under the same yoke of alien occupation.

The Chinese and Indians were impressed by the daring and heroic resistance mounted by Koreans, and were aroused to follow suit; thus, the international significance of the Samil movement was great. McKenzie, in the introduction to his book *Korea's Fight for Freedom*, wrote:

"The pacific anti-Japanese uprising of the Korean people in the spring of 1919 was a great wonder of the world. A nation that had been branded by politicians of the world as being weak and cowardly exhibited a high level of heroism. . . . The Japanese were taken aback by the unexpected strength of the Korean national character; behind the seemingly expressionless face of Koreans, they discovered a spirit of firm resolution; Japan succeeded in reviving the national consciousness of Koreans, instead of assimilating them."

The Samil movement consti-

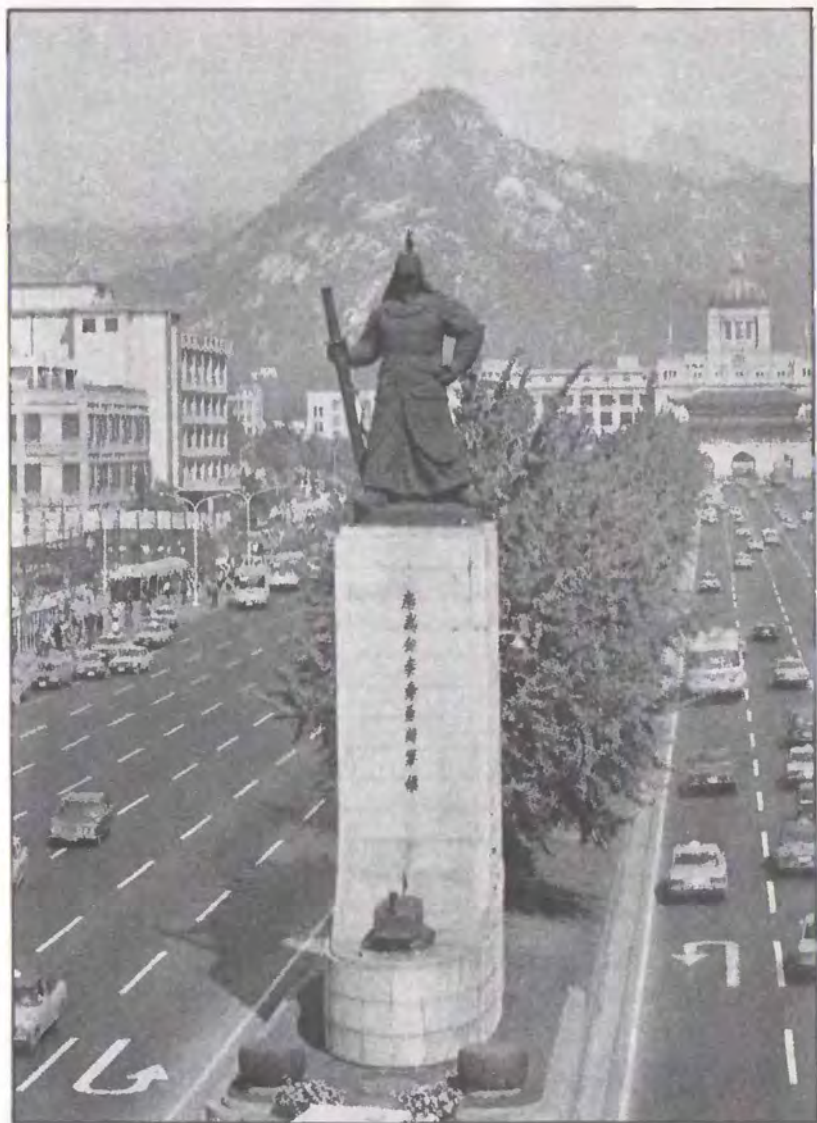
tuted a decisive moment for uplifting the modern nationalistic consciousness of Koreans. Three features are noticeable in reviewing the Samil revolution.

The first is that the Samil uprising was a revolution from below and a revolution from within that originated in the rank and file of the people; it was not a revolution from above or from without.

It was a revolution organized by a revolutionary elite comprising creative elements awakened to carry out a social revolution without any external assistance. Similar revolutionary incidents in 1884 (under the leadership of Kim Ok-kyun) and in 1894 were attempts made by a revolutionary elite from above and from without. But the Samil uprising was different. The people grew mature in the course of revolution and the nation developed in the vortex of struggle. The Samil movement was such a revolution.

The second characteristic was the nationwide nature of the Samil uprising. The nation as a whole was united as one behind the same cause. The entire 20,000,000 people were one in thought and action, regardless of differences in educational background, age, economic status, sex or religion. Demonstrations were staged throughout the country, and hundreds of thousands were arrested, with tens of thousands either killed or wounded.

At no other time in the 40-



*A statue of Admiral Yi Sun-shin, the naval hero of the 16th century, stands sword in hand in the center of Sejong-no, a broad avenue in Seoul named after one of Korea's greatest kings.*

century history of Korea had Koreans ever risen in such a spontaneous revolutionary uprising with unity, courage and patriotism. The experience of the Samil uprising went a long way toward strengthening the cohesiveness and integrity of the nation.

The third point was the non-violent nature of the Samil uprising. Koreans were armed with nothing but justice, conscience and patriotism; this fact alone is enough to prove the exceptional courage and moral conviction of the Korean people. They declared the independence of Korea and the liberty of the Korean people, and expressed the belief that an era of despotism would give way to an era of moral justice. They trusted that truth and conscience were on their side, and all their behavior was governed by a respect for order, for fair play and for freedom; they acted on the premise that they would not be influenced by narrow motivations, but would concentrate on displaying their just intentions.

It was the performance of a highly cultured and moral people; and it suggested nonviolent struggle as an effective instrument of revolutionary strategy in the 20th century.

When the Japanese invasion began, many a patriot and enlightened leader launched various kinds of resistance movements. The Tonghak rebellion of 1894 represented the anti-Japanese and

anti-foreign agrarian populace devoted to resisting alien power and to reforming domestic institutions; others, mostly members of the patriotic Confucian gentry, turned militia; some formed a revolutionary elite group to work for national independence and domestic reforms, like the one organized by Kim Ok-kyun; the fourth group consisted of independence fighters, who, after having received education in the United States, campaigned for mass education and civic enlightenment, like Dr. So Chae-pil.

A fifth type included An Ch'ang-ho who advocated reform of the people through spreading education and promoting industry. Another type was represented by Sin Ch'ae-ho who sought to re-establish the "national self" from the historical viewpoint that strong self-identity is essential to survival in the struggle against another. The rest concerned themselves with creative writing and public education campaigns, even under the Japanese administration.

All these were spontaneous efforts of the Korean people, culminating in the Samil uprising, to regain the independence of the nation; they served well to prove to the world, as well as to themselves, that Koreans were gifted with a strong sense of independence, courage and self-assertiveness.

Mere existence in the stream of history is hardly a cause for na-

tional pride. Only if and when a nation is alive to its national mission, has an established national ideal, and pursues its national vision, can it make a contribution to the world and mankind. Recognizing one's own mission makes a man great, faithful, courageous and responsible. The same is true of a nation.

Yi-Chun, who was one of the most advanced leaders of Korea toward the close of the Yi dynasty, said: "A large territory and a large population do not make a nation strong; only great citizens make the nation great."

### **Recognition of Mission**

He made the right point. The greatness of a nation can be measured by the number of great personalities the nation has produced. Big territory, riches, a long history, many people or military might—these are no ingredients of a great nation. An idealistic English philosopher, Thomas Carlyle, stated that a people having a great faith will build a great nation. A keen sense of mission, ideals, faith and vision, and many great personalities armed with these qualities are essential to great nations.

