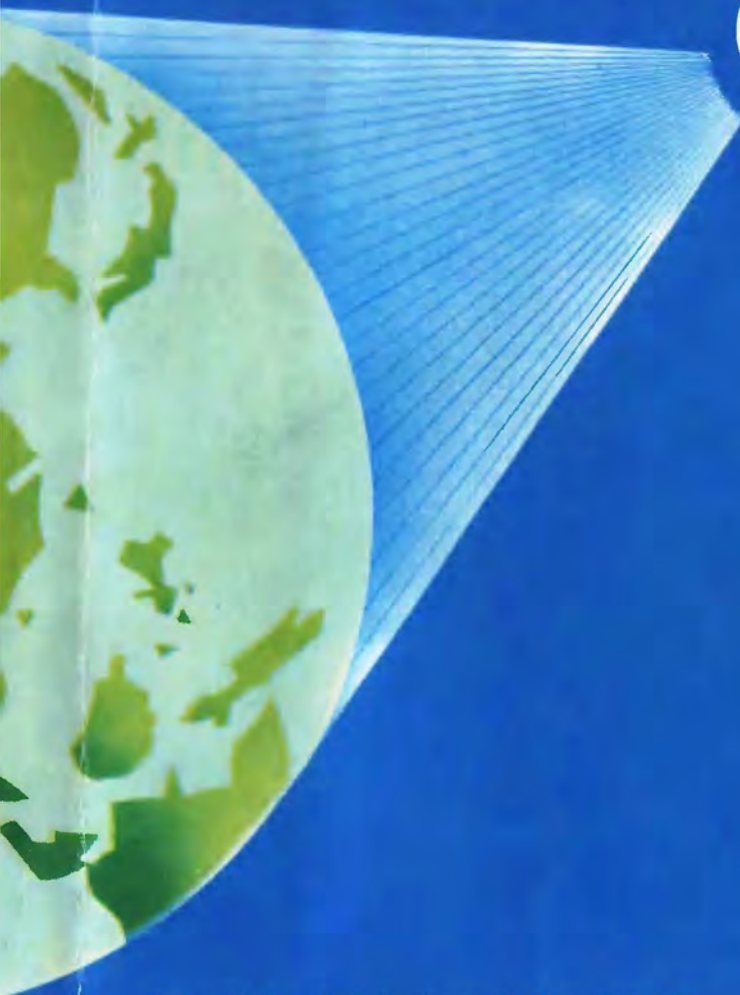


The Way of the World

April 1973



The Holy Spirit Association for the
Unification of World Christianity

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THE WAY OF THE WORLD

Editor-in-Chief: Hal C. McKenzie; Editor: Lynne L. Doerfler;
Contributing Editors: John Franklin Price, David Charnow,
David Carlson;

Publisher: Young Whi Kim; Chief Manager: Won Pok Choi;
Advising Editors: Young Tyang Chang, Han Joo Cha;
Editorial Assistant: Ok Gi Kim; Translator: Eun Hyung Kang;
Printer: Yoo Bae Oh.

CONTENTS

(No. 43)

April 1973

(EDITORIAL)	One Tradition	3
	In This Issue	4
(SERMON)	Excerpts from Our Leader's Sermons	6
(REPORTS)	Little Angels' Arts Center	
	Groundbreaking Ceremony	13
	Fourteenth Parents' Day Celebration	15
	One World Crusade Progressing Rapidly	
	In America	17
	News from San Francisco and Belvedere	22
	First Steps of O.W.C. in France	
Roland Lejeune	32
(OVERSEAS CENTER REPORTS)		
	Australian Family	Carl Redmond .. 36
	Austrian Family	John Brady .. 38
	German Family	Annemarie Manke .. 42
	Guyanese Family	Barbara Burrowes .. 44
	Scandinavian Family 46
	Scottish Family	Richard Thomas .. 52
	Spanish Family	Gesa Jensen .. 54

(SPECIAL FEATURE)

The Little Angels.....56

(ARTICLES) Trip to Panmunjom.....Hal Mc Kenzie...79

Comparison of Eastern and Western
Medicine.....No Chong-U...90

The Worst Thing that could Happen
to Us.....Tage Lindbom...95

Escape From China ...Esperanto Curaming...100

(OVERSEAS RELIGIOUS NEWS)

News Briefs.....116

Religion in the Soviet Union:

On-the-Scene Observations.....118

Buddhist Monks Seeking New Social

ParticipationLee Kyung-hee...123

(LETTERS) Melbourne, Australia.....Christan Jensen...125

Somewhere in the Welsh

CountrysideBrian Wijeratne...126

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**71-3 1st Ka, Chungpa-Dong,
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One Tradition

"Tradition" is a word that has fallen into disrepute in these fast-paced times. Many people associate the word with old men imposing anachronistic ideas and rituals upon their unwilling descendents. But from the standpoint of the History of Restoration, tradition is a key factor in fulfilling God's purpose of creation. Just as surely as parents pass on their good and bad traits to their offspring, so tradition passes on patterns which can either be a rich soil in which future generations can grow and thrive, or else a stumbling block, a barrier and a barren waste upon which future generations can only suffer and struggle.

Our Unification Family has experienced the importance of tradition. We have seen how a strong tradition and pattern can become a wellspring of strength and direction for new members coming in; but if a vague, weak or undefined pattern is established, or if habits and attitudes develop which are not completely God-centered, then this becomes a trial and a stumbling block for rising generations of Family members.

How can we establish the true, Heavenly tradition? If we carry man's traditions back to the source, we come to realize that if man hadn't fallen, there would only be one tradition over all the earth, along with one language and culture; the tradition of loving service and offering beauty and joy to God. Because of the Fall, however, we see two main traditions developed: the tradition of the Fall, and the tradition of Restoration from the Fall. The former is based on pride, egotism, rebelliousness, the tendency to spread sin to

others; in other words, the tradition of sacrificing other people to fulfill one's own selfish desires. The latter is the exact reverse of the fallen tradition, and is actually God's formula and strategy for eliminating the Fallen tradition forever. The Heavenly tradition is characterized by selflessness, faith and obedience in God's Word, and service and loving witness to others; in short, the tradition of sacrificing oneself for others' sake. This is the tradition set by Noah, Abraham, Moses, and the Old Testament prophets; reached its highest expression in Jesus, and is still carried on by devoted Christians today.

We of the Unification Church, as inheritors of the mission of Jesus and all the saints, have the responsibility, not only of carrying on this tradition, but of guiding it toward its ultimate purpose; the attainment of Christ's everlasting reign on this earth. This means we must go beyond the tradition of the church, and toward the tradition of God's True Family; beyond the tradition of the Cross, and towards the tradition of total victory over evil. That is, to fulfill God's purpose and the mission given to us, we must set a higher and truer tradition than any now existing. As Jesus said, "You must be more righteous than the scribes and pharisees."

Does that seem like a tall order? Not if we follow the tradition set by Our Leader; to "go forth with the Heart of the Father, in the shoes of a servant, shedding our tears for Man, our sweat for the Earth, and our blood for Heaven."

In This Issue

Speaking of tradition, the enormous success of the Little Angels, recounted in this month's "Special Feature," shows the kind of triumph that firm discipline centered on Divine Love can accomplish. Center directors and Bus Team leaders

could well take some pointers from Col. Pak and the Little Angels. If we could witness like the Little Angels can dance, we'd be invincible!

Great strides are being made not only by the OWC in America, but by the progress of many centers all over the world, in Scandinavia, South America, and Europe, as many reports show in this issue. The Pioneering Spirit is spreading throughout the world! A hearty "Mansei" to the "Un Monde Croisade" in France, whose launching is recounted in this issue.

Also "Thank you, Father," for enabling Our Leader to receive the Key to the City of San Francisco. This really symbolized opening the door of America to God's Truth. (See 'Report' Section.)

If you would like to see a glimpse of Satan at his meanest, read the article "Trip to Panmunjom." Let's pray and work for the day when God's side will have some ideological weapons of its own with which to confront and defeat this nastiness.

(Sermon)

Excerpts from Our Leader's Sermons

Below are excerpts from two sermons that our Leader gave
in July and September, 1971, in Seoul.

The Starting Point Toward Heaven

July 19, 1971



Sun Myung Moon

As you can see, the world today is far from having reached the final goal; we can neither find a really good person nor a life full of joy; but at the same time, it is easy to find certain people who have been searching for a new world.

What sort of person do we mean? He is neither a philosopher, an artist, nor a person popular with the masses; He is one who is attracted to and longs for the Heavenly Kingdom; that is,

a religious man.

Every person who is trying to get to heaven, regardless of who he is, is forced to conquer the dilemma of contrary directions between his flesh and spirit. Who on earth can boast of having a faith which has completely united his flesh and spirit?

Anyone who makes the pilgrimage to Heaven will easily find that this world will not cooperate with him, but on the contrary try to exploit him, pull him down, accuse him and even try to drive him away from such a pilgrimage.

Not only are there very few who can judge good and evil from the true standard, but there are also very few who can take the lead in trying to be good. You can hardly find a man who intends to lead the way to goodness, because to take the lead in this calls for far more courage than any other hero or warrior.

Then why is it that so few persons are willing to be men of goodness? The main reason must be that the way of goodness is not a quick process, but an everlasting one.

If it is true that goodness is connected with eternity and with the whole of life, then it is sure to take us our whole lifetime to get to the place of goodness, even though we can easily see where it is. Regardless of how long you have lived in error, it is possible for you to find the turning point toward goodness; but on the other hand, no matter how long you've lived a good life, you can easily be pulled down and your goodness lost in an instant. Only if goodness grows higher and broader day by day, month by month, year after year, and finally comes to be connected with the New World; then, if one tries to do good, in time he will be sure to achieve multiplied happiness.

A lot of people have been seeking for a more peaceful world and the Heavenly Kingdom, but how can we get there? From where does the peaceful world begin?

It has been said that the Kingdom of Heaven is within, but what does that mean? This refers to the very point where peace in life is found, standing apart from the environment of the fallen world, and nobody can find it in this material world.

Such a standard is like balancing the beam of a scale. Even though the main purpose of the scale is to maintain a balance, on our way to heaven, the beam should neither make a perfect balance nor decline to the left, but lean to the right; that's the starting point. A balance can establish a reference point, but it can't be the pointer to turn in a new direction.

Likewise, the pilgrimage to heaven starts from the mind, but from what mind? The mind which aims to conquer the environment. Unless your mind deals with reality, you cannot have anything to do with the providence of Heaven in the external world.

That is the reason why the formation of the environment of Heaven must be preceded by its establishment in one's mind. That is, the pilgrimage to the Heavenly Kingdom starts from oneself.

If one cannot discover the way to Heaven, then the way must be shown by some other person, and one must follow him. And who will be that other person? He must be the basic standard for every human being, and to introduce such a person to mankind, the various religions appeared. All the founders of the world's religions have paved the way to realize the final hope of mankind. What has human history been seeking? It can hardly be found in man's present state, which is why all the religious people have sought for that which is beyond the material world; that is, it starts with God Himself rather than any other human brain or organization.

When one's personality is formed centered on a spiritual base and God's Heart then the Heavenly Kingdom comes to develop. In other words, we have to seek for the organization, family, society, nation, and universe based on Divine Nature and Divine Heart.

Our mind acts, and there cannot be any action without

an object. What is the subject of our mind, then? That is our conscience. Then why does one become conscience-stricken? Because he is separated from right action.

There is quite a difference between incoming and outgoing forces in give-and-take action. In action, the outgoing force is often less than the incoming force; but in love, it is the opposite; this is why it is possible for us to form the ideal world.

As you can see, the more of a sacrifice one makes of oneself for others, the larger his value grows. Likewise the more you give out what you receive, the more will be added unto you. Then from where does love begin? It begins not from man but from God, because man, created by God, can't be His subject but His object; so the center is God and God is the center of the nation, race, society, family and personality. This is the reason why we of the Unification Church insist upon the view of history based on God's heart.

Who should be the hero of love? Upon what heart? Heart which is based on Divine Love. Love should not be egocentric. Where egocentricity is not rooted out, there can be no separation from the Satanic history.

Factor and Means of Unification

September 12, 1971

All the Korean people have been longing for the territorial unification of North and South Korea. Though seemingly the division might have been brought about by the June 25th conflict, it surely stems from a deeper cause.

Looking at the providential history, there has neither been a person, society, or world that has been free from disruption in history, because there have been quite substantial differences in desire, direction, and beliefs between them.

Because of these differences the world has developed discordant or relative phenomena. Therefore reunification can never come about based upon one particular faction. This is why no attempt at conquest of the world centering around a particular race or nation ever succeeded.

Then from where can we find unification? We must start from the cause rather than the consequence. The world is the consequence and man is its cause, and nobody can deny the fact that there is a severe conflict between the flesh and spirit of man. Though the motive for unification can start from something outside of oneself, there can be no expectation of accomplishing its aim without a subject which enables the discordant mind to unite around that factor.

Seeing the severe contradiction between discordant purposes and the concept of an Absolute Being with only one unique purpose, people come to ask whether there really is a God. Then what could be the relationship between God and man? Nothing can exist alone; even for God, unless He has His object, He cannot experience any feelings. Then what can be the one object to please God? It cannot be matter, or plants, or animals, nor anything other than Mankind. Needless to say, man should be God's absolute object to share joy and sorrows with for ever and ever.

What is God's ultimate desire? It is neither wealth nor power nor profound knowledge, but only the stimulating joy and fullness of life. Therefore, if one was to be a sage, prominent world leader, or great statesman, could it be possible to please God by means of wealth, power, or knowledge? No, all of these can't be anything more than extensions of the people who own them. Is there any way to assure joint ownership under God of what comes from Him? It can be none other than love. The way to love is what man is seeking.

What comes after love? Happiness does. And what is

happiness for? For the ideal family; and what follows happiness? Living well; and what does that mean? Living well can be accomplished only in the family, race, nation, world, and universe—not alone. Likewise, so long as God remains alone, He can hardly enjoy happiness, and this is the very reason God also has been seeking for His Absolute Object to join with. Thus neither wealth nor power nor any knowledge, but life and love only can be the ~~unique~~ standard and starting point of happiness. What you are longing to have is not changeable and relative, but absolute, unique and everlasting life and love. Since love only determines life, even though God is the subject of life and love, He, the absolute standard of life, can only have power as He is stimulated by love.

Then where can we find the unchangeable, unified means for unification in this variable and changeable world? That is the question. What can make the entire world One? Power? Knowledge? No, love only. What kind of love—conjugal love or parents' love? Of course the latter, because the former is horizontal and changeable whereas the latter is vertical and unchangeable. But then that means that the Parents' love must be absolute. How can parent's love, coming from conjugal and changeable love between man and wife, become unchangeable? It must come from something other than conjugal love. Then who is the subject of vertical love? He is God. As God, the subject is unchangeable and absolute, therefore the love derived from Him is absolute, unchangeable and everlasting.

To return to our subject, what is the factor of unification? It is love. And from where does love start? Beyond loving your race or nation, so as to be a patriot or good citizen, you must become a devoted son of God. If one is loved by God, the entire world of humanity will naturally be unified. So world unification should be preceded by unification of the individual, that is, oneself, between the flesh and the spirit.

It is the eternal desire of man to be united between the body and the spirit.

Then what is the standard with which the self can unite: humanity or divinity? Let us take an example. What is a sage? A sage is a man based on divinity in showing the way to humanity.

It has been said that there are four great sages: Jesus, Confucius, Buddha, and Socrates. But Socrates is not a sage, because he was just a philosopher and not entitled to take dominion over life. In brief, sages are basically founders of religions. They have been our moral standard throughout history.

What are their ideas? Their thoughts are based on a world-wide view rather than on racism or nationalism. Divinity directs man to save the world. There are about 1.7 billion religious believers in the world; therefore, for one to be a world statesman, he must be able to solve the problems of religions.

and IFVC officers and other guests.

After the opening address by Bo Hi Pak, president of the Korean Cultural and Freedom Foundation and founder of the Little Angels, His Exc. You Chan Yang, Korea's Ambassador at Large, complimented the Little Angels on being a better ambassador than he ever was. Then Madame Park gave a congratulatory address to the Little Angels, commending their great service for their country and toward world peace.

After the First Lady's speech, a Little Angel read a letter of thanks on behalf of the entire Little Angels troupe. Then a dozen Little Angels trooped up on the stage to hand out bouquets and kisses to the VIP's, and surround a smiling First Lady for photographers.

Then the Little Angels performed. First, their famous "Penitent Monk Dance," with eight Little Angels banging 32 drums in perfect timing and vigorous acrobatic dancing. Then 15 Little Angels did a graceful Fan Dance, followed by three boys with their lively farm dance with long streamers whirling from their hats. For the grande finale, the entire troupe of 40 Little Angels joined in a colorful and joyous Harvest Dance.

After the dancing, the Little Angels gathered again to sing some of the songs which had made such a hit on their world tours, especially their moving hymn for world unity, "Children of the world Unite," written specially for the Little Angels by the English songwriter, Roger Greenway.

After the stirring performance, the First Lady, Mr. Bo Hi Pak, Ambassador Yang, and Osami Kuboki, president of the Japanese Unification Church, went to the pile of sand where ceremonial shovels had been prepared. Lifting their shovels in unison, while cameras clicked, the work on the Little Angels' Performing Arts Center officially began. (See "Special Feature," this issue.)

The 14th Parents' Day Celebration



Acting Main Church Leader Yo-han Lee Presides.

On April 3, March 1 in Lunar Calendar, the 14th Parents' Day celebration was held at the Main Church, Seoul, in the presence of hundreds of Seoul Family members.

Our Parents not being in Korea at this time, all the participants sent their gratitude and thanks to them in the United States, and sent their love and prayers to all members, including the American Family, all over the world.

