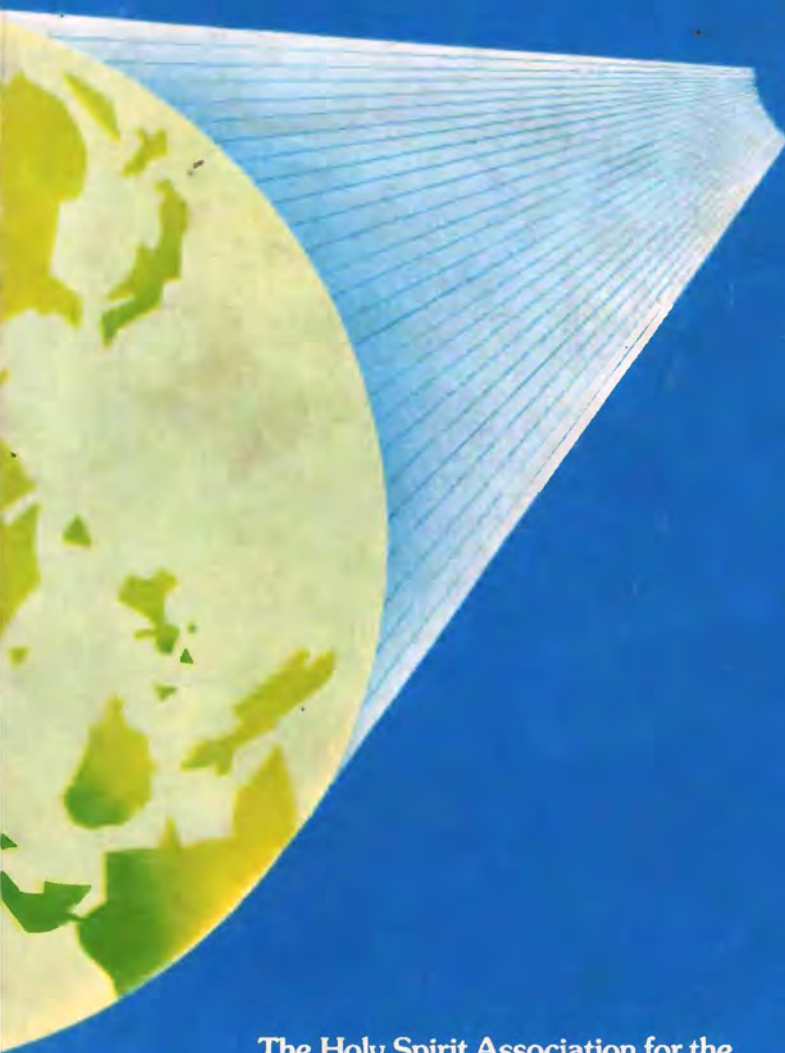


The Way of the World

April 1974



The Holy Spirit Association for the
Unification of World Christianity

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The Way of the World



Who Will Lead Us?

"It may be no exaggeration to suggest that nothing quite equals the promise of the present epoch since the birth of Jesus Christ."

—Reverend Royal G. Davis



A Full-Scale Spiritual Mobilization

"Our human society is still beset with problems of tyranny and of men enslaving fellow men. In this controversy, mankind should find stinging shame as well as looming dangers."

—Dr. Ku Cheng-kang



Oriental Thought and Unified Science

"The Oriental systems of thought were not originally divided into scientific culture and literary culture. Rather, their unity is essentially due to the beginning-point of Oriental thought, which unifies the whole phenomena of man and nature."

—Dr. Se Won Yoon



The God and Christ Club

"One of the purposes of the Celebration of Life is to revive and uplift the Christian spirit in America. Life is joy, and God intended to have us live in the abundance of life in joy. So we invite all people to come."—Colonel Bo Hi Pak

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in this issue



Spring is traditionally the season in which we honor and celebrate new life. God's eternal re-creation of the earth after the cold and death of winter reminds us of His constant love and care for us. Our hearts have been with Reverend Sun Myung Moon on his strenuous speaking tour, taking him to 32 U.S. cities in 64 days, speaking every night. A message of new hope for the future of Christianity has been his theme.

Christians celebrate the suffering, death, and resurrection of Jesus in this season. We join in the celebration of life in this wonderful time of God's blessing to mankind.

"Celebration of Life" is the opening theme of the Sun Myung Moon Christian Crusade, which began in Oakland, California on May 15. Our first article on this new program introduces you to the spirit of this crusade, prepared

with the greatest love and care by Col. Bo Hi Pak and cast, including the Korean Folk Ballet, New Hope Singers International, and talented individual performers. Future issues will keep you up to date on developments in this crusade, as well as plans for Reverend Moon's speaking tour this fall, beginning in Madison Square Garden on September 18.

Other articles highlight the mood of the 7th World Anti-Communist League Conference in Washington, D.C.—an organization with high ideals, but whose effectiveness is in question. "An Effective Speaker" will give you excellent hints on effectively presenting ideas in public.

We offer you several thought-provoking religious articles, one comparing Jesus and Buddha, another showing how Hitler was a type of anti-Christ, and an "Open Letter to Jesus" by a French Catholic writer. An American Indian appeals on behalf of his people for a true spirit of brotherhood, with each group going back to their original writings to find a basis for a world brotherhood.

When Oriental and Western thought meet, many fruitful new insights can arise. Dr. Se Won Yoon applies the traditional Oriental concepts of Yang and Yin and the five elements to problems of Western thought. □

sermon

THE UNIFICATION WAY



by **REVEREND
SUN MYUNG
MOON**

We do not go through the path of life for ourselves alone. We are going this way under God's will—the great cause God would have us accomplish. God's will is to establish an ideal world, ideal kingdom on earth. The world must be composed of an ideal society, ideal families, ideal individuals.

When we view life from the standpoint of idealism or the ideal world, we must question if there is really an ideal individual in this world, an ideal family, an ideal society, an ideal nation, and if this world is an ideal place. There is God, who is Himself ideal and absolute. But is there any single individual in this world who is the accomplished pattern of God's intention, or God's ideal? I should say there is none. So God is working His providence to restore man back to the original form. In order for God

to make this world ideal and make it into His kingdom, there must be an agency, a group of people representing His ideal.

God wanted the people to love Jesus. The one responsible for all these things was the Messiah, Jesus Christ. Before sending the Messiah to the nation of Israel, God had prepared for so long a time because the nation of Israel had to be cooperative with Jesus, and become one with him in harmony. The Jewish people should have known that God was pleased with Jesus Christ, and when they saw God loving this person they should have loved him too. God loved him and God lived with him in love and harmony. The nation of Israel, the people of Israel should have done the same—loved and lived with him.

The Jewish people at that time were in the position to beg God to show them how much He loved Jesus and in what manner they should love him, live with him, and work with him to make this world an ideal one. They were in the position to want God to show them in what manner they should conform to God's will. They saw that God loved him, but they had to understand how much and in what manner God loved him. They knew that God lived with him, but they had to understand how. From then on, they had to learn to do everything in the same manner as Jesus did. Through this method alone the people of Israel could understand God's will and carry it out.

Furthermore, the Jewish people should have worked in accordance with Jesus' project, and investigated how he loved his people, his nation, and the whole world. If they had, they could have established the Kingdom at that time. But there was practically no one who really understood that God loved Jesus, who saw God's love for him, and who truly understood Jesus' love for the people. And they didn't understand in what manner they themselves had to love the people. Jesus' three years of public ministry were not years of living with the people in love, but years of paying indemnity to restore them back into the bosom of God. So his course during those three years was one of struggle, difficulty, hardships, and untold misery.

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Christians must go the way of hardship. He chose disciples whom he could teach and show how to love people. But other people did not understand his plan and whose will he was seeking to fulfill. He was in great agony to win over Satan and bring the people back to God's bosom. He alone tasted the bitterness of his struggle. Nobody else understood. We must recall that after those three years of bitter struggle, all his disciples rejected, denied, and



deserted him. He was all alone, put on the cross, and he passed away in resentment. So we as Christians inherited the bitterness and struggle he left undone in this world; we have not inherited love, harmony, and all those beautiful things.

We are not allowed to taste the glory and love of God, because Jesus himself was deserted without experiencing them. Jesus himself could not have love from God to the fullest extent, because the world did not receive him. So we are not qualified for that. He was not loved as an individual, he was not loved with a family or by members of his family. The nation and the whole world were unfulfilled under God's will. That is to say, no love and harmony were created and realized on the national base and the worldwide base. This required the ideal of the second coming of Christ.

So we as Christians must start by going through difficulties and hardships in order to restore and indemnify God's original world. We must have this as our goal. Until we reach the goal, we must struggle hard under God's will.

The question follows, what position are we Christians in for carrying out God's will? Our position is right in the middle of the battle; but we must resolve to overcome all obstacles and fight through until we gain the goal. In accomplishing this, we must anticipate the love, harmony, and all the beautiful things which are ahead of us, which are to be ours after we have gained the goal. That's why in the Bible Jesus said, "He who endures to the end shall be saved."

The way of self-denial. And in another place, the Bible says, "you shall love the Lord your God with all your heart and with all your soul, and with all your mind," pouring out your soul in sincerity and love. You must love God alone. The Jewish people rejected Jesus, who

brought God's love and who was the incarnation of God's love; thus he was rejected and went through bitterness. So we must start right from that point—we must go through bitterness and struggle in order to obtain happiness and love. In order to love God we must deny ourselves. The Bible says: "For whoever would save his life will lose it, and whoever loses his life for my sake will find it." This means we can attain the goal and receive the Lord of the Second Advent, who will bring God's love. We can love him, live with him, work with him, and accomplish what he will accomplish only when we practice these things.

So we must be ready to give out our lives, lose our lives, and deny ourselves in order to obtain God's love. Then through that love, and through that person whom God sent, we can accomplish our mission. We must be ready to lose our lives for God and for God's will. You must bear two things in mind: to be able to love God and to love God's will. In God's will are many levels: re-creating or saving individuals, saving the family, saving the nation, saving the whole world, and saving the macrocosm, including the spirit world. Only after having accomplished this much are we really qualified to enjoy God's love.

We learn love first on the individual level.

The Messiah represents God's will as an individual, as the core of the family, and as the central figure of the nation, the world, and the whole macrocosm. Because of this, the Messiah is supposed to teach us on the individual level how to love God. Representing the family, the nation, the world, and the whole universe, he teaches us how to love God and His will. Because he lives completely in accordance with God's will, in loving individuals, families, nations, the world, and the whole universe, he is with God and in conformity with God. So he is an example for us to follow.

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Have we learned how to love God on the individual level, according to the Messiah's standard? Has there been a single Christian who has done that? There has been no such person, no such family, no such society, no such nation, no such world, and no such universe. So we must start right from the beginning.

God is discouraged. He has not been able to see any such individual, any such family, any such nation or world up to the present moment. God cannot abide in a world which is against His will. In this dark world which opposes His will, God is really longing for one person who can be responsible for God's will, family, nation, and world.

If God finds a group of people who are willing to deny themselves, lose their lives for God's great cause, and establish the Kingdom of God under God's will, God will be compelled to love this group. Even if He has to desert the other groups of people, He will be with those people and abide among them. We are supposed to carry out that kind of mission.

We must be resolved to work hard while other Christians and other people in the democratic world are at ease without working for the cause of God. If the people outside go a different way, we must go the other way, struggling hard without sleeping or eating, forgetting about every worldly worry, and forging ahead with our goal and our vision. Our way is the path of restoration, in which we must go the reverse way. And we must not just walk the way but go the way restoring ourselves through indemnity.

Re-creating through indemnity. We do not go through the course of indemnity blindly, without a purpose in mind, but we must go according to God's principle of restoration through indemnity. That is the way of re-creation. We must know that we are in the

position of Adam and Eve in the Garden of Eden, before the fall, when God's intention in creating man was not accomplished. Therefore, we must accomplish that through ourselves. In order for the word "re-creation" to mean anything, we must start from the point that there is no such thing as Satan. However, Satan is around us, so we must win that position by struggling to defeat Satan on the individual level, family level, national level, and worldwide level. After we have gained that much, we have to go through the course of re-creation. After we have won over Satan, there will no longer be anything like indemnity.

When God created heaven and earth and everything therein, He could only do it by pouring out His energy and power. To have poured out His energy and power means that He put a part of Himself into the creation. When God created man and everything else, He did it for the sake of those created beings, not for His own sake. Without pouring all of Himself into the created object, He could not create on the perfect level. He poured out His love, His ideal and everything else into the created object.

The Principle says that God created man in order to receive joy from him. But, when we think of the manner in which we receive joy, can we get joy by ourselves alone? No. Joy is not produced when you are alone, because joy does not come from you, but is returned from the object.

Love is a reciprocal experience; you cannot love by yourself. The same with happiness; you cannot be happy when you are all alone. Suppose you have a lot of money, and you are full of dreams, full of ideas. But are you happy if you are all by yourself, in solitude? When God created objects, He created them not for Himself, in the first place, but for the created. God created men for the sake of men themselves, then after that He was going to

receive joy from them. We must know that men are created for the sake of God. God exists for the sake of men and men exist for the sake of God. Love does not come from one's self, but comes from the other, from the object. We can say God created man in order to have joy from him. Although God may be full of love, if He doesn't have any object to give His love to, His love has no life. Then His love is not love; it is dead. When He finds a person as an object, His love is animated, and when the love abiding in God's heart comes out and is given to the object, His love bears fruit. When Adam and Eve, as man and wife, can form a couple, reproduce, and multiply, we see God's love. If these three beings are separated, we cannot think of love. When God loves men and men love one another—especially the love between husband and wife—there we really experience God's love.

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You are born from love. When God created the first man, He was thinking of making one who could truly receive His love and return it to him. In the course of re-creating we will fulfill that. Then the question is, which is first, love or life? For God, the source of life, life is more important. But man is born from love, from the act of love, so love is first and more important to human beings. God had life and then required love to exist, but man has been born out of love and pursues life. Man's life is built on the basis of love. Then his life must be fruitful in love.

Because man is formed on the basis of love, he has life. God can love that life, and man can return love or joy to God. God cannot but love man, because man is created in such a way. From God's standpoint, man should be born out of love, live joyfully in love, and die in love. That's what God would have men do. You are not born from the life of your parents, but from the love of your parents.

Since you are born out of the love of your

parents, your parents are all prepared to love you from the moment of your birth. Since you are born out of love, you must live in love and must die in love; by doing that you will have joy. Even in the United States, where individualistic ideas are flourishing, is there anyone who does not want to be loved by his or her parents, by his family, by the people around him, by the whole world? Are there any such people? Why is it so? That is because we are born out of love, we are supposed to live in love, to get joy in love, and die in love. That is the natural law. So, that is why we desire such love around us. It is a bitter thing to know that there is such a high rate of divorce.

The more money you have and the more friends you have, the happier you are. But are you happier the more parents you have? You don't want to have thousands of parents, but just one pair—the smallest unit. That is the proof that the path of love, that path of happiness begins at one point.

What is the most valuable thing in the whole world? If you were asked that, what would your answer be? Before marriage, your parents. There is nothing more valuable to you than your parents' love. It is not because they have life that they are dear to you, but they have love. The next most important thing is marital love. The third precious thing is love of children, your own children who are born out of your love. Those three are the most precious things in the whole world: parental love, marital love, and love of children. The reason why we take those three loves to be so precious is because those three loves represent God's love. With those put together we feel, know, and understand God's love. Without experiencing all those three loves, we cannot experience God's love fully. We cannot really know the existence of God without experiencing all those things.

Is there a single person who does not like



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the idea of being loved by his parents, by his spouse, by his children? How does love operate? First, there is God who is full of love, but just by Himself His love does not flow. If He has an object, His love flows and is returned in the form of joy. The more you feel you exist for your husband, for your parents, for your children, the stronger your love becomes. So whether you love God or another person, you must love with all your heart and with all your might and with everything you have; and then it will be returned in the form of joy, joy to the fullest extent, perfect joy. On God's part, when He created man, He poured out all of His energy, all of His life, His everything—so from that point of view we can say that He was consumed in creating.

Love is total investment. Suppose you are a businessman who is going to invest a million dollars. When you do that are you ready to lose it? If you have in mind to gain by investing that amount of money, you are joyful, you are happy to invest it. We are always happy to give something for investment. When you invest your money, it is gone from your pocket; but if your investment of a million dollars will return to you with another \$100,000 added to it, it will bring

If you desire
love, the
secret of it is
to pour out
yourself.

your more joy. If the return is doubled, tripled, or quadrupled you will be so glad that you will dance around the room.

With God it is the same. He knew that if He created man in the perfect form, the joy that man would return to Him in perfection would be a thousandfold or more. He had that in mind when He created man. He looked forward to perfected Adam and Eve bringing back so much more love to Him. When He poured out His life and love and everything else into man He was not sorry that He was losing those things, because He knew very well that all would be returned a thousandfold, with added joy and happiness. The more He poured out His whole being without reservation, the more He knew that perfect love and joy would be returned to Him. This is the law of creation, centered on human love.

Without love man could not have been created. So also in the course of re-creation, without love we cannot re-create the people of the world or re-create the world. For us fallen men, we have to re-create our own selves. Our first human ancestors fell and we are responsible for that, so we have to re-create our own selves in relation to God.

After having re-created ourselves, our objects to re-create are our spouse, our family, our tribe, our nation, the whole world. This is why religions teach us the way of sacrifice. When they demand sacrifice, they want us to pour out our whole selves, to give of our life, give of our love, money, and everything else. If we pour out those things completely, what will be returned to us? For example, when you pour out all your being and all you have into one person, that person himself including his love and heart, will finally be yours. If you desire love, the secret of gaining it is to pour out yourself, your life, your love, and your everything. This is the law of re-creation—simply to win the hearts of people.

Suppose you have ten friends and you try to define who is the best friend. You immediately think of one—the person who has given out all that he has to you—his love, life, and everything. Whoever did that most for you is your best friend. Isn't that true? Out of the whole history of the United States who do you think is the greatest patriot? The person who has fought, struggled, and given up everything he has for the sake of the country. All the citizens of the United States would be willing to give out all that they have to that person, with their love and their heart added. That is the formula which can be applied to any nation regardless of background, to people of any culture, custom, or tradition.