Contributions to the world and mankind are not necessarily made by big nations. A look back at the history of man shows that great civilizations were rarely built by big nations, but rather by small ones. Jesus Christ was born in the small nation of Israel to become

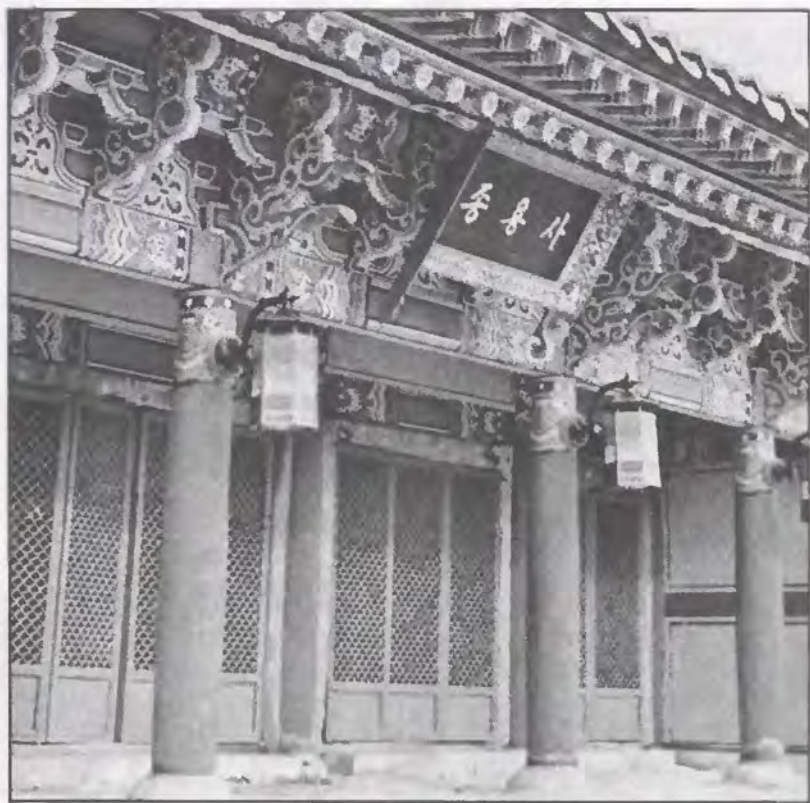
the founder of Christian civilization. The Greek civilization from which Western civilization originated came from the small city-state of Athens with a population of a little over one hundred thousand. The Renaissance was started by the tiny free city of Florence. History is full of examples of small nations making significant contributions to human civilization.

Stressing the importance of the Korean spirit, Yi-Chun elaborated on its contents as follows:

What does the Korean spirit stand for? Firstly, it is the spirit of independence and liberty; secondly, it is a spirit of loving and caring for fellow countrymen; thirdly, it is a spirit of fairness and justice; fourth, it is a spirit of unity; fifth, it is a spirit of construction and exploration; sixth, it is a spirit of international harmony; seventh, it is a spirit of sacrifice and martyrdom.

The Proverbs in the Bible issues a warning that a nation without vision will perish. If a people aspire to become a sound nation capable of fulfilling its historic mission, a great philosophy and spiritual foundation are needed. An economically and materially prosperous country may perish if it is morally and spiritually wrong.

Our foremost patriotic leader, An Ch'ang-ho (1878-1938), presented the concept of "Perfecting Supreme Nationhood." He urged the Korean nation to become an



*A shrine dedicated to the memory of 700 patriotic soldiers who perished to the last man in a battle against Japanese troops during the Hideyoshi invasion.*

ideal and a model people in physical prowess, intelligence and moral strength.

To that end, he emphasized the need for regenerating and reforming the national character and individual personality. What is character regeneration? It is to become a new man; it is to become a new personality with new thoughts, new beliefs and new

character. He stressed that Koreans should become a nation equipped with lofty virtues respected by all men; he placed particular emphasis on the virtues of truth and love. He called on citizens of Korea to be faithful, trustworthy and affectionate toward one another. When such individuals are gathered together, a supreme and model nation will be

born, An said.

Nowadays, there are many nations around the world. But each and every nation is preoccupied with its respective interests and gains on the basis of a selfish and hedonistic philosophy of life and values. Not a single nation tries to become a model nation for others to follow. An preferred the concept of perfecting supreme nationhood for universal acceptance.

Peace, freedom and happiness are not far to seek if all nations, including the United States, the Soviet Union, Japan, and Communist China would try to become model nations.

Japan invaded Korea and inflicted untold pain on Koreans. A certain Korean asked An: "How should we do to the Japanese?" An replied, saying: "Do not hate the Japanese; do not flatter them; and do not be afraid of them."

The statement carries a profound moral philosophy. In dealing with foreigners, men are likely to be influenced by bias, mistrust, animosity and hatred in varying degrees. The world will become peaceful once hatred, subservience and fear disappear from the minds of all men and nations.

### **Training of Character**

Once we have established national self-confidence, and an awareness of national mission, we will have to train national character in preparation for carrying out the

mission. The power of an individual is made up of multiple elements combined. Physical power, intelligence, moral strength, faith, good character and habits, and emotional capacity—these elements constitute the sum total of an individual's power.

It is the case with a nation, too. Of them all, what is the most essential element? I would say it is character; character is the main source of power. Accordingly, the source of national power lies in national character. As the strength of a tree lies not in leaves or branches but in roots, so is the source of national power to be found in national character.

A great country has a great national character; a poor country has a weak national character. Grundtvig, who led the Danish nation toward rehabilitation, told his people, "We Danes will be great once more, not by force, but by the character of the people." The strongest single driving force that transformed war-torn Denmark in the 1860's into the affluent and strong Denmark of today was regeneration of the Danish national character by establishing public high schools. The Danes are the descendants of the Vikings who were notorious for their violence and marauding. Not by such force, but through reformed character, the Danish people sought to achieve greatness.

A sound national character is prerequisite for a strong and pros-

perous nation. Genius is nurtured by training; a great character is also a product of sustained training. It requires prolonged, deliberate, and intensive training for a people to attain a great character. The Korean people have great potential and possibilities. Unfortunately, however, such potentiality has been suppressed by unfavorable external influences, and chances of training and demonstrating it was denied us. With the advent of world peace, the opportunity and stage for training and developing the character and creative capacity of the people are forthcoming. Of course, this task is not likely to be completed overnight.

It takes considerable time. It is our belief that a new civilization will dawn upon a nation which has so far been left out of the mainstream of international affairs. It will bloom and bear fruit in such a nation.

There is a dictum saying: Light comes from the East, Law from the West. A civilization that may open a new chapter of world history can hardly rise among today's big powers. The light of the new civilization will shine forth from nations which have been suppressed and held back. Korea is one such prospective nation. I can derive the conclusion on two accounts.

Being located on a peninsula in Asia, Korea was in position to absorb the cream of all great world civilizations. Korea received

Buddhism, the essence of Indian civilization; Korea also introduced Confucian philosophy which is the essence of Chinese civilization. Korea imported Christian thought, which forms the base of Western civilization. It is also accepting contemporary technological civilization. Thus, all the selective elements of world civilizations converge in Korea.

Historically, moreover, Korea has been a land of suffering. A great philosophy or a great civilization springs from a nation which underwent the suffering of crucifixion, as was the case with Israel. From this observation, it may be concluded that Korea is a likely spot for a new civilization to arise. If the Korean people do justice to their gift of creative capacity, Korea will certainly become the spot. We have not had any opportunity of cultivating and displaying our creative capacity. We are now provided with a number of necessary conditions for erecting a great civilization.

First, we are a highly homogeneous nation, unequalled in this respect by any in the world; second, we have a single language; third, we are situated in the temperate zone most suited for starting a civilization, for a close relation exists between civilization and climate. No great civilization has emerged in either frigid or tropic zones. Only the temperate zone produced them. Fourth, Koreans have that resilience and via-





bility with which they have gone through a succession of trials and invasions; fifth, Korea boasts the oldest cultural tradition in the Orient. The historic tradition of 4000 years is a great spiritual and cultural asset—a source of power.

On the basis of the above-cited factors, we are entitled to entertain the dream and vision of becoming the originator of a new world civilization.

Civilization is not made by material things alone. Creative power must operate on them. We should undertake to develop national creativity.

We have lived long with a negative view of ourselves and

negative interpretation of the nation and history. Now is the time that we should shift to a positive view of life, the nation and history; emerging from old passivity, we must now become dynamic activists at this time of historic challenge.