The event began from 7:00 AM at the 2nd floor of the church with a worship service of the central blessed couples. At 10:00 AM more Family members gathered in the Main Hall of the Church and Mr. Won-Pil Kim gave a sermon, "The Significance of Parents' Day," which deeply moved the attendants.

After taking Korean rice-cake as a Korean-style instant lunch, the members enjoyed a Principle Lecture contest and a V.O.C. lecture contest sponsored by the Main Office.

OUR TRUE PARENTS



MADE IT POSSIBLE

Parents' Day Card sent by Norwegian Family

One World Crusade Progressing Rapidly in America

The Following was taken from David S.C. Kim's O.W.C. Memos, numbers 4 and 5.

Work is rapidly progressing on to new levels in America. As Commander Kim stressed, "Eventually O.W.C. will influence America at the local, state, and national levels." One indication of the extent to which O.W.C. can influence America is that our Leader was presented with the Key to the City of San Francisco on February 14, 1973. Since San Francisco is considered the Western "door" to America, his receiving this honor symbolized the opening of all America to him and the One World Crusade.

Organization, Methods, and Strategy

David Kim, in his memo of March 10, 1973, emphasized the importance of "team work and inter-departmental cooperation" between the different structures of O.W.C.—bus teams, state Representatives, Church Center Directors, and Itinerent Workers. He urged all mobile units to keep up to full strength in terms of membership, and to help other structures without sacrificing their full effectiveness. He said "share our common burdens with other structural systems in our movement, and stay strong and powerful. Strengthen your mobile units by gaining new converts, providing spiritual strength, and by showing people you are well-disciplined and well-organized. In this way you can bring a strong positive influence to the State Representatives and Church Centers you visit. They will



O.W.C. Rally In New York. Center Director Joe Tully speaks.

be inspired by your motivation, zeal and sense of national unity among Heavenly brothers and sisters."

Working with the New York Church Center as a model for the rest of the nation, our Leader demonstrated new witnessing methods and strategies for winning members. Working with the 70 Dutch and Japanese trainees he instructed them to take three or more vans to the downtown area and wait for members to contact people on the streets. Then a few members transport the people to the Church Center for a 12:30, 4:30 or 7:30 lecture; then the vans return to the witnessing field and load up again. At the church center, three rooms were prepared: one for Principle of Creation, another for Fall of Man and Mission of Christ, and the third for Principle of Restoration. Our Leader also instructed the members to make cassette tapes of each lecture to be played to newcomers at

their convenience, in order to save time and manpower. Eventually world-wide standard cassette tape lectures will be developed.

Commander Kim stressed that dedication, zeal, and youthful attitude go beyond the language barrier to influence people. "The Japanese Family prepare specially written signs to explain what they are doing. They approach and appeal to many people, regardless of the language barrier. Their sincere attitude, zeal and dedication are the real assets in recruiting an audience for the 3 daily lectures. During the 3-days campaign in New York City, 50 people on the first day, 80 people on the second day, and 46 people on the third day (raining all day) came to the New York Church Center lectures at three different times. The newcomers who came at 7:30 PM did not want to leave the center even after midnight, spoiling the sleeping hours of the regular members."

On March 8, a large Rally for God was held in front of George Washington's Statue at Federal Memorial Hall, in the Wall Street District of New York. Here is an excerpt from a report by Peter Mullen:

"Large impressive steps surrounding a monument of George Washington were filled by 130 members of our Church at noon. Lined in ranks on either side of the monument platform, they sang powerful songs. On the platform, fifteen members held a 'One World Crusade' banner, and spoke from a large two-speaker system. Our voices carried three to four blocks. It was a very artistic arrangement, and the unity was good. One row of members stood on the highest level, holding New Age slogan signs in several colors.

"Two or three songs, then a speech, was the repeated pattern. About nine powerful speakers from Japan, America, and Holland gave powerful messages, conveying our Father's sorrowful heart, and his agony for America. The crowd listen-

ing to us grew from 100 to nearly 1,000 people at peak times. An estimated 5,000 to 10,000 people stopped and listened for at least a short time.

"Mr. Kamiyama maintained good unity, and Hiroshi Matsuzaki led the speakers with very humble and loving introductions. A great spirit of love slowly but surely pervaded the normally frantic street corner. Clusters of people at times centered around one of our members to argue over an intellectual point, both during and after the rally. Many people craned their necks in astonishment, with their eyes very wide. The message kept coming across: the purpose of life is to serve others, and we must give up our self centered purposes and goals."

Effective methods in Pioneer Centers and Mobile Units.

On March 5, Our Leader heard reports from H.Q. staff, M.U. Commanders, Itinerary Workers, State Representatives and Center Directors. Similar approaches were found to be effective in 4 pioneer States, each of which had won more than 10 new members. The approaches listed are:

- a. Main emphasis on lecturing, teaching and intensive study of the Principle on a continuing basis;
- b. A strict daily schedule and firm discipline similar to OWC mobile units;
- c. A Trinity system, meeting together in the morning and evening;
- d. "Master Speaks" used in morning prayer and devotion;
- e. Use of book tables on campus offering literature on religion and psychic phenomena;
- f. Non-credit classes on Campuses on religion, D.P., psychic phenomena;
- g. Week-end workshops and one-day workshop approach;

h. Adoption of Pres. Kim's lecture outline.

In addition to the above, recent successes by OWC mobile units were recounted. Among the reports:

Mobile Unit 7, commanded by Jack Korthuis, lead a choir at an established Christian Church with an audience of 700, singing New Age songs; out of this, 70 people came to lectures.

In Omaha, Nebraska, bus team 3, led by Hugh Spurgin, on a 12-day campaign. brought in six solid members using the three-lectures-a-day approach used in New York. This set a record in O.W.C. history.

Visits to Mayors, Governors, T.V. appearances, newspaper and radio interviews with European members to explain O.W.C. goals to the public were used extensively. Most of these cases were very positive and most of the responses were quite above average.

Divine Principle Tests

Commander Kim's report announced that the results of tests administered to O.W.C. commanders indicated the need for deeper study. "I strongly urge you to study hard daily, understand the Principle in depth, and not only thereby give inspiring teaching and lecturing, but also impress Christians as well as non-Christians. Tests will be given often, as in Korea, where there are local, provincial and national tests on the Unification Principles. We will give tests whenever we have special training sessions with monthly or bi-monthly conferences. Train and prepare yourselves everyday to be the best lecturers and teachers of the Unification Principles."

News from San Francisco and Belvedere

Following is a review of our Leader's major activities from Feb. 4 through March 10, 1973:

In San Francisco



Leader and Family at S.F. Center

On Sunday noon, Feb. 4, our Leader and his party, plus Mr. and Mrs. Dennis Orme (Pres. of our Church in Great Britain) boarded a plane for San Francisco. "Our Parents were very relaxed, joyful and happy," Commander Kim reports, "probably because the Heavenly Dispensation was in favor of us, and good things may be waiting in S.F."

The Bay Area Family greeted our Leader and his party

at the International Pioneer Academy, after which he spoke on "Existence of God and Satan." He explained that the borderline between good and evil is within the individual, leading to the necessity of religions. In order to overcome evil, one must, through religion, deny the physical body, suffer, witness, and give up oneself. Also, he stressed that the strictest indemnity does not apply to evil persons, but to those in the Abel position; therefore, as God's representatives, we have to accept our indemnity gratefully in the process of restoration.

In the evening, our Leader spoke about the "Grievous Way of Restoration," in which he mentioned the vast gap between God's Will and reality at Jesus' time.

February 8, 1973, is Our Parents Birthday (Father and Mother were born on the same day). It was the 53rd birthday for Father and 30th for Mother.

At 7:00 AM, the celebration officially began with a special ceremony by selected leaders and blessed couples in the Bay Area. The long, colorful birthday table was piled high with all kinds of foods artistically stacked (made and donated by a Korean Blessed couple living in the Bay Area) and two large birthday cakes, one with the name "One World Crusade" and the other "Unification Church of America." One of these was cut at that time and the other kept for the evening celebration. After the members offered congratulations, cards and gifts, our Parents went to the International Pioneer Academy where all the members had gathered. There our Leader spoke on "The Main Source of God's Love." In the afternoon the Korean game of "Yut" Was played by two teams. Our Leader was the leader all the women and Mother all the men. Mother's team won and went to see a movie as a prize.

At 8:30 PM a great celebration was held. All Bay Area Family attended the event which included skits by the Oakland, Berkely, and S.F. centers, excellent music by the

"New Age Orchestra" of the S.F. Church Center, and others, all of which were a great joy to all. After the birthday cakes had been shared by the family members during the entertainment, the day ended with our Parents singing, and three cheers of "Mansei."

The next day Mr. and Mrs. Orme and Rev. Nakamura (Pres. of the Japanese Ecumenical Federation), left for their respective countries. Our Leader had been invited by Hal Parrets to appear on a television show in Minnesota, with travel expenses paid. Hal Parrets is the former producer of the "Al Capp Show," on which our Leader appeared in February 1972. Because of the busy schedule, he was unable to accept, but extended his invitation to Mr. Parrets to visit Belvedere.



Receiving the key to the City of San Francisco in the Mayor's Office.
L.to R.: Sang Ik Choi, Benjamin H. Swig, our Leader, Chief Administrator
Thomas Mellon, Mother, Mrs. Choi, Pres. Kim.

On the morning of Feb. 10, our Leader held a meeting of all California church center directors, at which Korean missionary Sang Ik Choi was appointed State Representative and his wife Itinerary worker for California. In the evening, an all Bay Area Family Fellowship Night was held. At the end our Leader and Mother sang, then everyone joined in a Korean dance at our Leader's urging; 150 Family members stood and joined in dancing. An incredible scene of love, happiness, and joy filled the auditorium.

The next morning pledge service and Sunday service were held, at which Pres. Kim gave the sermon. In the evening, our Parents and 25 key members were invited to the Mill's Brothers Show by Mr. Benjamin Harrison Swig, a Democratic Party key man, businessman, and owner of the Fairmount Hotel in S.F. Mr. Swig had received our Parents at his hotel a few days before, and showed them great respect and hospitality.

On February 14, at 10:30 AM, the Key to the City of San Francisco was presented to our Leader in the Mayor's Office by Chief Administrator Thomas Mellon, on behalf of Mayor Alioto, who was out of town. This key is a replica of the first Spanish Catholic Mission Key, nearly 200 years old. Our Leader is the first Korean ever to receive this honor from the City of San Francisco. Mr. Swig was the motivator and initiator in introducing them to Mayor Alioto. Two correspondents for the Korea Times and The Chosun Ilbo were present.

After receiving the key to the City, our Leader and his party went directly to the airport where they boarded a plane for New York.

At Belvedere

Arriving on schedule at N.Y. Kennedy Airport, our Lead-

er and his party were greeted by New York Family and Belvedere staff. After dinner at Belvedere, they met with 22 Dutch and 6 Japanese Family members. The Dutch Family arrived at Belvedere a few days ago and began official training the day after our Leader's return.

On Feb. 15, he spoke to the trainees on "Younger Generations," in which he pointed out the value of youth and their privileges which should be understood by youth. Further, he showed that youth are the ones on whom depends the nation's destiny. He warned the trainees not to be influenced by American youth who are in trouble, but to absorb them into the



Our Leader on "Master's Rock" at Belvedere

Principle culture and encourage them to be proud of the youth in our Principle Movement.

The next day his topic was "The Way of Life", in which he defined happiness, pointed out the limitation of happiness

in this world, and how it must be connected with Heaven if it is to be real and permanent happiness. In the afternoon our Leader and some of his party visited Mobile Unit #9, under Commander George Edwards, which was campaigning in Philadelphia. All members of the American-European team were much lifted spiritually by the visit.

The next day his topic was "Our Position," in which he said that human "conscience" has three elements: Intellect, Emotion and Will. Conscience constantly directs forward with purpose and goals. God Himself is a Being of three elements, Intellect, Emotion, and Will, so mankind has the same structure. Of the three, Emotion is most important because it is related to Love. Similarly, mankind's position is highest because we are connected to God's love.

On Sunday, Feb. 18, a service was held after which Our Leader spoke to 35 Japanese members on "The Place We Wish to Go." Because of the Fall of Man, we are unable to go directly to the place where we wish to go. So, God wanted to establish a new world centering on the Messiah. Also, he distinguished the Unification Church from established churches as Able and Cain's position, and detailed the role of our Church in God's dispensation: the prevention of Satan and his forces, the restoration of the cosmos (spiritual and physical worlds). Our course is not a straight line, but zig-zag, as we subjugate Satan at each level of individual, family, nation and world. After victory, our "Hopeful Eden" will be established for each of us.

The next day his topic was "The Base of Good and Evil". He explained that the standard of good and evil must come from Heaven, rather than from the world. Even conscience is not stable enough to give a definite standard of good and evil. What is good? It must be eternal and unchanging, not self-centered, not just for the interests of an individual, but

something for the sake of others. The origin of good is God.

On Feb. 20 he spoke on "Restoration of Heart (Shim-jung)" in which he explained that to be restored, one cannot go by oneself, but must go with God, through sacrifice, through faith and through a substantial body (your physical body). Then you can reach the stage of heart. In restoration, the faith must be absolute, never yielding, never changing, eternal. No change should occur, even under unbearable sufferings and persecutions. How can one restore Heart? 1) Receive God's love (Father-son relationship); 2) Experience conjugal love (Husband and wife centering on God); and 3) Children's love (Parents and Children).

On Feb. 21 a special assembly was called for all Dutch and 51 Japanese trainees. Our Leader spoke to them on how Satan and evil forces had infiltrated every stage of this world. Through the conscience of man, God has worked His Restoration Providence for a long time. However, even conscience is surrounded by Satanic circumstances.

Through religion, conscience is strengthened to resist and reject the body's desires and go the opposite way, as we see in Noah, Abraham and Jacob and other important figures. Satan is God's enemy, enemy of Jesus, whom Satan crucified. How can we conquer and gain victory? First by oneness with God, then by oneness with God's chosen figure, and readiness to bear all crosses for God. Then Satan will automatically surrender and you can be the victor. In the afternoon, Our Leader, Mother, and Mrs. Choi flew to Washington D.C. to see many government officials and congressmen.

On Feb. 25 the Principle Test was given to the Dutch Family in the morning, and from the afternoon on until the next day F.L.F. Staff continued the training. Our Leader issued instructions from Washington for a 3-day Special Training for East-Coast OWC commanders, I.W.'s and S.R.'s, as

well as a 100-day Special Training Session, with trainees from many states and nations, to to be held at Belvedere starting March 1. On April 1 another 3-day Conference would be held in S.F. for the West Coast regions.

On Feb. 27 the first shipment of "Insam Cha" (Ginseng Tea) arrived in Belvedere, the beginning of a new phase in our economic work. On Feb. 28 our Leader returned in time to assign all Dutch and Japanese members to the New York Center for 60 days as part of their practical training, consisting of seven teams of 10 members each.

On March 1, the 3-day and 100-day special training sessions began. Our Leader began with a sermon on "Our Determination," after which, in the afternoon, Pres. Kim lectured Unification Principle to the 97 trainees. Pres. Kim used no notes, and was very inspiring to the trainees.

In the evening Our Leader went to the New York Church Center to talk to the Dutch and Japanese members who were all working hard to bring people during the 60-day period. He emphasised that "atmosphere and environment" are very important in converting new members, as in dress, grooming, and attitude toward newcomers. We should be friendly and respectful, care for newcomers with inspirational singing, prayers, and anything else which will influence them positively.

Our Leader was pleased that our Dutch family does very well in witnessing successfully in downtown New York City. We have many beautiful stories of Americans, Dutch and Japanese witnessing cooperatively, street preaching and selling candles and flowers.

On March 2, our Leader spoke to the trainees on "In Front of Father," in which he said that there is a vast gap between God's expectations of us and our cherished ideals. God always wants the best in the whole world because He is Absolute. If someone says in front of Father that he wants to

go a difficult path for the sake of the whole world, and that he goes with willingness, appreciation, and full responsibility, God can be proud of him and that person will be His son eternally. If we become part of Father we always go together; we can be His happy children in front of Father eternally. If we reach this stage, God will say "I am yours" to us, and He will come down to us even in the lowest place. The Kingdom of God is the place where such children abide and live. Therefore, in front of God, we must become such children of God, and then everything can be accomplished and success will be ours.

On March 3 our Leader spoke on the topic of "Original Self," in which he said that one cannot find Original Self externally, but internally from "I". "Original" means within, not from without. Original nature means unchanging faith, unchanging existence, unchanging action, and unchanging good, which cannot be invaded by anyone or anything. Such an original self must have elements of unchangeability, inviolability, uniqueness and eternity. God says to us "Resemble Me, Like Me, and Love Me." When we accomplish such a standard, this is the place when one reaches his "Original Self."

On March 4, He spoke to the trainees on "The Path of Abel," in which he mentioned that Abel should go beyond sacrifice and offering. Abel must live a life of offering through the Foundation of Faith and the Foundation of Substance. Abel must subjugate Cain and they will go together and fulfill the restoration of Faith, Reality, and Love. Abel must be the pioneer, in every stage of individual, family, tribal, national, and word levels, and become a model to go the "Way of the Cross" in the course of Restoration. Abel must go, not with complaint or discontent, but with thanksgiving and appreciation. Our Heavenly Father will be liberated whenever Abel subjugates Cain on every level.

On March 5, he spoke to the trainees in the morning about his intention for the 100-days training for future leaders. The schedule will be 40 days of intensive study of the Principles, going over it more than six times. The first four presentations will be general and the last two more detailed. Examinations will be given two or three times. Then all trainees will be trained in V.O.C. and Unification Thought for 30 days each. Then nobody will be able to argue with these trainees. During training the trainees will participate in witnessing at the nearby West Point Military Academy and in the ongoing New York City campaign.

