

The Way of the World

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The Holy Spirit Association for the
Unification of World Christianity

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in this issue

In this issue of the *Way of the World* we have a report of one of the most major events in Unification Church history: the graduation of the first class of the Unification Theological Seminary. This event marked a milestone in Reverend Moon's desire to start a God-centered higher education system. The fifty graduates of the Master of Religious Education program represent a variety of national and educational backgrounds; upon leaving the Seminary they will train for leadership positions in the Unification Church. A number of the graduates will be going on for further study towards Ph.D. degrees at such schools as Harvard Divinity School and Union Theological Seminary.

Various articles in this *Way of the World* shed light on some basic tenets of the Divine Principle. In

"God's Emotions," we read of the Biblical evidence of a God capable of experiencing both the deepest sorrow and the deepest joy. "The Valiant Toy Soldier" makes the point that true dominion—both ownership and stewardship—should be based on love rather than desire for power or material goods. Of special note is the article "Our Split Brain," containing fascinating findings on the left hemisphere and the right hemisphere of the human brain. Unlike animals, the human brain has a differentiation of function in each hemisphere, says the author. The two halves of the brain, he points out, govern a polarity of functions: the concrete and the imaginal. It is through the complimentary give-and-take of these two functions that the brain is the vehicle for the superior development of intellect and emotion in human beings.

“Past and Future Generations”

by REVEREND SUN MYUNG MOON
Founder, Unification Church International

*From a sermon delivered on August 1, 1976 at
Tarrytown, New York.*

Who is going to be responsible for this world? Indeed, men are responsible. When we say men, we mean men and women. The problem is what kind of men and women can be responsible for this world? A very handsome man or a beautiful woman? We cannot be that simple. The beauty of a person's face cannot be a qualification to be responsible for this world. Not only man is important but there are many other factors involved, such as money, and the system of organization. But everything hinges upon one key element: man himself.

What kind of man are we talking about here? A wise man or a foolish man? I'm sure every one of you agrees that it must be a man of wisdom. But what

kind of wisdom? It could never be the man who leads a most prosperous and wonderful life only for himself. The wisdom of man has to be a factor to contribute to world history. Furthermore, that wisdom should transcend and penetrate all national and racial barriers and be a universal philosophy.

Actually it all comes down to one man, one central person, who will lead the entire human race and the entire universe. Black people might want to have that man be a black man, yellow people might want him to come from the yellow race, and white people might look for him among whites. But the ultimate responsibility for the world ends up in one man. In that one man new history begins. There have been so many billions of men and women who have lived, but actually in the sight of God that one man is the key. So what kind of wisdom should that one key man possess? That is the problem. That man must understand the value of the universe. That one man must be in a position to bring the solution to the fundamental problem common to all mankind. That one man must exemplify the unchangeable and priceless value of all men. In other words, he must set the standard of value that will never tarnish—but remains for eternity.

We have only one life to live, and the key question is whether we are really leading the most valuable, honorable and truthful life possible. Are you?

True love, true life

Then let us consider what kind of value that can be. Can it be power? Will power remain for eternity? Can it be wealth? Or knowledge? No, it is love. That love does not originate from that one man alone, however. True love cannot be generated by one man alone. True love always comes in a circuit, and a circuit always has two poles, a subject and object. Then love is one qualification to be possessed by the key or universal man. What is next? Second, most importantly, he must possess true life. We have only one life to live, and the key question is whether we are really leading the most valuable, honorable and truthful life possible. Are you? Everyone is concerned about this, but everyone's standard of value for life is different.

Among a thousand men you would find a thousand different standards of value. No real absolute standard has been established. To some people honor, dignity, prestige and a life of luxury have great value, while others value a simple and humble lifestyle.

Is there anyone who would volunteer to die for no reason at all? Even a murderer, for example, who has killed another person and certainly deserves that his own life be taken, is very terrified about and reluctant to face his own execution. Even though he killed another person, he doesn't want to die. Do you understand that psychology, that feeling?

Then when we talk about life, what kind of life are we talking about? Are we talking about the 80, 90, or 100 years we spend upon the earth before death? Or are we talking about life that endures for eternity with no change in the standard of value? What kind of eternity are we talking about, our earthly, miserable existence, or some elevated, heavenly existence in which we want to remain for eternity? We are concerned not only about eternity, but we are paying a great deal of attention to the quality of that eternity. Everyone wants to spend eternity in a high, honorable place.

The key fundamental factors of all mental life are love and life. Then where can we find true love and true life? What is the source? Those who think you are the source of that love and that life, raise your hands. No one? You are proud young men and women of America, first class citizens, yet still you don't have confidence that you are the source of life and love? Do you think we can find that true love and true life in the president's office at a distinguished university, or in the work place of a Nobel Prizewinner? Are they in a position to give out true love and true life? No, no one, including Reverend Moon, can say, "I am the source of true life and true love." We know that our earthly life span is less than 100 years, so any man who says that he is the source of life and love cannot be trusted, not even Reverend Moon. We could perhaps

believe it at this particular time while he is alive and teaching, but in less than 100 years Reverend Moon will no longer remain on earth. So man's ambition and desire for true life and true love is a great and eternal one, but man's reality, his temporal life, is a miserable one leading to a destiny of decay.

Man needs an unchanging God.

If God did not exist, man would have to create an original concept of God. It is absolutely necessary for men to have an almighty, unique, unchanging and absolute God, with unchanging thoughts throughout eternity. He could not be an ideal God if He changed His mind from morning to evening. Do you like men with changeable ideas and a changing attitude from morning to night? But aren't you like that? In the morning you're thinking one way, but by evening you are already discouraged and thinking something else. Even though some of us are weak in this way and change our minds from morning to evening, we still have at least one thing in common: we all value a man with an unchangeable and eternal type of personality. We can admire and respect him, isn't this true? All men want that. It's our common goal. Let's imagine that there was no God. Then we would have to create a concept or hypothesis of a God, a conceptual God, a fake God, attributing to him the characteristics of being eternal, unchangeable and absolute. Without such a subject, this world has no central point to rally around, and man's problems can never be solved.

So who are the men of wisdom? They are the men who think deeply, but not about how to make money, how to live more luxuriously, or how to succeed in business. I am not talking about that kind of thinking. Men of wisdom are those who think deeply about God and His characteristics, and His relationship with man. Without this kind of deep and serious thinking about this most fundamental problem of man, the world cannot survive. Do you understand? Man's reality is such that we need even an artificial God. Without some

How exciting it is that we do not need to create an artificial God. God exists. He is real.

sort of God, fake or real, we cannot solve our human problems.

How exciting it is, therefore, that we do not need to create an artificial God. God exists. He is real. Once we recognize this, what a great gospel it is. A man, who is seeking to solve man's fundamental problems, must seek God, because without God men's problems cannot be solved. Once you find the eternal unchanging God above you, then that discovery is truly electrifying to you. Would you rather have an artificial God or a real God? (Real God!) Why is that? The artificial God cannot react, but the real God can react and you receive stimulation from Him. In other words, when you do something, He responds. Only the real God can do that. When you extend energy to the real God, a give and take relationship takes place, and a reciprocal relationship can be formed. In other words, it is not a one-way street, but a two-way street. That's why we need a real God. If you try to make a relationship with a dummy God, no matter how much energy you pour forth, there can be no reaction, no reciprocation. Therefore there's no energy generated. So if you try to relate with a dummy or conceptual subject, trying to be its object, no matter what you do, there's no energy, no circuit formed, no give and take of a reciprocal relationship. Therefore no energy is created. How long—how many days or years—could your happiness last with that dummy God?

You must know God exists.

The greatest contribution one can make to mankind throughout history is to find God and to testify that He exists. This is the greatest possible contribution to history. Do you *know* that God exists? How certain are you? Even if your neck were chopped off, you would not relinquish or alter your belief? Do you *think* God exists or do you *know* God exists? Who can guarantee to you that God exists? Can your father or your teacher guarantee to you that God exists? You *yourself* must know it to the

depths of your being.

So what kind of man are you, to be able to guarantee that God exists? God would not want His existence guaranteed by a swindler, a liar or a lazy person. He would feel terrible to hear such a person testify to Him. The problem is whether or not we are the kind of persons God can willingly accept to testify to Him. He loves to hear the right kind of

**...Among all the saints who is the greatest?
It is the person who can pioneer and make the
impossible possible to fulfill the will of God.**

people say, "I *know* that God exists." Are you confident you are such persons? Do you really know that God exists? How much do you know? How about the equivalent of one thin hair? If somebody pulls one little thin hair from the back of my head, do I know it or not? So even though you don't know much about God, if you pull just one tiny hair from the back of God's head, if you know even that much about God, you really know a great deal. Even pulling just one thin hair from the back of God, you can attract God's attention, because He will turn around and look at you. Do you know even that much? It's very little, but at least it's one way to know God and attract His attention.

So you know God. Are you satisfied to know just one thin hair of God, or do you want to know His whole being from top to bottom including His heart? (Whole Being!) Aren't you greedy! So I trust you that you know God, and you will guarantee God's existence. Would you swap that knowledge for billions of dollars and deny God? (No!) How about if the entire population of America rose up against you and demanded that you deny God's existence, would you do it? (No!) What if the entire human race rose up against you and commanded you to

many of us are actually willing and eager to live a life of religious discipline? Those who wish to live this kind of life, please raise your hands. In other words, it's no fun. In the religious life there are absolute limitations. It's not the kind of life where you can do anything you want. As a religious man, you must see only certain things with your two eyes, rather than exercising your entire vision. You have a fist and sometimes want to seek revenge, but instead the religious life brings the fist inside. You must be patient and you must withstand insults and injuries. That's the religious life. It's definitely not the life of freedom, of doing everything you want. Do you like that kind of life of limitations? (Yes!) Those persons who said yes are actually lying. You're crazy. Even I myself did not desire to live that kind of religious life with so much discipline and limitation.

I have now become the focus of so much controversy, and the government, the *New York Times*, the *Washington Post* and everyone everyday is trying daily to tear me apart. Is there anyone here who would like to hear such criticisms everyday? No one wants to live and work under such a barrage of criticism. Then why do we have to do it? Even under such unpleasant circumstances, why do we have to persevere? I must go on simply because I am doing not my own will but God's will. Whether I like it or not, God wants it that way, and therefore I will go. That's the religious way of life. No matter what kind of hardships or tribulations we must endure, we will follow heaven's unchangeable order. Therein lies our value.

Making the impossible possible.

Then among all the saints who is the greatest or central one? It is the person who can pioneer and make the impossible possible to fulfill the will of God. If any such saint exists, he is indeed the central saint. God cannot trust man. Man has proven himself untrustworthy in the sight of God. However, if there is one man who can say, "God, even though You cannot do a certain thing, I want to

God likes a universal person who shares God's own philosophy.

do it Your way. I want to represent You and I want to make Your impossible job possible." If one person can make that kind of statement with conviction in the sight of God, God can smile at him. Are you the one? Or are you the one who gives up in defeat? You say you can make the impossible possible, but I cannot trust you. Even if someone poked out one of your eyes, would you still be determined to persevere? Every morning when you looked into the mirror and saw only one eye, would you still have no regrets? Or would you wish you had two eyes again? Would you think, "Instead of accepting God and going this path, I would rather have my two eyes?" For the sake of God would you be willing, if necessary, to sacrifice even your other eye? There are two types of persons: One says, "For the sake of God there is nothing I cannot sacrifice, even both my eyes." The other says, "Oh, God, why did you take my left eye? Can't You please put it back for me?" Which type are you, the first or the second? (First!) "Even if my life is taken and my head is chopped off, still I will never change." Are you that kind of person?

What kind of God is He? We must understand that God loves us not just for ourselves but for the entire world. He loves the entire world. Therefore you must offer yourself to God to be used as a living sacrifice for the salvation of the world. You must think that to serve as such a sacrifice is your greatest honor.

God has a great gift for us, the most unique and the most invincible gift. However, one must deserve that gift. Otherwise God's gift cannot be freely given. To deserve that gift, you must show your determination to persevere for God's cause, no matter what sacrifice it may demand. That's the only qualification to be accepted in the sight of God and to receive God's blessing. There is no other way. Do you understand?

Jesus Christ exemplified such sacrifice in his life. God had to sacrifice him to save the world, but did Jesus complain or accuse God for giving him



such tribulation and suffering? Not at all. Jesus said, "Father, for the sake of Your will I would die 1,000 times. Forgive our enemies, I will die for them. Father, don't worry about me; worry about them." From this we can see that Jesus Christ was really a genius in religion. He was really the greatest person under the sun, because he knew the secret of God. He held fast to that secret and never abandoned it. Similarly, don't you think that God and I, as the leader of the Unification Church, take comfort in seeing you work day and night, bubbling with enthusiasm, going on and on without even being asked, working harder and harder and achieving more and more? Would God curse such a person or find comfort in him?

God needs loyalty.

We say that we want to become saints and live sacred lives, but that life is not an easy one. There is no freedom in that life. You must give up your own will and live for God's will. That's the only way to become a saint. Put yourself in God's place for a minute. What kind of person does God really need? The person who has a purpose and a goal and a plan of action, the person most loyal to the cause. Then what quality does God seek most? Is He looking for men with money? Men with knowledge, wisdom or power? Does God need the most handsome men and beautiful women? No. God needs the same thing as in all human relationships: He needs true love and loyalty. This same principle applies to a nation or a company or any organization. God is love, true love, and once true love is established it will remain for eternity.