When we think this way, we realize God is such a wonderful God. According to the criterion of who has given out the most, who has given everything he has, the best person is God. If the people of the world really knew that God was like that, and that God is still pouring out all He has—His life, His love and everything—to us, they could not but love Him and return joy to Him. They would want to live for Him, die for Him, and belong to Him. God knew that, and knows that still. If you know that for the first time you are loved by a person, 100 percent without reservation, you would want to return it, not 99 percent or less, but more than 100 percent. Isn't that true? That is a great and wonderful thing.

If there is any person who received God's love to the full extent and truly knows how to return it to Him, we must learn from him how to love God. If there are any such people who can follow this person and try to love God through him, those people too will be loved by God. The more you try to love this person, the more you are loved by God, and by loving this person you are loving God. If you do that, your neighbor will love you and be attracted to you, and something



Without God's
love there is
no life.

more is added to your love when it is returned to you. When love is multiplied, how much is returned? More than 100 percent. But you must remember the wonderful fact that love starts only from sacrifice, from giving of yourself and investing yourself, your life, and your all. So, a person resembling God fully is the person who is prepared to give of himself completely. That person we can call an ideal person.

We are not created for ourselves. Between man and man, the same may be applied. When we are born or created, we are not created for ourselves. We are created for our spouse. Do you understand? Is a woman born for the sake of women? No, for man. Likewise, a man is born for the sake of a woman. You men, don't be too proud of yourselves—you are born a man, but you are nothing if you don't have a wife. From the time of our birth we are born for the sake of others, not for ourselves. We must remember this. So we conclude that if there is any good man, any ideal man, any happy man, any respected man, he is the one who is ready to sacrifice himself for the sake of others.

Then let's return to American individualism: "I am born for myself," you say, "I must do as I please." Is that right? That attitude is destined to lead us into destruction. I want to cry out to American youth, "Remember, if you go on like that you are doomed." With the Divine Principle formula in mind, when I look at the country of the United States, I am sad. This country is doomed to destruction.

Then who is going to save this country? We are only a handful of people, but we are ready to save this nation, at the cost of our own lives. We must be confident that we are those who can save this nation. In the United States, I find that many young people enjoy love for their own sake, just the physical side of love. They misuse the most precious gift, divine love; and I am

most unhappy to see this. Without God's love, without the precious side of love, there is no life, there is nothing. There must be an eternal give and take of love, and then there will be an ideally happy society. When we find that love, experience that love, and are ready to multiply that love, the ideal world cannot help but come. This precious love is obtained only through the person in the object position. So when you love, you must respect that person, treasure that person, and cherish what he has. That must be your attitude. Only by living in that way can we realize the ideal and find our ideal happiness.

No democracy in love. No one in the world likes the idea of a dictatorship; yet love is the greatest dictator. You want to be dominated by love, occupied by love, dictated over, bossed over. You are ready to be bossed by the greatest love. Is there anyone here who wouldn't like that? When you are embraced you want to be hugged until your bones are crushed. Even though your whole body would be crushed and out of joint, you would be intoxicated in love and joy. Love is the greatest experience and love is the greatest dictator. In this dictatorship we find joy.

When you make love with your spouse, do you let any others interfere there? Well, there is no democracy there. Under God's love we will have dictatorship. Then whose love do you want to receive in that manner? Whose love is like that? God's love. Even though He may be boss over you by the strongest dictatorship, you are ready to receive it and only too glad and happy to receive it.

When we come down to the human level, a man would like to have the most perfect woman—the most beautiful externally and internally, a perfect creature, a perfect girl—for his wife. A woman wants a perfect man for her husband. You want your love to be more perfect,



Suppose you
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of your
beloved doll.
That has
infinite value.

more perfect, and more perfect until you reach God's love. You want first God's love, and then you want your own love centered on God's love. But alas, there is only one God. What should we do? Shall we fight against each other in order to win God? If we know that anything and everything is the object of God's love and that God's love is infinite, the question is solved.

I have a handkerchief here. It is like any other handkerchief, but if you really want to be loved by me and I am the only one you respect and love, then my handkerchief would be valued more than other handkerchieves. Mine has a sentimental value. You want to have this more than anything else. You want to be given anything by the person whom you love. When you find God, you discover that God is loving you. God is perfect and absolute; God is full of love, the original love. If you find that you are loved by Him, you wouldn't desire anything more. The Divine Principle teaches that we become one in the love of God; that's a

wonderful expression.

Suppose you have just one thread of hair of your loved one. That has infinite value. As a child, you loved your doll, and if you have a strand of her hair, it is a part of that doll and it represents her. When you have that thread in your hand, you can feel as though you have that doll in your bosom, and that means everything. For us fallen men, the most important thing is to love God. That is why the Bible says, "You must love God with all your heart, with all your soul, and with all your mind." In that case, by loving God, you lose nothing. It is all returned, doubled, tripled and even more.

The way of re-creation. So we understand the method or the ideal way of restoring or re-creating ourselves—the Principle of re-creating ourselves into ideal men. Love is reciprocal, and only through love we can re-create ourselves. That means that we must have an object in order to re-create ourselves. In order to find an individual to be our object, we must pour out our love. And in order to find a family, nation, and whole world, we must give out our love and everything we have. That is the way to re-create an individual, family, and the whole world.

Have you ever done anything to re-create such a family, such a society, such a nation, and such a world? Adam and Eve fell and caused God's will to be nullified. Therefore, in order to re-create ourselves, we must find our original selves on the individual level and then we must restore our families and bring restoration on the national level, the worldwide level, and then the universal level (including the spirit world).

In what manner and how much have you participated in re-creating the world? Does God have His own nation? Does He have His own world? No. That means there is no world which God can love, and no nation at all. In order to re-create or restore yourself, you must pour out

all you have for that purpose; in order to re-create or restore the family, you must pour out all you have, your life, your love, and your all. And in order to restore or re-create the nation you must pour out yourself including your family, for that purpose. In order to restore the world, you must give everything, including your nation, your family and yourselves as individuals into this. Without doing that much, you can never dream of restoring the whole world.

When you do things, do you want them to be done perfectly or imperfectly? Perfectly—everyone wants to do things perfectly. If you want things to be done perfectly, you must be ready to pour yourself, your whole being into your actions 100 percent. You want yourselves to be perfect, but have you been doing whatever you can to accomplish that? If not, you cannot think of being restored. That is the Principle; that is the formula. Some of you here may be very proud of what you have accomplished, thinking, "I have done this, I have done that." But have you really put your whole being into that work? Have you loved each other and harmonized with each other? And in oneness did you pour out your energy for this great cause? If you have done that, this whole nation of yours will be touched and moved and stirred, and it will return to you. Have you done that?

I have not
done quite
what I could. I
want to do
more.

Other people's lives are in your hands.

Before God, you must always be humble and think, even after having done what you could, "I have not done quite what I could, I want to do more." And, you must apologize before God for not doing what you should have done and be ready to do more for the future. That must be your attitude. After a day of hard work, you are tired and exhausted and you sink into bed. When you are praying, you must have this attitude: "Oh, I have not done all I should have done. Oh

God, I apologize before you. Please help me do more tomorrow. You wanted me to do this, and I could not quite accomplish it. Please give me more strength to do that tomorrow." And there comes God's sympathy. God's heart is touched and moved and then His energy is poured out to you and you are strengthened for the days to come.

Have you ever loved anyone with your whole heart? If you have never loved a person with all your heart, how can you love God? You cannot say you love God. Then Jesus said that he came not to be served, but to serve the people. His love was not that which would be poured out just to those persons who loved him, but he was ready to love the enemy.

Have you ever been so serious that you think that a person's life or death is in your hands? So when you want to speak to that person, you are really serious and you almost tremble before God to think that there is a possibility you might fail this person. Then you will be doing right. At that moment you must pray to God, "Help this person from your part, but use me as an instrument to love this person. Save the life of this person. All is in your hands, so please use me to do your work." When you are that serious, God will be working with you. Even in the work of re-creation, God must work with you, you alone cannot do anything.

Have you ever loved any person in your family, in your neighborhood, people on the street in that seriousness? Remember the law of restoration through indemnity based on the principle of the relationship between Cain and Abel. Re-creation is more difficult than creation. Creation is like sprinkling water and molding the clay. It will work when the clay is obedient. But re-creation is something like pouring oil mixed with water on the clay; it will scatter and will not be molded according to your will. You must try to get rid of the oil. And when you have

removed that oil, you can use water to mold the clay to form. Removing the satanic element from man is something like that. Between Cain and Abel, we must have Cain obedient to Abel. By doing that alone, we can mold people back into the original form. That resembles God's work. He tried to get rid of Satan, who comes attacking even God. When God loves His people, even touching the heart of Satan, everybody becomes like clay in His hands, obedient, and utterly devoted. Then He can mold the clay into the forms He desires. The course of re-creation is like that.

When God
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people,
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Love God more than I do. We must be the symbol and the subject of re-creation. We must be proud to be the soldiers fighting for God's cause, for the Great Cause, on the individual level, family level, national level, on the level of the whole world and the universal level. Don't you feel that by our pouring out the whole of our being into this cause, the whole world is being changed, being re-shaped, being renewed? And



although I am a small being, like a grain of sand in the ocean, as I worked through my course, I always experienced that God was there, helping me, sometimes going ahead of me and doing things for me. Let's believe in God and trust in Him—the God whom our forefathers, our first ancestors Adam and Eve, deserted and did not believe in. We must be prepared to minister to God, whom Adam and Eve failed to serve. Let us love God, the sad God whom Adam and Eve failed to love. Let us be ready to lose our lives for the sake of God and His will, while Adam and Eve failed to do that.

If our family is to prosper at all, the descendants or children must be greater than the parents. What I want you to do is to love God more than I have—love God whom I have loved, but more than I did. I want you to serve God and love God, more than I served and loved Him. From the start, I was resolved to throw away my life, to lose my life, to deny myself for God; but here I am, still living. And I am sometimes shameful of that. But you are in your youth; you are in your twenties and thirties. You have a long life ahead of you—why can't you fight for the cause?

By your doing that your ancestors will be benefited in the spirit world; your family, your neighbors, your friends and your nation will be saved by your doing this. Like a parent looking at his children and wanting them to do greater things than he has done, I expect and want you to do the same. I want you to do greater things than I do.

If you really love me, I want you to love God in place of me, more than I do Him. If you really love God, you must be loving your brothers and sisters whom God loves. If you can do this, even if you may not have found and seen the kingdom of God while on earth, you will enjoy the kingdom of God in the spirit world.



the world

religion

The 40 years following World War I between the Allied and Central Powers have been rightly called apocalyptic. Many say that a man who was born prior to 1910 alone can recognize the chaos and universal restlessness of our time. The poet calls ours "The Age of Anxiety." The theologian writes "Reflections on the End of an Era." The psychoanalyst speaks of "Modern Man in Search of a Soul." The biologist labels us "The Naked Ape" in "The Human Zoo."

On one hand the modern age represents the culmination of the Protestant era . . . the end of everything Luther, Calvin and Zwingli fought for. Where is the authority of the Holy Bible now? Where is the priesthood of all believers? Who can still believe in justification by faith? What happened to the sanctity of the common life? Why read Luther on "The Freedom of the Christian Man" or Calvin's *Institutes of the Christian Religion*?

On the other hand, modern man seems in such desperate straits that this eschatological time of troubles might herald the arrival of nothing less than the Messianic Age. As has been said, when the night is black the stars shine most brightly.

Who Will Lead Us?

It may be no exaggeration to suggest that nothing quite equals the promise of the present epoch since the birth of Jesus Christ.

by **REV. ROYAL G. DAVIS**

In the new age, leadership is definitely needed. Only some person of remarkable personal charm, proven will power and innovative outlook can play the role of a new Messiah, to use the Jewish title, or a new Avatar, to use the Persian name, or a returning Jesus to refer to the Christian hope.

One might look for such a Di-



vine Herald of the Heavenly Kingdom, the Anointed Messenger of God in one of the great world powers. Possibly an industrial or economic or advertising giant like the United States should produce the Lord of the Second Advent.

Or perhaps one should turn to the other global power, the Soviet

Union. Surely since 1917 no land has produced a more persuasive ideology than the Marxist-Leninist one. If not in manufacturing ability or industrial genius at least in the forum of public opinion the Russians have excelled over every rival. The young, the idealistic and the intellectual have been literally fascinated by the suc-

cess story of Lenin, Stalin and Mao. In undeveloped nations the U.S. symbolizes the status quo, if not the reactionary colossus, whereas the Soviet Union looks like the salesman of the century. Communist writings far outsell any religious or capitalist publications. Who can quote Isaiah? Who memorizes Marx? The problem is contained right there. Who still follows Jesus? The old and the old-fashioned. Who waves the Marxist banner from the barricades? Students and professors, black men and yellow, Cubans and Arabs, proletariat and statesmen. That would seem to solve our problem. It would appear that from within the Soviet bloc could appear a figure of such charismatic power that the whole world would follow him into a brave new world.

As for America, politically, ideologically and culturally there is small ground for hope. Politically, from Franklin Delano Roosevelt through five successive Presidents the qualities of charismatic leadership have briefly flickered only to be extinguished by scandal, corruption, ineptitude or malfeasance. When has America produced a Gandhi, a Schweitzer, a Bertrand Russell, a Charles deGaulle? Her greatness has been the byproduct of pre-1932 energies generated by Paul Bunyons of the 19th century. Europeans spoke of their fears of an American Caesar. No such man on horseback appeared to create a new Rome.

Economically, America is pushed to the wall. Politically she is almost obsolete. Culturally she has relied on foreign imports. Religiously, worst of all, she looks middle-aged and paunchy. Others must deal with the political, economic or cultural illness of the U.S. We stick to religion.

Among the churches the crisis deepens with each passing year. The gigantic big city churches built from 1900-1930 are empty or taken over by blacks without the resources to keep them going at peak efficiency. First Protestantism fled to the suburbs; now the young and influential are abandoning the churches in droves. Every main-line denomination reports an exodus, a brain-drain and prayer-drain.

Of the prominent theologians of the 60s, who was strongly identified with specific churches or particular denominations? Not Paul Tillich. Not Harvey Cox. Not Malcolm Boyd. Not Martin Luther King. Nor even Billy Graham. These men relied not on denominational structures but ad hoc listeners of their own making. The charismatic figure is outside or at least far above the existing ecclesiastical establishment.

The old men are dropping off three of four each year. No equals have yet arisen within the denominations to replace them.

The ecumenical movement was once hailed as the great new fact of our time. It is so no longer.

The machine has stalled. No prominent theologian champions it as a solution to the crisis in society. No dynamic bureaucracy exists to get it on the road and on the go.

Quite significantly American Protestantism has shifted to the radical right.

For influence the old *Christian Century*, once the ministerial weekly, has given way to the evangelical or neo-Fundamentalist *Christianity Today*. But who reads it? Only the still committed remnant of a Protestantism which has largely drifted away. As for Dr. Billy Graham, he now gets his largest crowds in Seoul, South Korea rather than in New York or the American Bible belt.

It seems that the global community cannot rely on America for moral, intellectual or theological breakthroughs in the near future.

The Communist world seems to be in a far worse state. Having proscribed all religions and persecuted them with great savagery, it must rely on either official state ideology now largely discredited or minor charismatic figures like Castro, Lumumba and Pasternak. The church as such has either been driven underground or become a willing agent of the Soviet state apparatus. Few better illustrations exist of the folly of a cut-flower civilization. Deprived of its natural religious roots, the Holy Russia of the Slavophiles has degenerated into a routine ant hill

culture.

Stalin is dead, Mao feeble, so where can the Red world look for leadership? Not to rioting Sorbonne students. Not to commune China or commune America. Not to Eastern or Western Europe. Not to Arab lands or Africa, where nationalism sits on the throne.

Having given up on America and the Communist bloc, one looks in vain to Western Europe. No world statesman is in the offing. No dynamic or innovative religious leader towers above the distant horizon. No Pope serves a Vicar for the Coming Christ, as Catholics are among the first to confess.

From Karl Barth came the most damning indictment of European Protestantism. Writing in 1967 after Vatican II, the Swiss theologian drew up a bill of particulars against the churches of the Reformation.

Why, he asked, were pronouncements of the Vatican listened to with greater interest than similar social messages from the World Council of Churches? What made *Pravda*, for example, greatly impressed by the historical and political halo of Rome?

According to the Swiss theologian, once the prophet of the Wholly Other, Papal pronouncements proclaimed a message and issued directives. Men were summoned to act unreservedly and bindingly with an appeal to the highest authority. By con-

trast World Council resolutions looked like "only advice and admonition." The ecumenical movement was too vague, too superterrestrial. There was nowhere near enough practicality about Geneva in 1967.

Vatican II meant in Pope John XXIII's words opening the window to let fresh air in. Probably he and certainly his curial advisors had no idea what damage winds of change would accomplish. The open window let in a tornado. Never again would integral Catholicism become possible.

In large part modern man has been paying for the sins of his forbearers. Since the Renaissance and Reformation centripetal forces have been loose in the world. Our fathers ate sour grapes and our teeth are set on edge. They sowed the wind and we have reaped the whirlwind. Can figs grow on thistles? Such folk wisdom enshrined in Scriptures texts illustrates the predicament of contemporary society.

Negatively, the course of modern times shows the mortal wages of collective sin. Positively, we are witnessing the birth of an era of unparalleled promise. Can ye not read the signs of the times? Jesus asks of our generation.

It may be no exaggeration to suggest that nothing quite equals the promise of the present epoch since the birth of Jesus Christ. Everybody from the historian to the novelist senses the innovative

character of the post-war world. There's an occult air, a science fiction mystique, to our times. The age is on tiptoe, so to speak, peeking at the stupendous future ahead. Gutenberg is out, we say; Marshall McLuhan is in. We mean by this that a Messianic Age is a dawning all around us.

Adam symbolizes the beginning of the human race and Jesus its unfulfilled hopes. Do we have reason to believe that those hopes are now possible of concrete actualization? Nothing less is exactly what the Divine Principle teaches. God and man can be and are being reconciled on a scale never before really possible. The stage is set for a new Divine Comedy: the actual restoration of men as God intended them in the first place.