Later in the day our Leader explained and demonstrated the way of conducting a meeting, of maintaining order and dealing with contents in either a small or a large meeting. This meeting lasted from 11:00 AM to 9:00 PM. There was singing, prayer, reports from H.Q. staff, OWC commanders, State Representatives and Church Directors. Many success stories were heard from all levels of the work, and the Ginseng tea project was explained.

On March 6, the attendants of the 3-days special training returned to their centers except for the 100-day trainees, each carrying several cases of Ginseng Tea with them. The 100-day training began the next day. On March 8, a very successful Rally for God was held at Federal Hall in N.Y. (See Previous Report). Commander Kim concluded his memo by saying "Until we meet, keep in mind all of the contents of this memo, and put them into practice."

First steps of One World Crusade in France.

by Roland Lejeune

Our big center in Aulnay (Paris) was full of the atmosphere and songs that Reiner brought back from Belvedere when we celebrated the birth of a new European team. Now France has also its "One World Crusade", and it is called in French "Un Monde Croisade". This was on Saturday the 10th of February.



French One World Crusaders

We are—for the moment—nine crusaders, well decided to spread the greatest of all news and to bring our Father's love in every city of this country. "Your work is to bring in children" said Reiner before we left Paris. For that we have

to create a very stimulating atmosphere, attracting the best persons and giving a positive impression to the others.

With this spirit, we hope to multiply very quickly. If we make people feel like in the garden of Eden, they surely will be willing to stay with us forever. So, all of us are required to grow quickly to become able to give more and more heart; especially that most of our crusaders are young members in the family. They are: Roland (leader), Alban, Michel, Yvon, Ebrahim, Alain, Elisabeth, Marie Thérèse, and Renée. Six boys and three girls.

Sunday was a day of preparation, where we could hear many remarks that Our Master said to the European teams in America, during the training session in Belvedere. This gave us a great energy when we heard how quickly Our Master is going forward, and we felt the will and the love he puts in everything he undertakes to gain new children.

Monday morning we left for Rennes, a city in the northwest of France. Rennes is a small quiet city, where most of the people are Christians and live a traditional family life.

The team, with its two glittering new white microbuses arrived in Rennes in the end of the afternoon, and after a short prayer for the city, we began immediately to search for the Father's lost children. Since the very beginning, the main emphasis was put on witnessing and bringing people immediately in the center to create a warmer contact and if possible to teach the first part of the Divine Principle.

We found that this is the best way, for we have experienced that especially in this city where the people are traditionalists and often suspicious, it is not easy to gain their confidence. If the base of confidence is not large enough, Satan finds easily a way to discourage the person, and he does not come. Indeed, despite our endeavour only a few people attended the lectures. However, among the people who were invited on

the spot, 5 accepted the Principle, and among these, 3 were already living in the center before we left Rennes.

One fact is sure, now most of the inhabitants of Rennes know our movement. In the last days of our stay, at least one half of the people contacted refused our invitation or our booklets because they had already read it.



Witnessing in Rennes, France.

Not only the inhabitants of Rennes, but also many students know us now. There are two campuses in Rennes, and every day we went to one of these around noon, standing in the entrance of the restaurants (face to face with Communists) singing or making personal contacts. And in the evening the members who did not teach were witnessing in the students' rooms, going from door to door. Unfortunately, as most of the students have such a work to do, only a very few came to our center. But I am sure that now a base exists for the future.

At the end of February, we went to several schools, to speak with the directors in order to establish some base of contact, trying either to obtain a classroom to present a lec-

ture to the teachers, or to have them read a small booklet introducing our movement. We succeeded in this second way, and probably this will prepare our next campaign in this city.

For all of us in the "Un Monde Croisade" team, this first experience in a team will certainly remain an important change in our principle life. The first difficulty we met was to become public persons. Until now we worked most searching for personal contacts and trying to explain the teaching of the Principle. Now we have to work more horizontally, attracting people through life and atmosphere rather than through the revelation of a new truth. That is why we felt in the beginning some kind of clumsiness, and through this we can see that we have already changed. This is a great opportunity the Father gives us to enlarge our personality. So we want to grow the quickest way possible to become the kind of personality that God needs, to be able to lead many people to His Kingdom and to save also this country.

We are happy to work in the team, for we know that at this time it represents God's preferred tool. We hope to become deserving of this honor.

Australian Family

by Carl Redmond

A new Australian has moved in; his name is Reddin and comes from Methodist background as with me too. Father has helped us very much as he has a motorbike which can enable us to contact people in a much greater way. At present we're endeavoring to contact Christian churches and these include Methodist and Church of England, also Catholic through the St. Vincent de Paul Society. Also we have been through one or two spiritual meetings though they were a little way-out so we haven't gone further. We have a witnessing leaflet designed and have been going to the colleges after work to try and bring in some of these students. The response there has been fair. Many of course are reading books, these include a theosophist and several fundamental Christians including a Methodist missionary and his wife from Fiji. Four people heard the conclusion last night and many recently. Also there are others "on the way". Book lending is very good for people who are too busy to come and hear. We have also been following up our contacts. Our center is a fairly large two-roomed flat in Bondi and we also hope to move into a house when our new members come in. We have felt much inspiration from Father with all the prayers said for us throughout the world and have been encouraged to push out in many different directions. The Quaker group has also been visited and we made contacts there. One boy (a theosophist) has suddenly jumped very near to accepting and we're praying he'll join us. Every day we're learning more how to expand our influence and

weekends we witness in the downtown area of Sydney and visit those who've been lent books and teach in their homes if possible. Father has been really good to us in enabling us to make friends with many people very easily. We only hope and pray that very soon there may be a big jump in our numbers here and we can rapidly expand.

with the Satanic world; and we had to work well together to bring success. Many times in different places we paid hard indemnity trying to sell for hours in the cold winter wind without success. But our hearts were repeatedly cheered up as we looked at the bright and colorful candles our Family had made: Father surely wants to express a part of his joy in those small candles as they spread their bright light over the hearths of the people who recognized their value, and took them home. Father blessed us, in general, with success and many rewards for our efforts.

While the students were primarily occupied with the candle sale, the others worked more with people studying the principle. The attendance at our training center remained good and a few also declared themselves prepared to move in and work with us for Father.



Communist demonstration in Vienna.

A word about the political development in Austria is perhaps necessary here. Slowly but surely it is becoming more evident, that Communists and Communist sympathizers are well

rooted in the politics and economy here. Little by little they are revealing themselves. An example at the University: trained communist thugs used clubs and brass knuckles to beat up a small group of conservative students who wanted to hold a democratic discussion. Since the University is autonomous, police have no jurisdiction; therefore the Communists have practically free play. The socialist Minister of Education seems to want to appease the public which protested against such uncontrolled brutality; she in turn, criticized the conservative students for holding the discussion at the University. One sees also many leaflets and posters on the streets with agitated propaganda against democracy and its representatives. It is sad that the people are spiritually so unaware of all these developments.

The mass media are full of pro-Communist propaganda. While the West has been lulled to sleep by "peace" campaigns the Communists have done a lot of hard work during the last 20 years, and they are now bringing in their harvest. To us it is almost incomprehensible that America seems to be doing absolutely nothing to counter this political warfare. The cold war may be cold, but people are systematically made to forget it is still a war. It is all the more difficult for us to understand the inactivity of America in the field of propaganda as it would take so little effort to bring out the truth. The truth would speak for America and for the cause of freedom, but as it is the public opinion is manipulated against America.

The responsibility for the society of man is something unknown to most people who center life around themselves. Materialism is choking the human beings to such an extent that they radically persecute those who support a spiritual rebirth. In short we are few and we fight practically alone to realize the spiritual enlightenment of Austria. The conditions are hard and the resistance strong, but we are sure of the

victory of good, here as everywhere else in the world; powers of God will conquer in the end, but who and how many will be on the winning side?

During the holidays around the 25th of December most Christian people come together; our members took advantage of the situation to go to the gatherings of relatives and acquaintances in order to bring the Principle to as many people as possible. We appreciated the atmosphere of our Family as we returned to the centers.

But the most moving holiday was God's Day. The whole Austrian Family gathered around Peter and Gertrud and little Goon to celebrate. It was a deep experience for all of us; the joy and love we felt gave us much strength to renew Father's work.

German Family

by Annemarie Manke

Valley of Grace

Nestled between tree covered cliffs and gurgling stream lies the Valley of Grace which has offered itself to be Germany's new home and spiritual center. The Valley of Grace is not its official name—we have just adopted it because we felt that our Father's grace alone had endowed us with such a precious gift.

A peaceful setting meets the eye, when you first see the house, reminiscent of rustic German farm life. This first glance impression vanishes quickly, though, once in close range of the house. It is then that one feels the bustling energy generated by the avid workers who are busily renovating the house inside and out—this energetic feeling has little to do with medieval tranquility!

There is a "whistle while you work" attitude, and each completed project gives cause to outbursts of joy and excitement. The congenial atmosphere reminds one of the early American "Bees" where neighbouring families would join together in a "barn-building bee" for example. Only in our case we're not several families, we're one big family and we're not working for ourselves, we're working for God.

While this group is in the process of physical restoration, another group has emerged itself in the study of spiritual restoration. These are new members which flock together from all corners of Germany every week, for an intensive and concentrated study of the Divine Principle. These sessions usually generate an atmosphere so charged with vitality that

the air seems to vibrate with it. Young and old alike with shining eyes and flushed cheeks listen to the history of God's restoration. They are spellbound by the strength and clarity expressed. They draw each word into their parched souls in an effort to quench the thirst left by all the years of fruitless search for answers. The seven day seminars transform the new recruits in no time at all. The resignation, scepticism—these burdens of modern society are lifted from their shoulders and they are set free to march the road to freedom with the strong conviction of imminent success.

Most of the socializing takes place at mealtimes. The kitchen has become the unofficial meeting room. Every opportunity is taken advantage of when it comes to singing—mealtimes are no exception. So while plates steaming hot with food are passed out, young voices are raised in songs of praise. Amusing anecdotes are shared, small discrepancies taken care of and if time allows a pertinent question may be thrown up to discussion and then the company is dispersed to resume their appropriate activities.

The highlight of the week is naturally the week-end. It usually means a family-reunion of some kind. There is always great excitement especially if the One World Crusaders should happen to roll up. The One World Crusaders coming back from the front-line of battle always have much to recount of their current adventures. Their battle ground is the street, their enemy is man's ignorance and lethargy and their weapon powerful words of divine love and truth. These week-ends always leave us very thankful and thoughtful.

It is our hope that our new home will be the center of even more vigorous activity in the future. As far as we are concerned it's alright if the house is bursting at the seams as long as the people filling it up are all striving for the same goal—the new world.

Guyanese Family

The New Year dawned with the beauty and serenity of nature. We all renewed the pledge at midnight and during the day the family went in two separate groups to the Holy Ground. The female members went first, and, while there, experienced the Father through manifestations and diverse visions. The male members went afterwards and had the experience of being engulfed in that wonderful energy that was generated before. The rest of the day was spent recording messages and songs.

On January 19th, the Family entertained visitors with a film show by the British Council at the Centre. After the show there was some valuable give and take with our friends who were encouraged to return and listen to Divine Principle.

There were two articles about the Family in the Government-owned 'Sunday Chronicle'. The first article was very well written and photos were displayed on the whole middle-page of the newspaper. The second article was not as good because many erroneous statements were made, but Barbara was allowed to insert a letter correcting same. This letter and the first article have been the talk of the nation for weeks and many people are beginning to respond positively.

Diane Ngui-Yen, radio reporter, actress and friend of the Family interviewed all the members of the Family. Members were asked what made them accept Divine Principle and why they decided to live in the Centre, among other questions. This also stimulated many listeners to visit the Centre.

The Family had always hoped that our Leader would pay us a visit, and so one morning when Martin Porter, President of the Italian Unified Family telephoned us from New York saying that he was directed by our Leader to come and visit

us, we were overwhelmed with joy. He arrived here on Friday, 2nd February, and was met at Timehri Airport. We were certainly delighted to have him with us, and we felt the blessings and love sent by our Leader. However, he only remained four days with us during which time he was interviewed by both national radio stations on four separate occasions. The last interview was a dialogue with the Jesuit Campbell Johnson popularly known to Guyanese as CJ. Mr. Porter inaugurated our Sunday Morning service, and gave a series of four lectures which were welcomed by all. Barbara took him sightseeing around the capital and on Wednesday 7th they flew to the Kaieteur Falls (the third highest in the world). Mr. Porter told us many things about Italy and the different Families all over the world and informed us of some of the things that our Leader was doing at this time. He gave us the welcome news that soon Headquarters Principle will be ready and that a few other nations in South America now had missionaries.

During the months of January and February many people accepted the Leader and Divine Principle. Now the Family has increased by quite a few, our Centre is too small already!

Robert Hall, Clifford Accra and Vincent Hunte reached the end of the forty-day teaching session so now the whole family is witnessing on a larger scale.

Mr. Porter gave us many suggestions, one of which we have set in motion, and very soon the whole Family will be selling single chapters.

We thank the Father for all the Blessings of this period.

Scandinavian Family

Copenhagen, Denmark

October 1972 we moved into a four-room flat together with the first Danish Principle baby. At the beginning of the year, Lennart came. He quit his school in order to be able to live together with us in Copenhagen and to work actively to build a new world.

We go looking for positive contacts in a street not too far from the University, and we try to sell first chapters and different other Principle material. Most of all we try to make the people come to lectures in the Center or to encourage them to come for a whole weekend of intensive Principle study.

Lately many different groups have become active in Copenhagen, like the followers of Guru Maharaj Ji, young Christians, Jesus people, Scientology and the Marxist-Leninists. These people often use the same methods as we do, to contact others. Therefore we want to work even harder and more intensely in order to show people through our dedication and our witnessing how precious and valuable the Divine Principle is, and how we can build a new world.

Erika Zamberger

Reykjavik, Iceland

Iceland—an island of ice and fire, a rough country nearly without trees, much wind and rain or snow. More than two hundred thousand people live here and about half of them in the capital, Reykjavik. Through hard work people here in the

last years have become wealthy and are now very materialistic. Here is, however, much spiritual activity, many mediums and books about the spiritual world written by Icelanders. People who have informed themselves about this subject seem to be the most open for the Principle.

I began the mission in Iceland in the beginning of August last year. In the meantime I have a centre with two quite big rooms and a good kitchen. "A New Prophet for a New Age" is translated into Icelandic, another Icelandic pamphlet is also useful. Else I sell or lend out either English or Norwegian Principle books. In October a Norwegian girl accepted the Principle here; she is now in Germany in one of the teams. Two Icelandic girls go to the Family in Norway soon and hope to get the chance to meet our Leader next month. A Christian student has read the Principle and is fighting to find out if it really can be true. Also other well prepared people seem to be able to take the right course.

I have been witnessing mostly at the University where about two thousand students are gathered from the whole country. I have also visited different religious meetings, but usually people there are not open for anything new. During the winter street-witnessing has been nearly impossible. But soon, when the Icelanders themselves see their responsibility, I think other and new ways of spreading the precious truth will appear.

Dear Brothers and Sisters, let us unify with our Father and with each other to obtain that powerful love through which we will be able to win peoples' heart for God!

Åse Ulimoen

Stockholm, Sweden

We are so grateful that we are allowed to belong to the world-wide Unified Family and that we can seek for the lost children of our Father one by one on this foundation.

Our new brothers and sisters feel more and more responsibility and recognize the malicious ways in which Satan works, outside as well as within the Family. We all work very hard to understand our Father's Will in every situation and to work according to this. We have good talks in students' houses, where we go witnessing, two by two in the afternoon, knocking at each door. In the street we speak to a lot of people every day and our Family gets more well-known.

This month we got the Divine Principles in book-form in Swedish from the printing-office of our German Family. Hereby we have reached a new stage in the development of the missionary work.

A young man from North-Sweden, who visited us for a few days and who is very interested in the Truth, is now in the Norwegian Family for one week for more intense studies in a bigger Family. We hope that he will become an active member of our Family.

Last week I visited the second "Conference for Different Religions and Confessions". The theme "Our view on Death" was talked over by all congregations. Nine different religious movements were represented with about 40-45 members during two days. The term "Death" presented in the light of the Divine Principles was discussed eagerly and in a very positive way, also our opinion concerning Reincarnation. There was a wonderful atmosphere and a great will to understand each other.

We are very much waiting and longing for our Leader and Mother to visit us and give us so much love and joy and a deeper understanding for God's plan. On the other hand we wish very much that we can show them a good harvest in our hearts and in our work.

Friedhilde Bächle

Oslo, Norway

The Norwegian Family has now four Centers in three towns: Oslo, Bergen, and Trondheim. Our witnessing efforts in all the three towns are concentrated mainly on the University students, whom we try to meet on campus and in the dormitories. If the weather allows it (which is not always the case during the winter-season) we have also 3 days a week witnessing in the main shopping-areas of each town.

In January we could publish The Divine Principle book in Norwegian and we have already sold quite a few copies. We have also the different chapters and some other articles on stencils, and these we usually give away or sell very cheap. Some of our leaflets we lay out regularly at the University or different other schools and it is often that we come into contact with people who have read those leaflets and remember them well.

During the last four weeks we had also some advertisements in the different papers, especially to encourage the people to write for study-material and we got some response on these, even if it was not overwhelming.

But these literature projects will most likely be long-range projects, so this is why we try to put most emphasis on the person to person witnessing. We have therefore also started to witness in some smaller towns, not too far from Oslo. Many of the people who live in these towns work or study in Oslo, so they have a possibility to come to our Centers here, and they have already made use of this possibility.

We are confident that some of our many other plans will materialize soon and that we will reap a good harvest for Our Heavenly Father.