God cannot die. It is not possible. It is not within His capabilities. He is the source of true life and true love. What do you think is God's central theme of life? God has mind and body, though of course they are invisible to human eyes. Do you think He lives for His own bodily comfort? How do you know God has a mind and body? We know because we have both mind and body, and therefore

God needs the same thing as in all human relationships: He needs true love and loyalty.

our origin or cause must also have both mind and body. It's logical.

Every day we feel threatened or feel afraid. Why do we feel fear? We feel fear when our life or body is threatened. Do you think God wants to be in a position where He has to feel fear? No, God wants to remain in a peaceful place where there is no threat, no fear, for eternity. God is incapable of even thinking that His life will end someday. Therefore when God's standard is that way, then our standard, as His reflections and objects, must be that way too. So how can we live such a life of tranquility for eternity? There's only one way, and it's simple: by uniting completely with that source of tranquility, that source of life.

Let's disregard God for a moment and look at all human life. Where does life originate? Where did your life come from? You say your parents. Yes, your parents gave birth to you as a consequence of their love. A child born out of the true love of his parents is much wiser and happier. But today in America there are so many parents, but not very many children are born out of the true unity of love.

So then which comes first, life or love? (Love.) Then what about God, what can we say about God? God is the same. Even in God, love comes first. He wants to remain in the joy generated by love. In other words, even before life, love is the subject or goal. We cherish our life and life is precious to us because with life alone we can enjoy or stimulate or generate love. Because of love, life is precious. For example, which one sounds more sweet to you, that God is love, or God is life? Speaking about your husband, which is sweeter to say, "My husband is my love" or "My husband is my life?" No one dislikes love. So the decisive conclusion is that God is love, instead of God is life.

As I said earlier, God has mind and body. Mind or body, which one is subject? Certainly it is the mind. Therefore in our own lives the body is not the ultimate goal. Our minds must feel the joy of love, the joy of life.

What kind of person are you?

What about you? What kind of person are you? Are you a person who in the morning thinks one thing and is ecstatically joyful and bubbling with enthusiasm, but in the evening is all drained out? Or are you unchanging morning and evening, day and night, year to year? Are you the first kind of person or the second? Sometimes I wish every Unification Church member even including Bo Hi Pak would be kidnapped. I want you to be tested, to see how unchangeable you are. Imagine you have been kidnapped, blindfolded, gagged, and driven to some unknown place and imprisoned in a dark room. In your mind would you be saying to God, "Don't worry about me. I am not going to change." Or would you be saying, "Oh, boy, what can I do? Please, God, get me out of here!" I myself have been held in the worst possible prisons in Communist North Korea. Every time I was chained and pulled into the prison camp, do you think I said, "Oh, God, don't worry about me. I will never be defeated." Or do you think Reverend Moon said, "Boy, what should I do? Somebody should come and rescue me. God, where are You?" This was the same kind of test, and once I pledged my loyalty to God I never changed. That was 20 years ago. Now today I am in America, and no matter what America does to me, even if I am put into prison in solitary confinement or whatever they may do, nothing can change Reverend Moon even one iota.

What kind of teacher or leader would you like to have, one who is changeable like the summer weather, or unchanging like a rock? Like a rock. How about you, are you rocks, too? I don't want to hear you say, "Well, I might change, but Reverend Moon does not change." I don't need the kind of person who says, "Well, I'm weak and I'm vulnerable, and sometimes I change, but I don't want you to change, Father." I want you to say, "Father, I'm a rock. I will never change, and I don't want you to change either." That's the kind of men and women I want. God did not want me to say,



"God, please don't change, but if I change, please forgive me." God did not want to hear that kind of statement from Reverend Moon. Instead God wanted to hear him say, "I will never change, even if You change."

Are you going to be that kind of rock? You said yes, but how can I find out if that is true? We have to test you. Do you think the test will be pleasant and good and comfortable? A test is not pleasure or entertainment. No, the test comes as a limitation.

You must not be arrogant. You must not see, hear or do certain things. Nobody welcomes such a test. It's human nature. However, what would you do if God calls out to Reverend Moon and the Unification Church saying, "You have assembled here to receive God's blessing. All right, how big of a blessing do you want? A tiny little blessing, or the blessing of heaven and earth including God's heart and His entire inheritance?" Of course you want the entire blessing including the heart of God. That means that you must be ready to withstand the universal test. You must be victorious in that test in order to be entitled to that blessing. This means we must be ready to undertake any test, no matter how difficult, even if the entire world were to come against us and at every door someone came out and tried to club us.

Be ready for tests.

All we are really saying is that to be entitled for the universal blessing we must be ready for the universal test. You are saying that you are ready. Do you want the blessing equivalent to America's blessing, or even exceeding the blessing of America? When you say "exceeding" it means you are confident to withstand tribulation or persecution even greater in size than America. Would you like to have a blessing as big as the world? That means you are ready to withstand the tribulation of the same magnitude, not only from this world but including the spirit world, with even God trying to cast you down. Still you are steadfast like a rock-solid mountain and will not change. That is the type of person we must become.

Let's go back to our subject and draw the conclusion. Who is the ancestor of Christianity? Christianity's ancestor is indeed Jesus Christ and his own close disciples. Jesus, the son of God, was the greatest saint of all. Yet what about his disciples, were they all equally great people? No. Were they better than you or inferior to you? I want you to know that if you have made up your mind and determined that you will go on without change for

The greatest contribution one can make to mankind is to find God and to testify that He exists. This is the greatest possible contribution to history. Do you think God exists or do you know God exists?

the sake of God and humanity, then you are indeed superior to Peter or any other disciples of Jesus because they changed, but you will not change. In this matter you are superior to them. Have confidence. In Christianity have they left the right tradition to posterity and future generations? No, they left a tradition of betrayal.

Then who will be the Unification Church's ancestors? You say we are. Indeed, we are the pioneers and will be remembered as the church's ancestors. But what kind of people are we? Are you centered upon yourself, your society, your nation, or upon the world and the universe? (World and universe.) Jesus's disciples did not think of themselves as men who represented the world. They thought of themselves as individuals, or as Jews; they did not think beyond Judaism to the world. But Jesus was different. Jesus, even though he risked being denied or being killed because of it, thought not in terms of the Jewish people, or Israel, but in terms of the world and universe. That was Jesus' philosophy. Then who is the real ancestor of Christianity? Not the disciples, who do not deserve that title, but Jesus Christ alone.

God likes a universal person.

Do you suppose God thinks in terms of one individual or in terms of the world? Then what kind of person does God like most? God likes a universal person who shares God's own philosophy. God's philosophy goes beyond the nation and beyond even the world. When you love the world, that includes loving your own nation, your own tribe, your own society, your family and yourself. When

you love the world, you love them all. God is seeking as a champion the person who has at heart the interests of the whole of humanity. Does God want you to become just a member of the Unification Church, or does God want you to be an individual who is a member of the church but is dedicating himself to the world and humanity?

If we really love the world, can there be segregation between white and yellow and black? There is no question but that this is impossible. Thus in the sight of God America must be ashamed. That there is a problem in this country between white and black shows that Christianity has been a failure in this country, where we find white-oriented churches and black-oriented churches. When the new universal age comes, a nation pursuing a racist course will be a failure. Do you understand?

Then where can we find a church which can bring the new universal awakening? Here in the Unification Church you can trust that we are pursuing a universal course. Since I have known God so deeply, I have become virtually color blind. History demands a man and a church which will set the universal tradition transcending race and color, transcending nationalism.

So it is our responsibility to become honorable ancestors, admirable forefathers in this universal movement. Even though you might die, you must leave behind the right tradition even at the moment of your death. It's your responsibility as the ancestors or forefathers of this movement. Millions of generations will come after you, with millions of children. I want you to be respected and honored by them as a great ancestor, a great forefather of this movement. Our goal is to forge ahead to win the salvation of the world. We are proclaiming the liberation of God. We will liberate God from His sorrow. That is our goal. No matter how many years it takes, humanity is destined to accomplish this goal. It is not just by our choice. It is our destiny. There is no other way. America must be truly liberated from the bondage of sin. Both the Free

World and the Communist World must be liberated as well. Unless humanity is liberated from sin, God cannot be liberated. God and all of human history have been waiting for the birth of such children who can undertake this mission bravely and without fear. And we are the children who have been chosen to become those champions.

Become an honorable ancestor.

You have two ways to go: you can become an honorable ancestor or forefather, or you can go the other way, like Jesus' disciples, and betray the movement and go away. There are only these two choices. We must know that. God was betrayed by Adam and Eve in the Garden of Eden. We are here to indemnify Adam and Eve's sin. Jesus and God were also betrayed by the disciples of Jesus, and we are here to pay the indemnity and restore that betrayal. That is our mission. In order to inherit the true love and true life from God, we must be willing and able to sacrifice even our fallen life in this degenerated world.

Adam and Eve, due to their failure of loyalty, have been criticized throughout history. Jesus Christ's disciples have been criticized for 2,000 years for their lack of loyalty. By the same token, our actions now will be remembered and either acclaimed as honorable or criticized as shameful for countless centuries to come. So even at the time of death we must be concerned about setting the right tradition. Can you do it? So even if you are in prison you must worry about only one thing: what kind of tradition am I leaving behind?

So let us pledge to God, pledge to humanity, pledge to the universe, that we shall become those honorable ancestors, those honored forefathers. We will build a tradition of honor, not shame. "That is our goal, and I can do it." This is the day to swear that pledge to God. Let us do so by raising both hands.

God bless you.

Let us pray.



First Commencement Celebrated at Unification Theological Seminary

July 1 was, as Rev. Moon remarked in his Seminary graduation address, a very significant day in the history of the Unification Church. In a ceremony marked by dignity, the first class of the Unification Theological Seminary graduated from their two-year Master of Religious Education program.

The ceremony, held in the Seminary's chapel on the morning of July 1, drew relatives of over half of the seniors.

The Commencement exercises opened with a magnificent prelude by the New York Symphony Orchestra Brass Ensemble. The procession was led by the Seminary

faculty and officers clad in black academic robes. Rev. and Mrs. Moon walked between the faculty and the graduating class, whose members wore blue academic gowns and mortar-boards. The full assembly rose and to the accompaniment of the brass ensemble, sang the "Star Spangled Banner." Mr. Michael Warder then welcomed the guests to the first Commencement exercises of the Unification Theological Seminary. Dr. Richard Rubenstein, a theologian and professor of religion at the University of Florida, then gave the invocation. In his prayer, he expressed gratitude that the seeds sown in this community of faith were now



Rev. Moon delivered his Commencement Address, "Become a Physician and Leader," in English.

bearing its first fruits, which, appropriately, were being offered to God.

Mr. Neil Salonen then challenged the new graduates to be ambassadors of God. "Hope has to be made real if it is to continue to live. We must accept the challenge of our times."

Mrs. Therese Stewart, Dean of Academic Affairs, then presented the graduates. She explained to the guests that, due to the New York Board of Regents' delay in chartering the Seminary, the graduates would receive certificates stating that they had fulfilled requirements for a Master of Religious Education degree, which can be granted retroactively when the charter is approved. As Mr. Warder called the names of the students, they each stepped up to the front of the chapel to receive their certificates from Mr. David Kim, the President of the Seminary.

VALEDICTORIANS

The Valedictory position was shared between two seniors since both had the distinction of outstanding academic work. The first Valedictory address was given by Klaus Lindner, who will be attending Harvard Divinity School in the fall. Klaus provoked laughter from the audience when he observed that after much speculation from the students

about the value of Unification Church members acquiring master's degrees, the Board of Regents had decided the issue for us: "It doesn't look like we need a degree, after all," he quipped. But, he said, they recognized the value of their education. "The real value, of course is not yet determined. We must use our knowledge to serve God and mankind. ... Today is not an ending, but a beginning."

Thomas Selover, also Valedictorian, expressed gratitude for the work of all those people who have made the Seminary possible. To the parents, he said, "Bear with us; be proud of us. And just give us a little time." He concluded his remarks: "We all look forward to a life of adventure, surprises, and building God's kingdom here one earth."

Seminary President David Kim then delivered a Congratulatory Address. He had, he said, mixed feelings about the Seminarians going out into the world. "You are Heavenly lambs in the midst of wolves," he said. "How are you going to survive? You are going to the evil world as servants. You will need patience, endurance, and sacrifice... You must be givers, not receivers... Always remember that the worst enemy can be subjugated not by force of violence but by love. Become 'God's love distribution agencies' on earth. You must be



Rev. and Mrs. Moon, and Mr. David Kim with the graduating class of 1977.



Parents, fellow students and friends came to honor graduating seniors.

proud of yourselves as Unificationists."

Interspersed with the addresses, the Seminary Choir first performed "Achieved is the Glorious Work," by Haydn, and, following Mr. Kim's talk, "And the Glory of the Lord," by Handel.

Rev. Moon concluded the ceremony with his Commencement Address (printed in this issue), "Become a Physician and Leader." After he delivered the speech in English, he gave the Benediction, a prayer in Korean. Then the ceremony's participants, marched from the chapel to music by the Brass Ensemble, and led by Rev. and Mrs. Moon.