We look therefore for the full manifestation of the Lord of the Second Advent. Whenever conditions reach an intolerable impasse, whenever nothing looks good, God re-enters human history. As St. Athanasius would say, God becomes like us in order that we might become like Him.

History works through central figures—individuals who sum up an age and usher in a new pattern of human existence. What we need, what we seek, is that sort of supernormal person . . . a Caesar of the soul, a Christ of the spirit, a Messiah for modern man. No one

The age is on tiptoe, peeking at the stupendous future ahead.

but such a figure could establish the inviolable foundation of universal restoration.

Elsewhere can be found political, economic and sociological treatments of the period from 1914 until today. The interest of the theologian lies elsewhere. God is in history, say the Israeli prophets of sacred Writ. But how? And where? To answer those questions, the profoundest of all, is the task of the Christian thinker. His job it is to trace the straight line of Divine Providence connecting and making whole the multitude of events characteristic of an age. Like the prophet Amos, he must see God with a plummet in His hand, measuring the angle of a civilization on behalf of His ideal of universal restoration.

The historian and statesman, the economist and sociologist play an important role. They record the external factors which make and mould international affairs. Seeing more deeply and therefore with greater clarity, the religious prophet justifies the ways of God with man, as Dante and Milton, Carlyle and Guizot, Toynbee and Spengler did. The theologian points out the internal spiritual factors behind every civilization, its rise and progress, its decline and fall. Just as the Hebrew chronicler testified to the Godward aspect of Israeli history from Adam to the Maccabean Revolt, so the Christian philosopher must point out the widest religious significance in yesterday's newspaper headlines. □



An Indian Looks at Brotherhood



Address by Mad Bear, spiritual leader of the Iroquois Indians, Lewistown, New York, presented at the National Brotherhood Awareness Conference, Albuquerque, New Mexico, April 8, 1973.

I bring greetings from the Toscolora nation. First of all, our grandmothers and grandfathers extend their most cordial invitation and welcome and greetings to all the grandmothers and grandfathers here of our many different Indian nations and other nations of the black, yellow, and white and all people. And also our chiefs, warriors, headmen and our medicine people extend their greetings to all of the chiefs, warriors, headmen, medicine people, and spiritual leaders among all of our brothers and sisters. And also

our young people who are just awakening to what is happening in this world today, our young people from Toscolora extend their greetings to all of your young people here in the true spirit of brotherhood and sisterhood. And also our little children who yet crawl on mother earth express their greetings to everyone that we might continue to stand on this mother earth with peace and unity and harmony in the true sense of brotherhood and sisterhood, as it was originally intended in the beginning. My people have always told me that whenever I go across this land, whenever I meet different people, I must always first extend to them the true sense of brotherhood and sisterhood as it was given to us in the beginning by

the Creator.

First of all, I see that all of you people appear to be in good health, and that the Great Spirit has given us a good day that we can see each other and recognize one another as the children of one great Father—the Great Spirit; that we can recognize each other and shake hands in peace, unity and friendship of brotherhood and sisterhood.

My topic today will not be Wounded Knee, although my heart is buried at Wounded Knee. My subject will be an Indian in-depth look at brotherhood and what it means to our people. In the beginning of time, when this world was all covered with water as it emerged from another world that had been destroyed because of the greed of different people, it was told that the Creator said, "Before we walk upon the earth again, before we place our moccasins on our mother the earth, we must always consider first everything around us." This is brotherhood. We must consider mother earth—and the mud that sticks to our moccasins, because this mother earth gives the light that we now enjoy. She is the sustainer of all life upon this earth. When her powers are destroyed she can no longer sustain life. Everyone will perish. Through this recognition and all throughout our mother the earth, we must direct our attention to the smallest grass that grows on this mother earth. Everything is com-

posed of male and female, and yet many of us don't understand that. Yes, many of us do not realize that every blade of grass has male and female.

Everything that was placed here for our benefit by the Great Spirit, in the beginning, he has told us to acknowledge when we come together for these meetings. This ancient prayer of my people dates back thousands of years. We have recorded histories, as the Hopis, the other nations, and the Africans have on their rock carvings.

Our history goes back thousands of years before the coming of the white man. We tell of all these things, we recognize that the Creator placed the grasses, the flowers, the herbs, the brushes, and the trees here for benefit, for our comfort. And so as we come together as brothers and sisters, we must acknowledge this because it is the Creator's gift to us. We must not walk upon this grass and twist our feet into it to destroy it; we must not burn it. We recognize that there is living spirit, a spirit of harmony between the Great Creator of all and this very small blade of grass. We must recognize that each one of those plants and each one of those flowers are living. They have a heart. They breathe the air. They speak to us.

Those of you that have gathered the medicine among your pueblos and among all your land know what I am talking about. We

never go to a plant and tear it up from the bosom of mother earth. No, because that is our brother and that is our sister. We watch by the signs, the signs of the sky and the stars, and especially our grandmother the moon, for the right time to pick these things. And then we offer the sacred tobacco and a prayer, and ask that the power will come into that medicine so that we can use it for the betterment of our bodies.

We have many, many secrets. Our people have tried to keep them, and we have retained them to a large degree. Now we are living in a time when our old people—our grandmothers and our grandfathers—told us that the Indian people would one day stand up proud, strong, and go back to the special way of life. We will unite not only with our people, but with all people who have the spirit of true brotherhood and harmony. We now see this day coming. A new day is dawning.

Never have I seen such feelings as in this place. Yesterday I sat with a very good Anglo friend of our people and I watched. I closed my eyes and looked into this corner and I imagined that we were in the sacred land of the Great Spirit. And over here when you shut your eyes tightly you can see the stars of his presence; you can sense the feelings and the vibrations as the spirits coming into this place. As I look around, I see many of our Indian brothers and

sisters who carry the medicine of the sacred oath between the Creator and themselves, and they know what I am talking about. The spirits of our people are here. More than ever we need brotherhood, more than ever we need sisterhood. More than ever we need a unity and an understanding that we may go back to the sacred instructions that were given to us by the Great Spirit in the beginning. This is what we have to do.

Recorded history among our people is now just coming out among the Anglo world. Recently they have discovered that there are rock carvings that told of flying saucers that roamed this world at least 50,000 years before Christ. They have found the bones and the dust and the arrowheads of my people embedded in the vertebrae of the dinosaurs and other prehistoric monsters.

One thing I'd like to say: my people never came from Asia, despite what you might read in the history books. I have never found in my years and years of travel any Indian tribe that ever had any record of ever walking across the Bering Strait from Asia. We were placed here in this land by the Great Spirit. The oldest continually inhabited village where the Great Spirit lived when our people came from the underground is at Old Aribi in Arizona, not far from here. My delegation from New York and Michigan will be going to pay homage to the place where the

Great Spirit stands and talks to the Hopi people and all the interrelated pueblos. This is where we came from.

It is said that when man first came, there was no white man; there was nobody but our people. And the people asked the permission of the Great Spirit to reside here. They wanted him to be the chief, but he said no. He said he would come back when the great period will be ushered in after the purification of this land. And then he will sit with us. We believe that this time is very short. We believe that my friend Reis Tijerina and all of these wonderful people who have had the insight into brotherhood and sisterhood, are people of destiny, because they are trying to bring back these feelings of harmony with nature, brotherhood, and sisterhood.

Mark my words, if we really believe in brotherhood and sisterhood, if we really open our hearts and take ourselves back into the pages of time to the original instructions, we can save this world from certain disasters. Many of our prophecies tell us of a time of great destruction which is sure to come—*which is already here*. These floods on the Mississippi River are no accident. These floods were predicted three weeks before they ever started by our people, in South Dakota and other places. These floods and the destruction of millions of acres of land are the beginning of the purification of

this land.

Our people prayed very hard for some hope. Our people received a prophecy that the floods can be stopped if everybody—the people in government, the people with any authority whatsoever, and even our little children—get together and really open their hearts to brotherhood, unity, and harmony, if they turn back to the Great Spirit where it all began. We hope that it is not too late. There has been too much damage already. But it will be greater if we don't search within ourselves. Forget about the money you have, your airplanes, or all these things, because very soon they will be gone. Don't think about your beautiful homes with electricity because according to prophecy that power will go. How then will man survive? Our only way is to go back to the original instructions that were given to us in the beginning. This applies to all races.

I have travelled around this world eight times. I have visited in darkest Africa. I have met with some of the top leaders, who were prisoners at the time, but are world leaders today. One of them is a distinguished gentleman called Jomo Kenyatta. I met him in prison. I wondered after I left the prison whether or not he was a prisoner, because the greatness of this black man was felt by all the people, the guards and everybody. He truly was a great man. His destiny was to become king of his





land. Today he is president [of Kenya].

When I left Africa several years ago, I brought back some of the gifts that I had received. I took them to the Hopi country, to Hotevilla, Old Aribi, and I gave them to the elders. They divided them and they still have them. I told them about the people in Africa and what I had envisioned would happen around the world. I told them about the resurgence of all these nations, about the people who have been abused for so long, standing up about a universal feeling of brotherhood which will soon come.

But first there will be some hard times. There will be misunderstandings, hard feelings, possibly riots and gun fire. But let us hope that we can, you and I and the Great Spirit, walk into this time of universal love and brotherhood without firing a shot, because we, the Indian people, believe that we should never harm anything. We should never kill anything or anyone needlessly, because when we kill our white brother or black brother or yellow brother, we are killing the Great Spirit. Everyone was created by the Great Spirit. This not only goes for human beings but for our beautiful animals, our birds, our fish, our trees, our

In this Night Chant Navajo painting the gods bring blessing and healing to the earth.

fruits and vegetables, our sacred tobacco—they are all alike. They all follow the message.

If you don't believe it, I'm going to tell you the key to some of these things. When you travel across this great land, look at the trees. It has been told to us a long, long time ago to watch out when the pine trees begin to die from the top down. Watch out in particular when all the green comes off the pine trees from the top down. When that dead top faces back, that is the key for mother earth. That tree, that dying tree is talking. And if you listen to the voices in the wind, you will hear the message. That tree is asking mother earth to take it back because it can no longer stand the pollution of the air. The only way that mother earth can take it back is to open her bosom and to swallow up this tree in an earthquake. Wherever these earthquakes appear, in California, in Alaska, or Washington, these trees speak the message. Those of us who are close to the spirit world understand their message, and we go and tell our people. Many today would laugh because they don't believe it, but it is true. It is as true as the sun rises in the East and sets in the West. It is as true as the changing seasons.

All these things speak to my people. The animals comes to us: the birds, the fish. If you don't believe it, go to the springs and sit and sing the song that my people always know. The fish dance.

Watch what happens when you sing it in earnest. When you offer the sacred tobacco for the power of the song, you will see that we are in harmony with nature—the fish will come right to you. I have seen this time and time again. I have not seen it duplicated any place in all of this world, in the thousands and thousands of miles that I have travelled—only our Indian people can do this.

This was the land of the Great Spirit—North America. We call it in the Indian way turtle island, because when you look at a turtle's back it is not smooth. It is rough, with rivers, valleys, and mountains. Look at its face. Our people say, "In the beginning there was one great tortoise that permitted mother earth from the bottom of the water to depend on its back, and the spiritual power of the Creator helped it to struggle to grow. As it grew, it prepared a resting place for the daughter of the Great Spirit, who was floating down from the spirit land. Her flight took seven days. She landed here and when she died and was buried on this land, all things began to grow." In those early days before she was buried there was nothing but mud and water. It is said that there were only the little creatures about, the fishes and some of the water animals.

We are close to these teachings, despite the fact that many of our people have been overcome because they did not want to go

back to remember the sacred teachings. But let us tell you, if brotherhood and sisterhood is to become a reality, not only we have to go back, but the white man, the yellow man, the black man, the brown man, and everyone will have to go back to their sacred teachings. The time is short. We are now in the purification period, where they are preparing those who survive. They are preparing us now to enter this world where there will be no sickness, no disease, no hunger, no evil thoughts. There will be nothing but peace and harmony and brotherhood.

Search your soul, search your mind, search yourself. We're not trying to make you people believe in the Indian way of life. We're trying to make you believe in brotherhood and in your own instructions, the ones that were given to you in the beginning. And even the rainbow, which is composed of many colors, has its instructions.

For these millions and millions of years, our mother earth has survived here and has seen other worlds destroyed, because our people became spiritless and greedy. This mother earth has seen it. She has watched the blinding rainstorms and the ice age. The ice came down and wiped away our temples, our universities of learning. Our people were not ignorant. Don't think that for one minute. Our people who were and are greatly in tune with the Spirit

have many powers, the same power as the white man had in the beginning, the same as the black man has in Africa. Even in the white man's religion it says God made man in His image, after His likeness. That means that we are part of the Creator. And certainly, if you are part of the Creator, in the beginning you had this power. If you will go back to your instructions, you will all become brothers and sisters upon this land.

I would like to say that I've travelled with a group of people for a long way. We drove without stopping to get here to this conference because we believed in it. We waited to see the colors of the rainbow where all nations would set—one place in harmony with the Great Spirit, in love and understanding, and extend the hand of brotherhood to everyone. We're happy that we came here. We're happy to see our black brothers, happy to see many of our good staunch Anglo friends who have supported the true feeling of brotherhood across this land.

I've been in this movement for a long, long time, not for violence, not for the drying of one drop of blood of our brothers and sisters, but in the hope that someday, somewhere, someone in authority will have the heart and the wisdom to see and to lead us into a world of peace, unity and harmony and brotherhood.

May the Great Spirit bless you. □

The Lives of Buddha and Jesus Compared

by SHEL I RICHARDS

Comparing the lives of two extraordinary men is not an easy task. When examining the lives of both Buddha and Christ, it becomes evident that many similarities exist between them. There are also many differences. The family life, renunciation, ministry, and death of the two are discussed. Finally, the concepts of "self" or "ego" held by both Buddha and Christ are compared.

Birth stories. The Buddhists believe that Buddha suffered many births and rebirths. In the Tusita heaven, the fourth of six heavens of the world of desire, he came to birth and remained until his last existence. Choosing the right time and place and his mother and father, he left the gods and came to earth. At about 560 B.C. at Kapilavastu in North India he was born to earth. The later versions of the Buddha's birth present it as somewhat supernatural. Accompanying his birth, "a boundless great splendor appears in the world, surpassing the divine majesty of the gods." The angels rejoice. When Asita the hermit goes to see Buddha just before his birth, he says, "The Prince will

This article is reprinted from an earlier Way of the World as representative of the field of comparative religions. There are many differences between Buddha and Jesus, but this article shows that their lives followed similar patterns.

reach the summit of perfect enlightenment. He was born unstained and pure and immediately following conception, two streams of water were to have descended from the heavens washing both Siddhartha and his mother. His mother was given divine protection." According to legend, four gods took Buddha, so he didn't fall to the ground at birth. They told his mother to rejoice, for "A mighty son has been born to thee." Supposedly, after conception Buddha was to have said, "I am the chief of the world. This is my last birth. There is no existence again." If this is so, Buddha was aware of his destiny from the start and aware that he had reached his ultimate goal, never to be re-born.

The story of Christ's birth shows many similarities to that of Buddha's. In St. Luke is no account of Christ's pre-existence. Before his birth, however, his mother Mary is approached by the angel Gabriel who tells her of the greatness of the child she is to bear.

Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women... Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the



Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

Therefore, as with Buddha's mother, Jesus' mother was given divine protection. The Luke birth story tells of the Virgin Mary, which in itself possesses an aspect of the supernatural. However, there is value in the story, for it suggests that the birth of Jesus was that of a great person who possessed qualities as yet unheard of by man.

Jesus is said to have been born in Bethlehem, for it is there that his father Joseph had to go to register for the taxes issued by Caesar Augustus. Not unlike the celestial lights that burned at the time of Buddha's birth were the lights caused by God when He told the shepherds in the fields of the birth of Jesus. The shepherds were told that Christ was born, and were led to him, recognizing him by the clothes wrapped around him and the manger he slept in. Jesus was circumcized eight days after birth and was brought to the temple to be presented to God. As Asita recognized the destiny of Buddha, Simeon recognized Christ. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." Simeon, seeing Jesus at the temple, said to Mary,

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Asita did not live to see the Buddha, whereas Simeon saw Jesus alive.

Family life. Next, let us compare the family life of Buddha and Christ. Buddha was the son of a petty chieftain of the Sakya clan. According to tradition, his father was a king and his mother a neighboring princess. Warned at birth that his son might give up the household life to become a meditant monk, the Buddha's father wanted him to be a universal monarch. He saw to it that his son did not experience or even become aware of any of the hardships of life. Living in wealth and comfort, Buddha was still unhappy. When he was about 16 years old, he married a neighboring princess. Even marriage offered him no contentment. He was determined to leave behind the household life.

In contrast to Buddha's upbringing in wealth was Jesus' upbringing in virtual poverty. Little is known about his childhood, but it may be assumed that his life was an easy one in spite of the fact that there was little wealth. He followed his father's occupation—carpentry. By Jerusalem standards Mary and Joseph were poor. Jesus' education came probably from his mother, and he could recite the Law and the Prophets by heart. Jesus was accustomed to the

sight of Roman soldiers and grew up in an atmosphere of rebellion. During his first 12 years of life, he was aware of his part in life—to work within the framework of his own people, and fulfill his mission as a Jew for the benefit of the Jews.

When Jesus was 12 years old, his parents took him to the temple in Jerusalem for Passover, where he remained after they had gone home. When they returned three days later, they found Jesus in the temple conversing with doctors and understanding their wisdom. Thus, we see Jesus was no ordinary child and we are made aware of his extraordinary destiny. This incident showing that Jesus was capable of accomplishments outside the realm of household life can be compared to Buddha's discontent with the household life. Both indicate that they were to leave the traditional life-style in search of something else.

Revelations. Both Buddha and Christ received startling revelations which helped to clarify their missions in life. For Buddha, it was the four passing sights. For Christ, it was his baptism.