Ingrid Schneider

Helsinki, Finland

This month was very successful for our Father. We found three new members who moved in and are now working together with us. Soon they will go for a training-course to Germany so that they can grow quicker and become strong fighters.

We had so many visitors this month as never before and in both centers together there were more than 100 visitors. We are already well known here among the students. Often we meet people who have heard already about us from their friends. People to whom we have talked one year ago are now coming again, because meanwhile they have realized the significance of the Principle.

We are now also officially registered as "Holy spirit Association for the Unification of World Christianity."

This weekend the whole Finnish Family met in Helsinki, went together to the street, studied, sang and talked together so that now also the young members feel at home. We are so thankful for our task here.

Ellen Kocher

Meeting Mr. Aum in Stockholm

On the weekend of February 9-11, four of us from the Norwegian Family visited the Swedish Family. This visit was inspiring in many ways. We met people who work for the same purpose. Different people, a different way to express the same message, a little different plan for the daily work, different experiences, but most of all our brothers and sisters!

Meeting Friedhilde and the other members of the Swedish Family was pleasant and inspiring, but the climax of our visit was the meeting with two Korean architects. Mr. Aum

and Mr. Kim had come to Stockholm on their world tour. Mr. Aum talked a little bit about the plans for the headquarters of the Unification Church in Seoul. They seemed most fantastic to me, the size, all the different kinds of rooms, halls and installations. Everything seems to satisfy all the possible human desires.

Mr. Aum smiled as he began to compare the Unification Church today and the Unification Church in the early days. Mr. Aum was one of the very first to accept the Divine Principle. He knew our Leader from the time when they both were students.

Mr. Aum told us about the difficulties and persecution the Unification Church had been faced with in the early beginning. In spite of the very simple words Mr. Aum was using I felt that these missionaries had taken upon themselves enormous sacrifices.

Mr. Aum also talked about some special aspects of the Divine Principles. In everyday stories and pictures, he gave us a deeper understanding of polarity. He emphasized how important it is that we as teachers are aware of what we teach and how much we teach the people.

Mr. Aum also told us that our work will be especially important during the next two years. It is now that we must reach people, and really work hard.

Meeting Mr. Aum was a great experience. His personality radiates love and everybody must feel like giving him deep respect and great confidence at once. The words and pictures he used in order to illustrate the message could be understood by all of us. They were the expression of a deep understanding of the reality that surrounds us. They bore witness to the power and the love that stream through all creation, the power and love of God, our Heavenly Father.

Bjørn Martinsen

Scottish Family

by Richard Thomas

A most unique event took place in the city of Glasgow on Wednesday 14th of February. The Scottish Family had the privilege of being host to fifteen Koreans visiting Glasgow for a few days. Korea's largest oil tanker 'King Star' had docked in port for a few days.

It all began when we were campaigning on the street with literature and candles which is our daily work for Father. At first, we thought that we were seeing things—Koreans everywhere. Then, after asking a few times we managed to find out where they were all coming from.

The next day I boarded their ship and asked to see the captain. I shook hands with captain Moon Young-Il who invited me into his cabin when I explained that I was the Scottish Representative of Tong-Il Kyo. He was so amazed to find Unification Church in Scotland and asked how strong we were. I told him that many thousands of people in Scotland are connected with Tong-Il Kyo. (Over 70,000 people in Scotland have contributed in some way to laying the foundation here.) Captain Moon Young-Il and all of the crew knew about the marriage of the 777 Couples in 1970, but since they are all on ship most of the time none of them knew much about the Family in Korea.

The next evening we transported fourteen of the crew to the Glasgow centre together with another Korean from Edinburgh—Mr John Lim. Mr. Lim is working in Edinburgh and he has already heard the first chapter of 'Principle'.

The evening began with Family members singing welcom-

ing songs (although in some way it turned out that the first song we sang for them was 'Arirang'—They were so amazed to find such things happening thousands of miles away from Korea.) It soon became apparent that the 'King Star' crew were not content to just sit and listen, and they were singing Korean songs for the Family almost straight away. We all felt so much love for the children of our Father's Chosen Nation, and yet such great unhappiness because they were not yet aware of the magnificent blessing that had been given to them.

Although we never told them a word of 'Principle' almost all of them expressed a desire to hear more about Tong-Il Kyo when they return to South Korea. Their spokesman asked if they could come to visit the centre next time the ship is in Glasgow, and he also mentioned that there are another nineteen oil tankers in the Korean fleet and that news travels fast!

"Mansei" from bonnie Scotland's Family!



Scottish Family and crew of 'King Star.'

Spanish Family

by Gesa Jensen

April 14, 1973

This month we can really say that the Family has made progress. We witnessed when it was possible three hours a day in the streets of Madrid, so we could contact many young people, who gave us their telephone numbers. Through the weeks we call them and nearly every day we had somebody to teach the Principles. A woman who has studied the Bible for about one year and who sympathized with the Jehovah's Witnesses at least accepted the Divine Principle. She is married and has a six-year-old boy. She is studying very hard the new Truth and is praying for the work of our Family. We can only be together on Sundays, but she understands very well. Other young people are reading parts of the book.

We want to urge the work in Spain through a 40-days-condition, which is especially for new members, also for deeper understanding our Father's Will. We want to help the Spanish that they can accept easier.

We just got ready the papers for the legalization of our Church. It's sad that within the Christianity are so many difficulties and boundaries to open a direct way of understanding our Father. We are so thankful that we found people who help us to get it through the ministry and we are fasting and praying for it. In a month I think we will have a positive result, so that we can work with people in the public and give out pamphlets, etc. All the times I went to this man, who set

up the statutes, I thought: When he would really know, what he is doing for God! I could talk with him a little about the book and brought him some news about our Homeland Korea.

A few days ago I found a work and so we are not financially strong, so they will give me all the papers, which are necessary.

The families in Seville and Barcelona are going well. Great joy are always bringing the monthly "Way of the World". The sayings of Our Master, His work in America and all the articles of our brothers and sisters from all of the world are inspiring us very much.

Parent's Day we spent together with much love and longing in our hearts, that the whole family soon will live together. We send our love and greetings to Our Leader and to the Heavenly Family and to all brothers and sisters.

(Special Feature)

The Little Angels



The Little Angels are "astonishing... enchanting... unadulterated entertainment ... a walk in a garden of exquisite music, dance, and colors... elegant and beautiful... a sea of motion, a kinetic force, a fusion of movement and poetry...stunning...incredible...the finest corps de ballet in the world..."

These comments, taken at random from some of the reviews of their performances from around the world, tells something about the impact these heavenly ambassadors have had

upon the people of the world.

What has made them so successful? One reason is that the Little Angels speak in two of the most powerful universal languages—one is "children" and the other is "music and dance." More fundamentally, they owe their success to the philosophy upon which they were founded and trained.

Bo Hi Pak, founder and "father" of the Little Angels, has built the Little Angels upon a solid foundation of Divine Love and Truth. Many people remark that the Little Angels are the

most disciplined company they have ever seen, but not in a military sense. Loving discipline is given with tender care and the relationship of deep and profound respect for one another. Mr. Pak thinks of the Little Angels as "one family," and gives them the tender, fatherly care they so richly deserve. Once he remarked, "It is my calling to see that they are filled with happiness and laughter, so there is no room for home-



Little Angels with Pres. Nixon at the White House

sickness. The children must feel at home in any of the four corners of the world."

The Little Angels' performance can be characterized by three words: Beauty, Purity, and Innocence. These qualities create an atmosphere which is not only enjoyable but inspiring—audiences not only are excited by the show, but cannot help but be overwhelmed by a sense of peace and serenity. This is

because, for the Little Angels, inner beauty is the key. They are trained, not only in music and dancing, but in the basic principles of honesty, kindness, and service to others. Even the littlest angel will say to you, "A beautiful mind makes a beautiful dancer." After seven world tours marked by unstinting praise, several command performances before heads of state, and millions of enraptured fans, it really seems that this philosophy works, and works beautifully.

Brief History of the Little Angels

In 1962, Bo Hi Pak invited Soon Shim Shin, Korea's foremost ballerina and choreographer, to join him in creating the Little Angels. Miss Shin, a graduate of Ewha Women's University, gained national fame by winning a major dancing competition sponsored by the Dong-A Ilbo Newspaper in 1962.

Immediately a nationwide search for talented youngsters was launched. Dance competitions were held throughout Korea, and from the winners, thirty little girls were carefully hand picked to undergo, under the expert eye of Miss Shin, the rigorous training which was to follow. Each child already possessed some of the highest awards in Korean dancing, several being Gold Medalists in the Arts Festival held in Seoul.

After three whole years of intensive training, the Little Angels were ready for the public. Their success was immediate.

Performances in Korea were followed by invitations to appear in America where, sponsored by the Korean Cultural and Freedom Foundation (of which Mr. Pak is president) they began their first world tour, from Sept. 27 to Dec. 16, 1965. On that trip they gained fame by giving a special performance for former Pres. Dwight Eisenhower at his home in Gettysburg, appeared on the Ed Sullivan show, and performed for the National Press Club in Washington, D.C., as well as giving

75 performances around the country. This was followed next year by a second tour where they appeared on the Ed Sullivan show again, and gave about 80 performances. Their third tour to the U.S. and Canada, from Sept. 1968 to Feb. 1969, was highlighted by a week-long show at the Lincoln Center in New York, a third appearance on the Ed Sullivan Show, and a special performance for Pres. and Mrs. Nixon at the White



With Queen Elizabeth at the London Palladium, 1972

House.

On their fourth world tour, they performed for the first time in Japan, where halls were packed by enthusiastic audiences—a first for a Korean troupe in Japan, which has been traditionally hostile to Korea. They then appeared at the Mexico Olympic Folk Arts Festival, where their performance of the “Penitent Monk” dance won the top award in dance. A

glowing review in the "New York Times" greatly enhanced their reputation.

On their fifth world tour, they conducted their second tour of Japan, at which they paid a courtesy call to Prime Minister Sato, and gave a special performance to Prince and Princess Akihito. In America, they performed again at the White House for the President and First Lady, as well as Prime Minister Heath from England, who was in the U.S. on an official visit. The City of Los Angeles named Sept. 30 "Little Angels Day" in their honor.

On their sixth world tour, from Aug.—Dec. 1971, they performed for the first time in Europe; In Germany, Switzerland, and England. In England, they gave a command performance before Queen Elizabeth in the London Palladium, at which Queen Elizabeth broke precedent by greeting the entire troupe personally. In America they played at the prestigious Kennedy Center before many congressmen and officials.

On their seventh and most recent tour, from Oct. 1972 to March 1973, they divided for the first time into two teams. One team toured Europe, America, and Australia, the other stayed in Japan for an extended 100-day tour in Tokyo, Osaka and Nagoya. During their 40-day stint in Tokyo, they astounded the Japanese theatrical world by keeping the hall nearly 80% full on the average throughout their performances.

Meanwhile the other team in Europe appeared on a T.V. show put on by UNICEF in Holland, which was broadcast to 17 European countries, including Eastern Europe. A T.V. filming of their performance in France was acclaimed "Best Show of the Year" by the French broadcasting network. In London, they were the hit of the show at the "Royal Variety Performance." Also for the first time they performed in several cities in Australia, acclaimed by rapturous reviews in the Australian press.

After their return to Korea, the groundbreaking ceremony for the Little Angels' Performing Arts Center was held on March 27, presided over by the First Lady of Korea and other Korean and foreign dignitaries—a fitting tribute from a grateful nation for their invaluable service as “Korea’s Cultural Ambassadors.”



With Korean Pres. and Mrs. Chung Hee Park.

Interview with Bo Hi Pak

Q. Mr. Pak, please describe your personal history and testimony.

I was primarily a military man, and in 1950 when the Korean War broke out I was serving in the Korean Army; as



Bo Hi Pak

a matter of fact at that time I was a cadet in the military academy. When the Korean War broke out, on that very day, June 25, we participated in the war, and in three days we lost two thirds of our classmates. That's the way my military career started. Then, to make a long story short, I served in the Korean Army for fourteen years until I was promoted to Lieutenant Colonel. I served in the battlefield for three years.

After the armistice, in 1961, I was assigned to the Korean Embassy in Washington D.C. as a diplomat. Of course by that time I had come to know the great evangelic, Christian work in the name of the Divine Principle, which had been spread in this country. I was brought into that great truth, which enlightened me a great deal and gave me great pride as a Korean, as well as the privilege of serving God and man at this particular time in which God is doing tremendous work.

From this standpoint, when I arrived in the United States my viewpoint was different; I was looking at the situation from an entirely different angle. I realized I had a mission to do. Before this great message could be spread all over the world, I knew that I had the mission to spread the heritage of Korea first. In other words, I wanted to win respect and love for Korea. I knew the impact of the Divine Principle throughout the world. I knew what the future holds, so from this standpoint Korea becomes so important and vital. There-

fore I wanted to spread the name of Korea first.

Especially, at that time since I was a military man, I knew about the tragic war; and Korea was known to the United States and other countries primarily because of the war, so they remembered us in terms of refugees, orphans, poverty, war and devastation. I knew this was not fair to our country, particularly from the standpoint of the Truth. We have a great history and heritage, we have a tremendous cultural background and spiritual assets, and all these good qualities have not been known to the world. So, I knew that I had a great mission to accomplish for God and our country. This inspired me to create the cultural group known as the Little Angels, the National Folk Ballet of Korea.

The Little Angels is designed to be a total exhibit of the Korean Culture and heritage. Through folk ballet and folk-singing we can display every facet of Korean Culture; Korean history, legend, tradition, customs, costumes, traditional music, movement and expression, through which we can explain Korea most beautifully in just a short two hours. So the Little Angels are really serving as great ambassadors of Korea, as well as ambassadors of peace.

That was the way I was motivated to create the Little Angels. Many people ask me, why children? I had two primary reasons for it being a children's group. One, I love children. Children represent peace, innocence and purity. More than anything else, this world needs that purity, innocence and beauty; the unstained, really Godlike beauty that children have. So when I considered the mission of this particular group, I knew that nobody could do better than children. And angels, why the name "Angel?" You know, angels have several important duties for God. One, they serve as counselors to God. Secondly, they do errands and services for God—God sent angels to Abraham, to Mary and so forth. Third, and to me

the most important, the great role of angels is to glorify and praise the Lord, and praise God. This is so evident in the Book of Revelations. So this group, to me, is to glorify God and His Kingdom. So I named it "Angels," and because they were children I put "Little," so that's how the name came about. Another reason I created this as a children's ballet group: as I look around the world, there are many singing choirs like the Vienna Boys' Choir, but there is no folk ballet group organized with children. I wanted to create something unique for Korea, something very rare, so unique that it could make it to the top of the world. This was my motivation.

Q. How are the Little Angels chosen and trained?

The Little Angels have a pride; pride to be chosen. They are really the chosen ones. There are many thousands of children throughout the country talented in dancing and singing, and all of them are pretrained by many schools scattered throughout the country. We publicize once every year, usually in April, so that the people know about it. If they think they are good enough to become a little angel, they apply for it. Then we give them a test; not any particular test, but we test for health, intelligence, manners—everything. We hand pick the children for the Little Angels. However, they do not become Little Angels when they are picked. Vigorous training



Little Angels going to class.

will follow for three months, during which time we give them another test or evaluation; we check their progress, and then they become a Little Angel. After that they have to go through another year of training.

It's really tough. They are the winners, they really went through a great distance in patience and perseverance. They are really lovable and great children; I mean it, they're hard



Learning lessons at dancing school. Proud parents watch in background.

working, diligent, intelligent children.

Q. How do you expect the Little Angels to develop in the future?

The Little Angels is now becoming an important cultural institution in the world. The world regarded them as a force for peace, which makes me very happy. They are serving, not only their own country, but they are really serving humanity. When people come to know them, when they see them perform,

they feel a tremendous sense of joy, peace, and harmony. So I feel they're really, in a true sense of the word, a "Peace Corps." This particularly troubled world of our time needs something like this. They're really a necessity, to refresh the people, bring them back to the original God-given quality of man, which is honest, pure, and unstained. So, from last year I expanded it from one team to two teams. Later it may be expanded to three or four teams, so that we can go around and around the world, meet more people, go to different countries, making them brothers and sisters, really bringing the message of peace.

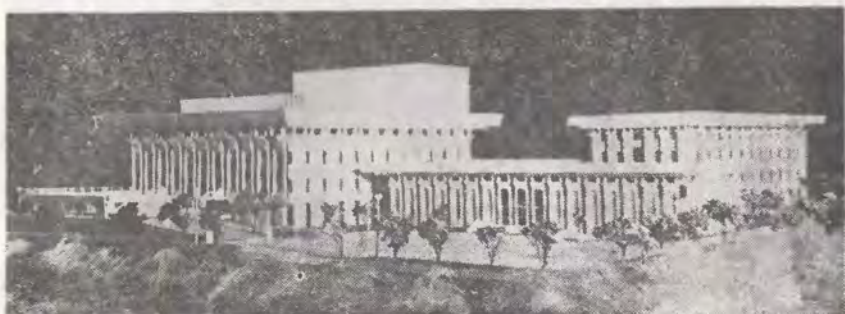
Q. Could you describe something about the performing arts center being built for the Little Angels in Seoul?

During the last ten years, we completed seven world tours,



Learning to apply make-up.

in which time we traveled over 200,000 miles, spending 500 hours by plane. We spent 900 days outside the country, and gave about 900 performances on stage and 200 on television, including one in Holland for the UNICEF festival, which was broadcast to 17 different countries and over 60 million people. It was a tremendous show. We won fame, but we did not have a home base in Korea. We only had a small training hall which is in no way adequate. We've been thinking of this performing arts center for a long time in order to perpetuate this project from one generation to another. It's been on the drawing board for several years, but it didn't begin until this year because we didn't want to build just a few classes and a training hall. We wanted it to be a symbol of peace; a symbol of the Korean heritage, so that all Koreans, and later all the people of the world, can be proud of it.