The world is entering a new epoch in the history of mankind. If we regain national self-trust, live up to the national mission, and train and discipline our national character, we will soon be able to reconstruct our nation as a model nation of the world. We could then take upon ourselves the responsibility of leading the van of a new world of tomorrow. □



# KOREA in the WORLD

*On June 7, more than a million South Koreans gathered on Yoido Island in Seoul to hear Reverend Moon call for an all-out victory over Communism, the ultimate enemy of God. At the rally, 1000 representatives of the Unification Church from 60 nations pledged their lives to defend South Korea's freedom in the event of an attack from the North. Reverend Moon's keynote address follows:*

by REVEREND SUN MYUNG MOON

**J**une 7, 1975 is the day of a new historical declaration both for me and for God. Already, at this very plaza, people have sent up a great roar that has shaken heaven and earth, blaming Kim Il Sung who is trying to invade the South, thus taking advantage of the Indochina situation. There have already been many rallies for the total unity of national security.

However, this World Rally for Korean Freedom is a most unique historical convention in two senses.

First, today's rally is the only convention which blames Kim Il Sung not only in the name of the people and of mankind, but also in the name of God. Secondly, this rally is a worldwide convention where not only our Korean people

gather, but also some one thousand representatives from 60 countries of different languages and cultures gather together to resolve the protection of free Korea and the whole world.

The purposes of this rally are to encourage our people to be totally united domestically in the face of our nation's crisis brought about by the communization of Vietnam and Cambodia, and to show the direction and standpoint which the people of the world should follow. As a result this rally is significant in order to warn Kim Il Sung against conducting any rash action, miscalculating or provoking a war like the last Korean War.

What is Communism? We know very well that Communism began with the Bolshevik Revolution in 1917, engulfing more than half of the world within the last half-century and inflicting its ruthless and savage actions upon mankind. Communism is a dreadful, satanic philosophy, whose actions are horribly criminal and destructive. We Korean people who have experienced the savage action of Communism know better than any other people in the world the criminal behavior of the Communists. We are the people who have made a greater sacrifice than any other people in the world because of Communism. And at this very moment in North Korea our 14,000,000 brethren are still the victims of Communism. However,

the criminal action of Communism does not stop here.

Today we can find the reason why we must oppose Communism and annihilate its criminal actions from the face of the earth. Communism is not only the enemy of mankind, but more significantly it is the enemy of God. Communism is not only an ideological system of politics and economics, but it is also a form of religion based on atheism. Communism completely controls human thinking, action and way of life, which is the unique force that only a religion can have. Communism is a religion insisting that there is no God. Moreover the ideology itself takes the place of God in human thinking, action and way of life, making human beings into slaves and machines. Therefore Communism is an unforgivable enemy. For Communism to win victory on the earth is for God to be defeated completely on the earth. It is God's defeat before it is the defeat of democracy and the free world. Therefore, Communism is God's enemy even before it is the enemy of mankind.

However, omniscient and omnipotent God cannot be defeated. God will not merely watch Communism win victory over the whole world. In today's rally we must realize that the Unification Church and other virtuous religions who believe in God will surely win victory over Communism, the satanic religion deny-

ing God. I sincerely declare that the Unification Church which calls God our Father, and all the other religious people with their obedience and faith should defeat God's enemy, Communism, which is trying to kill God. Therefore we must realize that all religious people, especially Unification Church members, are God's warriors to be called to the front line for victory over Communism and are vanguards and flag bearers in the battle between God and Satan. We can never defeat Communism depending only upon weapons. This is because we cannot destroy firm human belief with only weapons or an atomic bomb. It is through belief and ideology that we can defeat the false. The force that will win victory over Communism, the false ideology, is another spiritual belief and ideology of a higher dimension.

Today we must increase our national power. We must equip our armed forces. We must fortify our defense line. However, what is more important is to be armed with truth, that is to say, our spirit should be armed with faith and ideology. We should be armed with the ideology that there is a God and our spirit should be armed with the faith and resolution that we will fight at the cost of our lives to fulfill God's will. We can win victory over the Communists' false faith and ideology only through the true faith and ideology. This is the ultimate task

for the Unification Church members and all religious people to carry out. This is the way to root out and win the victory over Communism.

Today two ideologies are facing each other; one thinks there is a God and the other thinks there is no God. One world is centering on material and the other world is centering on spirit. The world that thinks there is a God is on God's side, and the world that thinks there is no God is on Satan's side. When these two worlds encounter each other the result will determine God's existence.

Therefore the fight to defeat Communism is the fight for God. These two world powers are facing against each other here in Korea. Korea is the final battlefield of these two worldwide ideologies which are against each other. The protection of Korean freedom is not only for the sake of Korea, but for the sake of the whole free world, for the defense of eternal freedom, and for bringing God a final victory. This is the reason why all freedom-loving people of the world should rise up in order to defend Korean freedom.

Therefore, in the June 25th Korean War God sent soldiers from 16 different countries to protect the freedom of Korea, shedding their precious blood. If North Korea invades the South again, enthusiastic youths from 60 different countries are going to defend this country to the last, at the cost of

their lives.

The world members of the Unification Church are totally united in the name of God and all people of the world to carry out such a will. The Unification Church has been fulfilling the role of flag bearer and bridgehead in the battle against Communism, standing in the front line of the free world with the belief that Communism is the final enemy of God.

The religion that manifests God clearly will let us perceive the truth, faith and ideology that can overcome Communism. The aim of all the religious people in Korea should be the city of Pyongyang. The North Korean people who became the slaves of Communism are waiting for their liberation by God. Kim Il Sung and his followers dug underground tunnels for the purpose of invading the South. We religious people should dig our own tunnel for free unification to the bottom of the city of Pyongyang with our higher dimensions and should have the courage to liberate our brethren with love and heart.

We must not only pray, but also fight in order to explode God's bomb of truth and love in the center of the city of Pyongyang. Fourteen million North Korean brethren are waiting for God's hands.

In the Old Testament, nine-foot Goliath stood stately with a spear in his hand. Before him was

the boy David with a stone in his hand. Today we should hear David's cry. He neither cried, "You, foe, receive my stone," nor "Though I am very small, I am very strong. Come and fight with me." David cried, "I am facing you in the name of Jehovah." David defeated the giant Goliath with God's power.

We should defeat Kim Il Sung, smash Mao Tse Tung, and crush the Soviet Union in the name of God. We can gain victory only through faith. Let us fortify our defense line, completely and bravely. And let us fight to the last at the cost of our lives in the holy battle for God. The final victory will be ours at last. God is on our side.

We must know the strategy of Communism. I know Communism better than any other person. After liberation from Japan when I was in North Korea doing missionary work, I myself came through many death situations. The Communists captured me as their opponent and imprisoned me in Hung Nam Prison in 1948. This compulsory labor prison was an execution place where political and religious prisoners were dying slowly. I spent three years in this prison and was liberated by U.N. forces sent by God in 1950. I am a person who has tasted deeply the reality of Communism. I know too well its strategy and plot.

In 1931, one of the staff members of the Central Commit-



God set up a powerful new leader, the present president of Korea, and the new order in our society when this country was confused and facing the crisis of Communist invasion from the North in 1961. God is helping us gain the final victory at the last battlefield between God and Satan, making North Korea, Red China, the Soviet Union, the Republic of Korea, Japan, and the United States involved in this battle, just like in both the first and the second world wars. We should be courageous and rise up totally with God's special favor and protection. God loves Korea so much that He is going to establish a unified civilization of the whole world in this country. According to God's providence, human civilization has traveled around the world with its higher dimension, and now it is going to bear fruit.

Our ancient civilization was brought about on the continent. Human civilization was conceived beside the Nile River, changed into the peninsula civilization of Greece, and formed the Mediterranean civilization on the Italian peninsula. This peninsula civilization moved into the island civilization, centered on Great Britain. At last the island civilization of Great Britain crossed the Atlantic Ocean and landed on the American continent and formed the Pacific civilization, and the miracle of modern civilization. But the flow of human history does not stop here. This

civilization crossed the Pacific Ocean and formed a new island civilization of Japan in full bloom corresponding to that of Great Britain, and it is going to form a unified civilization here in Korea corresponding to that of the Roman Empire. The Republic of Korea is the beloved one in the new era, and the Korean people are the ones chosen by God. Korea is the cradle of the new civilization that God wants. Therefore Korea is the country where God will make an end of His work of providence in a unification of world civilization. This should be the pride of the Korean people whom God loves.