Since Buddha grew up without the knowledge of hardship, the gods sent down a god to make him aware of them and in turn made him aware of his destiny. In order for Buddha to learn about old age at the end of life, the god presented himself to Buddha as a de-

crepit old man. Seeing the apparition of a diseased man, he learned about the physical illness and misery that accompany the end of life. Next, there appeared a dead man carried on a funeral pyre, and the Buddha learned of death. Finally, a calm ascetic in a yellow robe appeared, and he learned how one can obtain freedom from the miseries of old age and death. After this experience, Buddha decided to go into a homeless state to discover his destiny.

Christ was summoned by God. After his baptism by John, it is reported in St. Luke:

...the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, "Thou art my beloved son; in thee I am well pleased."

Therefore we see that Jesus received a revelation directly from God which told him of his high place in the world. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."

Buddha, discontented with his household life and provoked by the four passing sights, decided to leave the ordinary life behind. He shaved his head and beard, donned the yellow robe of the ascetic, and set out for six years of quest. Before rejecting the then popular Brahmin philosophy, Buddha decided to test it. He be-

came the disciple of two ascetic Brahmins from whom he learned about the "realm of nothingness" attained by "stages of meditation" and about the "state of neither ideation nor non-ideation."

However, this philosophy did not appease Buddha's mind. He then decided to test the bodily asceticism of Jainism and other sects. Thus he pursued five years of self-discipline in the belief that as the mind becomes clearer the body becomes more disciplined. He ate little and practiced self-mortification in its most extreme forms. Thinking that intense meditation might bring him to his goal, he practiced it diligently. However, he was still unsatisfied. Near death, Buddha was joined by five ascetics. Finally, in the realization that self-mortification would not lead him to his goal, he took to the begging bowl, much to the outrage of the five ascetics who accused him of self-indulgence. At last, at Bodh-gaya under a Bo tree, the Buddha found the solution to his troubles. He realized that "tanha" (desire) was the cause of all suffering and that his whole life abounded in the causes of pain and desire. If he escaped this desire, he would be free from suffering. Enlightenment came to Buddha and at the same time he realized that he would not be born again (which is more feasible than this realization at birth). Yet, before his enlightenment came, he was tempted by Mara the Evil One.

Christ also spent time in the wilderness. For 40 days he ate nothing. Differences between Buddha's and Christ's stays in the wilderness are the time factor (Christ being there for a much shorter time) and the fact that Christ did not test and consequently reject the philosophies of other sects while in the wilderness. However, by not eating he experienced self-mortification. St. Luke does not give a vivid account of Jesus' sojourn in the desert but he does speak about Christ's temptation by Satan.

Temptations. Let us compare the temptations of Buddha and Christ. Mara, the Evil One, accompanied by nine hosts, came to Buddha just before his enlightenment to tempt him to abandon his struggle:

Lean thou art and ill-favored, near to thee is death. Death hath a thousand parts, only one part of thee is life. Live, good sir: life is better. Living thou shalt do good works.

However, Buddha could not be swayed from his path and resisted Mara. "Seeing the army on all sides I go to meet Mara arrayed with his elephant in the battle. He shall not drive me from my post."

Hilliard speaks about another reference to temptation in the Buddha story: during the fifth week before his enlightenment he was tempted by the three daugh-



ters of Mara. However, the Buddha was unaffected and continued on his destined Himalayan path.

The story of Christ's temptation is very similar to that of Buddha's. During his stay in the wilderness, Satan was said to have come to him and said, "If thou art the Son of God, command this stone that it become bread." Jesus, reluctant to defy his God, refused. When Satan told Jesus that he would give him all the kingdoms of the world if he worshipped him, Jesus again refused. Finally, Satan led him to Jerusalem and challenged him to jump down from the temple pinnacle claiming that if he were truly the Son of God, Jesus would be saved. Again Jesus' response was the same. Thus we see the powers of evil trying to divert Jesus from his divine path—the same kind of thing that happened with Buddha. Neither Buddha nor Christ would give up their search and mission to submit to these powers. These two incidents involving the supernatural both help to accentuate the nature of Buddha's and Christ's respective missions.

Soon after his enlightenment, Buddha delivered a sermon at Deer Park which clarified his new philosophy and won him the admiration of his five disciples again. In this sermon, he talked about the necessity for the pursuance of the middle path philosophy which would lead to enlightenment.

In direct contrast to Buddha's first sermon was Christ's speech in Nazareth just after returning from the wilderness. Here he rebukes the people for their lack of faith in him and tells them that the Spirit of the Lord is upon him to preach the gospel; however, "No prophet is accepted in his own country." Unlike Buddha's sermon, Jesus' was not accepted and the people in the synagogue led him out of the city in disgust.

Miracles. Next, let us turn to the miracles performed by the two men. Again, these miracles emphasize the supernatural aspects of the two and separate them from the ordinary human being. The following are two examples of Buddha's miracles: At Savatthi, the king's gardener was told to sow a seed from a ripe mango. Buddha, after washing his hands over the seed, caused it instantly to spring up into a huge tree. The second example is referred to as the "Miracle of Paris," wherein the Buddha caused himself to rise into the air. From his upper body came flames of fire. From his lower body came streams of water. The process was then reversed, along with 22 variations. He then created a jewelled promenade in the sky and walked along it producing illusions such that he was sitting, standing, or lying down. He also had the capacity for healing others. These miracles assured the gods and the people of his authority.

The disciples of Buddha were also able to perform miracles. However, Buddha forbade them to perform them on more than one occasion.

Christ's miracles were both numerous and varied. On more than one occasion he healed the sick with his touch. Not only was he able to heal, but he could bring people back to life: "And he put them all out, and took her by the hand, and called, saying, 'Maid arise.' And her spirit came again, and she arose straightaway." He was also able to perform miracles involving nature. When he and his disciples were on a ship and the disciples fell asleep, a storm arose on the lake. Jesus, therefore, "rebuked the wind and the raging of the water: and they ceased and there was a calm." Like Buddha, Christ had the power to see into the future. The Buddha realized before his enlightenment that he was living his last rebirth and Christ saw his death to come in Jerusalem. Christ also gave to his disciples the "power and authority over all devils and to cure diseases." He then sent them out to teach his words and to heal the sick. Thus, again we see the powers of an extraordinary man possessed with an element of the Divine.

Another connection which can be drawn between the two leaders is that both seemed to experience some kind of transfiguration. For Buddha, this occurred

before his death. One of his lay disciples, Pukkusa, presented him with a pair of gold-colored robes. When he put them on, they seemed to lose their brightness, and his skin became "pure and purified."

Christ's transfiguration occurred on a mountain which he ascended with his disciples Peter, James, and John. "His raiment was white and glistening." Moses and Elijah came and spoke to Jesus of his death to occur in Jerusalem. Then when they disappeared a voice came from a cloud saying, "This is my beloved Son: hear him."

The significance of the two incidents seems to be the same. As in many other instances, their purpose is to affirm the divine character of the man.

Teaching. Next, it is important to examine a comparison of the teaching methods of Buddha and Christ. Both had disciples. The five ascetics who joined Buddha during his stage of self-mortification became his first disciples and were responsible for the establishment of the Buddhist order—the Sangha. Buddha trained his disciples individually. By studying their tendencies and mental weaknesses, he could teach them suitably.

Jesus first chose his disciples when he saw three fishermen—James, John, and Simon. Jesus told them to let down their net and



so many fish were caught that the boat began to sink. Jesus' response was "Fear not; from henceforth thou shalt catch men." From then on, these men were his disciples. His followers increased in number and from them Jesus chose 12 apostles.

Both the disciples of Buddha and of Christ were sent out to teach the people. The Buddhist order did not discriminate among classes. Women were also allowed entrance. Christ did not discriminate either. He preached to the common people and since he performed miracles involving women, the implication exists that women were allowed to practice his religion.

Buddha often taught by a method of question and answer. Occasionally, however, if the question couldn't be logically explained, no answer was given. Often, Buddha's teachings were not distributed until the people were tested to see how much they could understand and accept. When teaching householders, for example, all the fundamental principles of Buddhism were not given out at once for the householder may be scared away. Gradually, the concepts became more intense.

Before delivering a discourse, the people were tested to ascertain their stage of development in the religion so that a suitable discourse could be delivered. Therefore, the discourses were a result of an

analysis of the mentality of the audience. Sermons were delivered in the popular dialect of the province. Parables and fables were used to relate the teachings of the religion to everyday life.

Jesus taught in synagogues, market places, and open fields. Often the masses were attracted to him because of his ability to perform healing miracles. Christ taught alike to both lower and upper classes, for it describes the audience of his sermon on the plain: "...the company of his disciples, and a great multitude of people out of all Judea and Jerusalem." He preached the same to both his disciples and the masses. However, the disciples were given preference when given healing powers and Jesus did instruct them how to teach prayer to the masses.

As mentioned before, Buddha and Christ both had preinclinations of their deaths. Buddha knew before enlightenment that he was living his last rebirth. Also, when travelling with Ananda, at Versali, Buddha told Ananda that he would not see Versali again. The next day, when tempted by Mara to enter Nirvana, he told Mara that his time would come in three months. Accompanying this statement was an occurrence of the supernatural—thunder and an earthquake.

The account of Jesus' preinclination of death is given in St. Luke:

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully treated, and spitted on; And they shall scourge him, and put him to death: and the third day he shall rise again.

Unlike the Buddha, no aspect of the supernatural accompanied this prediction.

Death. Finally, let us consider the death of Buddha and Christ. Buddha is said to have died at the age of 80. Along with his death came many signs of the supernatural. On his journey to Kusinara he sat by a tree and asked his companion, Ananda, for water. He then miraculously changed the muddy water into clean water. The next time that he decided to rest, flowers and sandalwood powder fell from the sky and there was divine music in the air. The gods came to see him, Buddha passed through the four stages of trance, and entered Nirvana. At this moment, there occurred an earthquake and the roll of angel's drums. The great Buddha died. The next day Buddha's body could not be lifted to be carried south, for the gods wanted his body to be taken north. Darava flowers fell on the town where he died, and nothing remained at the funeral pyre—neither bones nor ashes. The fire was put out with water from the sky and the site was sprinkled with scented water.

The death of Jesus was no less

spectacular. However, rather than dying a death from old age, Jesus' death was sacrificial and caused by his fierce opposition. Priests and scribes were against Jesus' teachings. Spies were sent after him trying to tempt him so that the priests might have just reason to bring him before the people for judgment. However, the spies were unsuccessful.

Christ knew that among those who ate his last supper with him was one of the conspirators—Judas Iscariot—yet he did nothing about it, thinking that he must forgive Judas. Finally, the priests found justification to bring him to the governor, when they asked him if he were the son of God and he answered, "Ye say that I am." After a series of confrontations with Pilate and Herod, Jesus' crucifixion was decided upon.

Like Buddha's death, the supernatural accompanied the death of Christ. Between the sixth and ninth hour there was darkness and the veil of the temple was rent.

Thus, one can see two very different accounts of death. Buddha's death occurred in a calm and unoppressive atmosphere, whereas Christ sacrificed his life amid violence and bitterness.

One very essential difference between Buddha and Christ is the fact that Christ experienced resurrection whereas Buddha's death was eternal; he entered the final bliss of Nirvana. Christ's tomb was



"The Resurrection" by Benvenuto di Giovanni.

found empty two days after his crucifixion. He returned to his disciples saying, "Peace be unto you," and was later carried back into heaven. The resurrection fostered the belief that Jesus was to come again and it confirmed the fact that Jesus was really Christ—the Savior.

Jesus met with much opposition within his lifetime. First the Pharisees were against him be-

cause they thought that he was interpreting the Law and Prophets too freely. Time and time again they accused him of desecrating the Sabbath by using his healing powers on that day. The Zealots, a party whose expectation of the Messiah was strongly emphasized, turned against him saying that he couldn't be the true Messiah if he preached that those taking the sword shall perish by it. The Sad-

ducees did not believe in afterlife. Therefore, they thought that punishment for sins must occur in the present life. Jesus, they thought, blocked their attempts to inflict the death penalty because he did not believe in punishment in the present time.

Buddha met with opposition in the initial stages of his quest when he renounced his life of self-mortification and the five ascetics were outraged. However, they returned to his teachings. He probably met with some opposition from the Hindus since he opposed their belief in an eternal soul. However, this opposition in no way was the cause of his death.

Concept of self. We must begin with a definition of the term "self." George Appleton defines it as: "the entity in man which reconciles the opposites in the psyche and which transcends time and space." Buddha did not believe in the concept of self. Rather, he believed that a life was composed of five aggregates—the body, perception, feelings, a combination of instincts and subconscious, and ideation or reasoning. These five aggregates are impermanent and always moving and changing. At death, the union is dissolved and the aggregates disperse. What does pass over to the next life, however, is a karma-laden structure. For Buddha, the idea of self produces such things as harmful thoughts of "me" and

"mine," selfish desire and egoism. It is the source of all troubles in the world.

"What is meant, lord, by the phrase, the world is empty?"

"That it is empty, Ananda, of a self, or of anything of the nature of a self. And what is thus empty? The five seats of the five senses, and the mind, and the feeling that is related to mind; all these are void of a self or of anything that is self-like."

Christ however, believed that the true love of self is a measure by which one loves others. "Thou shalt love thy neighbour as thyself." To Christ, the idea of selflessness would mean unselfishness, self-sacrificing, sharing, and self-giving. If man can come to see things as they really are, then he can surrender his self to God's self. If he is apart from God's self, there is nothing good in him as a separate entity. This identification is possible because man is made in the image of God and a divine kinship lies in the depths of his personality.

Therefore, one can see the vast difference in the concepts of self. Buddha believed that which man considers his ego was only the combination of five ever-changing aggregates. Christ supported the theory of self and believed that once the lower self was repudiated, some kind of a union with the Divine Self could occur.

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An Open Letter to Jesus Christ

by R.P. BRUCKBERGER

Everyone recognizes that just about everywhere in the West the churches, your churches, the seminaries, your seminaries, your nurseries of young clerics are becoming empty. In other words, in "commercial" terms, the clientele of your Church has declined precipitously. The customers do not want anymore, the merchants themselves are listless and "recycle" themselves. All right! in such a situation no matter what enterprise would close shop, would dismiss all those responsible—or else they would categorically conduct a thorough study of the market, admit publicly that they had put the cart before the horse, but that nevertheless they will watch over the customer to give him what he has a right to expect from this determined venture. We have even seen, and it is not exceptional, an entire board of directors dismiss themselves for having led the firm into bankruptcy, and to cede the place to the more competent, even to judicial liquidators, entrusted with keeping a minimum of honesty in the settlement of a situation encumbered to its maximum.

This critique of the Roman Catholic church, especially in France, was published in the Paris Match. The following excerpts were translated by Antoinette Muller.



On the spiritual plane which is yours, and should be that of your Church, after ten years of disordered reforms and of heedless experimentation, the situation is totally unwieldy, so that one has arrived at a complete fiasco which everyone sees, as it hits one square in the eye.

To be fair, something exceptional did happen in Paris April 18, 1973, something fortifying, a vague sign of hope. It concerns the press conference of the cardinal

archbishop of Paris, which, fantastic as it is, resembled a public *Mea culpa*. I must quote: "... For what will it have served us to have pushed the entire Church into a temporal commitment and the construction of an earthly kingdom (what an enormous avowal!) if the Church itself can no longer give the message such as Christ gave it?

"...The Bishop should watch with care as to the perfect authenticity of the message. It is the doctrine of Christ, and not ours, that we should announce. It is the very difficult daily bread of eternal truth."

Your churches in France are beautiful no longer because they are alive no longer. Pretentious and stupid, they lack a soul. They lack a soul because one has the feeling that you do not love them, that you have put the key out of reach, and that you have dismantled the wooden bell. We made too much noise in your house, the servants really took too many liberties. In short, you could tolerate the pastors no longer.

I have the same feeling toward the Church as I had toward France in 1939. Oh! there were still many brave people amongst the leaders. But comes the day, sounds the hour when brave people are not enough. In 1939 everything was still in place, but treason already lurked in the shadows, and one keenly felt that everything was going to collapse, and to collapse with one blow. That which

happened was the downfall of everything. With the Church in France we are at sixes and sevens. Tomorrow it shall be a rout, "the gigantic rout with a frightened face." As Bernanos said it, there are too many French Roman Catholics who translate "seek one's salvation" with "save what one can."

The use of the highest spiritual authority for the ends of a worldly empire is a permanent temptation in the bosom of the Church. That this temptation is today adorned with Marxist or Freudian tinsel absolutely does not change its nature. Like all true, grand, permanent and dangerous temptations, this one has a well-furnished wardrobe—it can change dresses with the century. The devil can be a good prince but is not, even in an approximate disguise. Besides, the peril is less in Marxism or even Freudianism, than in the weakening of the standard of the clergy.

As always when it concerns a true prophecy, the manner in which it realizes itself surpasses somewhat the expression of the prophet. It is not only "Feed them!" but also "Heal them!" that he can utter. Medicine is nothing but an annex of economics, and economics is the complete science of human happiness. The goal of society is to nourish man, to eventually cure him, to make him rejoice in the world, to overwhelm him with material commodities

and to convince him that if he has all this he cannot but be happy.

That which, a century ago, could still pass for a prophecy is nothing but a photograph of the actual world. Curiously, the prophecy began to be realized by Dostoevski. The prophecy did not protect Russia. But maybe it is also through Russia that your kingdom will reappear upon the earth. In spite of the enormous undertaking which aims to eliminate you from the destiny of man, there are more and more Russian men and women who languish for you.

But in the West, it seems as if there is a diffuse gaiety at the sole thought that one is finally to be rid of your presence. The tragedy is that so many of your ministers, either through conviction or snobbery, share this cheerfulness, enter wholeheartedly into all the propaganda pertaining to your elimination. How many of your priests today proclaim that there is no more sin, and therefore of what use is a redeemer? Of what use is this lamb who took upon himself the sins of the world? He only took up an imaginary burden, he only placed upon his shoulder a wine skin filled with air.

The dream of turbulent youth, of which you should be, you, Jesus Christ, the head and the hero, and who, among other daydreams, would enter into the churches every Sunday to boo any preacher who avoided speaking on the single item which interests a

Christian as such: you, your life, your passion and your resurrection, your miracles, rule, teachings, the prophets who announced you beforehand, the disciples whom you loved, the saints who loved you.