Little Angels Performing Arts Center, designed by Duck-Moon Aum

This year we obtained a government grant and a beautiful plot of ground, and therefore our master plan proceeded rapidly. On March 27 we broke the ground with the First Lady of Korea. This was a great honor, and we can see that the Little Angels are treated really as being of the highest caliber in this country.

Now, this performing arts center will serve primarily two

functions: one, have a beautiful opera-house type hall in which the Little Angels can give typical performances for countrymen, students and foreign visitors. We have many visitors to this country, but we do not have many places to take them, particularly to see the Little Angels, so this hall will allow them that opportunity. Second, this center will have a school so that the members can be trained, not only in artistic training, but character building. We provide the total education they need. So, they go out on the world tour, then come back to school where we train them; it's really an ideal situation. The Vienna Boys' Choir has had this kind of school for many years, and we'd like to have a little better one.

Q. What has given you the most satisfaction in your work with the Little Angels?

I am practically living in heaven when I associate with the children. You know, in the Bible, in Isaiah, there are some words saying that a child shall lead the way. In many cases, so many qualities that children have we adults lost a long time ago; beautiful qualities, really leading the way, particularly toward peace. So, working with the children refreshes me, purifies me, motivates me, and inspires me.

Also, it's a tremendous joy to work with beauty; just the creation of beauty. There are many kinds of occupations; sometimes you have to work with ugliness, you have to work with weapons, you have to work with many unpleasant situations. But working with the children and creating their artistic beauty is sheer joy. And certainly, knowing the sense of purpose and mission of the little angels so clearly, and working toward that goal is a joy.

When I go around the world with the children, so many world citizens, when they see the Little Angels perform, weep for joy; tears flowing out in joy! What else can you say when you give people so much joy? In many cases they say this is

not just entertainment; many people come and say this is much more inspiring than a Sunday sermon. This is the kind of feeling we're creating.

The children are trained in the Christian way of life. I teach them three absolute codes of conduct: absolute Honesty, absolute Kindness, and absolute Service to others. I explain to them that when you do this, you are loving mankind—this is true love.

As a mission we have three distinct goals: the Little Angels perform for the glory of God; for the people of the earth; and for the honor of our country. It's a sheer joy, and all the Korean people are proud of them.

World Press Comments on the Little Angels

Evening Standard, England.

The astonishing Little Angels have returned to Sadler's Wells with flowing gestures and enchanted smiles. Here is a company of Koreans between the ages of eight and 15 which comprises the finest corps de ballet in the world.

A Russian, a British, an American corps of adult dancers can, now and then, move as perfectly in line and time. However, none can perform this feat with the simple ease of these children so that their unanimity seems to flow from some inner happiness.

They also play instruments with finesse, sing with beautifully harmonious voices, and drum acrobatically, in a manner that would make a military tattoo major mad with envy... This is unadulterated entertainment.

The Daily Telegraph, England.

The dancing Little Angels of Korea—such a sensational success last year that they were invited back to London for Royal Variety Performance—were no less enchanting last night...because of their freshness, high spirits, and perfectly

timed split-second timing...The gorgeous colors of the costumes, moved by the dancers through intricate patterns, were a constant delight to the eye.

Whereas the young dancers performed adaptations of Ko-



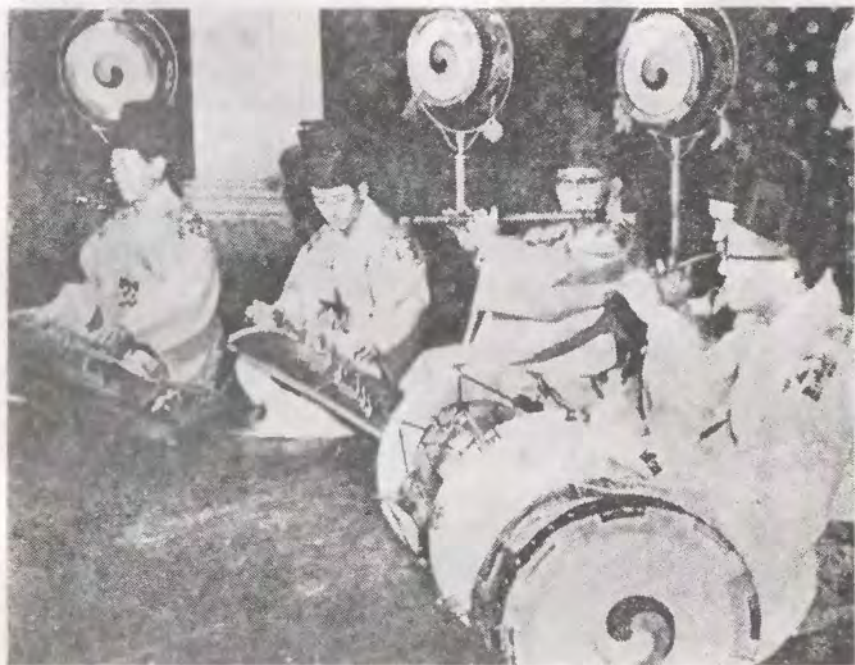
Fan Dance

rean folk dances, the musicians were remarkable adult members of the Korean National Music Academy. These performed one item on their own in impeccable ancient Korean style, producing mysterious sounds on instruments such as the flute, a bowed zither, a plucked zither, and a big drum beaten at

rare but carefully spaced intervals.

La Croix, France

A gift for Christmas? You don't have to search. Just offer an evening at the Olympia with the Little Angels of Korea. All, young and old, will be happy. Here, folk dance is really at its best.



Little Angels' A-ak Court Orchestra

It is a walk in a garden of exquisite music, dance, and colors.

45 young girls of Korea, who seem to come out of a wonderful Oriental tale, are just delightful. It is impossible to find the right words to describe such a spectacle. I don't know what impressed me the most—color, dance, or music...

Sometimes you feel as though the ballet were immobilized

so that time cannot reach it anymore. But this is not fixity, it is serenity which only grace can give. Every motion is as elegant and beautiful as a flower which wakes up under the dew, at the dawn.

In this enchantment of blue, pink, red, green, yellow and white dresses, these fragile little dolls bring us away from our everyday sad surroundings, into a marvelous land of dreams. Don't hesitate; don't miss these two hours of happiness and joy. Your eyes, your ears and your spirit will be delighted...If you don't like it, then this means that you have definitely lost all feeling for joy, beauty and harmony.

Le Figaro, France.

You feel like you are on another planet. Or in heaven.

There are dresses you have never seen before—sumptuous figures and colors. Strange sounds. Their gestures and motions are so united that even when they are whirling, they form the same flow, the same wave...

Honolulu Star-Bulletin, Hawaii, U.S.A.

The Little Angels are a sea of motion, a kinetic force, a fusion of movement and poetry, an endless swirl of dazzling color and the definition of art as motion.

If you have the slightest taste for dance, beat your way down to the Honolulu Concert Hall and see this group. It's the most stunning sample of dance you're liable to see in many a moon. The program features a dozen folk-oriented dances, performed in opulent, gorgeous costumes, each out-dazzling the one before it.

There are harvest festivals, maypoles with yards of glorious silk, angels in lavender and lilac chiffon, soldiers with bows and arrows and swords, peacock painted fans which move hypnotically into flowers that fill the stage and flutter in an unfelt breeze.

Against incredible fluid delicacy, there are numbers full of

remarkable rhythmic furor. Once such sequence features eight girls with two sticks each and 32 drums...There's comedy, too, in numbers about marriage and one that features two of the tawniest, shaggiest, tongue-waggiest lions ever to tussle on the stage.



Farm Dance

Their dances are performed with pure grace, with no hint of either strain or the quality of mechanization which can often overtake child performers.

It simply defies imagination that these dancers are children. You know they're called "The Little Angels," but that

can't really be what they are. Or can it?

Wentworth Courier, Australia

Angels are intangible, ethereal creatures, part of a paradise not of this earth, yet at times they have been ambassadors from heaven bearing messages of joy and goodwill.

The Little Angels of Korea are very much of this earth, quite tangible and real, yet bringing with them, too, a special message of joy to warm the heart. They are, without doubt, the greatest cultural ambassadors their country ever had.

Last Monday night...this National Folk Ballet of Korea showed just why they have captured theatre audiences wherever they have been.

A quite unique folk ballet group...gave us the ancient legends, music and dances of their country, not only with complete grace and freedom of movement, but with a spontaneous freedom of the spirit.

They looked rather more like flowers—the loveliest flowers of the orient—with an exotic, almost intoxicating whirl of color and human patterns that seemed to set the whole stage alight.

Here is a synchronization, flexibility and discipline one expects only of adults. But, with the utmost professionalism, and a mature grace of movement they have brought us much of their country's rich cultural heritage in legends and traditions that date back some thousands of years.

And they have something extra, that captivating freshness that seems to belong only to children.

Their program was as fascinating and as diverse as their folklore. Accompanied by the Aak Court Orchestra...who appeared in their magnificent and elaborate costumes in one segment, the instruments used were exact copies of those used by their forefathers.

These included a seven-stringed bowed zither, the hour-

glass-shaped drum (used often in their traditional dances) and a 17-pipe mouth organ, with something of the haunting quality of the flute. Even the intricate artwork design of the drum with its long red tassled gong seemed to belong to another world.

Way of Life

The dances themselves symbolize not only the way of life of the Korean people, but the legends that have become so much a part of it... the happiness and laughter, the grace and delicacy of its women, the proud traditions of its menfolk, its countryside and farms, its festivals, its deep spiritual beliefs.

The costumes alone are a feast to the eye, exquisitely worked and elaborately detailed, like a great silkwork tapestry, a spinner's delight, shimmering silkily or opulently, glowing



Weavers' Dance

reds, aquas, yellows, pinks.. a colorist's dream.. with the occasional soft, diaphonous tones when the romantic touch is needed.

Each dance had its own special character and charm...from the opening hour-glass drum dance, with its special Oriental flavor calling for expert timing and synchronized movement, to the exquisite Fan Dance. The opening of the Fan, so graceful in gesture and movement, traditionally expresses joy and excite-

ment and the 15 young girls looked like so many butterfiles (even angels) in red and white, weaving in and out, arms fluttering like wings.

Living Flower

With the lights turned low, and a flourescent light on their joined upturned fans, they made a breathtaking picture, forming a large, almost living flower in a soft haze of light.

There was the gaiety of springtime with the very young girls (aged 8 to 10) frolicking on the hillside with their baskets of flowers, and some of them made impish little boys.

All the festival excitement and colour of the Mask Dance was like a theater piece in itself... The vibrant carnival atmosphere with the masked dancers and the almost unbelievable comedy antics of the two lions had the audience laughing with delight... they looked as though they could have come out of a circus.

Almost incredible, too, were the very little girls performing the 2,000-year old warrior Dance, proudly fierce, swords flashing in movement.

The very lovely Dance of the Angels was like a ballet poem... the story of the shepherd who fell in love with an angel. Softly feminine and ethereal, here it seemed as if angels had really floated down to earth.

Apart from the Fan Dance, possibly the most spectacular of the others was the Festival of the Weavers... with again that splendid splurge of all the clear, bright colors imaginable. Every color tone in the weavers' costumes is matched in the long weaving cloths which they twine and use almost like banners, then with extraordinary skill combine in rhythmic, joyous dance movements to wind like a plait around the tall weaving pole.

The deep symbolism of the Penitent Monk Dance is match-

ed by the amazing technical skill of the young girls. With their clever rhythmic movements and amazing speed they



Singing with "Kayakum," plucked zither.

were like constantly moving wheels all moving in union, round and round, upside down and back again.

A fitting finale to the program is the four-movement Farm Dance. Again here is joy and thanksgiving at the harvest, and the intricacy and control of the boys' heads as they spin long slender ribbons from their hats is a sight to be believed...it's indeed poetry and dance in a unique art form.

The Little Angels stepped away from their world of tradition and legend as they gathered around the piano with their musical director and became very real little girls again. They charmed us all by singing "Children of the world Unite", a moving prayer for understanding.

The Little Angels, unfortunately, are only here for a very short time. This is a great pity, for all too rarely do we have the opportunity to see something that so superbly combines theater with folklore, a unique culture that we are seeing for the first time.

Let's hope it won't be the last, and adults and children must not miss the opportunity of enjoying such a heart-warming and enriching experience.

(Articles)

Trip to Panmunjom

by Hal McKenzie



Joint Security Area at Panmunjom. MAC meeting Hall in center; in background, N. Korean propaganda house.

I was surprised when I got the phone call from the U.S. Army Public Affairs Office informing me that there would be a MAC (Military Armistice Commission) meeting that Monday, March 12, at Panmunjom, and that I should be at the place to catch the bus at 8:30 sharp. I had applied for and gotten my Press Card from the Korean Ministry of Culture and Information, and I had told the PAO that I would like to go, but

I thought I still needed accreditation from the U.N. Command. Anyway I jumped at the invitation, and was there with my camera and tape recorder at 8:00.

On the Army bus which was taking us to Panmunjom, there were about 40 reporters—two were U.S. Army reporters from the Armed Forces Korea Network (AFKN), another was an American freelance correspondent working for CBS, and the rest were Korean and Japanese reporters.

I began a conversation with the Army reporters. One had been on several MAC meetings, the other was on his first trip, like me. According to the experienced one, the rumor was going round that the meeting was being called by the U.N.C. because of some as yet unrevealed shooting incident along the D.M.Z. "Sometimes they (the N. Koreans) display the severed heads and hands of people they say they caught infiltrating as evidence (of U.N. violations)", he said. "Maybe they'll do something like that this time." He went on to say that the N. Koreans, wearing rubber gloves, would take the grisly trophies out of their buckets, hold them up during their speech to the U.N.C., and then repeat the performance during the English and Chinese translations.

The CBS correspondent, named John Stickler, speculated that the meeting was called to protest a shooting incident that had occurred in an island down south about a week before. I remembered reading about it in the paper; a ROK coastal policeman was gunned down when he challenged some N. Korean infiltrators slipping in from the sea.

We passed through the suburbs of Seoul into an area of rice fields and neat, "New Village" housing developments. As we went further north, we passed more and more military structures, such as ammo dumps, truck pools, and camps surrounded by barbed wire. We passed two or three checkpoints with military police checking southbound traffic. Some times

we passed under gigantic concrete fortifications designed to halt a tank attack. The area we were driving through, I was told, is called the "Bowling Alley;" a flat, valley-like plain lined by low but rugged hills; the traditional invasion route from north to south. At places where the hills came up closer to the road, a 15-20 foot high concrete-lined earthen breastwork stretched from the road and merged into the hills on either side. Perched on the breastwork directly over the road, with the traffic passing under it, was a gigantic concrete block, its corners barely resting on the supporting breastwork. I was told that, in the event, of an attack, explosive charges blew out the supporting concrete, sending the great block crashing down onto the road. I also saw blunt-toothed concrete tank barriers growing up out of the ground in several places.

After about forty minutes, we arrived at the "Freedom Bridge," an old one-tracked railroad bridge crossing the Imjin River. This was the Southern boundary of the DMZ, beyond which civilians could not go without authorization. This bridge saw some action during the war; Stickler pointed out to me some bullet holes in its steel structure. Next to that bridge there was the shattered stone pilings of another bridge, destroyed in the war.

We passed through the U.N.C. base camp, which housed the U.N. honor guard and troops, and finally to the Joint Security Area where the meeting was to take place. This area was created by the Armistice treaty to be a place in which talks could be carried on in a "neutral" atmosphere. The Press Building was a small quonset hut down the hill from the U.N. side of the JSA.

Coffee and cake awaited us in the press building, and we heard for the first time what the meeting was about. Two South Korean soldiers had been killed, another wounded along the DMZ by N. Korean fire as they were replacing markers



North and South Korean reporters converse. N.K. reporters in dark coats and caps.

along the Demarcation Line. The incident occurred March 7, and the U.N.C. had immediately called on the N. Koreans to hold a joint on-the-spot investigation as required by the Armistice Agreement, but the N. Koreans refused to meet until March 12, when a MAC meeting had already been scheduled.

In the press building there was a loudspeaker set up on a couch, and the reporters were putting the microphones of their tape recorders all over and around it. After setting mine up, I walked up to the building where the talks were to take place. This was the building where the tourists always go during the tours offered by the Korea Tourist Agency. The border between North and South Korea, marked by the microphone cord, ran precisely down the middle of the green felt-covered table. At either end on the table were the N. Korean and U.N. flags, the N.K. flag just a little taller and fancier

for propaganda purposes.

It was unnerving for me to see North Korean guards and reporters wandering freely around the building. The guards all looked sturdy and ruddy-faced; almost all of them had large calluses and scabs on the edge of their right hands—from intensive karate practice, I was told.

It was quite a contrast; the N.K. guards in their brown Russian-style uniforms with the high boots and jodhpurs, and the U.N. guards in natty green uniforms with white trim and white crash helmets. I heard that the crash helmets were adopted after a U.N. guard was almost beaten to death by N.K. workers a couple of years ago. I noticed with surprise that the North and South Korean reporters mingled freely, some getting into what seemed like quite friendly and intense conversation.

After a while Stickler called to me excitedly, "pretty soon they're going to come goosestepping down from their building. It's quite a sight; like something out of Nazi Germany." I po-



North Korean guards "goosestepping" toward MAC building.

sitioned myself near the door facing the N. Korean side of the MAC building with my camera at the ready. Sure enough, eight N.K. guards formed up at the steps, and then came goosestepping stiffly, their arms swinging widely from side to side, to form two lines in front of the entrance. It was very impressive; the goosestep is something one associates with Fascists, but the N. Koreans did it in fine style, with a swaggering air. Then the N. Korean spokesman and his aides walked between the two lines of guards into the building, and I ran back to the press building to turn on my tape recorder.