A mother must unavoidably go through pains in order to bear a great son. Korea is now suffering from those pains. God is testing our potential ability, bravery, and qualifications through this trial, and after these pains He is going to bring us the glory of a great son. Therefore each of the biggest powers on Satan's side is going to invade this country respectively. We should overcome this trial with God's love and with faith and hope. Our gaining the victory over Communism in spite of all difficulties means that Korea will take a leading role in establishing the unified world, which is God's will. In other words, Korea is the flag bearer of the whole world.

It is absolutely impossible to do this without the true thought and ideology—the Divine Principle which Korea gave birth to in



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*Korea will be a bright light in the Orient illuminating the whole world in the near future. The day will come when all the people around the world will take Korea . . . as their fatherland.*

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order to unify all religions. Victory Over Communism and Unification Thought is the ideology.

All the religions which take God as their Father should unite and face the Communists who deny God, but we should defeat them with truth and love. Let them recognize their errors. And finally we should embrace them as our brothers and sisters. The ideology for victory over Communism based on this principle analyses all philosophies and isms, and enables us to unite into one centering on God. This principle, ideology, and thought was brought about in Korea. This is God's ism. We will govern the country consulting with God and centering on God and there will be neither a party in power nor a party out of power. The time has come when all the religions and conscientious people should unite with our government and defeat Communism with God's ism and unify our territory and people. The time is now. Bliss comes after pain, and the new way comes out of difficulties. When the time comes, let us display the full potential of these Korean people who believe in

God.

The famous Indian poet Tagore sang about Korea as follows: "Korea in early days, one of the bright lights in the golden days of Asia, when the light again becomes bright, you will be the brilliant light in the Orient. The place where there is no fear in mind, the head is high. The place where knowledge is free and not divided into pieces by small walls. The place where words spring up out of the depth of truth. The place where the two arms stretch out for the completion of endless effort. The place where the clear flow of intelligence is not astray on the sands of convention. The place where my mind is guided by the thought and action stretching out endlessly. To such a heavenly kingdom of freedom, may awake my fatherland."

Korea will be a bright light in the Orient illuminating the whole world in the near future. The day will surely come when all the people around the world will take Korea which is governed by God as their fatherland just like the poet Tagore. The time is already coming. □



# THE ORIGINS OF THE KOREAN WAR

by HAL MCKENZIE

**T**he surrender of Japan to the Allied powers on August 15, 1945, brought an end to the Japanese occupation of Korea. In the Cairo Declaration of November 1943, Nationalist China, the United States, and Great Britain had announced that "mindful of the enslavement of the people of Korea (we are) determined that...in due course Korea shall become free and independent."

The Russians had agreed to enter the war against Japan as soon as the German forces collapsed, so, on August 8, 1945, by which time Japan's defeat was certain, the Russians declared war on Japan. Two days later the Soviet armies swept into Korea by land and sea, advancing southward.

With Russian troops threatening to occupy the entire Korean peninsula, U.S. negotiators proposed in the surrender protocols that the Russians accept the surrender of Japanese troops north of the 38th parallel, the Americans south of it. The Russians agreed, and halted their forces in the vicinity of the parallel. On September 8, one month after Russian troops had already occupied North Korea, the 24th Corps under General Hodge entered Seoul to accept the surrender of the Japanese.

While General Hodge, with little knowledge of Korea and almost no instructions from the State Department, struggled with the complex political situation in the

South, the Russians lost no time in setting up a firm Marxist regime in the North. On September 21, Kim Il-sung arrived in Pyongyang and began forming the nucleus of a Soviet-style dictatorship, under close cooperation with the Russian occupation troops. With cadres of Russian and Chinese-trained Communists who had fought against the Japanese, "people's committees" were formed in every province.

At first, using united front tactics, Kim offered participation in the government to non-Communists. However, as the true nature of the regime began to make itself known, over 1,000,000 people fled to the South between 1945 and 1950.

### **Division of Korea**

General Hodge soon found the Russians unresponsive to overtures of cooperation or integration of the two zones. The Soviets began by cutting off electric power and water lines to areas south of the parallel. As the months passed, the situation became disastrous for the Koreans. The 38th parallel left two-thirds of the Korean people and most of the food supply in the South, while most of the industry, hydroelectric power, and resources were in the North.

At a Moscow conference on December 16, 1945, the Americans proposed the creation of a four-power trusteeship, consisting



of the United States, Soviet Union, China, and Great Britain, to last no longer than five years, to oversee the development of an independent government. The Russians agreed, and the plan was adopted. When news of the agreement reached Korea, the Koreans rose in anger. The Koreans, including at first the South Korean Communists, unanimously denounced the plan.

However, on January 2, the South Korean Communist Party, apparently on orders from Moscow, suddenly declared support of the Moscow Agreement, reversing their previous stand. In Pyongyang, a "people's rally" was organized in support of the plan, and non-Communists in the North who opposed it were arrested. In the South, non-Communist opposition to trusteeship continued unabated.

On March 20, 1946, the Joint

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*After Japan's defeat, the Russians accepted the surrender of Japanese troops north of the 38th parallel and installed a Marxist dictator, Kim Il Sung. American troops accepted the surrender of the Japanese in the south. Under U.N. supervision, elections were held in that sector and a constitution adopted proclaiming South Korea a democratic republic. This division exists today.*

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

Faced with Russian non-cooperation, the U.S. decided to refer the entire problem to the United Nations. In September 1947, Secretary of State George C. Marshall appealed to the world body to take up the problem. Early in November, the matter was brought to a vote in the General Assembly. The U.S. proposal for the establishment of a U.N. Commission to oversee nationwide elections, which would then form a representative government to negotiate for the withdrawal of foreign troops, was adopted.

However, when the U.N. Commission arrived in Seoul in January 1948, it was refused entry to the tightly-controlled North. Without Russian cooperation, there could be no nationwide elections in Korea. Therefore the U.N.

Committee voted to hold the elections in the area accessible to it. The elections took place in South Korea on May 10, 1948, giving the Liberal Party of Dr. Syngman Rhee a landslide victory. A constitution was adopted, proclaiming South Korea a democratic republic, and on August 5, authority was transferred from the U.S. military government to the Republic of Korea.

### **Communization of North**

Meanwhile, the Russians proceeded to complete the communization of the North. Elections for a Supreme People's Assembly were held on August 5. The Korean Communists claimed that underground elections were held in South Korea at the same time, making the North Korean Assembly the legal body for the entire country. This dubious "election" was recognized by Russia and her satellites, but the U.N. General Assembly voted 46 to 6 to recognize the R.O.K. government as the only legitimate government in Korea.

The Communists then began a propaganda campaign to have U.S. troops withdrawn from the South, deriding as absurd the fears that such a withdrawal would bring on civil war. With Kim Il-sung's Stalinist regime now firmly in control, Moscow withdrew its forces from Korea by the end of December 1948, thus throwing on the U.S. the stigma of keeping occupa-

tion troops in the South.

The South Koreans had good reason to fear U.S. withdrawal. A modern, mechanized army had been activated in the North and had paraded in Pyongyang on May 1. Furthermore, the Communists were provoking armed insurrection in the South and attacks along the 38th parallel.

President Rhee, seeing his government at a severe disadvantage against the heavily-armed North, made increasingly outspoken objections to U.S. withdrawal plans and the U.S. passive policies toward Communism. The U.S., on the other hand, disapproved of Rhee's autocratic ways and his bellicose "march to the North" rhetoric, and had kept military aid to the R.O.K. at a bare minimum mainly to prevent him from doing just that. The more vehemently Rhee warned of the North Korean buildup, the more cynical U.S. officials became toward his requests.

In fact, the U.S. State Department had long intended to withdraw U.S. troops from Korea. In September 1947, the Joint Chiefs of Staff sent Secretary of Defense Forrestal a recommendation which said, "From the standpoint of military security, the United States has little strategic interest in maintaining the present troops and bases in Korea." Now that Korea was the problem of the U.N., the Americans were glad to leave the troublesome peninsula behind.

On June 29, 1949, the last of the U.S. troops departed, leaving only 500 military advisors and some left-over military equipment for the R.O.K. forces. On January 12, 1950, Secretary of State Dean Acheson made his now famous speech in which Korea was excluded from the U.S. Pacific defense line. Even as he spoke, high Soviet and Chinese Communist officials were conferring with North Korean military leaders on final plans to invade the Republic of Korea.