After the ceremony, graduates were joined by their parents outside, where photographs were taken, especially by proud families. Inside, President Salonen and some of the professors held a press conference: media attending included all the major TV stations and all New York newspapers.

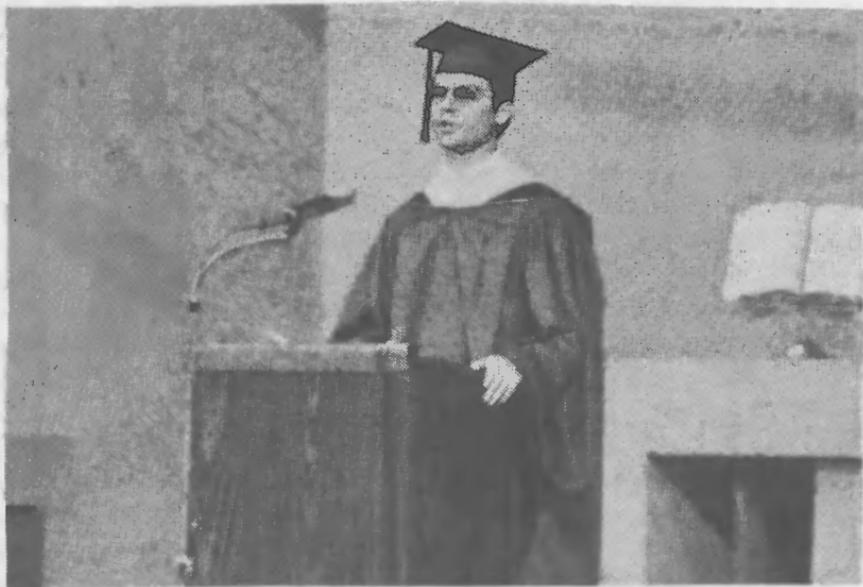
BANQUET TRIBUTES

Next all of the guest enjoyed a beautifully prepared banquet in the main lecture room.

Dr. Thomas Boslooper, professor of Biblical Studies, was a truly inspired and delightful Master of Ceremonies, bringing the program together with an unusual and fresh sense of humor. The program was a mixture of performances, present-

ations, and speeches all held together by Dr. Boslooper's narrative linking everything to the history of the Seminary's first class. Most notable were speeches by two of the original professors, Dr. Matczak, the Seminary's professor of philosophy, brought the house down with one joke after another, making his presentation even more notable by his very dignified state presence. Dr. Lewis, to the contrary delivered a very serious speech about the future responsibility of the Seminarians to devote themselves to the Church, the real heart of our movement and the sustainer of the Seminary. "I'd like to congratulate whoever brought up the idea of your joining MFT's" he said, "because that will remind you of the ladder you climbed. It was not intellectual relativizing or softness or fuzziness which started this Seminary. It was started in a North Korean prison camp and has come a long way of indemnity..."

Then class officers of the Junior Class presented the Senior class with a plaque in honor of the Seniors with each graduate's name engraved upon it. The Senior Class presented an especially appropriate gift to Rev. and Mrs. Moon, an enormous aquarium filled with multi-colored carp in honor of the "Great Fishing Expedition" continually held at Barrytown in the last few months.



Klaus Lindner [above] and Thomas Selover shared Valedictory honors.



Seminary Professor Thomas Boslooper delighted parents, students, and friends as the Master of Ceremonies for the banquet, following Commencement exercises.



Mr. David Kim, President of the Seminary, presents certificates to graduates.

"Become a Physician and Leader"

BY REVEREND SUN MYUNG MOON

Commencement Address, Unification Theological Seminary.

Honorable guests, distinguished professors, members of the graduating class, ladies and gentlemen.

Today, July 1, 1977, is another historical day for the Unification Church. It is also a day for laying a momentous milestone in God's history of restoration. Today we mark the first graduation of our Unification Theological Seminary.

I would like first to thank all those who have come to witness this memorable occasion. And I would indeed like to extend to you members of the graduating class my heartfelt congratulations as well as my gratitude for your accomplishments in this institution. I wish you great happiness throughout your entire life.

Today you are leaving this beloved temple of learning, bidding farewell to your distinguished and loving professors, as well as to your fellow students. On this occasion I would like to share a few words with you.

The world in which we live today is a world of confusion and chaos. This is because people cannot determine what is the true standard of life and what is the true central point of subject of the universe. This confusion exists in the lives of individuals, families, societies, nations, and the world. We live in a world in which the absolute standard or central point has not yet been found. In short, the world has not found the Lord.

History proceeds according to the law of cause and effect; the cause is always manifested in the result. If we sow evil seeds, we inevitably reap evil results. If we sow good seeds, then good results are destined to follow. The reason this world is confused and chaotic is that it started out wrong; it started in error. An evil master with an evil standard sowed the beginning of history, and today we are reaping the evil results.

In religion, we call the evil beginning the Fall of Man. When we say "the Fall" we are referring to a departure from the original state. The results of the Fall are comparable to those of an illness, which is a



"Go forth to the world for the salvation of mankind, and lead all people of the world to enjoy total restoration."

departure from a state of health. Due to the Fall, the original standard and central point which God intended were not realized, and the world has never known its true master.

Since the Fall is a deviation from the original, to restore the original state we must move in a direction opposite to the Fall. For this we need a leader or guide. As you know, to cure an illness we need a doctor who can diagnose the cause of the disease and who can prescribe the proper

medicine. Likewise, since our goal is restoration of the original state before the Fall, we need a leader who knows precisely what transpired to cause the Fall so that he can prescribe a solution for its cure--in this case so that he can bring about the salvation of man.

The only person who truly knows the cause and content of the Fall is God, and He desires the restoration of man to his original state. This desire of God is to be fulfilled on every level--the individual, family, society, nation, and world. To accomplish this task God must choose leaders and since the restoration of man can be compared to the healing work of a physician, God needs to build a hospital where He can train able physicians.

Throughout history, philosophy and religion have served to train able leaders and physicians for God. Through these leaders God wants to guide the different people and cultures into one unified direction toward His ultimate goal. God is actually leading mankind toward one ultimate standard, one central point, and one subject who is absolute, harmonious and eternal. In the end, God wants to lead mankind to the true Lord.

To represent His absolute, unchanging and eternal standard and to reveal the central point, God sends the Messiah. He also sends the Messiah in the role of Lord to mankind. The Messiah is comparable to the head surgeon of a general hospital. He is the prototype for all saints and righteous men. He is unique in that he is irreplaceable. The Messiah is needed by the individual, family, society, nation, and world. The necessity for the Messiah is absolute. He is the infallible guide who will lead mankind to its ultimate destiny of restoration.

The Unification Church and its ideology have come into being to lay the worldwide foundation for the work of the Messiah. Today, your goal must be to become true physicians and true leaders who can represent the will of God and the Messiah. In effect, you must make yourself the limbs and body of God and the Messiah. You have the privilege to becoming the first builders of the heavenly family, tribe, nation, and world, and ultimately of setting the original standard, of revealing the central point, and of being the subjects of the universe.

Today I urge you to be the true physicians and true leaders who will inherit the main tradition of God and live in His image. Go forth to the world for the salvation of mankind, and lead all people of the world to enjoy total restoration. Remember, you are God's physicians and God's leaders. May God bless you abundantly. Thank You. □

The Emotions of Our Creator

BY DIETRICH SEIDEL
AND MARK ALEXANDER

Dietrich Seidel and Mark Alexander are students at Unification Theological Seminary

The deepest experience we have in our human lives is dealing with our emotions. Recognizing us as created beings, the question arises if our Creator Himself, who ultimately is also the source of our emotions, can be understood as someone who feels. How far can you go to express God's emotional reality in a comprehensible language? Since man existed he tried to describe God more closely by choosing anthropomorphisms. The problem arose to determine in what aspects can God be understood in human terms, and where is He different.

One way to describe God's reality is to see His creation as His revelation. As an artist expresses his thoughts and feelings in his works, he is fully part of a creative process. Aspects of the artist's invisible essence of personality

becomes substantial in his works. The Apostle Paul uses the very same approach in making his listeners believe that God can be known. In the Epistle to the Romans we read:

“Ever since the creation of the world His invisible nature, namely His eternal power and diety, has been clearly perceived in the things that have been made. So they are without excuse.”

Paul asserts that every thing which exists has its origin in God, whose qualities are revealed to us through His creation.

Man as God's direct image is the final source for more answers concerning God's feelings. Following Paul's observation, The Divine Principle states that all aspects of the human life are to be found in their original form in God Himself.

If we as human beings are endowed with emotion, intellect, and will then likewise God as the first cause has to contain those aspects in their essential form. These similarities are describable to at least the same degree as we experience oneness or similarity between artist and work. The Divine Principle states:

"When man makes something, he first forms an idea in his mind from his idea his works come into being. Likewise God's idea is formed from God's nature and the idea comes to have substantial form in His creation. Thus the invisible idea takes a substantial form."

Looking at the unlimited variety of aspects within God's personality we understand "substantial form" as 'something not necessarily visible. It is something which can be "in front of God" or "partner to God." Man experiences himself in his qualities as someone who feels. Therefore man's essential reality is the invisible, but very substantial, realm of emotions. Here man is able to meet God and to understand God's feelings. Looking back at man's creative desire to express himself in works, we find that his original motivation is grounded in feelings such as joy, happiness, and love. We define these feelings as our ideal, which permeates our whole being. Likewise we attribute to God His

motivation for creating us. His feelings are pure and most powerful, His reality is the ideal.

The artists feels toward his work a certain fulfillment corresponding to the degree the work is expressing the artist's emotion and idea. Man as God's "masterpiece" has emotions himself and is qualified to reflect God's feelings. The artist relating to his work feels stimulation and a certain degree of attachment. God relating to man exposes His ultimate reality of unconditional love. The mere expression on an idea in a substantial object as it is shown in man's creativity served as an analogy which is switching now to a new realm. God surprises us with a miracle. In expressing His feelings in man He was able to create us as a reflection of His total reality, which is His loving heart. God gave Himself completely in the creation of man and did not hold back one little bit from the essence of His reality. We all should be able to respond fully to His love.

From this position it is easy to perceive God as a loving Father full of compassion for His children. Jesus emphasized in his teachings God's parental heart, able to feel joy and suffering. God's emotions may be beyond our comprehension in their depth and purity, but we can assert one conclusion: God is One who feels.

From our experience we know that our deepest feelings are centered around love, which is the dominating force in our emotional life. We speak about the flow of love and mean that in a fulfilling love relationship response is as essential as the initiating loving impulse. The same principle applies in the relationship between God and man.

The Old Testament reveals that man deviated from God's original plan and fell. The result of this fall was mainly that man lost his ability to respond to God's love. This is described in the Bible as man's spiritual death. In this regretable situation of spiritual ignorance, man showed throughout history the tendency to forget or even deny God's feelings and His ardent desire to lead man back into the flow of love.

One extreme is shown in Deism, also known as the theology of reason. Its founder, Edward Herbert (1583-1648), asserts that God is like a watchmaker letting the creation run on its own, without any emotional involvement and completely disengaged towards man's situation. Other theologians defend the position that God has emotions like joy and happiness, but because of His perfection, His love experience is independent of man's response.

But in Genesis 6:6 it says: "And

the Lord was sorry that He had made man on the earth, and it grieved Him to his heart." Because of man's alienation from God, suffering, grief and sorrow were the realities of God's feelings. Jesus spoke to us clearly in the parable of the prodigal son of God's longing for His children to come back and overcome sin.

In *Pensees*, Blaise Pascal gives a good historical overview of man's growing emotional relationship with God:

"The God of the Christians does not consist of a God who is simply the author of geometrical truths and the order of the elements; that is the part of the pagans and Epicureans. He does not consist merely in a God who exercises Providence over the life and property of men, to give long life and happiness to those who adore Him; that is the part of the Jews. But the God of Abraham the God of Isaac, the God of Jacob, The God of the Christians, is a God of love and consolation; He is a God who fills the Soul and the heart which he possesses."

God dealt with man more as a father to a young child or adolescent in the Old Testament, especially in the Law and the Prophets. Here He ascribed hard-and-fast rules and implied doom and righteous anger for breaking them. In the Writings

the same themes are evident although there is some fatherly and motherly inculcating of "Wisdom."

Because Adam and Eve fell from the source of unconditional love, they could not give unconditional love to their children. Cain and Abel consequently had many emotional problems that festered and grew. When God "seemed" to favor Abel more, neither they nor their parents were able to understand or deal with it. Unpremeditated murder was the tragic result. Desire for God's love had become selfish. The emotions God gave to man were twisted, but still powerful and barely understood. God had to separate fighting brothers and groups to save them. "Chosen" men, groups and nations were picked out to learn God's heart, an unusually difficult task, and they show or teach it to others when the time was ripe. There were some successes and many setbacks, but God's purpose and love never stopped.

In Malachi 1:3, it states that God loved Jacob and "hated" (the Hebrew word for "loved less") Esau while they were still in their mother's womb. Actually the one He loved had to suffer more than the one He "loved less." In the end they were both blessed. Part of the education of heart involved separation and testing. In analogy

a father spans his child while saying, "This will hurt me more than it does you." Greater love and emotion has no one.