Every time the preachers stray from this subject, which is, in a church, the only need, there would be the warning murmur, then the hissing swells until all lips carry the monotone cry of "Jesus Christ! Jesus Christ!" When a preacher has thus been cornered several times in a row, he will look more closely before profaning your sanctuaries with his personal secretions on political or sociological subjects.

One must not fool oneself. Who profanes the churches, those who cry Jesus Christ! or those who continue to preach valueless sermons?

That which is happening, for ten years in your Latin Church, is justly bewildering. It began with an enormous hope, with a pope who spoke in a simple language that all could understand, who had a good head, the head of an honest man, of a courageous man, a head which is surely not that of a caustic, which does not even have the peasant cunning, and a full voice, assured, the voice of an entire man, and the eyes of one who does not lie. He could have been a shepherd, or a wine-grower, or a village baker. At any rate, the poor felt him to be theirs, and he im-

mediatly enjoyed an immense popularity, even and especially beyond the frontiers of the Church. Your vicar, the vicar of Christ, who had the air of a real shepherd, just imagine, my dear Lord, how one could love him . . . That one loves the pope like this, with the child's spontaneous movement, has not happened for centuries and centuries, and it may never happen again. Don't make yourself popular if you wish.

You shall tell me that the pope is not there to be loved, but to be heard and obeyed, and to love that leader is really demanding a lot. But it is also very true! Besides, one no longer dares to hope for this. You have taken him back, but everything had changed: we nevertheless knew that it was possible. And then, there was the council. Everything began to move, it was wonderful.

And then fog, complications, uproar. Ah! my dear Lord, your Holy Roman Catholic Church has become a tumultuous carnival upon which night falls, noise, blackness, disordered agitation which at the same time appears to be commanded (where? and by whom?). No one knows where he is anymore, no one knows where he is going any longer. □

No one knows where he is anymore, no one knows where he is going any longer.



Like Jesus, Adolf Hitler told his people that they must be perfect. He wanted them to multiply that way and for his reign to last a thousand years.

Adolf Hitler wanted to lead his people back to the Fatherland of Germany. He also wanted to rebuild the temple.

His goal was a Kingdom of Heaven on earth; the way was himself. He was the life of the people and also the truth.

The *Weltanschauung*, or world-view, of Hitler was similar to that of Jesus Christ, except that Hitler's restoration of the world would not have God as its center but rather himself.

since the time of Christ, history has realized a world of global communication, a world where the democratic ideology has reached its culmination and men have come to pursue the original value of individuality endowed at the creation. Slaves have been liberated as have minority groups, and the demand for human dignity, equality between the sexes and equality among all people, seems the desire of all.

Man's drive to unite has spread the world over. The many cultural spheres of past eras have evolved into four major ones and are now beginning to merge into one. The challenge posed by this surge of religious thought to unite

The World-View of Adolf Hitler

by DAVID L. JENSEN

As early as April 6, 1935, *Newsweek* magazine was reporting a Germany whose shopkeepers subordinated pictures of Christ "to those of the Charlie Chaplin-mustached New Savior of Germany." Hitler, the article said, was "equally certain of his own divine mission," confident that nothing could hurt him.

The time has come. In the almost 2,000 years that have elapsed

into a common ideology is being met on the material level as well. Science is quickly overcoming man's external ignorance of the physical laws of the universe.

All of the struggles man has been forced to endure in the past 2,000 years have in the present day culminated into one major struggle: the democratic free world versus the totalitarian Communist world. But also at this point in history, man desires more to ap-

preciate the world around him and love his fellow man in a greater way.

All this Kaiser Wilhelm tried to destroy when he fanatically drew his Second Reich and the entire world into war in 1914. Not long after, it was Hitler's mission also to thwart God, to destroy the chances for a brotherhood of man as they had been prepared for 2,000 years of history. Kaiser Wilhelm established Pan-Germanism, as a type of false Adam, who was supposed to fulfill God's good purpose for mankind. Adolf Hitler arose as the imitation of the Second Adam, Christ, and heralded the dawning millennium—a thousand year Reich. Since the price of indemnity for these two great global conflicts has been paid, the world may now expect the third stage of the final battle between the forces of good and the forces of evil.

The Führer arises. On April 12, 1922, Hitler stated "in boundless love as a Christian" that his mission was to be a "fighter for truth and justice." He announced then his desire to indemnify the crime committed by the Jews of killing Jesus, whom Hitler claimed has Nordic ancestry rather than Jewish. Although he confessed ten years later that "religions are but opium for the people," he nonetheless decided to push onward with his own *Weltanschauung* and make it more than just a reli-

gion. It was an entire model for society.

Little more than two months after being appointed chancellor of Germany by President Paul von Hindenburg on January 30, 1933, Hitler declared one Evangelical Church for the whole Reich and began to demand the filtering out of all non-Aryan church officials. In a radio broadcast from Bayreuth on July 22, 1933, Hitler said: "National Socialism has always affirmed that it is determined to take the Christian churches under the protection of the state." Over the course of just four months, army chaplain Ludwig Müller became Hitler's personal representative, "Protector" of the German Christians, chairman of the German Church Federation, Bishop of Prussia, and Reichsbishop of the German Evangelical Church. At the close of 1933 more than 700,000 members of the Evangelical Youth Movement became members of the Hitler Youth. In his book *The Church's Confession Under Hitler*, Arthur C. Cochrane states: "Hitler's most fanatical disciples and warriors were drawn from the rising generation. Children were taught that their first allegiance is not to the family or to the Church but to the Führer."

By July 18, 1934, 22 out of 28 churches had merged into the *Reichskirche* but not without disagreement. Well over 7,000 ministers had joined the opposing Pastors' Emergency League, and on



March 11, 1935, 700 of them were arrested and sent to prison camps. One year later, after Hitler's Minister of Religious Affairs said the Reich would follow a path of

"positive Christianity," Müller rewrote the Sermon on the Mount (Matthew 5), leaving out all references to the Jewish Old Testament, forgiveness and humility,

and glorifying any references to blood, comradeship, honor, and brotherhood of man, according to the *London Times* of April 8, 1936.

After a year of intense strife among religious factions attempting to resist the power of the Reich, leading German Christians stated after a conference at Oberhausen in April 1937 that "Hitler's word is God's law and thus has Divine authority in the shape of decrees and laws."

Deutschland über alles. As Hitler ordered the imprisonment of ministers, fined them, relieved them of their passports, and forbade them to preach, a "Concordat" was signed with the Pope to bring together the Catholic Church and the *Reichskirche*. Congregations were forbidden to take up collections, theological schools and seminaries were closed, and publication of religious books and Church periodicals was stopped. In Kurt Ludecke's *I Knew Hitler*, the Führer is quoted as saying: "Then will come the turn of the Reaktion, and the end of that will mean the end of the Christian church—and an opening of our own temples, our own shrines. Christianity will be overcome and the 'Deutsche Kirche' established. Yes, the German Church, without a Pope and without the Bible."

Babies were baptized before altars adorned with swastikas and photographs of Hitler. Bibles were

replaced with copies of *Mein Kampf* and church marriages were only performed if each member of the couple were proven descendants of the Aryan race (a blonde, blue-eyed people of Northern Germany). Although dark-haired and Austrian, Hitler said: "We shall wash off the Christian veneer and bring out a religion peculiar to our race."

Germany had to be *über alles* (above everything), and Adolf Hitler was to be above Germany. Walter C. Langer stated in a 1943 report to the State Department (now published as *The Mind of Adolf Hitler*), "As time goes on, it becomes more and more certain that Hitler believes that he is really the 'Chosen one' and that he conceives himself as the second Christ, who has been sent to institute in the world a new system of values based on brutality and violence."

Government propagandists turned out photographs, posters, and press releases by the thousands to uplift and even sanctify the image of the Führer. "It was not long before the German people were prepared to take the short step of seeing Hitler not as a man, but as a Messiah of Germany," Langer stated.

Divine providence. Hitler never denied the deity bestowed him by his followers. In fact, he was confident his life was protected by God and that he had constant communication with the

highest. This was the basis for all his decisions. "Unless I have the incorruptible conviction: This is the solution, I do nothing," Hitler said, "Not even if the whole party tried to drive me to action. I will not act; I will wait, no matter what happens. But if the voice speaks, then I know the time has come to act," he said, as recorded in Hermann Rauschning's *The Voice of Destruction*.

Hitler thought it providential that he was born Catholic, enabling him to better handle the Catholic Church. This was an edge Hitler boastfully claimed over Bismarck, who had met with embarrassingly effective opposition from the Catholics.

The people of Nazi Germany, hungry for a leader to resurrect their homeland to a great world power, failed to see the wolf under the sheep's clothing of Adolf Hitler. Inside, he was a different individual, completely apart from the hard-line dictator so revered by his people. According to Langer:

"Although he is presented to the German public as a man of extraordinary courage, his immediate associates frequently have occasion to question this. Several occasions have been reported on which he has not carried through his own program because he feared opposition.

"It is a kind of 'Dr. Jekyll and Mr. Hyde' personality structure in which two wholly different per-

sonalities oscillate back and forth and make the individual almost unrecognizable."

The seed is planted. Hitler had little security as a boy. His father, Alois Hitler, was illegitimate and could have been the son of a member of the Jewish Rothschilds, a royal family of Germany, according to one hypothesis. Langer gives documentation that Hitler's father had three wives, one thirteen years older than he and another twenty-three years younger. Of his seven or eight children, one or two were born before the marriage of the parents and another two immediately after the wedding.

Aside from a sister known to be somewhat mentally retarded, Hitler was the only child to have survived his mother's three other children, who died by age six. Langer speculates that there may have been a syphilitic taint in the blood line.

Despite having a father who spent most of his time at the bar, Hitler made excellent grades in school until age eleven, when his brother died. Langer feels this and the death of his other brother and sister helped him to formulate his sense of immortality, that he was allowed to live because God was protecting him. That is why he was heroically courageous on the battlefield early in his military career.

Even as a child he was short-

tempered and afraid of even the slightest opposition. He would change his mind without warning and lapse into great depressions. In 1930 he almost committed suicide. It was during his childhood that he developed fears of being poisoned, fears of being assassinated, fears of losing his health, fears of gaining weight, fears of treason, fears of losing his mystical guidance, fears of anesthetics, fears of premature death, and fears that his mission would not be fulfilled, said Langer.

In later life his drive was to reverse all these fears and qualities of weakness and inferiority and become the strong, ruthless leader of Germany needed at that time to save the country.

States Langer: "Unable to enter into a 'give-and-take' relationship with other human beings that might afford him an opportunity of resolving his conflicts in a realistic manner, he projects his personal problems on great nations and then tries to solve them on this unrealistic level. His microcosm has been inflated into a macrocosm."

Hitler's clouded reputation as a homosexual and a masochist seemed not to disturb his other vices, one of which was pride. According to Rauschnig: "Even in the praise of others he is so self-centered that it is only his own self that he thus honors. Yet this man, so convinced of his own godlike

stature, is grateful for every bit of praise and for the crudest flattery." In his book *Hitler and I*, Otto Strasser adds: "He hated without knowing love. He was drunk with an ambition that was utterly without moral restraint, and had the pride of Lucifer, who wished to cast down God from His immortal throne."

Hitler the anti-Christ. "Let no one deceive you in any way; for that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God." II Thessalonians 2: 3-4.

The world suffered the loss of 20 million lives from World War II, 5.7 million of whom were Jews. In retrospect, Hitler, the anti-Christ, seems now only overshadowed by Stalin, whose reign of terror continues beyond his death to choke the lives of people in ten countries. In just three years, during Stalin's Great Purge of the 1930's, eight to ten million people were killed, in the third imitation of Adam's mission. Deaths caused by modern Communism since that time behind the Iron Curtain are still being tallied, and estimates of Mao Tse-tung's purge are as high as 26 million, the biggest massacre of all time for a *Weltanschauung* without God. □

International Religious Trends

FROM SWITZERLAND

World Council Of Churches Answers Critics

The 1973 Central Committee of the World Council of Churches during its Geneva meeting received two important communications from Orthodox bodies containing pointed criticisms of the World Council of Churches and its programs.

Patriarch Pimen and the Russian Orthodox Church's Holy Synod sent a message pointing out several "shortcomings" in documents from the World Conference on Salvation Today (Bangkok, 1973). These included the charge that "Nothing is said about the ultimate goal of salvation, in other words, about the eternal life in God." It also found "a deliberate trend towards one-sided and detrimental understanding of salvation in the spirit of boundless horizontalism . . . There is no room left for the main vertical dimensions."

The Ecumenical Patriarchate of Constantinople sent a letter on the 25th anniversary of the World Council of Churches. It asked whether social issues such as "oppression of the masses, economic misery, the uneven distribution of

consumer goods, damage to nature and famine leaving millions starving" should constitute "the sole object and orientation" of the Council. It called for a balance between socio-political aims and theological issues. It also said the Council should help the churches in the common search for unity, and should preach "the one and undivided Christ."

Herewith are excerpts of the replies to each of these widely publicized letters, sent after a recent meeting of the WCC Executive Committee.

The task is demanding. The churches find it so demanding that they hesitate to move forward. There is the acute danger that the search for unity never gets beyond the stage of search; that the churches remain standing on the threshold without entering the room they are called to live in together. But the demands must not be reduced.

The divided Christians must come so close to one another that they can recognize one another as belonging to one and the same

communion. This means that the World Council of Churches must work towards its own demise. There cannot be—and never has been—any question of regarding the fellowship as it now exists in the World Council of Churches as that one church whom we want to see restored. The goal is to be united in the one holy catholic and apostolic church.

If in our common studies, we have been led to emphasize the need for conciliar life, we refer to the life of that one church. Because we believe that one church will be able to maintain its unity only through regular conciliar practice; in order to prevent legitimate diversity from deteriorating into division again; to enable conflicts to lead to growth in truth and deeper abiding in the faith; to deal confidently with changes which at first sight seem to contradict the truth received in the tradition. As we strive for the unity we need to seek to restore forms of true conciliar life.

Conversations, meetings, practical collaboration are required. But they alone will not succeed in fulfilling the task. Any advance in the ecumenical movement primarily depends on the common spiritual commitment of the churches. Division cannot be overcome by human devices. It can be cast out only by prayer and fasting.

The churches both individually and together need to be re-

newed in their faith and obedience. They need to learn afresh to celebrate the great liberating truth which has come to us in Jesus Christ. They need to invoke constantly the Spirit and ask for his renewing power. As He grants his gifts, they will grow to unity. They will be that sign which God erects for the whole world. One in Him they will be able to serve more effectively the unity and the collaboration among all people. . . .

The World Conference at Bangkok was a first attempt to develop a vision of the fullness of salvation. It may be imperfect in many respects. It is our common task to advance beyond the admittedly tentative conclusions of the conference.

The [Russian Orthodox] Synod's letter suggested in its criticism that not enough respect has been paid to the tradition of the Church. It discerns in the conference a tendency "to live without connection with the past."

I feel that this remark is of special importance. It points to a dilemma that the Church is experiencing today with particular sharpness.

On the one hand, we know that there cannot be any real discontinuity with the past. God has sent His son and salvation has been brought once for all. The gospel remains the same for all generations, but each generation receives it anew. God has given the promise to his disciples that

the Spirit will lead them into all truth. In His faithfulness He will show us again and again how to understand and communicate the good news of the cross and resurrection of Jesus Christ.

Tradition becomes alive as we open ourselves to the guidance of the Spirit and try to respond to

the needs of our fellow men. The Bangkok Conference was an attempt in this direction. Its findings need to be taken as a question put to the tradition. No break is intended but we need to struggle together to express the true meaning of the testimony of the past for the contemporary world. □

FROM ENGLAND

More Faith in Seats of Reason

by PAT MARSHALL

For the undergraduate fresh from school, the university usually means a completely new and strange life. As he may not have been away from home before, he is for the first time freed from the fetters of authority imposed in school and at home. This change in the pattern of life often seems to have been accompanied by a corresponding rejection of standards and beliefs hitherto accepted by the student. This notably includes a rejection of religious beliefs.

However, if one particular university can be taken as being typical of universities throughout Britain, it seems that this is no longer the general pattern. At this university at any rate, signs of a change in attitude are becoming apparent.

A greater number of people seem to be taking the opportunity to discover new beliefs, or renew and revive old ones. At the univer-



sity, one comes into contact with religions and sects that one may never have encountered before at such close quarters, and there appears to be an increasing interest in Eastern religions such as Buddhism.

However, signs of a new interest in religion are not only apparent in conversions to religions new to the student. The seeds of change are also springing up in the established orthodox churches in the university. It is here that the spirit of renewal and revival is apparent. Instead of casting off beliefs which they have been brought up with, more students now seem to be maintaining a contact with the chaplaincy—Anglican, Roman Catholic, Methodist or whatever it may be.

The numbers attending the university services have increased since last year. This seems to indicate that many are now seizing the opportunity to make a positive commitment to a faith which they may have formerly rather passively accepted, instead of completely rejecting God. Parallels to this newly-awakened interest can be found in other fields of university life. The general apathy formerly apparent in attitudes towards student politics, the running of the halls of residence and many other such matters is beginning to be shaken.

