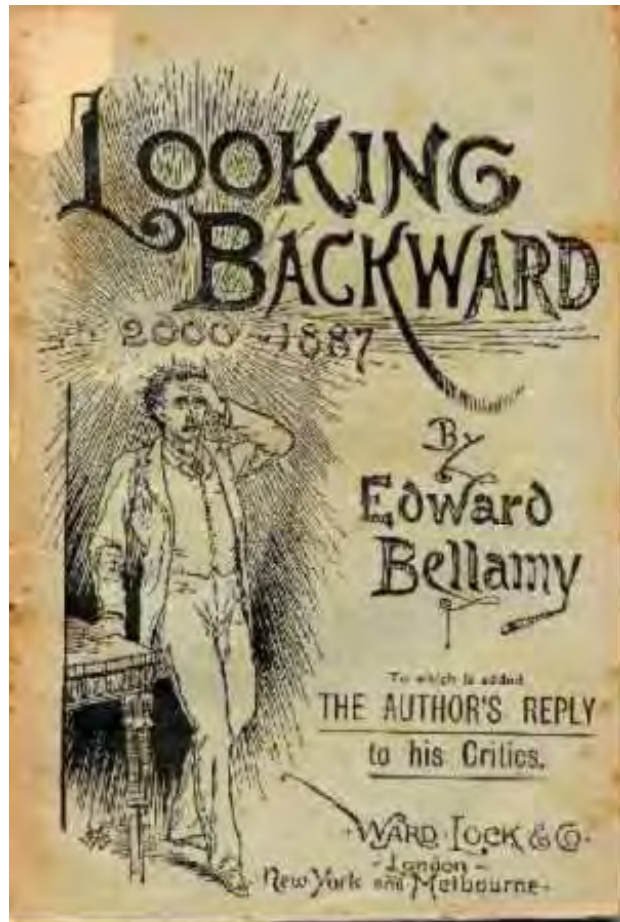


The vision of Edward Bellamy led me to the Divine Principle of Sun Myung Moon

Sarah Witt
August 1975



The dawn of another dimension in spiritual life makes possible for the first time in human history the evolution of a utopian society such as that described in Edward Bellamy's classic novel, *Looking Backward -- 2000-1887*.

This prophetic sociological masterpiece, product of a minister's son, was actually written twice. Originally, the author wrote it as a fantasy, a kind of world in the clouds to which mankind could escape in his imagination from the injustices of his society. Then, when he had finished, Edward Bellamy realized that this was a real world, a society capable of being built by man. With this prophetic insight, he then set about to produce a serious work, clothed in a thin veneer of romantic plot, in a kind of science-fiction background.

His hero, Julian West, is aroused from a hypnotically induced sleep of 113 years to find himself in a world in which war has been abolished and men have learned to live in true brotherhood. The nation is organized as an Industrial Army in which each of its citizens, both men and women, are enlisted to serve the nation for a period of 24 years, from age 21 to 45, at which time they retire from active service.

The setting of the completely established organization of this ideal world is Boston, Massachusetts, in the year 2000. It is a time and place where man can live without fear, either for his daily sustenance, or for his personal safety. Since war is outlawed, nations can cease to produce weapons of destruction and can direct their total energy and resources toward improving the physical, mental, and emotional condition of their citizens and the environmental surroundings. This transition is prophesied in Bible Scripture in both Isaiah 2:4 and Micah 4:3: "... and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

When I finished reading this book, during my sophomore year at Los Angeles City College in 1948, I saw this perfect world just as the author had envisioned it, and I knew, through deep intuition, that this was the real world, and that I would see it take form during my lifetime. I felt the heart of Edward Bellamy, his deep compassion for all of humanity whom he truly loved as brothers and sisters, and from that day on, made his dream my life's ambition.

In rereading the book many years later, I noted that Bellamy was compared to St. Francis by many literary critics. Many discriminating, judicious and prominent men of his own generation as well as concerned leaders even fifty years after his death -- such as Clarence Darrow, world -- famous criminal lawyer and an avowed atheist -- still subscribed to his plan with great enthusiasm. These great leaders saw in his vision a practical plan for mankind, one that could be brought about through a peaceful transition, as opposed to the social reforms submitted by Karl Marx, which, according to his Communist theories, had to be accomplished by means of force and violence.

Robert L. Shurter in his introduction to the new edition published by Random House, notes that the significance of Bellamy's *Looking Backward* is best illustrated by the fact that in 1935, Columbia University asked the philosopher John Dewey; the historian Charles Beard; and Edward Weeks, the editor of *Atlantic Monthly*, to prepare lists of the 25 most influential books since 1885. On each of these lists, *Looking Backward* ranked second in influence only to Marx's *Das Kapital*: in other words, it was the most influential book by an American during that fifty-year period.