When the chosen nation of Israel veered from God's narrow path the prophets reflected God. The prophet Jeremiah expresses God's feelings!

"My anguish, my anguish! I writhe in pain!

Oh, the walls of my heart!
My heart is beating wildly;
I cannot keep silent;
For I hear the sound of the trumpet,
the alarm of war.

Disaster follows hard on disaster,
the whole world is lain to waste.
Suddenly my tents are destroyed,
my curtains in a moment...
I looked and lo, the fruitful land was desert,
and all its cities were laid in ruins
before the Lord, before His fierce anger."

The Father speaks as to an older adolescent in the "proverbial wisdom" literature of the Old Testament. It previews the coming of God's son to speak more personally and equally to man. Here was a living reflection of God's feelings. Again emotions are high as men are separated to be educated. However it became

clear that men couldn't love God's son more than anything, even life itself. Man still couldn't control or understand his own emotions. Christ's emotion was unconditional love, never changing even to death. By this he saved man and forgave us all the while. Possibly Jesus's spiritual agony was greater than the physical pain. Christ's realization that God's children may suffer longer because of their inability to "lose their life to gain it" must have caused the greatest pain and worry. God was still broken-hearted.

Man is still often a slave to twisted or unconscious emotions, but he is understanding them more and more. God still has to separate us to educate, and then at the right time, bring us all together in the binding power of spirit, truth, and love. During the World War II the Japanese theologian Kazoh Kitamori applied "Tsurasa" the basic principle in Japanese tragedy, to Christian thought and pain.

"Tsurasa" is realized when one suffers and dies, or makes his beloved son suffer and die, for the sake of loving and making others live. Even though he tries hard to conceal and endure his agony, his cries filtering through his efforts are heard. When the Japanese playgoers hear these cries, they

shed tears speechlessly.

"When we find ourselves in the pain of God, we become aware of our own sin and begin to hate ourselves. Yet we know that God loves us intently. This love of God is so intent that it surpasses, and even forgets, the pain of God. The development of the pain of God into the love rooted in his pain reveals its real nature. The pain of God demands that we hate ourselves, but love rooted in the pain of God envelopes us so completely that we cannot even hate ourselves any longer."

Through the pain of God, nations who once fought to destroy one another are now becoming allies and even brothers. God's will and all encompassing love are irresistible. Today men can relate to God more on the adult level. We can feel his desires and emotions in a purer form and with more understanding. The struggles of history have matured us emotionally, and through science and social science we can understand more. We are a microcosm of history, as are our interactions with one another. Eventually, by rational methods, social sciences, theology, God's spirit and finding God in each person we will untangle our emotions, purify them and share them with God and man in the greatest joy.

Not By Bread Alone...

BY VLADIMIR MAXIMOV

from a speech at a conference in Washington D.C. on "The U.S. and U.S.S.R." After Detente Maximov, a prominent Soviet dissident, is the author of The Seven Days of Creation.

"Very soon, too soon, your country will have need of not only unusual people, but great people. Find them in your souls. Find them in your hearts. Find them in the depths of your country!"

These wise words of Alexander Solzhenitsyn, pronounced by him here in Washington last year, were then in a way summing up of an entire period, if not an epoch, in the unstable and troubled existence of the contemporary world.

By that time the crisis of this world had reached, it seemed, its devastating apogee: the United Nations had finally become the obedient organ of the totalitarian majority; individual and governmental terror had received

general rights of political citizenship; the highest treaties were being trampled on almost the day after their ratification.

Now, on the smoking ruins of one-sided detente, it is possible, without fear of running to extremes, to state with confidence that not even the most effective totalitarian intelligence service in the world could have caused such unrectifiable damage to the West as did a certain completely well-meaning graduate of Harvard.

It was in vain that many of those who now stand at the head of Russian and Eastern European resistance, among them such high moral and professional author-

ties as Andrei Sakharov and Alexander Solzhenitsyn, tried to convince these new saviors of mankind of the naive futility of their much publicized efforts. Eastern European dissidents were waved aside as importune petitioners:

"Propose another alternative!"

When, as an alternative, their opponents proposed to these sorry diplomats such absolute principles of international relations as reciprocity, caution, respect for the elementary rights of Man, these opponents were with sly ease assigned to the camp of reaction and written off as insignificant in public life. This is a typically totalitarian method of polemics, but, as the saying goes, you acquire your manners from those

too the latest peacemakers have managed to surpass themselves. In his time Mr. Lenin was already publicly stating, for instance, the "the capitalists will sell us the very rope we will hang them with." Unfortunately, with the aid of certain prominent western leaders, "political reality" has gone beyond the cheerful suppositions of the "Kremlin dreamer": in our day the capitalists no longer sell rope to their future hangmen--they give it to them on credit.

The same Alexander Solzhenitsyn has already spoken of the shameful and tragic Nobel prize which crowned the deal in Viet Nam. The analogous prize for the implementation of the so-called Ostpolitik. Berlin in essence is closed again and Germans are

History has shown that when Man chose freedom he always had bread. But when Man chose bread, he immediately lost both freedom and bread..

you associate with!

What could, it would seem, as an example, more efficiently promote the strengthening of peace among peoples than trade? And every sensible person should only welcome economic contacts between West and East. But here

being killed again on the line separating the two Germans but now, in contrast to the past, they are being killed on a legal basis, as violators of an international border.

The most alarming feature of this one-sided generosity is that it

could have finally created (and still can) an atmosphere of political hopelessness in the enslaved countries. Indeed, how must an ordinary person in the totalitarian world feel when he sees the highest leaders of democracy embracing and drinking champagne with his dictators and executioners, whom he, this man, has never elected to any position? As an example, at the high point of detente, free German labor unions received, in the capacity of official representative of the Soviet workers, the former chief in our State Security, Alexander Shelepin, who at that very time was wanted in this same FRG as the organizer and participant in two assassinations. Imagine the situation in reverse: Fascism rules in West Germany and a parliamentary democracy flourishes in the Soviet Union. And under these conditions the free Soviet labor unions receive, as the representative of the German workers, a Himmler or a Kaltenbrunner?

To the honor of the Russian and Eastern European democratic resistance, the epoch of international capitulations and opportunism did not discourage its participants or knock them off course. In an atmosphere of the most cruel persecution, made worse by the high-handed indif-

ference of western mass media, this resistance not only retained its active quality, but broadened it in all directions. And even though in their daily struggle for the Rights of Man our democrats usually based themselves on the principle of legality, many of them paid for their resistance to state coercion with jail and camp sentences, long periods of exile and incarceration in psychiatric hospitals. The names of Russian prisoners of conscience—Vladimir Bukovsky, Andrei Amalrik, Natalia Gorbanevskaya, Gabriel Superfin, Kronid Lyubarsky, Anatoly Marchenko, Sergei Kovalev, Andrei Tverdokhlebov, and many, many others have today become symbols of freedom and self-sacrifice.

The authorities were able to limit, to some extent, the effectiveness of the Sakharov Committee, but directly after that there was created on the same principles an even more representative Action Group. With the aid of administrative repressions and disguised expulsions from the country, the organs of state security tried to nullify its work as well, but almost without delay there appeared in Moscow a branch of Amnesty International. The patience of Soviet bureaucracy was sorely tried, and soon the leaders of the Amnesty Interna-

tional branch, Sergei Kovalev and Andrei Tverdokhlebov were arrested. The former was sentenced to seven years in the camps, the latter to five years of exile. It would seem that this merciless warning should have stifled all desire on the part of the dissidents for any sort of legal experiments for a long time to come, but hardly had the ink under their cruel sentences had time to dry, as the saying goes, when the corresponding member of the Academy of the Armenian SSR, Yury Orlov, was already organizing his public group for the promotion of the Implementation of the Helsinki Agreements in the USSR. No wonder they say in Russia: a holy place is never empty.

This self-sacrificial but beneficial process is gradually becoming socially radioactive, irrevocably seeping through the state borders of the totalitarian world. For instance, last year in Poland a committee for the defense of workers was created; after a long interlude, signs of resistance have appeared in East Germany. Literally in this very month "Charter 77" was proclaimed in Czechoslovakia, which was immediately supported by the Hungarian intellectuals, while in files of "Kontinent" we have the first manuscripts from Bulgarian,

Hungarian, and Rumanian "samizdat." There are no obstacles on earth that a tough will to freedom cannot overturn!

In the light of the newest facts of the democratic movement in the East, the results of the Helsinki agreements should be, in my view, considered from a new angle. Of course, all the decisions of this broadly publicized conference have remained on paper, but every piece of paper, even the most formal kind, has one stubborn quality: it exists and it can be referred to. Against their own will, the Soviet authorities, having signed the Helsinki document, have made themselves vulnerable to world public opinion. And our dissidents have received one more absolutely legal ground for juridical demands and for the fight for these demands. Such a favorable possibility is difficult to underestimate and it would be a serious mistake not to take advantage of it.

Here in the West many of us often come across various kinds of social demagoguery. Covering up the selfish essence of their motives with humanistic cant, some try to puzzle us with a naive rhetorical question:

"Why does a starving person need freedom?"

"So that starving person may have bread," we answer immed-

iately. Bread can be taken away from a slave very easily—our bitter experience has convinced us of that.

Throughout the whole history of life on earth, one dilemma has always stood before Man: Freedom or bread. Unfortunately, Man has more often chosen bread. But history has shown that when Man chose freedom he always had bread. But when Man chose bread, he immediately lost both freedom

statements against the crushing of freedom in the Soviet Union. Unbelievable, but true!

But our democratic resistance is probably the only resistance in today's world that does not demand arms or explosives for itself. The basic and principal weapon of this resistance is the Word. Only the Word and nothing more. And the heroes of this resistance call for only spiritual and social support from everyone.

The basic and principle weapon of this resistance is the Word. Only the Word and nothing more.

And the heroes of this resistance call for only spiritual and social support from everyone.

and bread.

The work of many of us in the West is complicated by the hidden but directed action which we experience from the governmental administration of those European countries where we have to live. The impression is created that the only emigration the social activity of which is extremely undesirable in the West is the emigration from Eastern Europe. It has come to the point that in France, for instance, the former premier Jacques Chirac publicly reprimanded the Ukrainian Leonid Plyushch for his

I would like to finish my address by again using the words of Alexander Solzhenitsyn, which he spoke during that same speech here in Washington, words with which everyone of us can agree: "I have already been in the dragon's stomach, in the dragon's red stomach. He did not digest me and he threw me up. And I have come here as a witness of how things are in that stomach." Listen to our evidence, it is worth hearing. And let the witness we bear help you defend your ideals and your freedom. □

Trekking Through Nepal

BY ALI CHANDRASIRI

Trekking through Nepal is not what it used to be. Today's trekker is a different breed from the traveling hippies who in former years spilled across the blue Pacific from San Francisco's Haight-Ashbury district or rode the train from Istanbul to Nepal for a third-class fare of \$25.

Trekking first began in the early 1960's—in the days of the dawning of the age of Counterculture. Word began to spread that Kathmandu, Nepal's capital and only major city, was an "in" place.

But since that time, Nepal has waged a successful campaign to discourage the influx of large numbers of such low-budget travelers.

The word "trek" originates from the Dutch verb "trekken" (meaning "to draw," as an ox pulling a wagon). The word has now been expanded to mean "travel which is slow and laborious, especially on foot."

To the thousands of trekkers who now flock yearly to the Himalaya mountains of Nepal, it means walking in



Many hill tribes exhibit Mongolian features.

and around the world's tallest and most majestic mountains of Nepal, it means walking in and around the world's tallest and most majestic mountains, enveloped in an atmosphere of tranquility and breathtaking

natural beauty.

A loincloth and a flute

In the early days, tourists were not encouraged to visit Nepal. There were no facilities on the trails other than those normally available to local travelers, whose needs were few. The newcomers, for the most part, brought little or nothing in the way of normal camping equipment. One young man who had evidently adopted a Hindu yogi's style of life, made a trek of several weeks with no other worldly possessions than a loincloth and a flute.

As more and more of these low-budget travelers arrived, some began to find their way into the labyrinth of trails which connect the different parts of the kingdom. The completion of several highways in the late 1960's and early 1970's, however, really opened up the number of options available to the prospective trekker, at the same time enabling the local authorities to develop trekking in an organized fashion.

First exposure to West

For most of the Nepalese living along the trail, this was their first exposure to West-

ern society. The local people were unable to understand from where—or why—these trekkers had come. Nevertheless, a few Nepalese sensed the latent opportunities and began to gear their business more specifically toward these strange but rich (by Nepalese standards) visitors.

The local people have benefitted in many ways from this give-and-take. Besides the alleviation of poverty of the few more enterprising families who opened tea shops, lodges, restaurants and other trekker-related businesses, other developments are taking place as well. Many Neplaese hill people, who have traditionally transported goods in a basket carried on the back with the support of a rope strung across the forehead, are copying the backpacks of the trekkers and saving great strain on the neck. Many now strap their loads more comfortably around the shoulders.

Trekker meals originally consisted of the standard Nepalese menu of rice, pulse and vegetables. They were eaten twice daily—with curd, if one was lucky—and tea was sipped between meals. Gradually such delicacies as oatmeal porridge, pancakes, cof-

fee, and Coca Cola were added to the diet, most of which the villagers had neither seen nor heard of before, and which had to be carried in by porter over many miles and at no small cost.