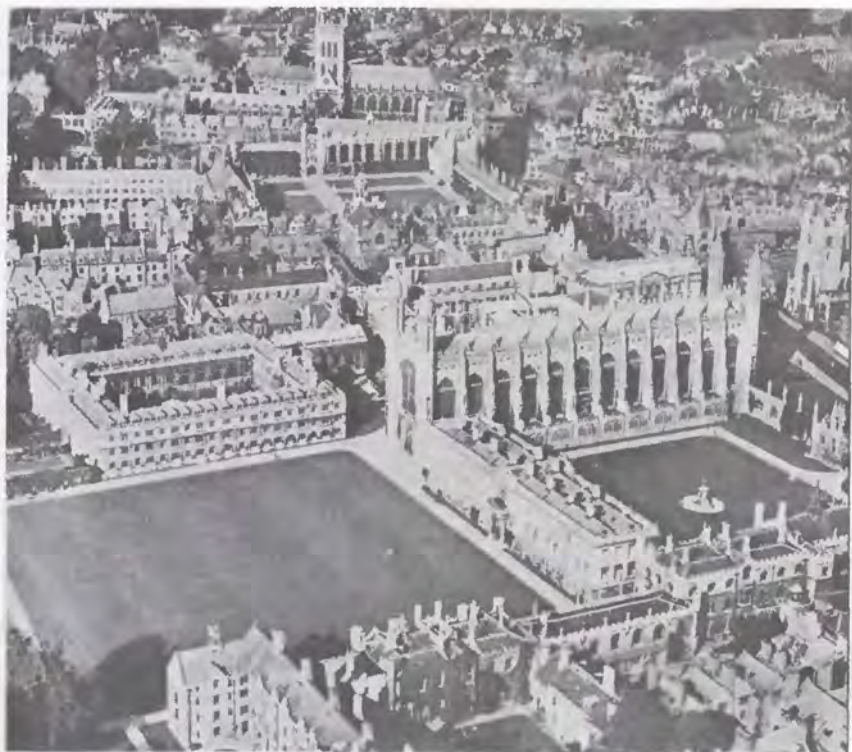
In the past, student politics and the student's union have tended to be dominated by a hand-

ful of people of left-wing views, who were not at all representative of the views of the majority. The "silent majority" through lack of interest, sat back and let this handful make policies and take decisions which should have been shared by the whole student body.

However, now it seems that the "silent majority" is no longer content to leave the running of the union to a small unrepresentative group, rather it is now inclined to break its silence and ensure that its views are adequately represented. The revived interest in religion has overflowed into the whole student attitude; more students are now shaking off their lack of interest and "sitting up and taking notice."

What are the reasons for the change in attitude to which these signs appear to point? The answer to this is probably to be found in the nature of a student's life. The university student often finds himself in an insular academic world, very much cut off from the world outside.

The university, even though it may be situated within the town, is rarely a true part of it; it carries on a separate existence of its own. The student is following a course of study chosen by himself, and he is working for himself. He is associating with people who are in the same situation as himself, have been educated to the same degree as himself, and are, by and large, about the same age as himself. He



CAMBRIDGE UNIVERSITY

does not have the same worries or responsibilities as the average working man or woman.

This situation can create a feeling of isolation, which engenders apathy and a lack of interest in life beyond the narrow sphere in which the student lives. It may also lead to a feeling of disillusionment, and an inclination on the part of the student to reject beliefs and standards formerly accepted.

However, the dawning new interest and renewal of faith could be a result of realization on the part of students that their isolation is

not solely the fault of their situation; the remedy lies within themselves, if they go outside their enclosed self-seeking world, and find some aim or guiding force beyond it.

They may find this, for instance, in involvement in an underprivileged section of the community where their university is situated. But above all, this guiding force can be found in a new faith in, and commitment to, God, by whatever name He may be called. Such a faith flows into and influences all areas of life, making it more positive.

This is not a dramatic religious revolution which is sweeping British universities. The change is

very gradual and quiet. However, the signs do exist that mark the dawn of change □

From the English *Rising Tide*.

FROM SWITZERLAND

World Council Plans Meetings

The Faith and Order Commission of the World Council of Churches holds its first meeting in Africa July 22 to August 5. Scene of this very important session is the University of Legon at Accra, Ghana.

"During the last three years the commission has studied a number of subjects bearing on the unity of the Church," said Dr. Lukas Vischer, director of the Faith and Order Secretariat. "The Accra meeting will have the task of summarizing these various efforts."

Major subject under discussion will be the study "Giving Account of the Hope that Is in Us," begun in 1972. Some forty groups on all six continents have been struggling to spell out the implications of Christian faith and hope in contemporary terms. The commission will make a first assessment of their reports.

"Heretofore we have dealt with controversial issues separating the churches," stated Dr. Vischer. "Now we are considering the central question: how (does the church speak about Jesus Christ today?

"At the forthcoming Assembly of the WCC I believe it essential for the churches to overcome their hesitation and begin to speak together about the basis of their faith," he said. "At Jakarta one section will be devoted to 'Confessing Christ Today.' "

A second important theme for the Accra meeting is the unity of the Church, a topic that has preoccupied the ecumenical movement since its inception.

"The multiplicity of efforts to achieve unity taking place throughout the world is unbelievable," according to Dr. Vischer. "Paradoxically, the ecumenical movement could be divided by these many different efforts. Therefore I hope that we can survey and summarize what has been done in bilateral conversations between world confessional families, in church union negotiations, in theological discussions. We must see how they all converge and move towards the goal we are all seeking: the unity of the church."

Another assembly, the International Congress on World Evangelism scheduled in

Lausanne, Switzerland this summer, will be the "largest and most representative congress on evangelism in Christian history," Billy Graham said recently. The American evangelist is honorary chairman of the congress. Some 2,700 participants, one half from Asia, Africa and Latin America, have been invited to Lausanne July 16-25. Members of churches in 148 countries will come in an individual capacity and not as official representatives.

The purpose of this assembly is to discuss plans and strategies for

evangelizing the entire world before the end of this century.

Dr. Graham said nearly 90 percent of the 1,200 persons who had already responded to a questionnaire sent out by congress organizers, wanted something in the area of mission, evangelism and fellowship.

The participants were selected by national committees on the basis of their interest in "evangelism and mission... and their faith in the authority of the Bible, the Cross and the Resurrection of Jesus Christ." □

FROM NORWAY

Ecumenical Progress—Nevertheless

by PROFESSOR NILS E. BLOCH-HOELL

Ecumenical is a difficult word for many people, in many ways. The word comes from the Greek word "oikumene" which means the inhabited earth, which the Greeks and later on the Romans knew. We can find the word "oikumene" different times in the New Testament, for instance in the Christmas story of Luke 2:1, "In those days a decree was issued by the Emperor Augustus for a registration to be made throughout the Roman world (oikumene)." "The Roman world" is that part of the world which the Romans domi-

nated. Other places in the New Testament we find the word "oikumene" it means the whole world, which the Romans did not dominate. The word is used in this meaning in Matt. 24:14, "And this gospel of the Kingdom will be proclaimed throughout the earth (oikumene)."

It took quite a long time until ecumenical became a word of the church. The church council in Chalcedon in the year of 452 called itself ecumenical. But the Latin text used the word "universal" instead, and thus universal became the word which was used primar-

ily, as Latin came to be the language most used in the church.

The Chalcedonian document talks about an ecumenical council, which means in that connection a council which has something to say for the whole church. In the same manner the word is used in the foreword of the book *Concordbook*, which was a collection of the Lutheran confessions edited in 1580. But otherwise the word was not used for many centuries. It is typical that the *Church Encyclopedia for the North*, which published its fourth part in 1929, did not have an article under the word ecumenical.

The ecumenical movement got its breakthrough at the World Mission Conference in Edinburgh in 1910. But as late as the 1920s the word "ecumenical" was rarely used, and even theologians who were active in the ecumenical movement did not use it too often. They were talking about church cooperation and Christian fellowship meetings, for example, in connection with the "Christianity Conference" in Stockholm in 1925, when cooperation among individual Christians started to become an organized cooperation among churches. After several similar church councils, the ecumenical movement came together and founded the World Council of Churches in Amsterdam in 1948. The Norwegian church was among the 147 founder churches. The ecumenical movement, which had been a movement for the active

Christian individuals, had become an organized movement for churches. A new era of the ecumenical movement's history started.

Last August many countries celebrated the 25th anniversary of the World Council of Churches. In Norway we saw some of the anniversary service in Geneva. It did not make a big impression, because the sermon was in French. The anniversary was not celebrated in Norway, but it certainly gave an opportunity for new discussions, or let us say for new propaganda against the ecumenical church movement. Voices became loud that the Church of Norway should leave the World Council of Churches. So far only one of the bishops of the Church of Norway has advised that the church should stop the ecumenical cooperation which we have with 266 other churches through the World Council of Churches.

In Norway we can only talk in "mini-ecumenical" perspectives. The ecumenical movement has no deep roots in the Norwegian communities. Nevertheless, the regular ecumenical contact with other churches is better today than it was 25 years ago. The information about the ecumenical work is also better and more regular than earlier, but we cannot talk about any ecumenical progress inside the Norwegian church in the last 25 years, if we are honest and realistic. Bishop Kaare Stoelen, who has

been a member of the Central Committee of the World Council of Churches for many years, says in the *Northern Ecumenical Yearbook for 1973*, "I do not think that there are many churches who have experienced more strongly the controversy which was generated in our church about our being a member of the World Council of Churches. The attitude has become more and more skeptical in the later years."

It is not difficult to realize that the bishop is right. The resistance to the ecumenical movement has become stronger. There are two main reasons for that. Reason number one is that individuals in the Norwegian church have come out with intensive propaganda against the World Council of Churches, and to some degree also against the Lutheran World Federation. There are different causes for this resistance, and these individuals would have come out with their propaganda no matter what the World Council of Churches had done, or which documents it had edited. But on the other hand, the resistance has been stronger because of the developments in the World Council of Churches.

Is this development really progress? The well-known Norman Goodall has no doubt. He has called his book about the ecumenical movement between 1961-1971 *Ecumenical Progress* (London 1972).

And he has good reasons for

that title. The ecumenical movement has made progress the world over. There was a high peak between 1961 and 1965. In 1961 during the meeting of the World Council of Churches in New Dehli it became clear that the Western churches were no longer dominant. The Eastern churches and the churches of the Third World started to really participate in the ecumenical cooperation. The Orthodox churches of the Soviet Union, together with other churches from the East, became members of the World Council of Churches. This really meant ecumenical progress even if it also led to problems of theological and political natures.

In 1961 the International Mission Council was also integrated into the World Council of Churches, and this also meant progress. It showed that mission had become a task of the whole Christian church. But that step also brought problems. Many of the documents which the Department for World Mission of the World Council of Churches issued were controversial. This was the case before the meeting in Uppsala in 1968 and also before the meeting in Bangkok in 1972/73. But these thin documents which were issued as a preparation for the meetings, and which gave expression for very secular theology, did not win acceptance either in Uppsala or in Bangkok.

These 25 years have taught us

that even the small churches, like those of Scandinavia, can have great influence on the process of helping us to go into the right direction. It does not mean that all which happens in connection with the ecumenical movement is only good. But the ecumenical movement has made progress nevertheless! It has developed, through many crises and much resistance, from an enthusaistic hobby of some people in the West to worldwide church cooperation. That cooperation wants to benefit the whole human being, as evangelism and church aid are two sides of the same thing.

Even today, most of the 930 million Christians listed in religious statistics are members of churches not connected with the World Council of Churches. This is one of the biggest handicaps of the ecumenical movement. A large group of the so-called conservative Protestants, but not at all homogeneous, have formed a strong opposition to the World Council of Churches. This polarization threatens to create another great schism. Both sides have made mistakes, and this also has hurt both sides.

There are many things which have been done wrongly in the ecumenical movement, and there are many things which have not yet been done at all, but there has been progress, nevertheless! There is one more important thing in this connection, all that hap-

pened inside the Roman Catholic Church during the Second Vatican Council (1962-65). At this council this biggest religious group opened up for evangelical influences from inside and outside their own church. They did not draw back one of their dogmas, but some of them got a new interpretation. The church is still Roman Catholic, but they no longer look at themselves mainly as a hierarchical organization, but they look at themselves as God's people who are on the road, together with other Christians, with whom they have to cooperate in prayer, service, and witness to belief in Christ. The council itself expressed it like that: "The disunity of the Christians is harmful to the holy task, which is to preach the Gospel for all creation, and this disunity locks many out from the faith." The Catholic Church is not a member of the World Council of Churches and probably will not be one in the near future, but there are Catholics within the Faith and Order Committee and in Sodepax, where the World Council of Churches and the Vatican work together for peace and social justice.

The ecumenical ideals of the New Testament are not put into practice yet, neither in the Catholic Church nor in any of the 267 member churches of the World Council of Churches. But we are on the road, even if we meet resistance, and even if many mistakes have been done. □

"Pass the salt please," you say. "Hello, have you heard of the Unification Church?" you begin. "Please, you're standing on my foot." "Sorry." "Could I talk to you a minute? I'm really worried about..."

Speech. What would the world be like if none of us could talk? Quiet you say? This is true, but what would you be like. How would you be able to express your thoughts and feelings, to communicate your simplest needs and desires? Speech is a process so natural, so automatic that we forget how important a part it plays in our everyday lives.

Just being able to speak is not enough. We have to be able to speak well. To be coherent, concise, and most of all convincing. Each of us must learn to become an effective speaker if we are going to be able to influence and inspire those around us—our society and our world. If we are not effective public speakers no one will listen to the truth we have to teach.

So, what is an effective speaker and how do you become one? According to Aristotle, "It is not enough that the speaker should have a ready vocabulary, pleasing diction and coordinated gestures, but an effective speaker must be an effective person. He must be intelligent, and well informed, not only about his im-

by BARBARA SNELL

an effective speaker

If a man is to win acceptance for his ideas, he must be respected as a person of character and moral worth by those who hear him.

mediate subject but about human affairs in general, and he must possess a high degree of poise and self control. But above all if a man is to win acceptance for his ideas, he must be respected as a person of character and moral worth by those who hear him." This emphasis on character is not just something that was popular in Aristotle's time but is considered today one of the most if not *the* most important quality in public speaking and is called Ethos.

Using Aristotle's definition as a foundation, I would like to divide the effective speaker into three areas: You—the speaker; your material, and your audience.



Picture, if you will, this situation. You have been asked to speak before a group of prominent clergymen to explain the importance of Christian unity. Religions have divided people too often in the past and you want to explain some ideas for overcoming barriers between people. The ministers have gathered and it is time to speak. Can you do it? You have your material, you have your audience, now what techniques do you need as the speaker to convince them? Proper delivery of a speech is of the utmost importance. Your material may be filled with the highest truth, your audience the most intelligent, but if you don't

have the skill of delivery and the charisma (the heart) that is needed to put your material across, you will fail in motivating or inspiring your audience. The way in which you use your voice, your body and facial expressions, the techniques you use for clarification and emphasis of your speech and finally the impression that you make as a person all play a significant role in your audience's acceptance of your ideas. "Depend upon it, sir, it is when you come close to a man in conversation that you discover what his real abilities are; to make a speech in public assembly is a knack."

Public speaking truly is a

Competence, trustworthiness and dynamism are important qualities. Of the three, dynamism is the most influential.

“knack” and the thing that makes up the most crucial part of this knack or ability is the use of your voice. Just by exercising all the variety of ways that your voice can express your written ideas you can capture an audience’s attention from the beginning and hold them there until you are done. You can move them to tears, or make them laugh, or cause them to make a radical change in their previously unyielding opinions. For it is the voice that is one of the direct ways of expressing the innermost part of a person. It is through your tones, your inflections, loudness, pitch, and rate of speech that you express to your audience what is in your heart. And by your heart, captivate them and move them. “Never is the deep strong voice of man or the low sweet voice of woman, finer than in the earnest but mellow tones of familiar speech, richer than the richest music, which are a delight while they are heard, which linger still upon the ear in softened echoes . . . and come, long after, back to memory like the murmur of a distant drum.”

But before you can use your voice in this persuasive manner, it is very helpful to know a little of

how your voice is produced. Contained within your throat are two passageways. One passage is called the esophagus, or as I learned when I was little, the food tube, and the other is the trachea or wind pipe, located parallel and in front of the esophagus. The trachea is only a four-inch long tube or pipe made of cartilage and ligamentous tissue situated at the top of the bronchial tubes which lead into the lungs. It is the elasticity of the trachea which insures that there will be no danger of constriction when air is drawn into the lungs, and it also permits movement in swallowing and speaking. At the top of the trachea is the larynx or voice box which is also made of cartilage. Inside the larynx and attached to the thyroid cartilage which is the largest cartilage of the larynx are two pieces of thin but very tough tissue called the vocal bands or vocal folds. At the front of the larynx the two pieces of tissue meet and at the back each end is attached to what is called the arytenoid cartilage. This cartilage moves in several directions and therefore influences the position and state of tension of the vocal folds. They can pivot or



rotate, tilt backward and sideways. The vocal folds are directly responsible for the production of voice.

When breathing, the vocal folds are opened in a wide-shaped V so that the stream of air coming from the lungs meets with no resistance as it is exhaled.

However, when we speak, the vocal folds are brought together so that there is a narrow, almost straight opening rather than a V. As air is released from the lungs it finds itself face to face with a barrier, the closed vocal folds. In order for the air to escape, it must be more energetically exhaled than in regular breathing so that it can push its way through. When the column of air is forced through the narrow opening, the vocal folds are literally blown apart and once the air has escaped, come back together in a series of flutter-like movements. This vibration or flutter of the vocal folds produces voice. If the breath stream is steady and controlled, the result will be a sequence of rhythmical flutters which produce, in turn, a rhythmical sequence of air puffs. These air puffs then enter into our resonators, where they are shaped

and formed into a meaningful pattern which we call language or speech. The resonators are the human beings' built-in amplification system, and are composed of parts of the throat, the nasal passages and the mouth. So from the moment a sound is made from the vibrations of the vocal folds the throat reinforces that sound until it enters the mouth. The mouth, through the use of the hard and soft palate, the tongue, lips and teeth, forms the consonants and vowels needed for speech. At all times the vocal tones that emerge are the products of a combination of all the resonators in their effort to reinforce the vocal sound.

Pitch and loudness are directly affected by the vocal folds in their frequency of vibration and the amount of air that forces them apart. Pitch is the highness or lowness of your voice, and loudness, of course, is how well you can be heard. The pitch and loudness of your voice are affected by your overall state of tension which affects the tension of the vocal folds. If you are an habitually tense individual, you are likely to vocalize at a higher pitch level than if you are a relaxed person. Also, body ten-



sion sometimes does not allow us to control the force of breath needed to blow apart the vocal folds to produce a loud voice. Remember that to make your voice louder is not a question of using more breath but depends on your control of the breath that you have.

Each person has a great range of high and low tones (tone is the quality of your voice, whether it is harsh, raspy, mellow or soft). Nearly everyone can easily span an octave—some two. But each of us also has a key level within this range which is a general pitch level of voice that we usually use. This general pitch level creates a definite impression of you as a person. If your voice is continuously high it suggests weakness, excitement, irritation or extreme youth. If your voice is in a lower key it suggests assurance, poise and strength. Your customary pitch should be in the lower half of your natural range. When you are speaking and you feel tension it is suggested that you pause for a minute and lower your pitch.