"Capt. Hwang Myong-bok is dead... Sgt. So Hui-soo is dead... Sfc. Kim Yun-ok is wounded," intoned U.S. Marine Corps General Fred E. Haynes, the UN Command, in a slow unemotional drawl. "These men were United Nations Command soldiers acting in the capacity of DMZ civil policemen, who were the victims of an unprovoked attack on March 7, 1973. They had been engaged in routine maintenance of Military Demarcation Line markers, an activity required by the Armistice agreement." He went on to say that they had informed the North Koreans through the Joint Duty Officer a month beforehand that the soldiers would be in the area during that time. While the men were engaged in replacing one of the markers, they were "taken under small arms fire by men of your side from fortified positions inside the DMZ." (I was surprised that he did not mention the fact that fortified positions inside the DMZ are a gross violation of the Armistice Agreement.) "Personnel from your side firing across the MDL at 1321 hours hit Capt. Hwang and Sgt. Kim. On seven occasions our personnel attempted to remove the gravely injured Capt. Hwang from our portion of the DMZ where he was wounded. However your personnel continued to fire across the Military Demarcation Line despite our repeated loudspeaker requests for your personnel to cease fire. Attempts by DMZ

civil police of our side to save this victim resulted in the death of Sgt. So from small arms fire directed by your personnel... After six hours and 22 minutes, when DMZ civil police personnel of our side were able to reach Capt. Hwang, they discovered that he had died from wounds suffered in the unprovoked attack."

He continued by saying that the UNC immediately called for a joint on-the-spot investigation of the incident, but that



N. Korean spokesman reads counter-charge. Gen. Hanes, right, listens.

the other side refused to convene a joint observer team.

"I have called this meeting to obtain an explanation as to why your personnel chose to violate the Armistice Agreement and willfully kill United States (sic.) Command Demilitarized Zone Civil Policemen engaged in a routine activity required by the Armistice agreement, and to ensure that such an unfortunate event does not occur in the future. The contin-

ued firing by your side during the rescue attempts is inexcusable. Our side recognizes, however, that the initial firing by your side may have been accidental or the result of poor judgment on the part of one of your soldiers acting in a rash manner. If this was the case, our side will accept that explanation in good faith. If this was a deliberate attack, then there can be no reasonable explanation for the death of two men...The Military Armistice Commission will not allow a repetition of this tragedy. I now ask you for an explanation of this tragedy."

Not a hint of moral indignation, outrage or even annoyance marked Gen. Haynes' speech. I would think that the cold-blooded murder of two innocent men deserved some amount of feeling or eloquence, but the General read his speech as if he were reciting stock quotations. His willingness to give the other side the benefit of the doubt seemed ludicrous to me, considering the facts of the case.

The North Korean spokesman, however, was not so inhibited. He began by accusing the UNC of "...distorting the truth about the grave armed provocation committed on March 7 last against our side in the DMZ... Such conduct on your part only reveals clearly the rash and shameless nature of you U.S. Imperialist Aggressors. I now go to the serious armed provocations committed by your side. The South Korean Army, which has recklessly been stepping up various forms of disguised armed provocations against our side of late on the MDL, dispatched, at the instigation of U.S. Imperialism, armed personnel carrying M-16 automatic rifles and various espionage equipment in the portion of the DMZ north of the marker...those who illegally intruded into the area of our side across the MDL were obviously purposing various espionage and hostile acts against our side." He said that the U.N. forces had fired thousands of rounds of mortar, heavy machine

gun, and other fire into the area as well as overflights of military aircraft.

"All the facts indicate that your side committed a grave armed provocation against our side in a prepared and planned and organized way and still keep on desperately trying to screw up tensions in the area... Such reckless maneuvering on your side are a gross violation of the Armistice Agreement, as well as an arrogant and insolent insult for our side... Despite this fact your side, greatly embarrassed by the exposure of this great armed provocation, invented a lie as if our side had fired at your personnel allegedly engaged in maintenance of the MDL markers, and made a fuss about a joint investigation and the like, and today you come out here with the issue and brazenly talk about it, in all craft and brazen-faced manner just as in the case of a guilty conscience... If your personnel wanted to maintain a marker, they should have done so. Why did they intrude into our side's area and engage in various espionage and hostile activities against our side?... I strongly demand your side apologize to our side for the recent provocation... and take stronger steps to prevent the occurrence of similar provocations."

General Haynes responded by showing photographs with circles and arrows of the area in which the attack took place. He then showed the photographs of the two dead men. The wounds of Capt. Hwang were readily apparent. "Some had been inflicted after he had been initially struck down and lay helpless on the ground," the General said. He then showed a photograph of Sfc. Kim Yun-ok in his hospital room. He had been struck in the leg, but had escaped further injury and even death when the .45 automatic pistol strapped to his waist stopped another round. They had the pistol there; I could see the slug clearly protruding from the metal side of the weapon.

He then showed a video-taped interview of Sfc. Kim as he

lay in his hospital bed. However, the interview was in Korean, so I didn't know what he said.

The N. Korean spokesman responded by repeating the same charges that he had made earlier. But this time the voice of the English interpreter seemed louder, more shrill, and with what seemed like a slight edge of hysteria. The voice seemed to me somehow unreal, as if from another planet.

General Haynes responded with a short statement. "...it



UNC Photo of site of incident. Arrow at right shows N. Korean bunker from which firing came; circle marks MDL marker; arrow at left marks location of Capt. Hwang's body.

is obvious now that no real discussion is possible. Your side has ignored the facts, substituted propaganda tirades for dialogue, and refused to undertake a joint investigation. Our side therefore has nothing further to discuss."

The North Korean spokesman was far from finished, however. For the half next hour or more, he repeated the same charges, but then expanded his "tirade" to include the whole

U.S. presence in Asia, particularly in Korea. He dwelt particularly on joint U.S.-ROK Army maneuvers which had taken place recently, accusing the U.S. again of "screwing up tensions" in the area and bringing on war between North and South. He said that there was no use for U.S. forces in the South because the North had no intention of invading the South, and that the U.S. was only following its "imperialistic designs" at the expense of Korea and the world. He concluded by saying, "At the same time, I warn you that if the U.S. Imperialist Aggressors continue to play with fire recklessly instead of withdrawing from South Korea, they will be driven out by the united strength of the entire people of both North and South Korea who have risen up in the struggle for independence and peaceful unification of the country." Gen. Haynes replied, again, "We have nothing further to discuss."

After the session finally finished, Stickler said to me, "Nothing has changed. It was just like this when I was here in 1963."

On the bus going back to Seoul, some of the S. Korean reporters showed us some N.K. propaganda calendars given to them as gifts by their N.K. counterparts. Every page had glowing pictures of Kim Il Sung talking with children, workers, etc., and great buildings, parades, and processions, painted in bright, gentle colors, like a children's fairy-tale book.

As we were driving back into Seoul, I felt I was looking at this city, which has become my home, in a new light; bustling, crowded, polluted, struggling, exasperating, but somehow sane! How can the Free World deal with a system that makes lies, insanity, paranoia, and war—everything that we consider pathological in man—into a method, a strategy, and an ideology? Perhaps if we could organize Freedom, Peace, and Love into a method, strategy, and ideology, Gen. Haynes would have something further to discuss with his Communist counterpart.

Comparison of Eastern and Western Medicine

by No Chong-U

This is the conclusion of the article "Chinese Medicine in Korea"
which appeared in last month's issue.

A bird with one wing cannot fly. Likewise Eastern and Western civilization are complementary in many ways, including the medical realm. Western medicine analyzes while Eastern medicine synthesizes. Western medicine is based more on symptoms (the abnormal physiological phenomena of a body), and anatomy, and thus excels in surgery, and Eastern medicine specializes in general medicine. All of these factors indicate the contrast between the two, but the fundamental difference lies in their different views of the causes of illness in man.

Western medicine generally sees illness as caused by germs, or the malfunction of tissues or cells, and treats the localized symptoms. Thus once the cause of a disease is determined, it is administered uniformly without particular consideration given to individual differences or symptoms. In the light of Oriental medicine this appears to be only partial treatment.

Oriental medicine rather sees disease as an abnormality of life as a whole, and thus seeks to normalize the whole. Carried to its extreme, it prescribes medicines in order to reestablish the vital balance of the body, taking the individual's constitution and symptoms more into consideration than the disease. It thus is accurate to say that Eastern medicine is

deductive while Western medicine is inductive.

This great difference between the two medicines comes from their fundamentally different philosophies of knowledge, conceptions of life, and disease.

Based on a philosophy which sees man as a microcosm of the whole universe, Oriental medicine is permeated by the idea of the spiritual and physical unity of man. Western medicine, on the other hand, is based on a scientific materialistic view of man. Their very points of departure are radically different. It only follows, then, that their methods of treating the same diseases would differ also. It also follows that it is impossible to compare them according to a single criterion, such as the methods developed by modern natural science. They can only be compared by their results, or their effect on a given disease. Both have their own characteristics, values, and therapeutic strongpoints.

If one examines the points of view and the present currents of these two medicines, one can see that oriental medicine, which consists mainly of an accumulation of intuition and ancient experiments, has lost its vigor. Yet although weighed down by its centuries-long tradition, it contains much potential and valuable information, and only needs the creative work of a new genius to leap beyond its present limitations. On the other hand, Western medicine has had some spectacular achievements, and is pioneering entire new realms; atomic medicine, organ transplants, artificial organs. It has contributed substantially to man's life span. Yet it is faced with increasing psychosomatic illnesses, hypertension, vascular diseases, diabetes and cancer, as well as some serious side effects to drugs and surgery. It too seems to have come up against seemingly insurmountable barriers, and needs a new methodology for approaching the human body.

Comparing the two medicines puts their strengths and

weaknesses into relief. These two great medical sciences, like the two wings of a bird, remain incomplete without each other, since the qualities of one compensate for the lacks of the other. The development of a synthesis of the two medicines stands as a historical need and mission of our times which would benefit all humanity.

Such a medical science could only come about through joint research and cooperation between Eastern and Western doctors. Korea is undoubtedly the best location for such an accomplishment, because of her favorable cultural conditions and present situation.

Present situation of Tong Uihak in Korea

Korea's liberation from Japanese rule in 1945, provided the momentum for Eastern medicine's revival after a long period of stagnation. However, the ensuing political and social confusion, and onrush of Western culture after the liberation retarded this momentum. Some individuals even began controversies to discredit Eastern medicine or eliminate it entirely.

In fact its ancient and traditional treatments are often considered unhygienic by modern men, and thus inspire fear and aversion. Nevertheless many people still seek out Eastern medicine, because it cured them of a disease or eased their weakened condition after Western medicine had given them up as incurable.

The Prospects of Tong Uihak

Now Eastern medicine is experiencing a renaissance and a reorganization. At the same time it is coming into contact with Western medicine. If this situation continues into the next generation, one can expect that through the contact between these two medicines will come a period of total medicine.

After World War I, Oswald Spengler spoke out warning against the decline of Western civilization, which is the source of our modern scientific culture, while Karl Jaspers criticized Western civilization based on the spirit of analysis as a mentally imbalanced civilization. He too warned of a probable crisis.

After World War II the exchanges between the East and West developed rapidly, until now we have arrived at a point where a new total civilization is possible. Medicine should also unify, benefitting from the complementary natures of Eastern and Western medicine. The advantages and disadvantages of each will balance out and thus a victory over disease will be easier. Through this unity Western medicine will be able to overcome the difficulties that it has run into with treatment.

Yet to develop as a modern science, Eastern medicine will have to rid itself of many primitive and irrational factors. It will have to reestablish the tradition of clinical empiricism in the light of modern science. It will also have to have a more generous and comprehensive attitude towards Western medicine and clearly trace out its future path.

Especially it must no longer, as after the Liberation, blindly follow Chinese medicine or imitate Japanese medicine. One must always keep in mind that making Eastern medicine scientific does not mean reorganizing it according to Western logic as some insist in order to hurry it. This could only drown and lose Korean medicine.

This new medicine which could be created by the fusion of East and West can only come about through the cooperation of young Western trained scientists; Oriental doctors and scholars could never accomplish it alone.

For a long time this mystery-enshrouded Eastern medicine has awaited young scientists.

Developing this medicine and thereby contributing to the

wellbeing of humanity is a responsibility and mission which the present situation places on the young scholars (scientists). It furthermore seems that Korea will inherit this mission because of her tradition and the cohabitation of Eastern and Western medicine on her soil. World interest and participation will be necessary to this task because it concerns the future of all humanity.

The Worst Thing That Could Happen To Us

by Tage Lindbom, Ph.D.



Tage Lindom, Ph. D

Cosmos means balance. The created universe is as a whole balanced. From the beginning man was also balanced, both physically and mentally. Mental health means that there is a balance between different mental forces. When this balance is threatened the result is neurosis.

To be able to decide the reason for every kind of human mental disturbance throughout the milleniums is beyond our ability.

On the other hand it is very obvious to me that secularization is one of the most vital factors nowadays for the disturbances we call neuroses.

Secularization means denying absolute transcendental values and truths. Everything becomes profane and belongs to the physical world and is therefore relative.

It is an interesting point that the mental disturbances we call neuroses first could be noticed in Europe with the eighteenth century upper-class people and above all in the court of Versailles. In her famous letters Mme. DuDeffand has given an intimate and also frightening description of this kind of neurosis, flourishing in the secular and ephemeral courts and

in aristocratic surroundings as a whole. Here we also find drugs, e.g. opium, used against insomnia.

During the eighteenth century the upper classes were suffering from neurosis, during the nineteenth century the bourgeoisie was suffering from 'spleen'. The literary works of Marcel Proust describe all this extraordinarily well.

In this century neurosis becomes common property. Secular thinking has penetrated all social strata; one can speak of the "democratization" of neurosis.

The obvious ground for neurosis is a mental vacuum. Neuroses appear in a state of emptiness, meaninglessness. Something is lost. We ask what?

Primarily it is tradition. Tradition is based on clinging to absolute truths that are kept intact through generations. You can describe tradition as a chain where the first link consists of divine revelation. But in its profane form here on earth tradition becomes a very complicated issue and cannot be regarded as a simple chain.

With regard to the growing neurosis of our time I would like to point to three basic components of the complex of traditions:

1) The Individual 2) The Family 3) The Society.

An individual first of all needs two things: to be conscious of his identity and to have a feeling of coordination. A person must be conscious of an ego of his own distinctively separate from that of other persons and of a complete coordination between body and soul. How does one achieve that?

To be able to become aware of one's ego can only be obtained through motivation and this can not take place in isolation, but only in the atmosphere of an upbringing based on tradition and experience. There must be a grown-up and matured subject to help a young man or woman to develop that kind of maturity necessary for real ego-consciousness. A

child or an adolescent must associate with an older man or woman in order to mature and become a fully developed being.

Against this the radicals advocate different kinds of cohabitation based on some sort of collective brotherhood which only can increase the confusion and consequently the neurosis. They advocate brotherhood but forget that brotherhood is based on one condition—fatherhood. But mentally and biologically man is created in such a way that he cannot exist separated from other human beings. A normal person must intentionally submit to an order and join others in cooperation and communication. A totally isolated individual would become more than neurotic, he would become mentally deranged. It is in the family an individual first experiences togetherness—biologically, spiritually and socially. It is in the family a child first meets tradition. The cornerstone for all social life is the family and it has both a horizontal and a vertical dimension; vertically two generations meet, horizontally husband and wife belong together as a loving couple and the children as brothers and sisters. In this double respect the family is a link in the chain of tradition reaching the past and the future, gaining experience from the wisdom of the past and dedicating the future to keeping and strengthening the new generations.

I repeat: if there is anything that can be described as the foundation for social life then it is the family. It is the cornerstone of the society and must never be attacked and destroyed. If the family is destroyed then the pattern of human relationships would be smashed beyond repair. If there is anything the conservatives should aim at, even desperately, it is defending the family. If the family ties were broke then we would be laid open for mental and social confusion which would provide for further developing of neurosis, according to the model: disenchantment-confusion-neurosis. The third basic component of the complex of tradition is the society—the sum of

all aspects of human life. Social life of our time has two enemies: big organisations and the state. Both are centralistic; to be sure both consist of individuals as members or subjects, but in reality these are condemned to become powerless subjects. We shall not be surprised when young people turn their desperate fury to these pharonic pyramids of power. Nowadays people seldom make any distinction between the state and the society but they are indeed two separate things. Society is the total sum of every kind of human relations, professionally, culturally, economically, religiously etc. Human life of the highest standard in all its rich complexity, that is social life. The state is the centralized apparatus of power, without traditions, without God.

If man lives according to the traditions of these above mentioned three types then he will live in a sufficiently peaceful and harmonious state of mind. Within a framework of traditions a man has the chance to let his physical and mental faculties form his identity, so to speak. But when traditions are attacked and more or less destroyed the result will be an identity crisis. That is what is going on today and that will eventually lead to confusion and neurosis. Against this concept, there is now another, the idea that Man all alone, free from traditions and any kind of authority, shall be able to solve the crisis. We can call this 'selfgoverning'.

This radical concept was first formulated in philosophical terms by John Locke in 1690 and has later on been developed through various means during three centuries. The main idea is that by turning loose all kinds of human cravings and then by rational thinking separate useful from useless, good from evil and so on, a free man will be able to start that selfgoverning previously mentioned.

Just like Socrates put it: if you only know what's good, you'll do it. That is the concept that has formed the naive

trust especially of our state in the result of information and information alone.