Attract the well-to-do

In the early 1970's, the tourist mixture shifted sharply. Facilities were now available for the more well-to-do tourist, and the government decided that not only were these people more financially attractive, but they might also have a more beneficial influence.

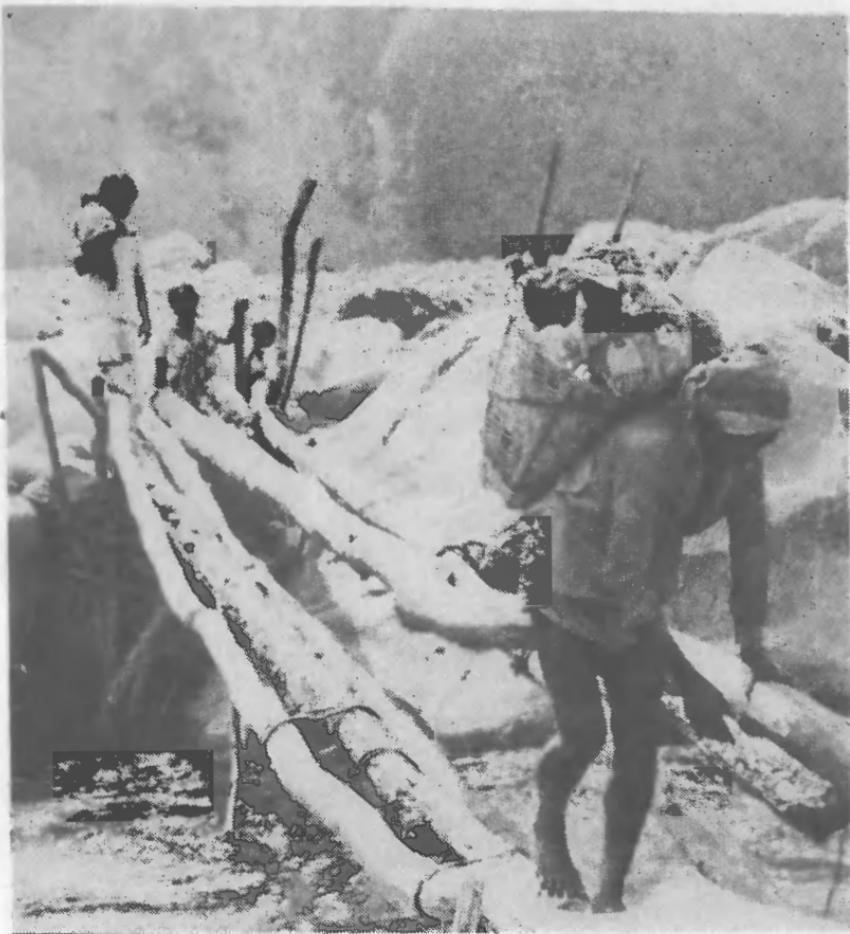
In the first major clampdown in 1972, a large group of young people, many shabbily dressed and begging in the streets of Kathmandu, were rounded up and dumped off at the Indian border. Other clean-up campaigns followed, and in May of last year a law was enacted which required all tourists to change at least \$150 per month into Nepalese rupees during their stay. At the same time, the trekking fee was upped from \$.08 per trek to \$1.28 per week of trekking.

Another regulation requiring trekkers to hire a combination guide and porter

at the fixed rate of \$20 per day was quickly scrapped when it met with a cold reception and a lack of cold cash. (Average daily expenses on a trek may run as low as \$1.50 per day and the trails are relatively difficult to get lost on. For those who want to travel light

and can afford it, porters are available today at the starting rate of \$1.25 per day.)

Many trekkers fly in to Nepal and immediately take to the trails, sporting goose-down parkas and sleeping bags, Raichle boots, and an assortment of other sophisti-



Traditional means of transport in the hills of Nepal.



A family of Hindu hill farmers. Farmers constitute 93% of the Nepalese population.



Street scene in Kathmandu, where virtually all of Nepal's varied peoples can be found congregated.

cated equipment. Several newly opened trekking shops in Kathmandu rent a full line of necessary clothing and equipment, thus facilitating light travel en route to Nepal.

The trekking season runs from the beginning of October through the end of May, but the best season is between the first of November and mid-January when skies are crystal clear and the air is cool. Trekking is virtually impossible during the monsoon season (June to September), at which time travel on the footpaths virtually comes to a halt.

Five weeks to Everest

Of the three major treks available, most popular is the one to the base camp at Mt. Everest, the world's highest (29,028 feet) mountain. Although it takes about five weeks to walk back and forth, and is the most commercialized route, as the name of Everest is still magic to the ears of many a mountain lover. As a popular saying goes, "If you come to Nepal and don't see Mt. Everest, you didn't see Nepal."

For those who can't afford the luxury of a five-week vacation but can afford the

plane fare, Everest View Hotel has almost all the conveniences, including wine and oxygen masks to help visitors adjust to the high altitude, which sometimes causes sleeplessness the first night.

Sign language and smiles

Regardless of which trek one chooses, the feeling of adventure begins almost the moment he leaves Kathmandu. Once on the trail, communication—other than asking for food—consists mostly of sign language and smiles. As one approaches each village, he may expect to be greeted by an enthusiastic group of smiling youngsters, folding their hands above the chest in the traditional Nepalese greeting, "Namaste."

After the trekker responds in like manner, his newly established friendship will quickly be put to the test: "paisa" (money), "mithai" (sweets, or the money to purchase sweets), "dot pen" (a ball point pen for their school work) and "cig'rette" are all common requests.

Cheerfulness and hospitality

After one gets past this

unofficial welcoming committee and into the village, he'll find tea and friendly company awaiting him at the local tea shop. Despite a hard life, eking out a subsistence living from terraced fields on the never-ending hillside, the Nepalese are masters of cheerfulness and hospitality. In the words of one young Italian on his third visit to Nepal, "It's the friendliness of the villagers that keeps bringing me back."

As one gets further from the larger towns, the way of life—and the choice of food—gets simpler. Prices are higher however, due to the cost of porters. A packet of biscuits costing \$.13 in Kathmandu costs \$.32 after four days of trekking along one trail. But any privations one might feel are easily forgotten in the awe and exhilaration which well up as one draws ever closer to the foot of the Himalayas.

Just as the discussion on the way out will usually center on the breathtaking scenery and what appears to the foreigner to be a quaint way of life, at the conclusion of the trip out of the main pastimes becomes dreaming and talking about the pies and other delicacies waiting back in

Kathmandu.

New appreciation for home

Many experience a new appreciation for things in their own cultures which they had previously taken for granted. As one young Coloradan who undertook all three treks said, "Before I came here, I never realized the greatness of America. I know when I return home my appreciation and love for my country will be much deeper."

Because of the trekkers, Nepalese children are being exposed to different ways of living and thinking—and hence to change. They are challenged to respond to new stimuli (such as cameras). Thus new ideas, which are the true foundation for development, are beginning to be planted in the minds of the Nepalese villagers.

If such change continues, Nepal can expect a bright future. With careful planning, Nepalese trekking will continue to be a source of stimulating and invigorating recreation which deepens the visitor's appreciation of the majestic beauty of the earth, as well as being a source of financial and cultural enrichment for Nepal. □

The Valiant Toy Soldier

A fairy tale for the young and young at heart

**STORY AND DRAWINGS
BY KENNETH WEBER**

This is a story about a very valuable toy soldier, at least from the worldly standpoint it was very valuable. It was over a hundred years old, carved out of the finest hard wood that money could buy; it was very finely handicrafted and dressed in a beautiful red uniform.

An art collector spotted the toy soldier standing in the window of an antique store one day. He admired it, so he went in and paid the store owner \$300.00 for it. (Like I said, it was very valuable.) Then he took it home, put it in a beautiful glass case, and stood it on a pedestal in the middle of a huge room filled with many other works of art. After admiring the toy soldier for a few minutes, the art collector then left and went to work in the city.

After a long while, the door slowly creaked open, and in walked the art collector's five year old son. The little boy liked to come up and look around at the paintings and statues. But now his attention was attracted to something new in the center of the room; the toy soldier! The little boy walked over and looked up. "Gosh!" he said. "I didn't know Daddy liked to play with toys!"

The boy walked around the glass case. But then he noticed that the toy soldier's hat was on crooked. Carefully he reached up, lifted the glass case, and set it on the floor.



"Then be put the glass case over the soldier."

Then he straightened the toy soldier's hat and smoothed its clothing. Then he put the glass case back over the soldier.

Every day after that, the little boy would come up to the art room and look at the toy soldier. Then one day he realized that the toy soldier looked very lonely standing in the glass case. So, taking the glass case and setting it on the floor, the boy took the toy soldier in his arms, talked to it, and held it close to him...and he loved the toy soldier.

Every day after that, the little boy would take the toy soldier in his arms. He would then walk around the art room and show it the different works of art. He would tell it stories about each painting or sculpture, making up adventures of far-off lands. Then at the end of each day, he would put the toy soldier back in its glass case. He didn't want his father to know that he had been playing with it.

One day while the little boy was playing, he heard the door downstairs open, and his father called up from downstairs, "Hello, son! I got off work early today! I came home early to spend the day with you!" The little boy panicked. He had been playing with the toy soldier far from where the glass case was.

Now he heard his father walking up the steps toward the art room. In a panic, he started running across the room. But suddenly he tripped and fell, and the toy soldier went tumbling across the floor. The little boy got to his feet; but now his father stood in the doorway of the room. The father looked down at the toy soldier, and then he looked at his son.

"I told you never to touch anything in here!" he shouted.
"Go to your room! Now!"

"But I wasn't hurting the toy soldier," cried the boy. "I was only giving it love."

"Go to your room!" said the man, and the boy left.

The father picked up the toy soldier and gruffly put it back in the case. Then he went to his son's room and gave him quite a spanking.

But the art collector's anger only increased. Soon he decided to send his son to a boarding school at the other end of the country.

The little boy wept as he was taken out of the house, and



"It belongs to you, because you love it more."

taken to the train station. The art collector stood sternly next to the art room. "That will teach him how to treat valuable things!" he said.

But now the art collector's attention was attracted by a tapping sound. It had been going on for some time; but he had not paid attention to it. Now he looked around to see where the sound was coming from. Slowly he opened the door to the art room and the tapping grew louder and more impatient! Finally he looked at the glass case, and gasped in amazement.

The toy soldier was alive, and it was beating on the inside of the glass case. "Little boy!" it cried. "Little boy! Please come back!" As the toy soldier beat on the glass case it began to rock back and forth. "Little boy! Please come back!"

Now the glass case fell forward and smashed on the floor. The toy soldier picked itself up, ran through the art collector's legs and down the stairs. There it began beating on the front door. "Little boy!" it cried. "Please come back! I love you!"

The art collector ran down the stairs and picked up the toy soldier in his arms and it was crying...crying real tears!

The man looked at the front door where his son had been only a few minutes before. Then, still holding the toy soldier he ran outside and got into his car. He had to go and bring his son back! Frantically he drove off.

The train was just beginning to pull out of the station when the art collector drove up. Holding tightly to the toy soldier, he got out of the car and started running after the train. Just as he was about to give up the chase, the art collector managed to grab hold of the train and pull himself on board. He searched throughout the entire train and finally found his son looking out at the scenery.

"Here," said the art collector, sitting down next to the boy. "The toy soldier isn't mine. It belongs to you, because you love it more!"

So it was that an art collector and his little son learned that value is determined by how much love is given to something, whether or not it fulfills the purpose for which it is made.

□

OUR SPLIT BRAIN

BY VADIM L. DEGLIN

From the *Unesco Courier*, January, 1976

Research has shown that the human brain is really two brains in one, each hemisphere having its own independent functions

Forty years ago, the great physiologist Ivan P. Pavlov came to the conclusion that people could be broadly divided into two

types—artists and thinkers. Neurophysiologists have recently discovered an anatomical basis for this assertion.

One of the specific characteristics of the human brain is what is known as the functional specialization of its two sides, the left and right cerebral hemispheres. It has been discovered in the last few years that the left hemisphere of the brain controls logical and abstract thinking, whereas the right controls concrete and imaginal thinking. The personality and modes of perception of an individual depend on which of his two cerebral hemispheres is more developed (whether as a result of inherited characteristics or education).

Although the human brain is of considerable size and weight, there are animals with a larger and heavier brain. The human brain is large in relative terms, in other words, the brain is heavy in relation to the overall body weight. But even in this respect we are not superior to animals. Weight for weight the cetacea (the family of whales, dolphins, and porpoises) have even heavier brains.

Scientists have long assumed that the area of the human cerebral cortex was larger than that of animals, that it contained more convolutions and that its nerve cells were more numerous and more densely distributed. However, we now know that even according to these criteria we are

inferior to those legendary creatures, the dolphins.

If neither size nor weight are the distinguishing characteristics of the human brain, what makes it unique? Today there is only one characteristic of the human brain which we can regard as unique, namely its functional asymmetry.