### **Invasion Plans**

Ever since the D.P.R.K. was established in 1948, the takeover of the South had been its great national goal. The Russians had deliberately exacerbated the division of the peninsula in order to transform the North into a "strong democratic base for the inauguration of a unified, democratic and independent state" throughout the entire peninsula.

At first the D.P.R.K. used border raids, sabotage, guerrilla warfare, propaganda, agitation, and economic pressure to bring down the Rhee government. Despite massive problems and popular unrest in the R.O.K., the Communists failed. The majority of the people in the South did not want unification under the Soviets.

Meanwhile, during the 18-month period between 1948 and 1950, North Korea completed the

extensive preparations needed to carry out an invasion of the South. Armies were trained, war materiel and fuel stockpiled, secret agreements with the Soviets and Communist Chinese concluded, and hundreds of subversives sent South to organize uprisings timed with the invasion.

The United States meanwhile showed no reaction to repeated Korean intelligence reports of troop movements along the 38th parallel. By June 15, every regular division of the *Immun Gun* (the North Korean People's Army) had deployed along carefully planned lines of departure along the DMZ.

Even as the North Korean war preparations were under way, the Communists launched a "peace offensive." On June 7, North Korea proposed through Radio Pyongyang that general elections be held in both the South and North on August 15 for territorial unification.

On June 19, North Korea proposed to exchange Cho Mansik, head of the Korean Democratic Party, and his son, imprisoned in North Korea, for two ranking officials of the South Korean Workers' Party, under arrest in the R.O.K. The R.O.K. agreed, but when they brought the prisoners to the scheduled place along the 38th parallel on June 24, the North Koreans never appeared.

On June 18, "Reconnaissance Order No. 1," written in Russian Cyrillic script, was issued by North

Korean Intelligence, ordering that all intelligence concerning R.O.K. defense preparations be handed in and verified no later than June 24. The Russian-writing officers in Intelligence got what they wanted; hundreds of spies, some of whom worked directly with U.S. advisors to the R.O.K. army, had accurately pinpointed the strength and deployment of every R.O.K. unit along the parallel.

On June 22, "Battle Order No. 1," written in Korean, was issued to all regimental commanders of the divisions along the parallel with orders detailing the invasion routes and objectives.

Observations made by the U.N. Commission on Korea June 24 in the vicinity of the 38th parallel reported that:

"The R.O.K. forces are organized completely for defense and are not in a condition to launch a large-scale offensive against North Korean forces. . . . As the R.O.K. forces are lacking in armored equipment, air force and heavy artillery, they are incapable of taking any action aimed at aggression from a military viewpoint."

On the morning of June 25, Premier Kim Il-sung broadcast over Radio Pyongyang that the R.O.K. had "dared to commit armed aggression. . . north of the 38th parallel." Thus, he said, he ordered North Korean forces to "counterattack" to repel the "invading troops."

On June 25, 1950, at 4:00 a.m., the North Korean army invaded South Korea all along the 38th parallel. The ill-prepared and poorly-equipped R.O.K. army, caught completely by surprise, was no match for the North Koreans' overwhelming superiority in tanks and artillery. After three days, the R.O.K. army abandoned Seoul to the Communists.

### **The Korean War**

On the day of the invasion, the U.N. in emergency session branded the assault as aggression, and called for volunteer military forces from member nations. Sixteen nations eventually sent troops to Korea: Australia, Belgium, Great Britain, Canada, Colombia, Ethiopia, France, Greece, Luxembourg, the Netherlands, New Zealand, the Philippines, Thailand, Turkey, Union of South Africa, and the United States. (The U.N. move was only possible because the Soviet Union was boycotting the Security Council due to the U.N.'s refusal to seat Communist China, and was not there to exercise its veto.) The U.S. supplied the bulk of troops and material, and General Douglas MacArthur was made Commander of the U.N. Forces.

The U.N. and R.O.K. troops were driven back to the Pusan perimeter, protecting their supply beachhead at that harbor. Then, on September 13, the U.N. Forces landed at Inchon harbor, taking

the enemy by surprise and interdicting his supply lines. The Inchon assault, coupled with a counteroffensive along the Naktong River in the east, encircled the overextended enemy and forced a disorderly retreat with heavy losses. Only 25,000 of the original 90,000 invading troops made it back across the parallel.

Seoul was recaptured, and the victorious U.N. troops pursued the enemy across the 38th parallel. R.O.K. troops reached the border with Manchuria along the Yalu River on November 20. Then, 600,000 Red Chinese "volunteers" entered the war on the side of the North, using human wave tactics, trapping the U.N. forces, and forcing a general retreat.

General MacArthur, opting for all-out victory, urged the bombing of the Chinese mainland, blockading the coast, and setting Chiang Kai-shek free to fight both in Korea and in China. President Truman, fearing that such a course would lead to the third world war, ordered MacArthur to hold the line at the 38th parallel while the U.N. hammered out a political settlement. MacArthur's outspoken objections to this "limited war" policy led to his dismissal on April 11, 1951, being replaced by Matthew B. Ridgeway.

Chinese and Korean Communist forces now drove South. Seoul changed hands again, and then again, as the U.N. forces under Ridgeway struck back with





*Nobody won the Korean War. Korea remained divided, and the real losers were the Korean people.*

superior firepower, and two Chinese spring offensives were crushed. The Russians proposed ceasefire talks in June 1951 as the war settled down to a series of stalemated seesaw battles in the general vicinity of the parallel. After Stalin's death in March 1953, the Communists were more willing to end the stalemated war. Finally on July 27, 1953, the Korean Armistice was signed at Panmunjom.

Nobody won the Korean War. Korea remained divided, and the real losers were the Korean people. The total casualty toll,

military and civilian, for both sides was close to 2 million. It is estimated that 50 percent of all industrial facilities in South Korea, and probably more than that in North Korea were destroyed. Millions of North Koreans took advantage of the war to flee to the South, demonstrating their loathing of Communism. South Koreans will never forget the massacres of civilians which accompanied the Communist takeover of South Korean territory. Discoveries of mass graves of U.N. prisoners of war and civilians became commonplace as the U.N. forces moved North. □

**T**his year, we feel that there is a special significance in marking the anniversary of that tragic chapter in Korean history when the war broke out. Not just because a quarter of a century has passed, but because it's undoubtedly clear to all those who've studied the situation that the danger of a renewed outbreak of the war is more clearly present today than at any time since the armistice was signed in 1953.

Over 50,000 American lives were sacrificed throughout the three-year Korean War. As a result of that, an armistice was signed

by NEIL SALONEN

# THE LESSONS of the KOREAN WAR

which has been fraught with tension, has been repeatedly aggravated—almost broken—on many occasions. The memory of the American people, which understood so clearly the reason for our support to the Republic of Korea in 1953, has been the object of a barrage of propaganda in the last 25 years. Many people—young people especially—are very unclear about things that were all too obvious then. On any American college campus today, you can easily start a debate about who even started the Korean War. There's been a tremendous movement on the campuses to indicate that the war really began when the military regime of the South provoked and attacked the Northern zone, which was at that time occupied by Soviet troops. This is simply a big lie in the face of the record.

But without someone to speak up and set the record straight, gradually the awareness of the American people about that crucial conflict, about the events which led up to it, and which have followed since, is in danger of being tragically distorted.

In a recent opinion poll, we found that despite our long history of support for Korea, and our long-standing treaty for mutual support, only 61 percent of the American people favor honoring that treaty if the South were to be attacked by the North. Many people feel that it would be a mistake for America to—in the words

of so many speakers today—"be involved in another Asian war." They prefer to think that we can let other parts of the world deal with their own affairs.

I think to really understand the significance of that moment in America's history, we must first examine the basic nature of Communism itself and our reason for opposing it.

There are as many reasons to oppose Communism as there are groups centered around those reasons. There are reasons of nationalism—particularly from the countries of Eastern Europe. There are many people who oppose Communism because it's the antithesis of democracy. There are many people who are not political at all, opposed to Communism because of its barbarity to humanity.