William Allen White, in a letter to Arthur E. Morgan, Bellamy's biographer, summed up its effect in more personal terms: "I remember the tremendous thrill I had from reading the books from the late Eighties and the early Nineties. I was a young man passing out of my teens. I went into life a thoroughgoing conservative but before I had been ten years out of college, I was crossing the deadline into an open-minded attitude about political, social, and economic problems. *Probably this was the yeast of Edward*

Bellamy working in me. I have never been permanently cured. The book had a tremendous influence on my generation."

Shurter's introduction also notes that the emergence of utopian literature coincided with the ending of the Western frontier in America. This makes me think that a new frontier in another dimension -- a spiritual dimension -- is necessary to bring about this ideal world. Since he depicts a perfect world, there must be perfect people to build it.

This is the one serious lack in Bellamy's projection -- he put the cart before the horse, as the old saying goes. What is, he assumed that if an ideal, just and humane society could be brought about, then all those living in this society would respond to different motives and would naturally change according to this environment. Bellamy believed that human nature was basically good, and that, given the right circumstances, people would automatically change accordingly.

I'm certain that there are thousands of people who have read *Looking Backward* and been uplifted by the manifestation of deep, God-centered Joy which permeates this fascinating, prophetic novel. I am also fairly sure that I am the first of Bellamy's readers to discover the means to build this wonderful world without prisons, mental institutions, police, crime, or evil of any kind. This discovery took place ten years ago, when I met the first American woman to begin studying the Divine Principle, a new concept of universal religion.

In October of 1965, I was on my way to attend open house at the Eugene Field Elementary School in Chicago, where my younger son Norman was a student in the sixth grade. The room mother greeting the visiting parents was Mrs. B. Eileen Welch, whose son Tony was in the same class. We exchanged business cards and she called me up the very next day at work. That started an association that I can only say I will be eternally grateful for. The third meeting between us I remember vividly: Eileen said to me, "You know, there is an international family that is building an ideal world." And I replied immediately, "That's what I've been waiting for, for 18 years."

After speaking to innumerable people during 18 years about Bellamy's ideal world, I felt like Diogenes looking for an honest man with a lantern. I hadn't been able to find even one person who had the courage to believe that Bellamy's ideal world could someday be brought about. But my faith was so strong that nothing could dim that vision; not even if every other person in the world was negative would I give up that hope of a better world, a perfect world, even if I had to build it myself.

Miraculously, God had led me to an entire family dedicated to actualizing this world. The fact that this new teaching was based on Christianity didn't faze me one bit, even though I had been brought up an Orthodox Jew in a kosher home. I lit candles every Friday night and during the eight days of Chanukah. Now that I look back, I realize something I never understood before -- Heavenly Father spoke to me through Eileen.

It just suddenly dawned on me a few days ago that if she had mentioned anything about Jesus, Christianity or any other aspect of the Divine Principle, I might have been completely unresponsive. But she said the very words I had been waiting to hear for 18 years, the words God had prepared me to recognize through the vision of Edward Bellamy.

Also, about a year before I met Eileen, I had had a spiritual directive telling me I must tell something to many, many people, and that no one must be left out. At the time this happened, I couldn't understand what it was I had to tell people. After I met Eileen and she began to teach me Divine Principle, I thought I understood the meaning of that directive.

But, somehow, there was always something more, something in addition to the Principle. Then one day, on June 16, 1970, I gave my first lecture to a group of about 120 spiritualists at the Lawson YMCA in Chicago. I spoke about the ideal world of Edward Bellamy, my spiritual experiences and concluded by presenting a short, simple lecture on the Divine Principle as the means to accomplish this ideal world that was Bellamy's vision for the future of mankind that I believed (and still do) was the destiny of man. The response was so good that I immediately realized what God wanted me to do -- I was to describe the ideal world of Edward Bellamy and introduce people to the Divine Principle to teach them how to build it.

I know that there is a whole family of Bellamy readers scattered throughout the United States of America and Canada maybe hundreds of thousands of people -- just waiting to hear about the Unification Family that is bringing to birth the ideal world as envisioned in Bellamy's book. According to God's providence for restoring the world, the false always comes before the true.

Therefore, Marx's ideology of materialism has been developed into the false world of Communism -- based on force, violence and hate. Now it is time for Bellamy's world of truth and love to be built based on the Divine Principle of God as brought to mankind by Rev. Sun Myung Moon of Korea, who paid for the privilege of receiving this heavenly knowledge with his own tears, sweat and blood.