The brain of all animals and of man himself is symmetrical. Its right and left halves are constructed identically. In animals, the right and left halves of the brain perform the same work. In man, however, the right and left cerebral hemispheres have different functions and govern different types of activity. It has long been known that damage to the cerebral cortex (caused by hemorrhages, traumas, tumours, etc.) may result in total or partial loss of speech—a condition known as aphasia. However, hardly more than a century ago, it was proved that only damage to the left hemisphere leads to aphasia.

In the second half of the 19th century and the early 20th century, intensive research was carried out in neurological clinics on deficiencies in the complex activity of the brain caused by damage to one or another of the cerebral hemispheres. As often happens, a mass of reliable facts was interlarded with data selected in order to support preconceived

notions and theories. Consequently, neurologists associated not only speech with the activity of the left hemisphere but also all the higher functions of the nervous system—the intellect and complex forms of perception and

paralleled by intensive research on the symptoms of lesions in the “mute” right hemisphere.

Finally, in the early 1950s, came a major breakthrough with the discovery of functions which belong exclusively to the right

There is only one characteristic of the human brain which we can regard as unique, namely its functional asymmetry.

activity. The left hemisphere therefore became known as the “major” or “dominant” hemisphere.

The right hemisphere was regarded as secondary and as subordinate to the left. It became known as the “minor” or “subdominant” hemisphere. It was referred to in neuropathology textbooks as the “mute” hemisphere, for it was not known what symptoms could be relied on in diagnosing a lesion affecting it.

Until the mid-20th century, the functional asymmetry of the brain was of interest primarily to neuropathologists endeavouring to find ways of accurately identifying localized damage to the brain. The detailed study of lesions in the left hemisphere was hemispherical. A series of remark-

able studies on the independent functions of each hemisphere was carried out by Dr. Roger Sperry and a research team working at the University of Chicago and later at the California Institute of Technology. It became clear that the right hemisphere must not be regarded merely as an adjunct to the left hemisphere, and that it makes its own substantial contribution to nervous activity. The result was a break with the traditional approach. The idea that the hemisphere was dominant was replaced by the notion that each hemisphere has its own specialized tasks and functions. At the same time, the problem of the brain’s symmetry ceased to be the sole province of neuropathologists and attracted the attention of physiologists, psychologists, specialists in the physiology of

growth and even social scientists. Today, functional asymmetry is emerging as perhaps the main scientific problem in connexion with the human brain.

The earliest source of information of the specialization of the brain's two hemispheres was provided by observations of patients suffering from localized damage in the right or left hemisphere. This traditional clinical method of research continues to add new facts.

The development of neurosurgery has paved the way for new methods and techniques in the study of the functional specialization of the hemispheres. In order to establish the limits of a brain lesion, surgeons sometimes stimulate the brain by means of a mild electric shock during the operation. As many brain operations are carried out under local anaesthetic the doctor (who needs to know about the condition of the patient at particular stages in the operation) speaks to the patient and is able to find out what he feels when the various portions of the hemisphere being operated on are stimulated in this way.

When patients are being prepared for a brain operation it is sometimes necessary to carry out a special test: a soporific drug is injected into the carotid artery

supplying blood to one or other of the hemispheres. The hemisphere which is temporarily "put to sleep" in this way ceases to function, and all the complex forms of nervous activity are carried out only by the other hemisphere. Although the hemisphere is "asleep" only for a minute or so, this has been long enough to provide fresh information on the functions of the right and left hemispheres.

Nevertheless, the operation, the electric shock and the test using the soporific drug are generally confined to one hemisphere only. There is therefore no way of comparing the function of the right and left hemispheres in one and the same person. However, a few years ago, a kind of new operation was devised whereby all the nerve fibres linking the two hemispheres were cut.

This operation, which is known as commissurotomy, is performed when it is essential to prevent the spread of a pathogenic condition from one hemisphere to the other. After the operation the two hemispheres begin to function independently. Although commissurotomy patients differ little from healthy persons it is possible, in the course of treating such patients, to discover what are the specialized abilities of

each hemisphere in isolation. However, as commissurotomy is a very rare operation, it offers only limited scope for such observation.

Experimental procedures, known as "dichotic tests," have now been developed to provide a means of studying the functional specialization of the hemispheres in healthy subjects. These tests are based on the peculiarities of the brain's structure. It is known that the right ear and the right field of vision are linked more strongly with the left hemisphere, and the left ear and the left field of vision with the right hemisphere. If different material is simultaneously presented to the right and left sensory organs, the two hemispheres compete with each other and we can draw conclusions about the specialized functions of each hemisphere from the way it perceives things.

Here is a specific example. By using a special apparatus it is possible momentarily to present different letters to the right and left fields of vision simultaneously. It emerges that only the letters shown to the right hand side of vision are recognized. If geometrical figures are presented in a similar way they are recognized only in the left field of vision.

Scientists now have a fairly

impressive array of procedures and methods for the study of functional asymmetry. Some of them have stood the test of time whereas others have been developed only recently. One such method is connected with the form of treatment known as electro-shock therapy.

The use of electric shock in treating mental illnesses became part of psychiatric practice some forty years ago when the possible forms of treatment available to psychiatrists were extremely limited. Doctors who have previously been powerless to do anything about severe nervous disorders found that this afforded an effective means of treatment. Mental diseases which have been regarded as hopeless and as leading inexorably to chronic insanity turned out to be curable. Psychiatrists now have at their disposal a wide range of effective therapeutic drugs, but, even today, there are certain mental illnesses which respond only to electro-shock therapy.

In this treatment, electrodes are attached to the patient's head and a precisely calculated electric current is induced, thereby producing a state of shock which lasts for a minute. For some time after the shock patients are unconscious and their brain activity is depressed. But in the

course of one or two hours this cerebral depression wears off and the patient regains full consciousness. A course of treatment comprises between eight and twelve shocks. The therapeutic effect generally appears after three to five shocks have been given and gradually increases.

In order to induce the electric shock, the electrodes are generally placed on either side of the brain. However, a few years ago, a British psychiatrist, Stanley Canicott, suggested that the electrodes be placed only on the right hand side of the brain; subsequently shocks were given from electrodes placed on the left side. These unilateral shocks, like the traditional bilateral shocks, have great curative powers but they are less violent and are more readily tolerated by patients.

Since 1967, the staff of the psychiatric clinic of the I.M. Sechenov Institute of Evolution-

Over the last seven years electro-shock treatment has been given to a large number of patients in this clinic and we are convinced of its great efficacy.

Our observations have shown that a unilateral shock does not depress the entire brain but only the hemisphere above which the electrodes have been placed. The other hemisphere remains active. Although it is something of an over-simplification, it may be said that after a unilateral shock the patient feels, behaves and thinks only with the active hemisphere. Electro-encephalograms recorded after the shocks reveal a striking picture: one hemisphere is "asleep" whereas the other remains active and can be described as being "awake."

By placing electrodes alternately on the right and left of the patient's head during successive treatment sessions, it is possible, in effect, to "switch off" either the

The left hemisphere of the brain controls logical and abstract thinking, whereas the right controls concrete and imaginal thinking.

ary Physiology and Biochemistry of the U.S.S.R. Academy of Sciences have been carrying out a study of unilateral electric shocks.

right or the left hemisphere of the same person's brain. One is thus able to compare a person's normal behaviour with his behav-

iour when only one hemisphere has been made inactive. In this way, unilateral electric shocks, the primary function of which is therapeutic, incidentally provide scientists with evidence of the fundamental functional specialization of each of the cerebral hemispheres.

The best way to sum up the facts which have been established is to give an overall description of a person in whom only one

hemisphere is functioning. It must be pointed out, however, that our "one hemisphere" person is an invention. He is a collective synthesis of observations and research bearing on a large number of patients who have undergone electric shock treatment. One further word of warning: everything which follows applies to right-handed people; for left-handers all the facts are reversed.

Left Hemisphere: Speech, Writing and Abstract Thinking

The "left hemisphere" person is someone whose right hemisphere is inoperative and whose mental activity involves only the left hemisphere.

The first and most important characteristic of the "left hemisphere" person is that he retains the power of speech. This is hardly surprising since the faculty of speech is governed by the left hemisphere. What is surprising is the fact that such a person is more willing and ready to engage in conversation and takes the

initiative in discussion. His vocabulary becomes richer and more extensive and detailed. He is excessively talkative and even garrulous. At the same time he is more receptive to what other people say.

In order to test speech perception a technique known as speech audiometry is used. Specially selected groups of words recorded on magnetic tape are played to the patient through headphones to each ear independently.

First of all the threshold of speech awareness is measured, in other words the minimum intensity of the speech signal at which a person can hear speech sounds but is unable to identify the words. The volume is then gradually increased and the person is asked to repeat the words he hears. A measurement is made of his speech acuity—the number of correctly repeated words expressed as a percentage of the total.

The "left hemisphere" person has a lower threshold of awareness of speech sounds, that is to say he perceives quieter speech sounds than when both his brain hemispheres are working normally, he repeats the words he hears more quickly and with far greater accuracy. Generally, the "left hemisphere" person has a higher degree of speech activity and hears speech more easily.

Do these facts justify the assertion that speech activity is improved if the right hemisphere is imoperative? If one listens attentively to the "left hemisphere" person one observes that, although he has become more talkative, his intonation is less expressive; it is monotonous, colourless and dull. Moreover, not only is his voice itself changes: it acquires a kind of nasal twang or becomes unnatural, as though

the subject were barking. This speech defect is known as dysprosody, the intonation and vocal components of speech being known as prosodic elements.

In addition to the "left hemisphere" person's dysprosody, his perception of prosodic elements in the speech of a person addressing him as also defective.

Two series of experiments have been made in this connexion. In the first, a person was presented with short phrases played through headphones and composed of nonsense syllables pronounced with exaggerated intonation—interrogative, angry, plaintive, enthusiastic, etc. The person had to specify the meaning of the intonation and define the kind of expression with which the phrase was uttered. In the second series of experiments the person, again through headphones, was presented with vowel sounds uttered by a man and by a woman. He had to repeat the sound and say whether the voice was male or female.

It was shown that the "left hemisphere" person loses the ability to understand the meaning of speech intonations. He listens attentively, tries to make sense of the nonsense syllables and repeats them with great accuracy. But he is unable either to identify the tone of voice (interrogative,

angry, etc.) or to distinguish between a male and a female voice.

Everyone is aware that the same words uttered with a different intonation can mean very different things. Similarly, the same words uttered by different people (i.e. in different voices) can have a completely different meaning. The way in which one says something is often more significant than the actual words used. Prosodic components give the spoken word a specific reference, an expressiveness and an affective colouring. If the spoken word is deprived of such components it sounds vague, formal and often incomprehensible.

specific.

This confronts us with a paradoxical situation: certain aspects and characteristics of his hearing for speech improve while others deteriorate. What has happened to his hearing? Has a change occurred only in his perception of speech sounds or has his general faculty of hearing been affected? Let us consider how a "left hemisphere" person perceives sound images other than speech.

Tape-recordings were made of coughing, laughter and snoring, of the sounds of natural phenomena such as a thunderstorm and the roar of surf breaking and also of industrial and vehicle

The first and most important characteristic of the "left hemisphere" person is that he retains the power of speech.

Thus, although the content of the "left hemisphere" person's speech is rich in formal terms, both lexically and grammatically, and although his speech activity increases and his hearing for words becomes more acute, he speaks without intonational or vocal expressiveness and what he says is therefore less graphic and

noises.

The "left hemisphere" person's perception of such sound images is seriously impaired and he is completely baffled by many familiar noises. In cases where he does manage to recognize them he requires a great deal more time in order to identify them. In fact the "left hemisphere" person de-

velops auditory agnosia—the impaired perception of complex sounds. A similar disturbance can be demonstrated with regard to musical images.

The "left hemisphere" person not only ceases to recognize well-known tunes but is unable to hum them even if he hears the music: he begins to hum wrong notes and ultimately prefers to tap out the rhythm without the melody.

As he is unable to identify speech images, the "left hemisphere" person endeavours to overcome his difficulty by the highly original expedient of classifying them. Instead of saying: "that's a dog barking" or that's someone laughing," etc. he says: "that's an animal," That's a person," or "that's a folk-song. As a rule he is mistaken but the very effort to classify and schematize is in itself symptomatic. As we shall see later, this tendency is certainly not fortuitous.

How should one treat the findings of research on the perception of sound images? Perhaps the "left hemisphere" person simply forgets familiar sounds whereas his perception remains unimpaired. This hypothesis can be verified.

Tape-recordings were made of pairs of short musical phrases,

each phrase consisting of four notes. In some of the pairs the phrases were identical whereas in others they differed slightly. The subject was asked to state whether the paired phrases were identical or not. This test provides a means of studying the ability to distinguish between closely similar musical patterns. There is no need for the subject to recall what he previously knew. This test is performed less well by the "left hemisphere" person than by the "two-hemisphere" person.

The "left hemisphere" person is practically incapable of observing variations and everything sounds alike to him. Thus, it is not a matter of memory impairment but of the specific characteristics of auditory perception.

How is this to be accounted for? Perhaps there has been some general change in the sensitivity of his hearing. Such is not the case. The acuity of his hearing remains as it was when both halves of his brain were working.