All of these are valid and significant reasons for opposing Communism, and we share them. But we feel there's a much more fundamental reason why everyone in a free society should be against Communism. Communism is atheistic. The essence of Communism is materialism—the belief that man is just a blob of matter and ultimately has no more value than a chair. Communism therefore is the enemy of God, and as such, it's the duty of all religious people to unite together to oppose it. The history of Communism throughout the world has been a history of religious persecution—in Tibet, in the countries of East-



*Neil A. Salonen, president of the Freedom Leadership Foundation, addresses a rally which drew 2000 people to the New York Hilton on June 25 to commemorate the 25th anniversary of the outbreak of the Korean War.*

ern Europe, in the Soviet Union, in China, and in North Korea where Christianity, side by side with Buddhism and Confucianism has been persecuted, oppressed, and by every means known, sought to be eliminated as a belief among the people.

Very often, in contrasting Western society and Communist society, the corruption in the Communist world is compared to the corruption and shortcomings of a free society. I would like all of you to want to recognize the

shortcomings of our country or any country, and to take responsibility to do something about it. But I would also want to be the first to rise up and say that the shortcomings of the societies of the free world are the shortcomings of being unable to fully realize our ideals as yet, but still having the freedom to continue to strive for them. They're the shortcomings of individual human beings. They're not the fundamental, ideological shortcomings of the ideology itself. The corruption,

inhumanity, and antidemocratic nature of the Communist regime is not a perversion of the Communist doctrine—it is the Communist ideology itself. As such, it's in a fundamental clash with the guiding ideologies of the Free World. The principles of Communism have produced the most unprecedented atrocities in human history. The record set in those countries has been far worse than any the Free World has ever known.

As a primary example, we need only look to what is admittedly the most hard-line Stalinist regime in the world today, that of Kim Il Sung in Communist North Korea. The fruits of atheistic Communism can clearly be seen: in place of religion, President Kim has created a cult of personality which deifies himself as the source of all goodness and happiness. In marriage, the young couple in North Korea must vow their loyalty as part of the marriage vow to the doctrine of Kim Il Sung. Children in state-controlled nurseries are taught that Kim Il Sung is their father, that they are children of the State, and that their relationship with their physical parents is far less important than their relationship to their national father Kim Il Sung. He is revered as the son of heaven by the populace. Not content to have his country follow the doctrines of Communism alone, he's taken the Communist doctrine and given it his own interpretation. Under this so-called

“Juche” ideal—the ideal of individual self-responsibility—he's taken that small nation of North Korea and arrogantly proclaimed that they alone have the true Communism. When he wasn't able to receive the support that he needed or wanted from the Soviet Union or Red China, he turned to the Third World. While balancing the Chinese against the Soviets, effectively neutralizing their ability to control him, Kim Il Sung has sacrificed the growth of his own nation in order to pour money and economic aid into the countries of Asia and Africa in an effort to be recognized as the leader of the Third World.

Recently Kim Il Sung made a tour of some of the countries of Africa and Eastern Europe and our representative in Mauritania said that the response was incredible. Kim is so xenophobic, so self-centered, that large banners and posters express the gratitude of the people of Mauritania, or all those countries of Africa, to “their beloved and respected comrade, Kim Il Sung.”

The principles of democracy are based on belief in the individual sanctity of human life. It is our moral duty to oppose Communism, not just because of politics or economics, but because its ideology is immoral.

I feel it is important for us to understand the significance of Korea in the context of this struggle between the Communist and

Free World societies. The obligation and the desire of free and democratic nations is to show concern for the developing nations of the world. The desire of the Communists, in opposition to that, is to expand their control, so there has developed a global competition on every level between the two blocs of nations. The ideologies of Communism—most effectively exported by the Soviet Union because of their great economic and military power—and the doctrines of a free democratic and religious society—again, most effectively exported and supported by the United States because of our position in the Free World—are the subject of debate in virtually every country throughout the world today.

Korea is now the forefront of this struggle, first of all because of the tremendous threat of renewed outbreak of hostilities. Communists and those opposed to them are working side by side in African nations, in Asian nations, competing on a level of ideas, competing on the level of economic aid. That competition can and should be healthy, and it should be one that we welcome and that we rise to. But the struggle between Communism and freedom in Korea is far beyond that level. It's a struggle of armed divisions. Not just North Korea against South Korea, but a nation in the North which is armed by the Soviet Union against a nation in

the South which is protected by the mandate of the United Nations. It has therefore become—particularly since the collapse of the struggle in Southeast Asia—the very center of and possibly the trigger and the key to the question of peace in the world today. Since the defeat of the United States in Vietnam, Kim Il Sung has been working aggressively in order to renew and to mobilize support throughout the world. Immediately after the collapse of Saigon, the North Korean regime moved up the number of tanks and readied for assault in very way; they went on alert. But Kim Il Sung knows very well that the question is not going to be decided between the two Koreas alone. Therefore what's crucial is the attitude of the Soviet Union in supplying him, and the attitude of the United States in supplying the country to the South.

America is influenced by world public opinion. Therefore, it's crucial to Kim Il Sung that world public opinion help him push the United States out of South Korea. He's gone to many of the nations which will be debating the continued mandate of the United Nations Command this fall in the General Assembly, repeating the line that, "The key to peace in the Korean peninsula is the withdrawal of all foreign troops." Therefore, the United Nations should leave, and let the question of the reunification of

Korea be solved by Koreans alone.

In 1962, the North Korean Workers Party, the Communist Party of North Korea, resolved to enforce Kim Il Sung's so-called Four Military Goals: the arming of the entire people; the fortification of the entire land; officer training; and the modernization of military equipment. By every means, the people of North Korea have been preparing for war. Their athletic games are conducted in such a way which prepares them as reserve units to participate in a wartime struggle, involving their skill at behind-the-lines activities such as changing bandages or resupplying troops with ammunition. In the kindergartens of North Korea, three-year-olds practice stabbing with a bayonet an effigy representing a U.S. soldier.

The most clear evidence of aggressive intentions, however, has only come to light in the last few months. In gross violation of the armistice that was signed between the Koreas, North Korea built tunnels under the demilitarized zone which could be used for infiltration and also for the rapid movement of troops and artillery into the South at the time of renewed hostilities. Only two tunnels have been found, but it's believed that there may very well be work done to some extent on at least 17 tunnels along the front line. At first, the North Koreans completely denied that these tunnels even existed. When it became

only too clear that the free press around the world was going to believe and carry the story, and the people of the world were going to accept it, they altered their line, and indicated that these tunnels had in fact been constructed to provide a way for the people of the South to escape to the North when the revolution broke out.

The Communist bloc may make the argument that what Kim Il Sung primarily opposes is the threat of invasion of the North posed by the U.S. troops which are there; if only they would go home, war preparations could end and peace would return to the Korean peninsula. But would withdrawal of troops bring any different results than it did in 1949, when it was after our troops left that war broke out? In fact, it is the presence of American troops over the last 25 years which has been the key stabilizing element.

Korea is in the front line because of the general international situation. It's right in the heart of the struggle between the Communist Chinese, the Soviets, the Japanese and the United States. Therefore the interests of all four superpowers are at stake.

During the war in Vietnam, 80 percent of the aid to North Vietnam came from the Soviets. Many times their Communist Party was ideologically closer to the Red Chinese, but after the take-overs a few months ago, it's the Soviets who are occupying the former

American bases, and it's the Soviets who are praised in the Vietnamese press, as reported by French correspondents still in Saigon. Therefore, from the position of China, they find Soviet influence potentially surrounding them. Effectively, Red China has no sea power. Therefore, the Soviet navy can complete the circle. The Red Chinese are now aware of the dangers of being completely encircled by the Soviets. For that reason, many believe that they're not interested in seeing a renewed outbreak of hostilities in the Korean peninsula. Even if that's true, the most important thing to remember is that they're not really in a position to influence. Words are words, but wars are fought with guns and tanks, and the Soviets can supply the North Koreans with all that they need. The war could get going with aid from the Soviets, and China would not be in a position to effectively prevent it.