There is an even more radical form of the doctrine of self-govrning, the belief in a 'natural' control, a balance that will eventually occur after all different kinds of mental forces have been turned loose and where all human needs and cravings are supposed to be of equal value. It is an analogy to the old classical liberals trust in the laissez-faire capitalism, mostly known by Adam Smith's symbolic description of the invisible hand. If we consider the radical speculations made during the last thirty or forty years, they have all been intended to break down barriers, traditions, authorities, moral standards and inhibitions—everything that has been said to create neurosis.

The proud promises were that if only people got rid of the orthodox traditional links, then harmony and mental health would be the immediate result. In particular would the generation gap be closed. None of these promises has been fulfilled.

On the contrary, quite the opposite has occurred.

Sent by Friedhilde Bächle
WW Correspondent, Sweden

Escape From China

by Esperanto Curaming



Refugees from Red China in Hong-Kong, for illegal entry.

Hongkong—It was late afternoon but the air was still stuffy and humid when we arrived at the Divisonal police Station at Yuen Long in the New Territories, 26 miles northeast of Kowloon peninsula.

Our contact said he just received a report that a number of Chinese mainlanders were to be released by the Yuen Long police that afternoon.

The "new arrivals" were arrested by border guards three days earlier

"We are lucky," our contact said as he stopped his car before the police station. He pointed to a group of people alongside the building and said they were relatives of some of the new bunch.

We had hardly settled ourselves in a corner inside the police compound when the detainees started to troop in one after the other. There were 15 of them, two of them girls.

All of them were young. The two girls were wearing jeans and faded blouses. The men, most of them barefoot, were in a ragtag assortment of clothes—some still in the swimming

trunks they used for their escape from Red territory.

There were no amenities or emotion-packed reunions. Those fortunate to have relatives waiting outside the police station were immediately whisked away—confident it would not be hard for them to look for jobs.

The others settled for the prospects of fending for themselves.

"This is only temporary," our contact said. He told us there is a government agency called the International Social Service (ISS) which was organized to help the illegal entrants "in their new way of life."

In exchange for interviews, four of them readily accepted an offer from our contact for a free ride to Kowloon. They identified themselves as Cheung Kuo Fo, 30; Wong Chee Min, 22; Lau Pin Lan, 21; and Chen Sui Chang, 21.

We returned to Kowloon via Lau Fau Shan, one of three villages hugging the coastline of Deep Bay overlooking the east portion of Red China's rugged and mountainous terrain.

Roughly three and one-half miles of seawater separates Lau Fau Shan from the nearest landpoint of Red China. The farthest is six miles, at the most.

The Long Swim

The four men with us told us they sneaked into the colony by swimming across Deep Bay the night of June 19.

Wong and Lau, who were schoolmates and residents of Tung Koon, crossed together. But before they could safely set foot on dry land, the two groped in the dark and ran into the oyster beds that abound in the Lau Fau Shan offshore area. The bruises and cuts they suffered were still evident when they were released.

Cheung and Chen claimed they were all alone when they crossed the bay. Both apparently were able to avoid the oyster

beds.

Cheung was a maker of wooden molds—contraptions needed in sand-casting—in his village of Fa Yuen, near Canton. Chen, on the other hand, was a 12th grader from Sun Hue county.

Chen and Lau said they were Red Guards at the height of the Cultural Revolution on the mainland. Chen apparently was more active since it was only in 1968—the year his



One who didn't make it

group was disbanded—that he was sent back to the village to farm. Lau was returned home two years earlier.

Other personal details learned:—Wong was in the ninth grade (middle school) when he was sent back to the village in 1966. His parents are alive and on the mainland along with three sisters and brothers. All are farmers.

—Lau, who was also in the ninth grade like his friend Wong, has an elder brother in the colony. He left behind on

the mainland his parents and five younger sisters.

—Cheung, a sixth grader (primary school) before he became a wooden mold maker, has an elder brother who fled to the colony two years ago and then moved on to Australia. His parents are now all alone on the mainland.

—Chen has an elder sister living in the colony along with his mother. Still on the mainland are his father, whom he described as a draftsman in a construction project, and two younger brothers.

Illegal Entry

All this serves as our introduction to Hongkong where, for the next seven days, we sought to get a feel of the action involving the illegal entry of mainlanders.

Aside from the interviews, this report was shaped from records at the Government Information Service (GIS) press library and from two official reports, Hongkong 1970 and the 1969-1970 Annual Report of the local immigration office.

We learned from these records and journals that the matter of illegal entry from China has a tendency to increase substantially at the beginning of the year.

W.E. Collard, chief of immigration, said in his report that this is due to the "onset of warmer weather which encouraged escapes by swimming."

He said this trend is maintained throughout the summer and eases off with the coming of "cooler autumn weather which makes swimming a less appealing prospect."

"The entry over the Sino-British land border was comparatively rare," Collard said of the year under review.

He said that "very few people" make their way to the colony by boat "apparently because of tight security precautions along the coastal areas of southern China."

When we set out for this assignment, our minds were

tuned for a balanced presentation of facts. To do so, we tried to establish rapport with our Red Chinese counterparts here through some Filipino newsmen employed with Hongkong-based magazines and periodicals.

This proved fruitless. Two such possible contacts were not around—they were reported to be in Peking. The others were not readily available, so we were told.

Our main first-hand sources remained the four “new arrivals,” two other young men who came a month or two ago and are now gainfully employed, plus a number of refugees, most of whom are known as the “boat people.”

Life in Red China

Life in China today, particularly in the countryside, is like a vacuum. There is no room for individual advancement nor hope for a better life and future.

This was the answer of Chen Sui Chang, a former Red Guard, to a question about the apparent urge of mainlanders like himself to get to the Crown Colony even under circumstances which could result in death through drowning or shooting.

His three companions—Cheung Kuo Fo, Wong Chee Min and Lau Pin Lan—cited reasons that included political persecution and curtailment of freedom of movement and of speech.

The so-called “boat people,” however, were particular about one thing. It concerned an age old tradition—worship of their ancestors—which was outlawed. Any violation, they said, was enough cause for confinement in a “labor camp.”

Some 900 families (each family averaging from five to 10 members) of these people are squatting on the Castle Peak Bay reclamation project some 20 miles east of Kowloon.

Most of them still live in junks and sampans either at another reclamation area at Kowloon Bay, just west of Kai

Tak international airport, or the eastern coasts of the New Territories.

Widespread Unrest

Chen, the former Red Guard, told us that there is at present widespread unrest among the youth inside China against the "powerholders."

He said this is very apparent specially in the rural regions where the youth, particularly students, were dispersed to live as farmers.

This claim was repeated by two other youths—Cheng and Lo, both 20 and natives of Ying Tak county.

Cheng arrived last April 1 while Lo sneaked in on May 23. Both said they entered the colony by crossing the Sham Chun River, which divides the Sino-British land border, some seven miles northwest of the Lo wu railroad bridge.

At present, Cheng is doing masonry and carpentry jobs at several construction projects, earning as much as HK \$35 a day.

Lo earns a monthly salary of HK \$360—excluding meal and living allowances—as a worker in a factory making venetian blinds.

To Chen, working in a factory offers better opportunities for individual progress—even on the mainland. He said this was precisely the reasons why he was active in the Cultural Revolution.

When called to volunteer as a Red Guard, Chen said, it was impressed upon him that the purpose was to purge the factories of what he called the "bad elements." Vacancies which came about as a result of the purge were to be filled by people from the ranks, he was told.

Chen said he was still at a loss as to why he was sent to the countryside instead. He was not even sure if his family

had a "background of ancestral enlightenment" which, he said, is a factor counted against those exiled to the rural and border areas.

It was different in the case of Cheng. He said he was dropped from school and consigned to the commune when the officials discovered his parents were landowners before the Communist takeover.

"What has it got to do with me?" he asked, adding that he had not even been born when the Maoist regime came to power.

Cheng and Lo said there is a "labor camp" about five miles west of Ying Tak city. They said that before they fled to Hongkong, there were about 30,000 inmates whom they described as "underfed and overworked."

According to them, the inmates either work at a stone quarry near the camp or are herded out to nearby construction and irrigation projects to supply the needed manpower.

On the whole, the six young men interviewed voiced a common hatred for the members of the village militia (cadres).

They have one particular reason. This was the cadres' supposed right to full rations even though there was a shortage.

"Inside the commune," they said, "we belong to the same family. Since all of us make a living by working, why should there be a class line?"

Complainants against the malpractice, they said, were subjected to ridicule and contempt in the nightly 7 p.m. political meetings. More so if one griped about the lack of food, they added.

Usually, they said, grippers were punished by making them kneel in the center of political gatherings and forced to make a public apology.

They said there were occasions when the cadres, in the

desire to humiliate the grippers further would kick them in the back and spit on their faces.

The six, in separate interviews pointed out they were not persuaded to go to the rural areas to live the lives of farmers but were forced to do so. The labor activity was a punishment; it was meant as a purge.

They said that there is "a strong desire" among the mainland youth to "seek more knowledge, personal improvement and freedom to choose our occupation after graduation."

When the authorities started to ship them out to the countryside, they said, only one thought occupied their minds: to escape to Hongkong.

Brave typhoon to win freedom

The sound of waves lapping at the shore made them aware they had reached Deep Bay. Only a six mile span of seawater separated them from a new life.

The bushes around them rustled. All three dispersed. The noise was different from that being caused by the winds of a typhoon, then battering the area.

One man dove into the bushes. Guns cracked and he heard a cry of pain. It sounded as though his friend, Cheung Wai Hung, 19, had been hit. Uniformed armed men emerged from the dark, moving around him. He kept still.

To his right, he heard another noise. Lee Chi Sing, his other friend, had stood up and started running. But he had been seen by the armed men. They shouted and Lee, with his arms raised, stopped.

They asked Lee to name his companions. He named only Cheung, who was already dead. They threatened to kill him too, but he stuck to his claim.

The armed group tarried a while. It seemed forever. Someone barked a command and, with Lee in tow, they moved

out into the darkness.

He kept still for another hour. The winds of the typhoon howled and he crawled toward the bay. The balmy waters soothed him. He started to swim...

Mother of Five escapes by sampan

Some 40 miles toward the southeast across the Pearl River estuary earlier on that day, a 39-year-old mother of five scanned the horizon and knew a typhoon was over the colony.

She belonged to the Choi Han village commune in Chung Shun, hometown of Dr. Sun Yat Sen, father of the 1911 Chinese Nationalist Revolution.

She thought of her husband who escaped to the colony nine years ago. She remembered that in his last visit during the holidays the previous year, he had given her a map and sailing directions to Hongkong.

The woman looked at the horizon again, then went inside the family hut. She gathered her children and told them to catch some fish at the commune jetty.

As the young ones left the hut, the woman took her eldest daughter, who was 13, aside. She told her to keep her brothers and sisters at the jetty until she came to get them.

It was 9 p.m. when she arrived. But she was not there to take them home. She placed them aboard an eight-foot sampan. Then she rowed and steered the sampan out of the commune's sheltered cove into the 40-mile wide Pearl River estuary. The objective was Hongkong.

Twenty years' experience of fishing at sea helped the small but determined woman to take her family safely to the colony.

"I knew I could make it," she said, while resting at an improvised hut at the Castle Peak Bay reclamation area where 900 other "boat people" families were temporarily sheltered.

She said the typhoon afforded her the chance to leave the mainland and join her husband in the colony. The husband, Chow Cheung Chun, is a dockyard worker.

"It was the only time we could get away," she said. "The Commune is too well guarded during normal conditions."

"The rations in the commune were not enough to live on," she said. "We got only six ounces of oil a month and five feet of cloth a year."

Mrs. Kok said that, in deciding to cross the estuary, she risked a 10-year sentence in a labor camp. She said this is the customary punishment for escapees.

Mrs. Kok's feat came one and one-half years after that of Chan Ying, 48, a widow, who came from Sai Heung, a commune in Po On county in Kwantung.

The widow Chan crossed Deep Bay also on a sampan with her children Lai Shing, 21; Lai Ying Cheung, 20; Lai Ying Kau, 16; Lai Chang, 13; Lai Yung, 11; and Lai Hung, 9.

Common Dream

Mothers as they are, Mrs. Kok and the widow Chan shared a common dream—that their children live "good and normal lives."

Kept in the files of the Government Information Service (GIS) press library are other reports on these China-to-Hong-kong escapades.

The following are some examples.

—Nov. 10, 1970—a 22-year-old girl and the body of her boyfriend, also 22, were picked up by a police police launch at 10:45 a.m. in Deep Bay off Tsim Pei Tsui.

The girl, completely exhausted after several hours of swimming, collapsed when she was taken aboard.

Interviewed after a few hours' rest at the hospital, the girl said she and her boyfriend entered the bay waters at

midnight.

The tide was against them for the next two hours so that her boyfriend, who was not a good swimmer, became exhausted and drowned.

Supporting her boyfriend's body, the girl continued swimming for the next nine hours until she was spotted and rescued by the police marine patrol.

—Nov. 25, 1970—A man and woman attempted to cross the Sham Chun River near the Lu Wu railroad bridge at 2:30 p.m. yesterday and were chased by a group of civilians, some in sampans.

The man was caught and was taken to the other side. The woman, however, eluded the pursuing civilians and was able to cross. The police searched the area but failed to locate her.

—Feb. 10, 1971—The police had in its custody 26 illegal immigrants. (No other details were given).

—June 1, 1971—Four persons—three males and one female—were picked up by a marine police launch at 1 p.m. at Mirs Bay in the general vicinity of Kat Island.

The group was first spotted by press representatives on tour in the area aboard the police launch. They were taken to the Tai Po Kau marine police station.

The GIS files also showed reports that a number of Chinese mainlanders were smuggled into Hongkong via Macao by profitseeking operators and owners of "snake" boats.

These "snake" boats are junks disguised as cargo or fishing vessels with built-in compartments where human cargo are concealed.

The scuttlebutt was that 1,500 to 2,000 persons have been able to enter the colony this way since late 1969. The price per head, our contact said, ranged from HK\$600 to HK\$1,500.

Liberal HK Policy Attracts Refugees

"To many people, Hongkong appears a most attractive and desirable place to live in. To these people, this place looks like the promised land—and they will spare no effort, expense and risk to make that dream come true."

This was the general view expressed by W.E. Collard, director of immigration, on the cause of an apparently increasing number of people illegally entering the colony from mainland China.

More likely than not, illegal immigrants from China will be granted permanent stay. The policy states that the colony will admit "those with close family ties in Hongkong and other cases where there are compelling humanitarian reasons."

Hongkong 1970, the government report for the year, said that the "influx of people into the New Territories from China in recent years has been so great that only in the Sai Kung district is the truly indigenous population still in the majority."

Citing the 1961 census, the report said that the population in the area has "gradually increased from about 100,000 to nearly half a million."

"The newcomers are mostly from Kwantung province," the report added. Kwantung is China's southern frontier sharing a 20-mile-long common land border with the colony.

On the whole, the report said the colony—as of 1970—has an estimated total population of 4,127,800 of which 93,100 comprised the increase for the year.

Migration Balance

Of this estimated increase, the report said that 24,935 were placed under the category of "inward balance of migration." However, it did not mention whether the figure included foreign nationals other than Chinese.

Statistics accompanying Collard's report showed that there were 43,655 Chinese expatriates in the colony for the year under review. The figure meant a 24.75 per cent increase or 8,660 more than the previous year's number.

Collard, in his own report for the 1969-70 financial year, said that "China and Macau continue to provide the greatest volume of illegal immigrants..."

He said that 1,624 illegal immigrants coming from these sources were arrested during the year under review. It meant an increase of 373 over that of the previous year's total of 1,251.

"As usual," Collard said, "the volume of illegal immigration from China and Macau fluctuated a good deal—ranging from a low of 37 arrests in April to 285 in August."

The government bases its official figures on illegal entry on the number of police arrests.

In his annual report, however, Collard said the figures on the number of arrests "in no way convey an accurate picture of the total volume of illegal immigration" from China and Macau.

"Indeed," he added, "from departmental records, it seems likely that during the year about 7,000 people succeeded in entering Hongkong as compared with about 6,000 in the previous year."

Along the same line, Collard said that a total of 6,808 persons—577 of them below 17 years of age—registered with the immigration department as new arrivals during the year.

But Collard said that registration from other sources brought the accumulative total of illegal entries to 215,379 a previous total of 207,654 since January 1962, an increase of 7,725.

The files of the Government Information Service (GIS)

showed that as of May 31, 1970, the number of registrants for identity cards totalled 257,381.

This meant an increase of 42,002 in two months over Collard's figures which covered a period ending March 1970.

The same GIS files showed reports that there were 400,000 persons in the Crown Colony who are without ID cards. These people, having entered illegally, were reportedly reluctant to register for fear they would be sent back.

Throughout the New Territories today, a massive construction boom is going on. The projects range from low-cost government tenement houses to industrial factories to reclamation.

A look at Hongkong's history shows that the New Territories, including 235 islands in the vicinity, were leased to the British Crown for 99 years by the Convention of Peking of 1898. The big question is—when the lease expires, what next?

China Watchers

Meantime, China watchers said that the mainland apparently was starting to concentrate on "efficient management and cost and quality control while tending to limit the once sweeping influence of revolutionary thought in its factories."

This was based on a Peking People's Daily article which stated that "it is an important principle to put revolution in first place but revolution cannot take the place of production."

Coupled with this was an alleged position paper of the Nanking Locomotive works which said that "if revolution took the place of production, it would become an empty skeleton."

China watchers said that Chairman Mao's Cultural Revolution was aimed "officially at putting power in the hands of the masses and abolishing what were regarded as bourgeois attitudes."

However, they said the activity brought about an "accumulation of bile that cannot in the end but lead to an attribulous eruption."

They added that the present regime still puts emphasis on the rulers and not on the ruled "despite Chairman Mao's concern for the masses.

"In time," they said, "we shall see whether the peasants, subjected long ago to the ingenious tactics of divide and rule, will loyally abide by collectivism or revolt against it."