However, let us remember all the auditory deficiencies of the "left hemisphere" person, his difficulty in identifying musical and other sound patterns, his difficulty in distinguishing between male and female voices, his complete failure to comprehend intonation. In other words, every aspect of his imaginal perception

of sounds has been impaired. There can be no doubt that we are here faced by a special situation a selective and specialized impairment of imaginal perception (as has been stated, his perception of words themselves was actually improved).

A deficiency in imaginal perception may also be observed with regard to vision. If a "left hemisphere" person is asked to select pairs of identical geometrical figures such as triangles and squares divided into coloured or striped sectors, he is unable to perform the task as he cannot at the same time grasp the distribution of the sectors, their colour and their stripes.

He continually sorts through the figures, frequently comparing them, but he is unable to pair them off correctly. He is also unable to observe a missing detail in uncompleted pictures: the fact that a pig has no tail or that spectacles have no ear-pieces, etc. Thus the "left hemisphere" person is totally unable to perform tasks in which he needs to grasp or recognize the specific imaginal characteristics of objects presented to his field of vision.

Situations in which the "left hemisphere" person is free to use his own judgement in choosing whether to apply visual or abstract criteria are of particular

interest.

Four cards were presented to such a person. On one card was written the Arabic numeral 5 and on another the same digit in the form of a Roman numeral (V). On the third card was the Arabic numeral 10 and on the fourth the same digit in the form of a Roman numeral (X). He was asked to divide these cards into two groups of "similar" cards.

It is evident that this operation may be made on the basis of the abstract numerical sign (in which case the two fives and the two tens will be in separate groups) or by the external appearance of the symbol (in which case the Arabic numerals will be in one group and the Roman numerals in the other).

In his normal state, a person is usually in some doubt and points out that there are two equally plausible methods of classification. The "left hemisphere" person unhesitatingly chooses the abstract symbol, placing the fives in one group and the tens in another.

What has been said above makes it clear that the mental activity of the "left hemisphere" person is stratified. His imaginal perception is defective whereas his verbal perception is improved. His handling of objects in terms of their visual, external appearance

is defective but his handling of concepts is improved.

There is another important feature of the behaviour and

The left hemisphere persons loses the ability to understand the meaning of speech intonations

This stratification also emerges in studies on memory. The "left hemisphere" person retains the theoretical knowledge which he learnt at school; in other words his knowledge obtained through the medium of words remains unaffected. He also retains the capacity to memorize new verbal material and, as soon as he has heard a series of words, he is capable of repeating them.

He is also capable of remembering them for a considerable period of and two or three hours later, by which time he had returned to his normal state, he is capable of picking out from a large number of other words those which he had previously been given to memorize. However, if a "left hemisphere" person is asked to commit to memory not verbal material but irregularly shaped figures to which it is impossible to attach a descriptive word, he is incapable of doing so.

mental activity of such a person, namely his grasp—or, as neurophysiologists say, his comprehension of his surroundings, his orientation in space and time. If one judges merely by the answers given by "left hemisphere" people, they appear to be well oriented. Such a person correctly names the hospital he is in, the number of the ward, the date and the day of the week.

But if one questions him more closely it becomes clear that although he has made a correct verbal statement of his whereabouts and knows that he is in a hospital, the "left hemisphere" person does not recognize specific rooms. He looks in bewilderment at the consulting room to which he has been a frequent visitor and says he has never been there before. Or, although he has given the date correctly, he is unable to confirm his answer by practical observations.

Sometimes the "left hemisphere" person even looks out of the window at the leafless trees and the snowdrifts and is unable to say immediately whether it is winter outside or summer. Indeed, if he answers that "January is a winter month" this is merely a formal inference and not a result of direct visual impression. Thus, although the verbal orientation of the "left hemisphere" person is unimpaired, his visual orientation in space and time is seriously disturbed.

their characteristic moroseness and low spirits. Instead of being preoccupied with their own symptoms, they become interested in topics unconnected with their illness. They begin to take an optimistic view of their own situation, believe they will be cured and regard the future as an encouraging prospect.

Let us sum up what we have learnt about the mental process of the "left hemisphere" person. What defects has such a person?

Those aspects of his mental activity which underlie abstract, conceptual thinking have been retained and even improved. This...is accompanied by an optimistic emotional outlook.

One of the most striking mental changes in the "left hemisphere" person concerns his emotional outlook. The attitude of mind of such a person improves, he becomes more easy-going sociable and cheerful. This transformation is particularly striking in the case of depressive patients, that is to say those who have a pathologically low morale.

"Left hemisphere" patients lose

What faculties have been retained or enhanced?

A deterioration has occurred in those aspects of his mental activity which underlie imaginal thinking. Those aspects of his mental activity which underline abstract, conceptual thinking have been retained and even improved. This stratification of the psyche is accompanied by an optimistic emotional outlook.

Right Hemisphere: Non-verbal Memory, Emotions, and Concrete Thinking

Let us now consider the antithesis of the "left hemisphere" person, namely the "right hemisphere" person. He is the same individual but, in this case, his left hemisphere is "switched off" and only the right hemisphere is operating.

Unlike the "left hemisphere" person, the "right hemisphere" person has a sharply diminished capacity for speech. His vocabulary is impoverished and does not include words denoting abstract concepts. He has difficulty in recalling the names of objects, especially those which are infrequently used, although he is capable of explaining the purpose of any object and of showing how it is used. This shows that he recognizes such objects.

His comprehension of speech is poor and it is necessary to speak to him in very short and simply constructed sentences. His own speech is also made up of simple sentences and often of isolated words.

The speech activity of the "right hemisphere" person is much reduced. He is taciturn and, instead of answering questions in words, he prefers to respond by mime or gestures. It is difficult to converse with him, and he becomes silent after briefly answering one or two questions. His attentiveness to speech is also reduced.

The "right hemisphere" person's threshold of awareness of speech sounds is high. He is aware only of loud words. But even words which are uttered fairly loudly he is often unable to take in and repeat, although this falling-off in his sensitivity to speech sounds has nothing to do with any impairment in his hearing.

At the same time, the voice of the "right hemisphere" person remains as it was before: although he is very uncommunicative the intonation pattern of his voice remains unaltered. Nor has his hearing of the prosodic elements in speech been affected: the

"right hemisphere" person can distinguish between male and female voices even better than before and is more subtle and accurate in interpreting voice intonations.

Although the "right hemisphere" person is less attentive to words, he is both attentive and active in listening to various non-verbal sounds. He recognizes such sounds even more easily and quickly than when both halves of his brain are working, whereas the sound of surf breaking on the shore, for example, is not often recognized by people in the normal state and then only with great difficulty.

Listening to the tunes of songs, the "right hemisphere" person recognizes them much more quickly than usual. Moreover, he feels an urge to hum them without even being asked to do so. In contrast with his own performance when only his left hemisphere was operative, he can now reproduce tunes accurately, but cannot classify sound patterns.

This indicates that the "right hemisphere" person's perception has been restructured and is now the opposite of what was observed in the "left hemisphere" person. The "right hemisphere" person shows a deterioration in verbal perception and a selective improve-

ment in all aspects of imaginal perception.

This observation is confirmed by other research. The "right hemisphere" person has no difficulty in selecting pairs of triangles and squares divided into striped or coloured sectors and he picks them out more rapidly than in his normal state. He experiences no difficulty in evaluating unfinished drawings and quickly points out what has been omitted. The "right hemisphere" person's greater capacity for imaginal perception stands out particularly clearly in situations in which he is free to select symbols. In classifying four cards bearing Arabic and Roman numerals, he selects the numbers by their visual appearance rather than by their abstract numerical values, putting the Roman numerals into one group and the Arabic numerals into the other. He recognizes all the numerals but in system of notation rather than the meaning of the numerals.

The memory of the "right hemisphere" person acquires characteristics which are the opposite of those observed in the "left hemisphere" person. The theoretical knowledge he acquired in school through the medium of words is largely lost and his ability to memorize words is also impaired.

He is not able to repeat immediately after hearing them a series of several words and is able, at best, to repeat two or three such words out of ten. Even if he is able to retain these words in his memory for a certain period of time he forgets them within two hours and cannot pick them out from among other words. At the same time his imaginal, non-verbal memory is unimpaired and he is capable of memorizing oddly shaped figures and of picking them out several hours later from numerous other figures.

The time and space orientation of the "right hemisphere" person is also affected but in a different way from that observed in the "left hemisphere" person. Judging by his answers, he appears completely disoriented, not know-

recognizes the consulting-room in which he is sitting although he cannot say what its purpose is.

Although he is unable to name either the month or the year he can tell what time of year it is by looking out of the window and says approximately what the month is. Thus, although the "right hemisphere" person has no verbal orientation his visual and practical orientation is retained.

Just as the "left hemisphere" person underwent a change of mood, so the "right hemisphere" person undergoes an emotional transformation in the opposite direction, towards negative emotions. His spirits decline, he becomes morose and is pessimistic about his present situation and his future prospects and complains of feeling unwell.

The "right hemisphere" person's perception has been restructured and is now the opposite... (of) the "left hemisphere" person.

ning where he is, nor the date nor even the year.

However, he notices details of his surroundings and on the basis of his observations is able to say that he is probably in a hospital, without knowing which one. He

Let us sum up what we have discovered about the "right hemisphere" person. It is evident that here again we are faced with a disorganized psyche but the disorganization differs from what we observed in the "left hemis-

phere" person.

The "right hemisphere" person manifests an impairment in those aspects of mental activity which are the basis of abstract, conceptual thinking while those aspects linked with imaginal thinking have been retained and even improved. This type of stratification of the psyche is accompanied by a negative emotional outlook.

We have now made the acquaintance of two people who differ widely in their psychic

make-up: the "left hemisphere" person whose thinking is highly abstract but whose imaginal thinking is defective and the "right hemisphere" person who has a highly imaginal mode of thought but who is defective with regard to abstract thought.

However, these two are the same person, the only difference being that in the first case his right hemisphere has been inactivated and he thinks and feels exclusively with the left hemisphere, and in the second instance the opposite is the case.

Artist and Thinker

We are now in a position to draw a firm conclusion: there is a definite principle behind the functional asymmetry of the brain, namely that the left hemisphere governs logical and abstract thinking, whereas the right hemisphere governs concrete and imaginal thinking. Apparently, each hemisphere, each apparatus, has its own set of instruments: Its own speech, memory and emotional tone.

Let us compare the instruments in each of the two hemispheres.

As has already been stated, the breakthrough in our understanding of the functional asymmetry of the human brain was the

discovery of the exceptional importance of the left hemisphere in speech activity. Even today, research workers use the terms "left hemisphere" and "speech hemisphere" as synonymous. However, study of the "single hemisphere" person shows the truth is more complex.

It is true that verbal speech—involving both the formation and perception of words—is entirely dependent of the activity of the left hemisphere. The reason for this is obvious: a system of words is a system of symbols and generalizations superimposed on immediately perceptible individual phenomena. A capacity for

abstract, theoretical thinking can only be based on such a system of symbols or, to use the now accepted phrase, on the basis of a system of signs.

But speech also comprises a non-verbal means of communication and information, namely intonation and tone of voice. And the intonation one gives to one's own speech, like one's perception of the intonations used by others, are both governed by the right hemisphere. Only within a system of intonations do words or phrases acquire a specific meaning which is appropriate to a given moment and given circumstances. In the same way the voice itself is an individual characteristic of speech.

The meaning of what is being communicated also depends on whether the communication comes from a man or a woman, an acquaintance or a stranger, a friend or an enemy. This being so, the connexion between the intonational and vocal components of speech and the right hemisphere is also easy to understand: the right hemisphere controls the world of specific, individual phenomena.

The intonational and vocal aspect of speech is essentially a melodic and musical one. But we already know that musical aptitudes are also controlled by the

right hemisphere and it follows that in terms of their origin too the prosodic (melodic) characteristics of speech are linked with the activity of the right hemisphere.

In evolutionary terms, "right hemisphere" speech is of greater antiquity than "left hemisphere" speech. Highly organized animals living in herds transmit the danger signal and other signals to each other vocally by means of changes in intonation. The great antiquity of this communication channel emerges also in the study of speech formation in children. It is a biological law that the physical development of the individual organism (ontogenesis) repeats on a brief time scale the evolutionary development of the animal world (phylogeny).

The sequence in which functions come into existence in ontogenesis is therefore a clue to the evolutionary age of these functions. Research has shown that intonations which are characteristic of adults are present in the cooing and babbling of infants long before they have learnt to speak. It is also known that the child begins to understand intonations earlier than words.

It is thus necessary to draw a distinction between two channels of communication in human speech: verbal communications

which is a purely human characteristic and which is young in evolutionary terms and is governed by the left hemisphere; and prosodic elements which we have in common with animals and which are more ancient and are governed by the right hemisphere.

Our study of "single hemisphere" people has shown that the isolated activity of each hemisphere is associated with a specific range of emotional states: the left hemisphere with positive emotions and the right hemisphere with negative emotions. It is extremely difficult to account for this unexpected fact. One can only assume that an important general principle underlies this "divergence" in emotions and that a positive emotional tone is more closely related to abstract thinking, and a negative emotional tone of imaginal thinking.

on his analysis of the characteristics of conditioned reflexes formed on the basis of negative and positive emotional states, has expressed an interesting idea: "Negative emotions have a propensity for concrete images, whereas positive emotions favour the transition to abstract, generalized models."