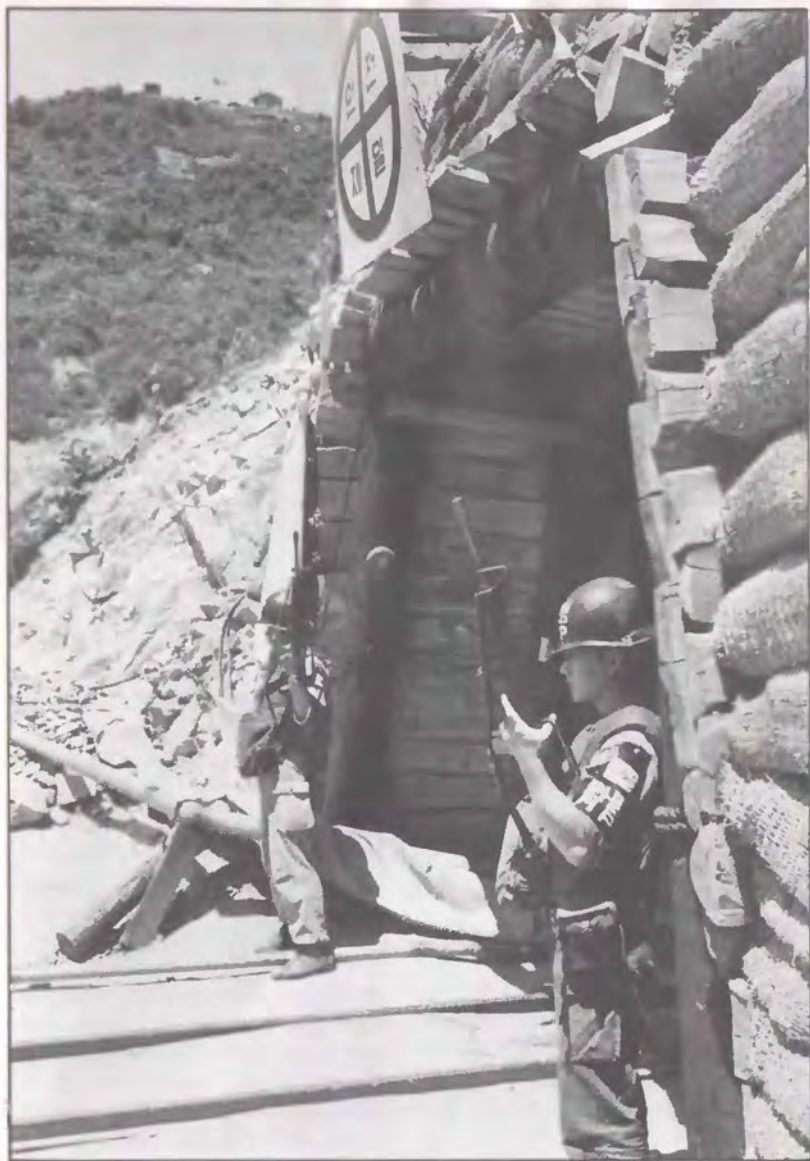
On the other hand, a pro-Western Korea gives the United States the potential of maintaining our current position of detente by keeping the balance between the influence of China and the Soviet Union and Japan. A Communized Korea would make the continuing association of Japan and the United States very difficult.

Korea is part of the ideological conflict throughout the world. Unfortunately, instead of facing the moral issue, all too many policy-

makers in this country—already black-and-blue and exhausted from such a tragic confrontation in Indochina—are unwilling to get involved. The logical extension of that policy is that only the United States will be defended. The growing sense of isolation could be dangerous at home, because it was that same isolation which led to so many miscalculations in the past. America is not leaving the world alone, instead we're leaving the world vulnerable and prey to a highly organized and very materialistic Communist force, centrally spearheaded by the Soviet Union but amply supplemented by North Korea and Red China.

Korea is different in many ways from the other conflicts between the Free World and Communists. In particular, the brand of ideology in North Korea, the "Juche" idea of Kim Il Sung, is now the very idea which is beginning to attract attention and support among the developing nations of Asia. The Communist policies of the Soviet Union are obviously revealing their bankruptcy, and the Communist policies of the Chinese so obviously show their shortcomings, to the point where, at the time of the internal revolution in China just a few years ago, they had to have a takeover by the military. The government in Red China is far more a military dictatorship than it is a Communist dictatorship. In many of the prov-





*South Korean troops guard one of the recently discovered tunnels built by North Korea as part of their overall military build-up.*

inces of Red China, the Communist Party doesn't even function or exist.

But dictatorship is nothing new to the world. In fact, the "Juche" idea of President Kim Il Sung is very much like the personal, tyrannical ideas of so many leftists before him. The people surrounding him in power in Pyongyang are not his ideological comrades. They were purged long ago. Instead, they are his physical relatives: his son, his wife, some nieces and aunts.

The tragic perception is that so many idealistic young people in America believe that this Marxist ideology is gaining the support of the masses in China, in the Soviet Union, in Korea, and is bringing solutions to the social problems that face us all. In fact, those social questions are solved, but the approach towards them, and the discussion of them is controlled by what are the most terrible dictatorships, the most absolute totalitarian regimes ever established on the face of the earth. The simple rationalization is that a period of dictatorship of the Communist Party has to be established. None of them allow any analysis of their shortcomings, since those shortcomings will be rapidly cleared up as soon as the external threat of U.S. imperialist aggression has been resolved throughout the world.

We in the West have a tendency to overlook the ideological

considerations. But this is a mistake which our enemies don't make. So while we might consider the war in Korea to be a war between Koreans, or a war between Asians, in fact the North Korean Communists, in league with their allies in Peking and in Moscow, think of themselves as taking simply more one step in a global confrontation with the imperialistic, capitalistic United States. And having just had such a dramatic victory in Indochina, they feel that the internal situation in America, and the historic momentum must be on their side; therefore, they want to move ahead, to continue to reap the benefits.

For the United States, Korea is in the front line because it's a test of America's commitment to humanitarian values and to our allies around the world. If America fails in Korea, as she did in Vietnam, all the allies of the United States—so badly shaken now—will be completely shaken then and unable to make their policies based on a commitment to peace. American patience in the struggle against the Communists is not as strong or enduring as the patience of the Communists themselves. Therefore, our allies may think they can't afford to rely on the United States, they have to find their own way, to compromise and relate with the Communists.

In the face of this moral struggle, the most important thing for us to consider is what is our re-

sponsibility as Americans? As I mentioned before, the key target of the North Koreans is America, not South Korea. The postage stamps in North Korea show their glorious fighting forces smashing U.S. fighting men. I told you already the story of the children in kindergarten who are taught how to bayonet an American soldier. Their slogans, so easily excused by the State Department as simply part of the way that they keep their population unified, are in fact directed against the United States. The final target of the Communists is America. So we are already locked in a confrontation. It's simply a question of whether we recognize and accept our responsibilities, or if we choose to ignore them.

At this point, Japan has analyzed very closely the attitudes and policies of the United States. For us, it's simply a question of another country around the world. For them, it's a question of their country. Because we believe in the rights of men and nations to determine their own destinies, we can't adopt the Communist policy of attacking our enemy. Therefore, we can't plan an offensive against the North Koreans, or against the Chinese, or against the Soviets. We have to believe that because their ideologies are so fundamentally in contradiction to basic human nature that they will not endure.

Instead, we have to believe

that they represent challenges to our free society, which must be met and responded to with our full commitment. The challenge to the values of our society in Korea is a challenge to our society itself. And it's the one which we must meet not just for the sake of Korea, but for the sake of freedom in all the countries of the world, for the sake of the defense of America, and for the sake of God.

We, as Americans, have a weapon more powerful than any other, and that weapon is the truth. The Bible says, "You shall know the truth, and the truth shall make you free." We have the weapon, but we don't use it. We have to begin to wage a war of ideology, a war of truth against the Communists—here at home, in Korea, throughout the world, and ultimately in the Communist countries themselves.

A number of Christian groups have sent Bibles across the Iron Curtain into Eastern Europe countries by tying them to balloons. I think it's very graphic the response of Communist countries, shocking in one way, but also obvious. They have to stand over machine-guns and mow down the Bibles floating by on balloons.

We let Communist literature be disseminated on every corner of America. But because of our belief in the power of the truth, we believe we have the strength to permit that kind of activity and to triumph. And that strength is one

that doesn't have to be maintained by fear or by force.

The strategy is to bring an ideological victory over Communism. The first step to win this ideological struggle, we have to avoid a war. So, how to avoid a war in Korea? The same way that we've avoided one for the last 25 years—by a substantial American commitment. The presence of our troops, and the faithful reiteration of our treaty obligations in Korea has effectively prevented the North Koreans from renewing their hostilities for the last 25 years. And it will continue to do so, as long as we continue to maintain that presence.