The watchers pointed out that "it was the peasants, free or coerced, who decided the fate of the revolution together with the Liberation Army. Together they will decide the future."

They said it is this situation which sparked the current dramatic detente between the United States and China.

Many Chinese, according to them, are aware of what is going on in the world despite the "total lack of newspapers in the usual sense."

"They have been noting and relishing the extraordinary growth of the prestige—both in the Commonwealth and in the world at large—of the Singapore regime and of its amazingly successful leader Lee kuan Yew," the watchers said.

"It is no less certain that Hongkong's phenomenal progress is also the subject of constant interest," they added. "Nor is it likely that Japan's transformation from the pyrrhic triumphs of militarism to a worldwide renown in the domains of finance, commerce and industry has gone unnoticed."

These watchers said that the "men who count on China" have means of knowing all and not solely through monitoring.

"They are responding and striving now to break out of the dangerous rather than splendid isolation to which the Cultural Revolution reduced them," they said.

In the interim, more freedom swimmers cross either Deep Bay or Mirs Bay in a bid for a better life in Hongkong.

From "The Phillipines Herald," July 22-25, 1971



News Briefs

Billy Graham holds Multiracial Rally in South Africa

(From "The Sunday Times," S.A.) The American evangelist, Dr. Billy Graham, attacked racism in a speech March 17 at a multiracial crowd of about 45,000 in Durban, S.A. The record crowd roared with approval when Dr. Graham said that people of all races were one in Christianity.

Dr. Graham had insisted before agreeing to visit S.A. that there must be no racial discrimination at his rallies. At the rally in Durban, the races queued together for seats and mingled freely inside the stadium. Among these present were the Mayor of Durban, tribal chiefs, and the American Ambassador.

Dr. Graham said that technology had brought people closer and closer together "but we are still not brothers and if we do not become brothers we will destroy each other in a world-wide racial conflagration. It is my hope that hearts, minds and relationships will be changed as a result of what we see here today," he said in reference to the multiracial gathering.

He said Christ was not White or Black. "Christianity is not a White Man's religion. It belongs to all people."

A multiracial choir of 1,000 singers from many parts of Natal took part in the rally as well as many traditional western and African gospel groups. A public address system relayed the proceedings to thousands sitting outside. A Zulu interpreter translated Dr. Graham's speech over the loudspeakers.

Experiment proves "precognition."

(From "The Argus." S.A.) Helmut Schmidt, a S. African physicist and psychologist, devised an experiment which may have demonstrated precognition (the successful prediction of events) in circumstances that make deliberate fiddling impossible. Schmidt made use of one of nature's random (and thereby unpredictable) events, the emission of electrons in the spontaneous decay of Strontium-90. He developed a machine which enables these electrons to turn on a row of four light bulbs, one by one, in an entirely unpredictable way.

Sitting at the machine several 'professional psychics,' a spiritualist medium, a teacher and a lorry driver were each able to successfully predict which light of the four would shine next. They didn't get every prediction right, but the total performances over thousands of tests were billions of times better than what one would expect from chance.

In an even more striking experiment, Schmidt arranged for the bulbs to light up in a ring. The lights lit either in a clockwise or counter-clockwise direction, though this was again at random. Schmidt asked his subjects to 'will' the bulbs in a particular direction, and found that some were indeed able to do this. The odds against their 'willing' being due to chance were ten million to one.

People have to be in the right mood—enthusiastic—in order to succeed, says Schmidt. They also have to believe in psychical powers. Schmidt says that two or three other scientists have duplicated his results, the first time in the history of psychical research that any finding has been duplicated.

Religion in the Soviet Union:

On-the-Scene Observations

A visitor to Moscow's young artists' exhibition housed in the Manege next door to the Kremlin may be startled by one painting on display. In the collection produced by the "under 30" generation in the U.S.S.R., a Leningrader has hung a large work that features a modish young couple inspecting the sanctuary art of an old church. The pair stands bareheaded, dangling brightly decorated motorcycle helmets. She is wearing blue jeans. The faces, with eyes focused upward, reflect intense curiosity and respect. Another figure waits in the shadows near the door: the old woman who has admitted the couple to her building. She appears both puzzled and troubled by this display of youthful interest.

What is the meaning of this unusual painting, and why is it hanging in an official exhibit near Red Square? Perhaps the artist is simply reflecting on the recent burst of interest among young Soviets in recovering Russia's cultural heritage and in learning to appreciate things which are old and beautiful. But perhaps more is intended; perhaps represented here is a search for deeper meanings and values. To judge from the numbers of viewers who halt at this picture and engage in conversation before it, the artist has made a significant observation about Soviet society.

Individuals and Religion

This painting dramatized for me some impressions gained during a recent visit to the Soviet Union. Something new these days, especially among the young is a surprising open-

ness to the traditions of Christianity. The enormous popularity of Jesus Christ Superstar has inspired many Soviet youths to read the New Testament for themselves. The record album no longer clears customs, and the going price for it on the black market is now \$150. But with the assistance of the BBC, the Voice of America, and extensive use of tape recorders, the rock opera's music is widely heard and known.

It is not unusual, either, for young intellectuals to regard an acquaintance with "Shakespeare and the Bible" as a cultural necessity, for they are aware, even though they remain unbelievers, of the important themes for the world's great literature and art that the Bible has furnished. Other young adults are having their lives changed through exposure to the Scriptures. I talked with a young factory worker who recently converted to Orthodoxy purely on the strength of reading the New Testament; he had known no Christians personally prior to his joining the Orthodox Church. There are also young adults who call themselves "Christian" while displaying contempt for the Orthodox Church. As a political dissident told me, "I love Jesus Christ, but I hate the church." And a philosophy student explained that his particular interest now is in Hegel and his philosophical idealism.

It remains true that most but by no means all of those seen in Soviet churches are elderly women. At one Orthodox service I attended there were several dozen teen-agers. Elaborate ceremonies at Christmas and Easter attract a considerable number of the young. And an American in Russia told me that he had seen four young army officers, in uniform, at a midnight Christmas service this year—a striking departure from Soviet practice heretofore.

Half a century after the Revolution, an estimated 50 million Soviet citizens still consider themselves believers. The number of churches operating in Moscow today—50—is exactly

the same as that of ten years ago. Orthodox churches generally sponsor two services daily, for a total of 14 per week. One such church operates within a ten-minute walk of the Kremlin walls.

The Moscow Baptist Church schedules six worship services per week for its 5,000 members. On many a Sunday morning it is impossible to find any space in the sanctuary for the three-hour service; people are packed together, filling the aisles, and the overflow is directed to other rooms in the building. This congregation recorded 140 baptisms last year, all of candidates over 18 years of age.

Occasionally one meets members of the unofficial Baptist church, a group not registered with the government. It is out of favor with Soviet authorities, and its pastors and members are subject to imprisonment and beatings and on occasion have been killed. An important part of the sect's ministry is support for conscientious objectors and prayer for those in prison.

Official Policies

In the Soviet Union discrimination continues against acknowledged Christians, e.g., the cases of those who apply for university scholarships, housing and jobs. One student who had admitted her faith in filling out a university entrance application assumed that she had thereby ruined her chances for a scholarship. A laborer commented that, if his boss discovered he is a Christian, he might be referred for psychiatric treatment. An educated mother expressed concern for her elementary school daughter, who was showing signs of being religious. Said this mother: "There are today more children who are religious than there were five or ten years ago, but it's going to cause them trouble in school." The woman seemed puzzled and distressed by the trend she was observing. And she remarked: "My mother was an ardent

atheist, but now my daughter is religious!"

One knowledgeable Moscow observer anticipates a major change in the relationship between party and church during the next few years. In the present delicate situation, neither is eager to publicize the extent of the current religious revival. But, in the opinion of the observer; "The country cannot continue indefinitely to consider suspect the intelligence and loyalty of 50 million of its citizens." Further: "Leninism is definitely on the way out as a popular philosophy. It cannot be publicly supported much longer." Perhaps the party will one day conclude that the Orthodox Church represents, after all, an important part of the great Slavonic heritage which merits being preserved.

Cultural Indications

Religious souvenirs are once again being offered for sale, although the quantity available is small. One recent surprise was plastic crosses made by government-run factories. And I was able to purchase a facsimile decoration of a 16th century altar, as well as a devotional wall plaque featuring a monk, cross and candle. Melodia, the company that produces all the country's phonograph records, has recently issued an excellent two-record album of 17th and 18th century church music. High-quality art books of various icon collections appear to be among the most popular book-shop offerings this season.

What were called "New Year's trees" were conspicuous in the Soviet Union this past winter. A giant fir stood just off Red Square; with its ornaments, tinsel and lights, it resembled the "Christmas tree" in Moscow Baptist Church, about the only difference being that the latter was smaller. Figures of a chubby white bearded old man in a long red coat were to be found everywhere; the old man is "Father Frost," not Santa Claus.

For decades now, Soviet museums have continued to display with pride their great masterpieces of religious art—the Rembrandts and the Virgins, Pietas and icons. Museum visitors are directed to keep in mind that the motive for the preservation of these works is artistic, not religious. The great cathedrals built in past centuries continue to attract millions of tourists, Soviet citizens and others. Within the walls of the Kremlin itself are located seven historic churches that are stops on an artistic pilgrimage, as is another, St. Basil's, which marks one boundary of Red Square.

It is interesting to note that, while name changes in the Soviet Union are not uncommon, the historic gates to the Kremlin are known to this day as Savior's (Spasskaia) Gate and Trinity (Troitskaia) Gate. Many a visitor to this land has reflected that official atheism in the midst of such a magnificent cultural heritage sometimes appears a bit superficial and that perhaps one day there will come a resurgence of the old Slavonic tradition. At this time when a spiritual vacuum is being recognized and a quest for something more deeply meaningful is being initiated, could that day be drawing nearer?

One is reminded of Winston Churchill's oft-quoted epigram about the Soviet Union: "Russia is a riddle wrapped in a mystery inside an enigma." Perhaps nowhere is the mystery and the contradiction greater than in the area of Soviet spiritual life. But in the U.S.S.R., as in the rest of the world, times are changing. For theological observers of Soviet affairs, the decade of the 1970s is likely to be an intensely interesting period.

From a Special Correspondent.
Christian Century

Buddhist Monks Seeking New Social Participation

by Lee Kyung-hee

Isn't it irrelevant for Buddhist priests to come out of the deep mountain temples and take part in social activities?

The issue has long been in hot dispute. To give it an answer fitting for modern society and based on academic research on Buddhist doctrines, some priests and scholars recently opened a research institute at Tosonsa Temple in Ui-dong, northern suburban Seoul.

"For a too long time, Buddhism in Korea has forgotten the role it played during its early years here," regrets Monk Lee Hye-song, director of the Socio-Buddhist Relations Research Institute.

Monk Hye-song goes on, "So our movement is aimed at searching for the ideal relationship between Buddhism and the rapidly-changing contemporary social structure."

The 36-year-old monk was one of the top disciples of the late Ven. Lee Chong-dam, former director of the general affairs office of the Korean Buddhist Chogye-jong order, the largest Buddhist sect in Korea of celibate monks.

During his lifetime the late priest used to strongly advocate Buddhists' social engagement for patriotic purposes and insist that followers of different religions should be united to make Korea a more prosperous and peaceful country.

Following the late leader's idea, Monk Hye-song explains the institute's prime motto, "Buddhistic humanism," is to find the significance of Buddhism in its participation in the development of society.

For this purpose, the institute will ask scholars and learned monks to look for ways to revive the ancient Koreans' concept that they could unite to defend their country under the spirit of Buddhism.

The Mahayan, a doctrine, teaching priests not to be satisfied with personal religious exaltation and spiritual peace but to share their experiences with others, should be more widely understood for positive social engagement of Buddhists, the institute director argues.

Among the projects by the institute, which now has some 30 research members, are establishing theories concerning Buddhism and social welfare, and the religion's modernization; holding seminars and lectures; distributing Buddhist sutras and producing films; publishing research papers; and promoting joint social activities with other religions.

As the first program, the institute opened its auditorium of some 500-person capacity last Sunday at Tosonsa Temple to the general public to practice "Son" (Zen) for a weekend.

"Why don't you use our Sunday "Son" Center as a good holidaymaking place? You can enjoy mountain climbing and refreshing your soul at the same time," Monk Hyesong suggests.

He says "Son" is not only for Buddhist monks. "It is a means for everybody to subdue the worldly influence on his mind, to look into the deepest place of his soul," he explains.

(Letters)

The Spirit World is working more and more

Melbourne, Australia, March 29, 1973

Through talking in the streets several hours each day many people have been contacted during the last weeks... Talking to people in the streets doesn't seem to be as strange to them as it has been when I started. The talks are improving. The Spirit World is working more and more and it is obvious to me that in several cases young people were led by the Spirit World.

I am not the only one who does witnessing for a certain purpose in the streets. Several religious groups as well as political groups (Women's Lib, Socialist Youth) are working with different success, too. Recently a few demonstrations took place through the city of Melbourne. Only a few people are really involved and in general this sort of activity is still very uncommon for the average Australians. They are just starting to show a greater interest concerning certain affairs of our life on a wider level.

The many churches still attract many people, Christians and non-Christians, for the regular service. But my experience is that the young people leave the traditional church behind them going their own ways to find deeper knowledge and answers.

By realizing all this through daily experience I feel that the mission is very important, that there is a great need for the Divine Principle and urgency, too.

Christan Jensen

The Family is doing hard work for the fulfillment of the Dispensation

Somewhere in the Welsh countryside

I have joined the Samson Team—our mobile campaigning unit—for a few weeks. We are all working very hard at campaigning and raising funds for Father's Dispensation to progress in the British Isles. Here in Wales we have had tremendous response from the people! Our team has shown good fighting spirit and we hope that we can sustain it as well as these successes till the very end! We shall soon be moving up to the Northwest of England for some vigorous campaigning.

The Family is doing hard work towards the fulfillment of the Dispensation. Those in the centers have been driving hard at getting new members to join the centers. So far we have done well and we hope that by summer we shall have a large force to work for Father.

Since 30 of our members went to America in January our main endeavour has been to bring new babies for Father. Sometime this month our new London center will be ready for use.

An all-girl witnessing team is operating from the Glasgow (Scotland) Center to find Scottish pioneers for Restoration. Family members in most of the centers are in good and keen fettle for Father. Some are looking very well, fit and athletic; some looking pale and weary; some looking tough and determined—but almost everyone is looking happy at heart! They have been drawing attention more and more to Our Leader and to the Principle. I and others in the Family at Rowlane have had dreams and revelations about our Leader's name becoming a household word in the near future!

At the moment most of the Family are studying Mr. Eu's Principle, particularly the first chapter.

The English Family join me in sending their love to all in our Homeland.

Brian Wijeratne

Short History of the Holy Spirit Association for the Unification of World Christianity

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

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

Mr. Moon went to Pyongyang on June 6, 1946, which was then under the Soviet military government, to pursue his mission in response to the revelation he had received. He gave lectures on the essence of faith—faith which must be centered on God's purpose of creation. Many devout and dedicated Christians gathered around him. When this group grew to a considerable number, he was accused by the pastors and elders of the established churches and in 1948 imprisoned by the Communist regime. He was accused of being heretic and of speaking against Communist government policy.

He was in a prison camp doing hard labor for 2 years and 8 months. Then the Allied and ROK armies liberated that area. So on October 14, 1950, he was able to leave for South Korea. Mr. Moon fled the Communists and reached Pusan on January 27, 1951. There he continued to lecture and witness the new word of God while gaining a livelihood as a dock laborer. Within a few years he had founded two churches: one in Pusan and one in Taegu.

Mr. Sun Myung Moon founded the Holy Spirit Associa-

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

The Association gained internal strength through organizational structure and promoted missionary work in the Seoul area. In 1957 all members in Korea fasted simultaneously for 7 days. Immediately afterwards 120 groups of 2 missionaries each were dispatched to cities and towns throughout South Korea for 40 days. As a result, 30 new churches were established.

During the 7 years from 1960 to 1967, Unification Church members regularly left their usual homes and families twice a year. In the summer, the Divine Principle would be taught all over the country. In the winter, general education would be taught to uneducated country people. As a result of these "summer witness" and "winter enlightenment" activities, more than 700 churches were founded and general level of education was raised.

In 1963, the Holy Spirit Association was granted foundational Juridical authorization with the Korean government. In 1970, the Church became a member of the Korean Religious Conference. This Conference has members of eight world religions such as Buddhism, Confucianism, ect.

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

From April 11, 1960 until the present there have been several joint-weddings. Groups of couples had the wedding ceremony, called "Blessing," performed at the same time in order to symbolize unification of families into one church and unifica-

tion of nations into one international brotherhood. There have been "blessings" of 3, 36, 72, 124, 430, and 777 couples.

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

Cooperation between the Korean and Japanese Churches and the love between their members is an example of how God's love can win, even in a case of long-standing previous historical hostility. Both Korean and Japanese Church members have mutually supported each other and helped each other to a better understanding of God's willing friendship. This trend points towards a future in which all countries can unite, whatever their previous ways, to one world centered on God's will.

The Church dispatched missionaries to Japan and to the United States between 1958-61. Then in 1965, Mr. Moon made a series of visits to 40 countries over ten months. He encouraged and inspired all Unified Family members and blessed 120 "Holy Grounds." At these places members may visit, gather, and pray.

In the Spring of 1969 Mr. Moon made a second world tour to 21 countries, accompanied by his wife and by the late President Hyo-won Eu. There was "blessing" of 43 couples consisting of 9 races—a step towards the realization of a unified universal family society.

In the Spring of 1972 Mr. Moon has completed his third world tour, accompanied by his wife and Mr. Kim Young-whi, present Unification Church president. At present Mr. Moon is on his fourth world tour.

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—