It is possible that the reason for the connexion between various emotional states and various forms of thinking and the activity of the two hemispheres should also be sought in evolution and in the history of the formation of mental activity. N.N. Taugott, a Soviet researcher, in studying the general principles of the depression and restoration of mental functions in acute pathological states of the brain, has shown that aspects of mental activity which, in evolutionary terms, are more

*Each hemisphere has its own set of
instruments: its own speech,
memory and emotional tone.*

This general principle has already been noted by neurophysiologists. One well-known specialist in the physiology of the emotions, P.V. Simonov, drawing

ancient, become depressed later than others and are restored earlier than others.

It has also been established that as cerebral activity becomes

depressed, the first emotional reactions to disappear are the positive emotions and the last of all are the negative emotions. When cerebral activity is restored the sequence is reversed. There are therefore grounds for thinking that negative emotions are older in evolutionary terms than positive emotions. A further indication of this is the fact that young children display negative emotional reactions earlier than positive ones.

We already know that the most ancient components of speech are associated with the right hemisphere. We now see that the more ancient emotions are also associated with the right hemisphere. However, one should not think that the emotional mechanisms are localized in the cortex of the hemispheres. Emotional reactions are connected with the activity of the deep cerebral tissues—the sub-cortical nuclei. The cerebral hemispheres merely exercise a regulating influence on these nuclei, each hemisphere, so we have become convinced, in its own different way.

One study of the “one hemisphere” person showed that each hemisphere has its own memory and its own “archives.” Physiologists and psychologists are well aware that the memory is not merely a repository for the

long-term storage of material that has served its purpose. The memory is intimately bound up with current mental activity and plays an essential part in the processing of information. We have become convinced that each type of thinking has its own working archive in its own territory.

Obviously, the archive in the right hemisphere is the memory for individual specific phenomena and is also more ancient than its counterpart in the left hemisphere which is a verbal archive. Even animals which are on a lower rung of the evolutionary ladder than mammals have a well-developed memory for specific objects and phenomena. Children who have not yet learned to speak already have an imaginal memory. If brain activity is sharply depressed the verbal memory is disturbed earlier than the imaginal memory and is restored later—another fact which points to the greater evolutionary age of the imaginal memory.

Thus, the more ancient components of complex mental functions—speech, memory and the emotions—are associated with the right hemisphere. But imaginal thinking is itself more ancient than abstract verbal thinking. We resemble the animals, in having an accurate and

complex perception of the specific phenomena that make up our environment, while our capacity for abstract thinking is the evolutionary achievement which has set us above all living creatures.

It is the functions of the left hemisphere that have raised mankind to a position of supreme eminence. Very broadly, animals can be said to have two right hemispheres although, of course, one must not equate the right hemisphere of the human brain with the cerebral hemispheres of even the most highly organized animals.

This brings us to one of the most intriguing questions in the study of the functional asymmetry of the human brain: how did it come into existence, how was the anatomically and functionally symmetrical animal brain transformed into the functionally asymmetrical human brain? It must be said straight away that there is no categorical answer to this question. The problem of the emergence of functional asymmetry remains a matter of guesswork and surmise. This problem has two aspects.

In the first place, why are the new and specifically human functions of verbal speech and abstract thinking associated exclusively with the left hemisphere?

The most widely held view is that the development of new functions in the left hemisphere is to be accounted for by the primacy of the right hand (which is controlled by the left hemisphere) in working activities. This view is based on observations of the fact that even in the higher apes, our nearest animal relatives, one of the upper extremities, either the right or the left, is seen to be of greater importance in performing complex motor actions.

However, this assumption requires further substantiation and research. An American researcher R.W. Doty, has recently discovered that even the cerebral hemispheres of rhesus monkeys show a slight disparity in their control of certain complex forms of behaviour. If this is so, it is reasonable to suppose that the preconditions for the functional specialization of the cerebral hemispheres were already present to some extent in our remote ape-like ancestors.

Whatever the reason for the selective evolution of the left hemisphere, in all probability at the early stages of human development, when verbal communication was beginning to come into existence, this process was already associated with the acitivity of the left hemisphere.

The second aspect of the

problem may be formulated as follows: what would have been the likely consequences of the association of the left hemisphere with the emergence of speech? It is an established fact that when a particular portion of the brain acquires new and more complex functions, the old functions which were formerly characteristic of this portion of the brain are suppressed and become rudimentary.

unequal distribution of cerebral activity—the functional asymmetry in the human brain—and of the emergence of two independent thinking apparatuses.

It is an interesting fact that the process whereby the functions are distributed between the hemispheres may be observed in early childhood. We have already stated that the development of the individual organism is essentially a historical play, a

The two hemispheres are not therefore independent of each other. There are complex and paradoxical interconnexions between them.

It is obvious that such a process must have taken place as verbal communication was coming into existence. In the left hemisphere the functions associated with imaginal thinking that were inherited by it from our animal ancestors must have been suppressed and become rudimentary.

At the same time, the right hemisphere evolved. But its evolution continued and improved on the functions which it inherited from our animal ancestors—imaginal thinking became more complex and more highly developed. This is the origin of the

compressed re-enactment of the entire evolution of the animal world. The last act of this play is performed before our eyes after the birth of the child. The child is born with what may be regarded as two right hemispheres and has as yet no “verbal” hemisphere.

The findings of two Canadian scientists, Wilder Penfield and Lamar Roberts indicate that during the first two years of life either hemisphere may take this distinction upon itself. Only with increasing age does the division of “spheres of influence” between the hemispheres become estab-

blished in the healthy child. However, this does not occur in all children. The cerebral hemispheres of nearly one person in three do not acquire a clear functional specialization.

We have seen that the occupational specialization of the brain's hemispheres in human beings is completed after birth and that a demarcation line between the apparatuses for imaginal and abstract thinking becomes established with increasing age. Moreover, it appears that a person's individuality and psychological make-up depend on which of the thinking apparatuses becomes dominant.

About forty years ago, Ivan Pavlov wrote of these two types of people: "Experience clearly shows that there are two categories of people: artists and thinkers, between whom there is a sharp

reality, temporarily making it into a kind of skeleton, and only later do they gradually reassemble its parts and thus try to breathe life into it...."

In Pavlov's time too little information was available to scientists on the functional specialization of the cerebral hemispheres and his classification of people into two types was unsupported by anatomical evidence. We are now in possession of the necessary information. The "artists" are people whose right hemisphere, governing imaginal thinking, is dominant because it is more active and powerful. The "thinkers" are people who have a more active left hemisphere, governing abstract thinking. The American research worker Joseph E. Bogen has shown that the dominant activity of one hemisphere may be caused not only by

The purpose of the complementary interaction of the two hemispheres is to link their abilities, while their reciprocal interaction ensures that a balance is maintained....

distinction. On the one hand the artists grasp reality in its entirety, as a complete, living and indivisible entity. On the other hand the thinkers divide up

innate factors but also by peculiarities of upbringing and education.

So far we have considered the activity of each hemisphere in

isolation as though man had two separate and unconnected brains, whereas, in fact, normal mental activity implies that both hemispheres work together. What do we mean by working together? Neurophysiologists formulate this problem in terms of hemispheric interaction.

The "right hemisphere" person perceives the world in all its specific richness and variety. But as he is incapable of theoretical thinking he cannot analyze his impressions, establish a logical connexion between them or assign them to particular categories; and for this reason the richness of his impressions bears no fruit. When only his left hemisphere is working, the same person retains its capacity for analysis, generalization and the handling of logical concepts but is unable to use these faculties because he has no impressions to analyze or form which to draw general inferences. It is obvious that only if both hemispheres are working simultaneously and if the mechanisms for imaginal and abstract thinking are somehow connected can there be any all-round-specific and conceptual-grasp of the phenomena making up the world around.

But our observations of the "single hemisphere" person showed us something else. When

the right hemisphere is inactivated verbal activity becomes easier, in other words the activity of the left hemisphere increases. If the left hemisphere is inactivated the activity of the right hemisphere is thereby increased and imaginal perception is enhanced. This means that in the normal "two-hemisphere" state, each hemisphere inhibits the activity of the other.

The two hemispheres are not therefore independent of each other. There are complex and paradoxical inter-connexions between them. On the one hand they co-operate in the work of the brain, each complementing the abilities of the other. On the other they compete as though each were preventing the other from doing its own job. Although the significance of co-operative, so-called complementary interaction is clear, the significance of competitive or reciprocal activity is far from evident. Let us try to clarify the matter.

In the nervous system, stimulation is always accompanied by inhibition. The inhibitory process prevents the stimulus from spreading to areas which should not be involved in the given activity. It reduces the intensity of the stimulus, so that it is just strong enough for the effect in question and, ultimately, damps

it down when the need for it has passed. Without this inhibitory process the activity of the nervous system would become chaotic, undirected and self-destructive.

Accordingly, the greater the complexity of a particular portion of the brain and the more complex its functions, the more complex is the structure of its inhibitory mechanism. It is evident that this mechanism is particularly important for the higher divisions of the brain. Indeed, each hemisphere has its own inhibitory machinery (chains of special inhibitory neurons) and the hemispheres are also subject to the inhibitory activity of the deep tissues of the brain. We are now convinced that each hemisphere is subject to the inhibitory influence stemming from its partner.

But the mutually inhibitory effect of the hemispheres has one further specific purpose. In order to react satisfactorily to the changing circumstances and varied situations with which the individual is faced in his everyday life, it is essential sometimes to combine the aptitudes of the right and left hemispheres and sometimes to use the capacities of one or another of them to the fullest possible extent.

When a mathematician is handling concepts such as multi-

dimensional space and imaginary numbers he is thinking in a highly abstract way. When the same man is faced with a sudden emergency while driving his car he is able instantaneously to size up real space and real objects and to avoid disaster by maximizing his imaginal perception.

The reciprocal interaction between the hemispheres ensures that there is always something held in reserve and enables a very subtle and accurate balance to be maintained between their activities. In this way it is possible to preserve the optimum relationship at any given moment between imaginal and abstract thinking.

This may perhaps provide a clue which will enable us to answer one further puzzling question concerning the purpose of functional asymmetry and the "advantages" which it has for the brain. Nature mercilessly suppresses everything which is not an advantage for the body but scrupulously selects and preserves everything which is beneficial. As we have just said, there are situations in which it is essential to use one or other type of thinking to the fullest extent. Obviously, to enable the mechanisms for imaginal and abstract thinking to be used individually, it is essential that they be separate from each other and be situated in

different parts of the brain so that an intensification of certain abilities does not entail an intensification of the others.

The purpose of complementary interaction of the two hemispheres is to link their abilities, while their reciprocal interaction ensures that a balance is maintained between the abilities of each so that, at the required moment one pan of the scales is raised and the other lowered. In general, the complex, twofold nature of the relationship between the hemispheres ensures the maximum efficiency of mental

activity and behaviour.

Thus, it seems certain that it is incorrect to speak of the main hemisphere and the subsidiary hemisphere, the "major" hemisphere and the "minor" hemisphere. The right hemisphere is the basis of imaginal thinking and grasps the world of phenomena in all its richness and variety. The left hemisphere is the basis of abstract thinking; it seeks and finds in the world a harmonious pattern of causes and effects. In order to use one's mental faculties to the full the smoothly equilibrated operation of both hemispheres is required. □

"We're not so dumb..."

An open letter from the "Moonies" to you



Hello! We're the Moonies! And we're proud of it.

As you know, over the past few years Reverend Sun Myung Moon has had quite an impact in this country. Thousands of Americans have embraced his teachings, finding new hope and purpose in their own lives.

At the same time he's incurred some real hostility. He's been denounced as a crackpot, a dangerous agent of the Communists etc. It seems he's been called enough names to fill a small telephone book.

This campaign to discredit him has had its effects on us. Our members have been held captive by "deprogrammers," they have had their families turned against them, their homes vandalized, and some have even been assaulted.

We're concerned. We recognize that throughout history religious movements have been persecuted, but usually to everyone's later regret. That's one reason why we're writing you. We want you to understand that we're Americans. They wanted each religion to have a chance and each person to be free to choose.

Our concern is not just for ourselves; we want to see everyone free to practice the faith of his choice.

Some call us "naive," "glossy-eyed," or "brainwashed." Some may think that we don't know the real Reverend Moon.

But this is hardly the case. Many of us have been around for awhile. Also, we work at jobs, go to schools, read the same newspapers and magazines as everyone else, watch television and listen to others.

We're not so dumb.

And we find Reverend Moon to be a person we can trust. Through him we have found a new relationship with God, a better approach toward living, and a new hope for the world. We think he can be a real help for America's troubled youth.

So let's give Reverend Moon a chance.

After all, is it a crime to be a Moonie? Are constitutional rights for everyone except Moonies? The answer is obvious.

But if this "except" goes unchallenged today, others' rights will be invaded tomorrow.

Sincerely,

The Moonies

Bar Kolomian Neal Drucker
W. Farle Jones Richard A. Cohen Dennis Bolster
Bruce Clegg Carol J. Kline Jerry Heying
Bruce Dwyer Bill Sowers Brenda J. McPhail John N. Nichols
Blair Dryger Thomas J. Elliott Linda O'Neil Greta Bergman
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Freedom of religion: Let's keep it that way.

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