The history of the last quarter century gives a clear answer: if the Communists can win, they'll attack. But if they don't attack, it's because they believe they can't win. In 1949, the U.S. withdrew from Korea. In 1950, the Communists attacked. In 1972, the U.S. withdrew from Vietnam. In 1975, Vietnam fell to the Communists. Therefore, the argument that it's the U.S. troops in Korea that are causing the danger of war is simply not supported by the facts. In fact, exactly the opposite is true: it is the presence of American troops in Korea which is guaranteeing peace, and a strong reiteration of our presence in that country will be the only effective way to guarantee the peace of that country. This is one lesson which must be clearly understood and ac-

cepted by all of our people, and all the people of the world. It is the lesson the Communists themselves understand very well.

The next step in an ideological offensive is to educate the people of Korea and throughout the world, through programs, discussions, literature, seminars. If the real story of what life in North Korea is should be told to all the Korean people, and to the people of Asia and America, no one would be attracted and everyone would easily join together, and there'd be no aggression at all.

If even the people of North Korea understood what life is like in the West, in the Free World, even in the South, their unity and aggressive intentions would be seriously impaired. Reverend Moon has been conducting massive educational programs in Korea, under the auspices of the IFVC, since 1965. Over 700,000 private citizens have been trained and have been made aware so clearly of the ideological considerations. These people are now unshakeable in their opposition to the Communists. And they are effective exponents: they can tell their children why they are against Communism—not just because of a conflict in the past, or because of an immoral nation in the present. So there is an enormous ideological effort already under way. There is a tremendous momentum building up, and it's because of this that the Communists want to

act even now, before the ideological attack of private groups like our own will effectively steal their chance for reopening the hostilities. The chance for the North Koreans to renew their attack is rapidly passing. It's in this crucial period that we have to be most vigilant.

In Korea, there are approximately 15 million people in the North and over 32 million people in the South. So the Communists have never felt that a supervised election was a proper approach to

reunification in that country. We must not be deceived into thinking that in this period of detente, that while we seek to placate them throughout the world so that the value of our society can compete peacefully with the values of the Communist bloc, that they have in any way abandoned their hope to take a short-cut by force when possible.

The United States *must* keep troops in Korea in order to maintain the peace. Not for war, but for peace. We must recognize that a



*An aggressive ideological offensive is needed to educate the people of the free world to the dangers of the Communist threat.*

war will not advance the interests of the United States or of South Korea, but only of the Communists. Therefore, we have a moral duty to continue to maintain a strong and ready-to-act military force in Korea to deter invasion by the North.

Not only the people of South Korea but the people of North Korea as well demand that we use this time of peace to launch a massive ideological offensive for the ideological and political liberation of not only the free peoples of the world, but the Communists as well. Let us expose by all peaceful means the deceptive nature of the regime in North Korea, the aggressive military preparations, the ideological, totalitarian nature of the State, and the gross inhumanities that have been practiced in that country since the take-over by the Communists after World War II.

Edmund Burke has said, "All it takes for evil to triumph in the world is for enough good men to do nothing." This is the time when in the face of such a blatant challenge from the force of evil, good men must rise up and accept the responsibility to speak out and to campaign on the ideological level. If there's any God at all, He must be totally opposed to Communism. He must have created a heart within each one of us which is capable of realizing a free and prosperous and harmonious society—not just in one city, not

just in one nation, not just in one continent, but throughout the world. The same things that we want for ourselves, we can only but believe that all other citizens of the world want for themselves. And until their liberties and their security and their peace are guaranteed, our own continues to be in danger.

Many people in the U.S. believe that we have a fundamental choice between meeting our obligations at home, and meeting our obligations abroad. In fact, that simplistic choice is not really the question at all. It's not an either-or choice. It's not a scarcity of resources, but an absence of commitment and moral concern that threatens us. The American people have always demonstrated their readiness to support, with manpower, with taxes, with economic aid, any effort, any national goal which was clearly and candidly presented to them by their leaders. There's a need once again for our people to hear, clearly and forcefully, the domestic and foreign requirements of this nation for our national survival and for success, and the price of failure on both counts. If the cost of meeting the obligations abroad and at home is high, we must remember that the cost of not meeting them is much higher. At this crucial time, it's the United States alone which has the capability of responding to the threat of the offensives of world Communism. □

# news & reports

## south pacific

FROM NEW ZEALAND

### Ginseng Tea House Planned

by GRANT BRACEFIELD

Carrying the hearts of all New Zealand brothers and sisters, Siegrun Kuhaupt left for the World Rally for Korean Freedom. In her absence, however, New Zealand was struck a heavy blow when the government refused to issue her with a re-entry permit. Almost immediately telegrams poured in from all New Zealand centres to the Minister of Immigration. Seven thousand signatures were collected in three days supporting a plea for Siegrun's re-entry. The government has now accepted a request to re-examine her application.

Siegrun is at present waiting on a temporary visa in Australia for developments. Because her visa is only for two weeks we have requested that the Australian government prolong her stay until a decision comes through.

I arrived here in New Zealand June 15 from Korea where I had

been working on PR for the IOWC team. On my arrival all members were gathered together for a three day workshop and signature gathering. In these three days we came to some important decisions.

We decided to close the Hamilton centre because of financial strain caused by legal costs as well as transportation costs. It is also a good idea to give more spiritual support to the other three satellite centres so that overall membership will be given a good boost.

We were greatly blessed with the arrival of Mr. Hong and Mr. Choi from the Il Hwa Ginseng Tea Company in Seoul. They spent nearly four days with us in which time many things were shared. Their visit was truly a wonderful experience and so significant in New Zealand's history in connecting Korea and New Zealand.

In Auckland, most of the outlets for the sale of ginseng were investigated. Many new ideas to improve sales came to light. We have now decided to open a Ginseng Tea House in Auckland and make this city the centre of our activities with ginseng.

Mr. Hong took a deep interest in New Zealand honey. He has taken three pots home to Korea for sampling and will then inform us of his thoughts on importing honey from New Zealand. If this happens it will be a very great blessing for New Zealand because it will mean that a physical connection of great importance will be made between Korea and New Zealand.

Another important decision was made and that was for the whole New Zealand family to experience door-to-door selling of ginseng. We tried this today with very good results. This will become a regular project with the aim of releasing members from outside jobs.

We want to establish a master plan for selling in New Zealand so that we can watch our progress in certain areas and if these areas are successful we can then concentrate more energy there.

We are now considering leaving our present rented premises and buying a house for a centre. We are at present paying a very large rental and by having our own property we would save very much money. We are realizing now is the

time to restore the physical world.

We are expecting a positive television program to appear soon. This program, filmed by a New Zealand television crew, was half filmed in Korea and half in Wellington. Col. Pak and I were interviewed in Korea and Rev. Moon's speeches were filmed. The interviewers then asked us if we would fight for South Korean freedom from Communism. We answered with much power that we would give our lives for Korea. We are expecting this to be very shocking for New Zealanders and will open many new doors to expressing our views through the media.

Another new development is to witness door-to-door in the evenings. We are limited by the Wellington City by-laws in our witnessing in the city and so we will go out to people's homes. We aim to establish friendships with people, especially students, so that we can attract people to the centres in groups for lectures. This will be an experiment but we are sure of a great response.

To publicize our great victory on Yoido Plaza we have begun distributing copies of Korean newspapers which wrote about the Rally. All centres will approach media in their cities with copies of the newspapers and an introductory letter explaining more about the Rally and the New Zealand members' attitude. Our government and the opposition party will also receive copies. □



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# Unification Theology & Christian Thought

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**“We need to...rehumanize our education, and I think that this requires a new ideology, and not only a new educational ideology. To be effective it must be a new philosophical and religious outlook, bringing with it a change in the order of our priorities.”**

**—Arnold Toynbee, from *Surviving the Future*  
OXFORD UNIVERSITY PRESS, N.Y., 1971, p. 43**

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In this book, the theology of Divine Principle is examined in the context of classic Christian thought by Dr. Young Oon Kim, former associate professor of religion at Ewha Women's University in Seoul, Korea, and presently professor of systematic theology and world religions at Unification Theological Seminary, Barrytown, N.Y.

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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