Most of us have problems with our voices in one or more areas. It is very important that we become aware of our vocal short-

comings and do something about them. Most vocal disorders are the result of inappropriate use of force, wrong pitch, incorrect breathing or a combination.

Breathing for speech requires a longer period of exhalation than inhalation and a steady stream of air is initiated and controlled by the speaker to insure good tone. Seldom is it required that a person use more than one fifth of his breath capacity for any vocal effort. The most likely cause of wasted breath is failure to bring the vocal folds close enough together to prevent leakage of air during vocalized speech efforts. Many people vocalize with a breathy voice on purpose. Especially women who think that a breathy voice is exceptionally feminine and the "in" thing to do. Unfortunately, excessive breathiness frequently has an adverse affect on the larynx as well as on the ability of the speaker to maintain as long a series of phrases and sentences as the non-breathy speaker. The breathy speaker finds himself a fatigued speaker and unable to project any volume. One of the ways to speak loudly is to increase the energy with which the breath

One of the main requirements that will be demanded of your message is that it be interesting, No one will listen if it is not.

stream vibrates the vocal folds. The more extensive the swing of the vocal folds the louder the vocal tone.

A thin or weak voice is usually the result of the inactivity of the muscles of the tongue and palate and therefore an inadequate use is made of the resonating cavities; your pitch level may be too high so the lower resonances are not used; or power by breathing is inadequate. If your voice is weak try lowering your range and at the same time talk a little louder. Open your mouth wider, especially on vowel sounds ah, oh, and aw, in order to increase the size of the mouth and improve its resonating effect.

Huskiness or harshness is usually a result of tension in the throat or too much air against the vocal folds. It can easily be eliminated by proper breathing and relaxation. Let the neck muscles become slack; then say a word such as "one"—at first quietly—prolonging it until it becomes almost a singing tone. Work until the tone is clear. If you have to, use less breath. When tones seem clear, increase volume.

I have spent a great deal of

time talking about the voice because it is very important that your speech be easily intelligible. Your voice must be flexible enough in pitch, force and rate so that it responds readily to the various shades of thought or feeling you wish to convey.

Understanding a speech depends on these things—pitch, force, rate, and loudness. The loudness level is the most important. Your own voice will always sound louder to you than to your listeners. This is because the sound of your voice diminishes rapidly as it travels from you and if it were not reflected from surrounding surfaces, listeners at a short distance would hear only a fraction of its initial loudness. Other factors that determine loudness are the surface of the walls—whether or not they are acoustically treated, the number of people present, and the sound absorbency of their clothing. Also, the amount of surrounding noise with which you must compete. How can you determine sufficient loudness? One way is to look at the people you are speaking to and see by their response if they can hear you. Especially look for extreme



forward positions in chairs and heads strained, lack of attention and whispering. An even simpler way is to ask if you can be heard.

Rate is very important in intelligibility. A slower rate of speaking is of course more easily understood than a faster rate. The rate of speech depends on two elements:

1. Quantity or duration of sound within a syllable.

2. The pause, a silent interval between sounds.

Intelligibility depends more on syllable duration than on overall rate. It is most important when you speak in a large hall, when you must be heard above a great deal of noise, or when the acoustics of the room produce a noticeable echo effect. Prolong syllables without losing the rhythm and emphasis of your sentences. Sometimes one word can be mistaken for another due to sound. The English language is generously populated with words that have different meaning but similar sounds. Careful articulation and lengthening the duration of syllables will help reduce misunderstandings, especially when unfamiliar or technical terms are used. Try not to use words that can be mistaken in con-

text, and be careful of using similar sounding words close together in sentences where the meaning of the first word might influence the meaning of the second. The listener is often confused about a certain word or sentence until something is said later to clarify the point, and in the meantime the effectiveness of the intervening remarks may have been lost.

Pauses punctuate thought. They separate spoken words into meaningful units. However, they should come between thought units, not in the middle of them. Written and oral punctuation differ in that not every comma calls for a pause, nor does the absence of punctuation always mean that no pause is required.

Pauses can be used for emphasis. They silently say to your audience, "Let this idea sink in." You can also use it to increase suspense or to express the depth of your feelings. It does this much more forcefully than words can. Unfortunately, many speakers are afraid to pause fearing that they will forget what they are going to say or that silence will focus attention on themselves. So they rush on with a steady stream of words,

The use of force within your speech gives it variety.

or when running out of things to say include such never to be forgotten, thought-provoking words as "uh," "um," "and er ah," "m." These not only draw attention away from the ideas being expressed, but also they are extremely annoying to the listener. Believe me, pauses never seem as long to your audience as they do to you and pauses can really make the difference in your speech.

The use of force within your speech gives it variety in the amount you use and the manner in which you apply it. In writing, when you want to place emphasis on a word or a sentence you underline it. In speech you use force, which puts more stress on individual words or sentences than on others. When force is applied, your pitch has a tendency to go up because not only do your muscles for breathing contract, but your throat muscles do too. You must learn to contract the muscles for breathing but relax the ones in your throat. By controlling force of voice, your speaking will be more emphatic. The manner in which you apply force indicates your underlying attitudes or sentiments as the speaker. Force can be applied

gradually and firmly, suggesting deep, controlled sentiment, grandeur, dignity or reverence. It can be applied more rapidly and energetically but firmly which suggests decisiveness, vigor and earnestness, or it can be applied suddenly, explosively which indicates anger or fear. The form of force you use should be a natural response to inner feelings.

Speech has rhythm to it or melody patterns which are contained in phrases and sentences. As thought or mood changes so the pitch of your voice goes up and down. Upward inflection suggests uncertainty, interrogation, indecision, doubt or suspense. Downward inflection suggests firmness, determination, certainty, finality or confidence. You must be careful that you don't get into a vocal rut—a monotonous melody pattern. Avoid ending every sentence in an upward inflection or every sentence in a downward one. "Variety is the spice of life." All forms of vocal variety help provide emphasis, and emphasis of words or sentences within your speech points out to your audience ideas that they should not miss.

Along with your voice, your

You can begin your speech by telling a funny story or relating a humorous experience.

body has a language all its own. By simple movements and gestures your body tells a story. In primitive times, man developed pantomime (action without words) to tell a story to his friends which expressed his thoughts and feelings in certain situations. Today, because of our ability to speak, the use of the body has taken a secondary position and is often ignored. But it still remains a fact that the way you stand, walk, gesture, and most important the way you use your facial expressions can enhance your speech or detract from it; can reveal to your audience your own belief or disbelief in what you are saying and your own confidence in yourself to say it. An audience is quick to perceive discrepancies between actions and ideas. A speaker is seen before he is heard, so it is through the visual rather than the auditory impressions that the audience makes its first estimate of the speaker's sincerity, friendliness, and energy. In bodily action, by the use of gestures and by varying his position on the platform, a speaker may achieve novelty, contrast, movement and change. By looking squarely at his audience through

appropriate muscular tension, facial expressions and posture, a speaker may present an appearance of intensity that commands attention. As some may know, body language has become a science and it is believed that each gesture made conveys different degrees or even different kinds of information to a listener. While some speech books and speech teachers devote hours to the dos and don'ts of gestures and facial expressions, others say don't worry about it. If you are sincere in what you say then your actions will reflect that heart, and therefore complement your speech. You will even overcome your nervousness and those nervous gestures that accompany it, such as fiddling with jewelry or buttons, and rocking back and forth, just by putting your whole heart into your speech. If you are truly enthused about something, it's amazing how you can forget about yourself. Just remember that your body delivery should be natural and unobtrusive so the audience can concentrate on your speech and not on your physical being.

As was mentioned before at the beginning of my talk, Ethos is



considered one of the most necessary qualities to a public speaker. Ethos is the influence of personality on an audience which is controlled by the reputation of the speaker, his character, personality and beliefs. Of all modes of persuasion, Ethos is perhaps the strongest and most permanent, for if the actions contradict the words we lose faith in what is being said. People never listen to the speech; they listen to the person speaking.

Competence, trustworthiness and dynamism are important qualities in Ethos. Of the three, dynamism is the most influential. Through studies, a dynamic speaker has been consistently observed to be more competent, and usually more trustworthy than a passive one. It has also been shown that Ethos based on background and personal characteristics of the speaker affects audience attitude. A study was done in which three audiences were presented with the same tape on a speech about the leniency in the treatment of juvenile delinquency. The first audience was told that the speech was made by a juvenile court judge; another was told that it was made by a member

of the audience selected at random and the third was told that it was made by a juvenile delinquent out on bail after an arrest on a charge of dope peddling. The audience listening to the tape which was attributed to the judge were swayed.

To insure even more influence on an audience, a speaker should be introduced by a person who is respected by the audience. Also the physical appearance of the speaker has been found to affect the initial Ethos. However, a speaker should not depend upon his initial Ethos, but should build Ethos with his message.

Now that you are an excellent speaker and have mastered the technique of delivery, what about your material? What is your purpose for speaking? Is what you have to say worth saying? This can be decided by first analyzing your message and asking yourself, "Why am I speaking?" "What do I want to happen as a result of my message?" "What do I want people to believe?" "What do I want people to do?" It is good to analyze your speech in this way. If you don't, it is too easy to lose sight of your purpose and whether or not you are accomplishing anything.



Writing the speech will be difficult until you sit down and analyze it. There are five general ends of speech: to entertain, to inform, to convince, to stimulate, and to actuate. A speech to entertain is chiefly concerned with causing your audience to enjoy themselves. In an informative speech you don't want to urge any particular response or belief but just want to provide information needed for your audience's understanding. If your speech is to convince, your purpose is to alter the beliefs or attitudes of your audience. No overt act or performance is requested. You merely ask them to agree with you. In a stimulating speech you are not trying to change attitudes or beliefs but your purpose is to strengthen and revive the ones that already exist. A rededication and renewal is demanded of the audience. This type of speech should be filled with striking statements, vivid descriptions, and strong emotional appeals. Finally, an actuating speech is to get your audience to perform some definite overt act.

Once you have analyzed your reason for speaking and the response you want, you then should

turn to the contents of your speech. Is the message itself simple and easy to understand? Does it contain within its structure the ability to entertain, inform, or persuade? Does it hold your audience's attention?

One of the main requirements that will be demanded of your message is that it be interesting. No one will listen if it is not. The listener is surrounded by many external and internal distractions and so your message has to be able to overcome these and hold your audience at the beginning of your speech so that you know that the whole group is with you rather than picking up stragglers along the way. Then you will be able to move them along with you from point to point until at the end they (in their minds) have reached the same conclusions that you had intended them to reach. This idea of gaining group attention right at the beginning puts a great deal of emphasis on the beginning or introduction of the speech. It is from your introduction that an audience will decide whether or not to listen to the rest. Also, it is here that you will gain the good will and respect of your listeners. If you are con-

Communication is not a one-sided process but a mutual action of give and take.

fronted by hostility, distrust, or skepticism, you must take immediate steps to overcome this handicap. This can be accomplished through your introduction. Here are a few methods that you might be able to use.

The Common-Ground Method.

You, the speaker, focus attention on the attitudes, experiences and goals that you have in common with your audience. Then present your material.

The Yes, Yes Method. You seek to discover a common ground or belief to capitalize on. You deliver a series of facts, questions or generalizations to which you know the audience will say yes. Then after creating this yes tendency you attempt to transfer that tendency to the material you are presenting.

The Yes, But Method. You begin by making statements which are consistent with the prevailing mood of the audience and appear to agree with it, but you slip into your own opinions later on, carrying the audience along with you. Acceptance of your proposals is increased if at the beginning you de-

clare your purpose to be consistent with the bias of the audience.

The Indirect or Roundabout Method. You talk about everything but the subject at hand until you have built a favorable impression. You then pray that the reservoir of good feeling which you have created will not be wholly drained when you present your unpopular stand.

The Implicative Method. You hope to lead your audience to make the same conclusion themselves. You mention certain facts, examples, descriptions so arranged that the conclusion can be pieced together by the audience themselves.

In your introduction there should be a brief statement of what you intend to speak about and what areas you will include. This does not have to be cut and dried, but can be done through poetry, stories, personal anecdotes, music, slides, descriptive phrases or any way that you can think of. When you are sure that your audience already has a vital interest in the problem or subject you are to discuss, it often is enough merely to state your topic and then plunge

Often a speech may be opened with a question which prompts the audience to seek an answer in their own minds.

immediately into your first main point. Speeches may sometimes best be begun by referring to the occasion which prompts their delivery. Or perhaps, a personal word from the speaker would serve as an excellent starting point. This is particularly true if the speaker is in an important position and has considerable prestige in the eyes of the audience.

Often a speech may be opened with a question which prompts the audience to seek an answer in their own minds, then stimulating them to think about the subject which the speaker is about to develop. Another effective method of opening a speech is the startling statement. The purpose is to jar the audience into attention by a startling statement, either fact or opinion. Frequently a speaker gains attention at the beginning of his speech by citing quotations which state the theme that he wishes to develop. It is important that the quote not be too long or involved. You can begin your speech by telling a funny story or relating a humorous experience. Just make sure that it is really funny and that you can tell it well. If it falls flat, your speech is

off to a bad start. Real life incidents, stories from literature, and hypothetical narratives may be used. Be sure that the illustration is interesting in itself and is closely connected with the central idea of the speech. Just remember that it is in the introduction of your speech that you want to tune out in your listeners all the other stimuli that could distract them, and draw them in to focus on you and what you are saying. If you don't get them at the very beginning you will probably never fully have them during the rest of your speech.

In the body of your speech, which contains all your points and ideas, it is wise to structure the language so that there will be no misvaluation of what you are saying. Breakdowns in communication often occur when we as the speaker assume that other people attach the same meaning to a word that we do—that a word for one person expresses the same internal states as it does for another. This is not true. The meaning which we place behind words depends on our experiences and backgrounds. Therefore, within your speech avoid ambiguity and use words and



ideas in such a way that they have only one meaning behind them. If you are not sure then explain further what you mean or give examples. Work to make your material simple and clear by using familiar labels, terms from everyday speech. Familiar labels do more than insure understanding, they have an influence upon belief because of the vividness of the impression that they make. Evaluate the connotative meanings of words because often the meaning of a word is affected by the thing it suggests as well as by its literal meaning. Define crucial terms and concepts. Aim for enough redundancy and variety. Redundancy will increase the chance that the receiver will correctly comprehend what you are saying.

Your message will be exceptionally effective if it contains some emotional material. Moderate-to-strong emotions are preferable, but intense emotion appears to cause people to tune out certain parts of the communication. Intense fear tends to produce attitudes of aggression toward the speaker. Intense anxiety tends to produce a defense-avoidance reaction.

The primary means of exciting emotion in a speech is to relate your material to the needs and values of your audience; to use vivid descriptions and narrative to depict actual emotion-producing situations; to associate emotionally toned words, objects, and events with a person or proposition (John F. Kennedy, or cutting off funds to the UN); and to display emotion yourself, but with self-control (since you don't want to give the impression to your audience that you are more involved in your speech than your audience). A straightforward, energetic presentation that suggests enthusiasm without seeming to be overly emotional is the most effective.

Make sure that the organization of your material is clear. Don't have too many main points, but stick with three or four topics which you can put all your information under. Make clear the logical relationships between your main points. Keep moving in the same direction and don't jump back and forth from point to point. Make your transitions from one topic to another obvious so that you won't lose your audience on the way. Avoid dullness by occa-



sionally using humor and figures of speech, for there is a limit to a person's capacity for absorbing facts. Use sound reasoning and good facts.

Your conclusion should briefly summarize your main points to make sure that your audience did not miss anything. Again, this can be done as creatively as possible. Conclude your remarks vigorously and clearly. A good ending should leave your audience in the proper mood. If you expect your listeners to reflect thoughtfully on what you have said, your conclusion should encourage a calm, judicious attitude. So decide what feeling you want your audience to walk away with and plan to end your talk in such a way as to create that mood. The end of your speech should convey a sense of completeness and finality.

"I am convinced by my own experience, and by that of others, that if there is any secret of success, it lies in the ability to get the other person's point of view and to see things from his angle as well as your own."

The act of speaking is not a one-way process, but it involves two parties in an interaction called

communication. Communication is the process whereby a speaker projects his message to a listener and perceives that message in the listener's response. So communication is not a one-sided process but a mutual action of give and take. Once this action occurs the speaker and listener become one. Communication then becomes a circular process which contains no true starting or stopping points. The basic purpose in communication is to affect others. In any communication there are two sets of desired responses: the response sought by the speaker and the response sought by the listener. When the purposes of the speaker and listener are incompatible, breakdowns occur, but when they are complementary, communication can continue. The behavior of the speaker does not occur independently of the behavior of the listener or vice versa.

The speaker and listener are interdependent. The speaker can use the reaction of the listener as a check of his own effectiveness and a guide to future actions; and in responding to a message, the listener can exert control over the speaker. Every speaker carries

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around with him an image of his receiver. He anticipates the possible responses of his receiver and tries to predict them ahead of time. Receivers have expectations of the speaker. They select and attend to messages in part because of their images of the speaker and their expectations as to the kind of message the speaker would produce.

In order for communication to be successful you, the speaker, must know something about your audience "to see things from his point of view as well as your own." To find out about your audience, ask direct questions to the chairman of the group or others who will be there listening; talk to others who have spoken before the group. If this doesn't work, you must infer the probable interests and attitudes of your listeners from whatever information you gather concerning their education, occupation, age, special interests or biases.

Also, you have to consider the size of your audience. The larger the group the more you have to adapt your voice and gestures, also the greater the diversity of attitudes and opinions which will be

presented, and therefore the more comprehensive and general your appeals must be.

At all times you should be poised and cool, and present your material with self-confidence. Gain respect for the soundness of your thinking and your obvious knowledge of the facts. Avoid saying "I think that—," but instead present evidence which makes such a conclusion apparent. Never assume a conceited or antagonistic manner and in this way your audience will have respect for you as a speaker and will accept your ideas more readily whether they are in basic agreement or not.

In analyzing your audience, first analyze their feelings toward your purpose, after that you may need to adjust the structure and content of your speech accordingly and also perhaps your manner of delivery.

You must also consider levels of organization of an audience because it may be a determining factor in the attitude which the audience displays toward you and your material, and it informs you of the point at which you must begin to win understanding or acceptance for your view. Do you have to be

*If you are sincere in what you say
then your actions will reflect that
heart.*

concerned with first catching their attention and arousing the interest of your listeners, or can you turn at once to the task of convincing or directing them?

In chance gatherings there is no homogeneity, as to either type or attitude. They are usually just passers-by and so the speaker may be addressing different people at the close than he was at the beginning. So his main goal should be to gain attention and arouse interest so as to try and hold that same audience.

A passive audience has voluntarily assembled for the purpose of hearing a speech which has been advertised and is open to the public. The audience usually has some interest in the subject.

In a concentrated gathering the audience has an active purpose but no rigid organization of authority, and in an organized gathering the division of labor is fixed and lines of authority rigidly established. In this gathering, you can turn your entire concentration to convincing or directing.

You have to remember that an audience's attitude may change as you speak. Watch out for posture, expressions, laughter, applause,

shifting about or whispering. Keep a close eye on the reactions of your audience and adapt your remarks accordingly.

To reinforce desired attitudes the speaker should also take into consideration the seating arrangement of his audience. If a thoughtful intellectual response is desired, close seating is a disadvantage. An audience is usually logically persuaded when scattered. Also, music and emotionally charged symbols are less effective. To attain strong emotional response seat your audience elbow to elbow and fill clusters of vacant seats or vacant rows. A speaker who insures crowded seating provides a condition of maximum effectiveness. A standing audience is better than a seated one, since the members can be more tightly compressed and thus exposed to more stimulations. It was no accident that the audiences of Hitler and Mussolini stood packed shoulder to shoulder in an arena or public square. "The very crowding together, with its inevitable hemming of movement sets up aggressive responses, just as the tight hold of an infant makes him struggle to get free."



The individual is influenced by the crowd. A solitary individual is usually uncertain about his own appropriate reaction and so he looks to others to see if his response is correct. An individual will resist the crowd contagion only if he has structured the situation for himself and is subjectively sure of his position.

There are always distortions of individual judgment by group pressure. Different experiments have shown that a good number of people with minority opinions will switch to the majority opinion. There are many reasons for conforming:

1. The individual actually comes to perceive stimuli in the way described by the majority.

2. The individual thought something was wrong with his own thinking because he perceived stimuli different than the majority.

3. The individual did not want to be different.

4. The individual was afraid of punishment by the group.

It is important to know just how the individual is affected by the group so that you will be able to have some control over group situations and perhaps be able to

move a whole group's attitude to your way of thinking.

At the end of your speech ask for questions. It is through your audience's questions that you may be able to discover the important evidence you do not have, or did not present; the ideas or points which were not clearly understood; objections or obstacles which you did not know existed or did not convincingly rebuke; the attitudes of antagonism or disbelief that you were unable to dispel; a general impression of how much interest you could elicit; and an estimate of how many agreed.

So, how does it feel now to be a full-fledged effective speaker? I can't talk enough about the necessity for each of us to become an effective public speaker, especially with the responsibility we have to spread God's word as quickly as possible. I would like to share with you a quote by Daniel Webster which sums up quite nicely the importance of good speech. "If all my possessions and powers were to be taken from me with one exception, I would choose to keep the power of speech, for by it I could recover all the rest." □

A Full-Scale Spiritual Mobilization

Dr. Ku Cheng-kang gave the following keynote address at the Seventh World Anti-Communist League Conference in Washington, D.C., April 8-11, 1974. Dr. Ku is the honorary chairman of WACL and a delegate and president of the Presidium of the National Assembly of the Republic of China. This speech and the following Joint Communique represent the spirit of the WACL Conference. In the Viewpoints section we carry a commentary by Dan Graydon Fefferman on the effectiveness of WACL.



by DR. KU CHENG-KANG

Freedom and peace are the basic rights and conditions for man's survival. But Communist expansion is prejudicial to freedom and peace. Peace is a lofty ideal desired by every individual as essential to life. To the Communists, however, peace is nothing but a continuation of war. This is why the free nations' talks of peace with the Communists have without exception failed. It has been proven without exception that such attempts are mistaken. Examples are the Chungking talks between the Chinese government and the Chinese Communists while the former was fighting the all-out Communist insurrection, the Panmunjon talks that unnecessarily dragged on the Korean War, and the Paris peace talks to put an end to the Vietnam conflict that continues up until today. All these are examples of the Communist use of alternative peace talks and battlefield maneuvers. Because of this strategem, the entire Chinese mainland fell into Communist hands, Korea and Vietnam are still divided, war in Indochina continues to spread, and the whole Asian scene is agonizingly punctuated by confusion and turmoil.

We need peace based on freedom, but negotiations with the Communists have sacrificed the freedom of over one billion people and have created a world half enslaved, with the other half constantly subjected to serious threats.

We need peace based on justice, but talks with the Communists have made the free nations disregard justice and effect withdrawal and retreat. As a result, Communist aggression is acknowledged as an accomplished fact. The freedom camp has turned weaker; and the Communists, under the protective umbrella of

peace talks, have kept on enhancing their strength for aggression.

We need peace based on honor, but the many conference sessions involving the Communists have turned meaningless all the strenuous efforts exerted by free nations in the last three decades for the containment of expansionist Communism. All the bloodshed on the Chinese mainland, the Korean peninsula, and in Indochina has become meaningless humiliation and sacrifice in vain.

We need lasting peace, but by inviting the Communists to the conference table, we gain only a moment's breathing spell. Not even a momentary ceasefire is achievable. The continuous fighting in Indochina cruelly negates the effectiveness of any ceasefire accord with the Communists.

We need effective peace, but peace talks have given the Communists enough time to develop missiles and nuclear warheads for better preparedness to bring on a holocaust. Through global naval expansion and development of strategic weapons, Soviet Russia is posing a serious threat to peace. The Chinese Communists have not yet fully grown their nuclear tooth, but they are already being treated by the United States as a potential initiator of nuclear warfare.

We need collective peace, but the Communist peace talk offensive has made the free world's collective security system shaky and the entire freedom camp verges on disintegration and collapse. Such talks have produced in free nations wishful thinking that peaceful coexistence with the Communists may come about. This amounts to spiritual self-disarmament, thereby providing the Communists with further golden opportunities to divide and conquer.

All these factual results of negotiations with the Communists are enough for us to arrive at

the conclusion that talks with the Reds, instead of bringing about the kind of peace we pursue, only inflict irreparable damage to the freedom and security of the free world.

To be free,
we must first
of all
eliminate
slavery.

Communists remain immovable. Because of our painful experience of negotiations with the Communists, we should all thoroughly understand that the Communists will remain immovable to our sincerity and will never abandon their attempt to bury the free world and change the color of the earth. In other words, no talk, no matter how long and elaborate it may be, can change the wicked characteristics of the Communists or eliminate the basic contradictions between them and the free world.

Since conciliatory attitudes can neither pacify the Communists nor make them give up their goals of communization and burial of the free world, free nations have no other choice but to stick persistently to the anti-Communist path for self-preservation. I must now point out that in order to gain peace with freedom and justice for all, we must effectively make use of the awakening of the free masses to the wicked nature of the Communists, grasp the rising trend of man's anti-Communist determination, fully utilize the confused situation of internal conflict and struggle in the Communist bloc, and carry out our earnest endeavor.

We have advanced "Peace Is . . . Freedom and Justice for All" as our guideline of determined endeavor. In so doing, we have pointed out to all the freedom and peace-loving people of the world a broad avenue that they should faithfully follow. This is to say that we must staunchly resist Communist aggression, strive for final victory, and attain a durable peace with freedom and justice for all. Our endeavor is based on the fact that to be free, we must first of all eliminate slavery and avoid being enslaved; that justice demands due respect for free

people's common wishes, interests, rights and dignity; and that peace to be possible requires the pooling of forces for freedom and justice to fight against aggression and eliminate the very sources of troubles. The WACL at the present stage should concentrate itself on further rousing the freedom- and justice-loving people to a concerted crusade for a durable peace for all of mankind. History is now about to witness great changes as the surging anti-Communist situation is taking a new shape.

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Proposals. First of all, we must establish the principle of freedom with justice. Since anti-Communism calls for consistent effort in a domain involving both ideology and action, we must, if we are to achieve an anti-Communist victory, launch a full-scale spiritual mobilization of all the free people for the enunciation and application of a common principle for the promotion of justice and safeguard of freedom and human dignity. With this end in view, we firmly advocate the following:

—The despotism of the Communist hierarchy and the Communist system of enslavement must be forever eliminated from the history of man.

—The Iron Curtain that confines people in servitude and prevents free exchange of visits should be torn asunder.

—The results of Communist aggression should under no circumstance be recognized as accomplished facts.

—Freedom is indivisible and can never coexist with slavery.

—Full support should go to the enslaved people's struggle for freedom from fear and oppression.

—The Communist plot to corrupt and poison the free world with narcotics and other means should be completely foiled.

—Peace should be sought only under the

conditions of national independence, racial equality and freedom of the people.

—Differences and disputes among the free nations should be effectively talked over and settled. Individual needs of the states should be accommodated for the good of the whole.

—All the freedom-loving people, irrespective of race, nationality, region, creed and profession, should promote unity and cooperation in good faith and strive together to the very end for winning the freedom based on justice.



—Philosophical thoughts and cultural patterns of the East and the West should be amalgamated through adequate interflow and mutual enhancement, combining the Western humanism with its concepts of freedom, equality, and fraternity with the Eastern humanism—loyalty, filial piety, fraternity, faithfulness, propriety, and peace.

Alliance of free nations. Secondly, we must promote the grand alliance of free nations. The failure of militarism, Nazism, and Communist aggression—in the two World Wars, in Korea,

Free nations
should cast
aside
neutralism,
isolationism,
and
non-alignment.

and in Vietnam—was all because the allies made close relations in order to generate a high degree of power for freedom. The free nations are now under threats of global communization drives mainly because moves for negotiated peace have seriously hampered the free world's moral courage and *esprit de corps*, exposing the entire democratic camp to dangers of self-destruction. Thus, the urgent task before us is to turn the deplorable trend stemming from mistaken free world tactics, advance bilateral and regional alliances of free nations, and bring about overall coordination to achieve collective power.

We recognize that in this promotion of a grand alliance of the free nations, the United States should particularly intensify its effort for superiority in strategic arms development and for maximum expression of its traditional national spirit. What all the other free nations look for in the United States today is leadership in securing and uniting the power of freedom both inside and outside the Iron Curtain: to deliver a shattering blow to the Communist forces beset with contradictions and confusion.

We also solemnly affirm that all the free nations should cast aside neutralism, isolationism, non-alignment and other illusory thinking about conciliation with the Communists. We should especially give up secret diplomacy, which is inconsistent with internationalism and which sacrifices the rights of the medium and small states. Instead, we must strive for the establishment of the grand alliance and vigorously unfold a campaign for self-salvation through mutual salvation.

Global strategies. Thirdly, we must adopt superlative global strategies for safeguarding peace. For peace to be secure, free nations must be able to preserve their own security and to take effective counter-measures against aggressors. Politically, free nations must be strong enough to

foil the Communist united front schemes and institute a stable order on the solid foundation of a democratic society. In the economic field, our moves must be for mutual benefit and common prosperity so that gaps between the poor and the rich can be narrowed down and overall growth rates heightened through all-out development. Our global, military, political, and economic strategies must be thus established and made effective.

We declare positively that to uphold freedom and security, free nations must take the road of total defense rather than precarious negotiated peace. Also to be abandoned is thought about multipolar check and balance that has in fact served to break up the free camp.

We also declare positively that free nations must hit back at the Communist united front stratagem to set up and utilize a "third world" through maneuvers at the United Nations. The anti-Communist alliance of the people should be elevated to the level of solid governmental unity.

We further declare positively that the post-war U.S. economic aid policy for the other free nations should now be greatly strengthened. At the same time, all the other developed countries should also provide capital and technical assistance for accelerated industrialization of developing countries.

Ladies and gentlemen, science has made so much progress that man now can conquer space. But our human society is still beset with problems of tyranny and of men enslaving fellow men. In this controversy, mankind should find stinging shame as well as looming dangers. Squarely facing our responsibility to safeguard and promote man's freedom, we must now call upon all those who do not wish to relegate themselves to be Communist slaves to rise gallantly to the occasion and together strive to usher in a new era of lasting peace based on freedom and justice for all.

□

Joint Communique

Seventh WACL Conference

At the Seventh Conference of the World Anti-Communist League convened on April 8-11, 1974, in Washington, D.C., capital of the United States of America, we, 300 delegates and participants representing 52 nations and 17 international anti-Communist organizations, jointly reviewed the world situation and mapped out anti-Communist strategies and guidelines to champion throughout the world the cause of peace based on freedom and justice for all mankind.

The current objective of WACL's struggle is to strengthen the determination of the free peoples and promote their solidarity in opposing elements detrimental to mankind—Communist thinking, slavery system, and totalitarianism, etc.—for the preservation of freedom, democracy and peace in the entire world. Through seven years of joint efforts, the WACL

has made extensive and firm contributions to heightening free peoples' vigilance, promoting the solidarity of freedom forces, and providing assistance to the enslaved peoples' struggle against Communism. The WACL has thus shaped and enhanced the main current of this age for the preservation of freedom and democracy.

Careful examination of the present confrontation between the forces of freedom and those of Communism results in the following unanimous observations:

—The present confused international situation is mainly due to two major factors: Communist military aggression and its united front stratagem for expansion, combined with the free nations' mistaken policy of appeasement and negotiation. The WACL has been consistently of the view that confrontation of freedom forces

against Communist forces is fundamental and can never be removed through negotiation. Facts have proven that talks with the Communists have without exception met with failure.

—The Russian and Chinese Communists still share the unchanging common goal of world communization and the enslavement of mankind. This has not changed despite the contradictory views and confrontations between the two regimes, and irrespective of their internal power struggles. Although the Russian and Chinese Communists are still continuing their diplomacy of smiles, their expansionist moves and attempts to create disorder in the world have never ceased.

—In the fluctuating struggle between freedom forces and Communist forces, more people have now awakened to the need to protect freedom and justice and, because of the continuous growth of strength for freedom, the tide of appeasement is being checked and turned back. With the surge for freedom gathering momentum across the world, Communist totalitarianism is now beginning to disintegrate from within. As history has repeatedly testified, tyranny is destined to perish and freedom shall ultimately be victorious.

In view of these facts, we of the Seventh WACL Conference now call for the further growth of the new anti-Communist situation

and for the accomplishment of the great mission to bring peace with freedom and justice for all, as follows:

1. *Freedom is indivisible and cannot coexist with slavery.* A world that is half free and half slave is intolerable and is charged with unavoidable dangers for man's society. The WACL Conference, therefore, solemnly declares that efforts to reach peace should be guided by the principle of freedom. Peace must be built upon freedom and justice for all.

2. *The whole human race must be free from slavery:* The Iron Curtain that curtails man's freedom should be torn down. Against the terrorist means of suppression perpetrated by the Russian and Chinese Communists, the free world should raise its malignant voice of strong reproach. The Chinese Communists should also be condemned for their current campaign of criticism against Confucius and of praises for Shin Huang-ti, despot of the Chin Dynasty. Encouragement and support must be given to the anti-Maoist and anti-Communist actions on the Chinese mainland and to the national independence campaigns of all peoples behind the Soviet Iron Curtain as well as to the rising tide of liberal thinking in all the satellite countries. Political asylum and other effective assistance should be afforded to all those fleeing the

Iron Curtain for freedom.

The WACL Conference supports the actions of the European Freedom Council and associated organizations which demand Western governments to make clear to the USSR at the European Security Conference that they:

a) Condemn Russian colonialism as being inimical to European security and world peace;

immediate and satisfactory Russian response to these demands, Western governments should officially recognize national liberation movements within the Soviet empire (in the same way that the Russians support various movements in Asia, Africa and Latin America) which seek to remove the Russian colonialist yoke and re-establish democracy and national indepen-



b) Demand the right of every nation within the USSR and satellite states to re-establish in freedom their national independence with their own government, social and political system, culture and religion;

c) Protest against all manifestations of Russification and obliteration of national identities;

d) Give notice that failing

dence.

Only a policy of liberation of nations subjugated by Russian imperialism and Communism can and will guarantee a just and lasting peace in the world. Therefore, the Seventh WACL Conference expresses its solidarity with and in Bulgaria, Estonia, Georgia, Turkestan, Byelorussia, Azerbaijan, Armenia, Latvia, North Caucasus, Czechia, Rumania, Slovakia,

Croatia, Poland, Albania, Cuba, and other subjugated nations for their national independence and human rights, the reunification in freedom of Germany, Vietnam and Korea, and the liberation of mainland China from Communism.

The Seventh WACL Conference sharply denounces and protests mass imprisonment and harsh sentences meted out to cultural leaders and fighters for national independence and human rights in the countries subjugated in the USSR and the satellite states, especially last year in Ukraine, against Russification and barbarous internment of political prisoners in psychiatric clinics (e.g. poets: Z. Krasiwskyj, O. Terela, General H. Hryhorenko) and prisons and concentration camps of the most severe regime (e.g. Valentytyn Moroz, Yuriy Schuchewych, Swiatoslav Karavanskyj, Iryna Senyk, Iryna Kalynets, Nadia Shumuk); demands the placing of this matter on the agenda of the UN General Assembly for discussion and decision; and appeals to the patriotic, humanitarian and religious circles of the whole world to stage mass actions for the liquidation of concentration camps and the release of political and religious prisoners, who exceed more than two million in the USSR concentration camps alone.

The WACL Conference notes that it was the Soviet leaders who clamored for a European Se-

curity Conference, yet it is they, with their illegal and immoral occupation of formerly free nations, who pose the real threat to stability and true peace in Europe. The time has come to arraign Russia in world courts for the crime of colonialism, of which she has not only accused others for more than half a century, but remains herself almost the sole example today. Russian double standards have been tolerated for far too long, and even excused, in international forums.

After nearly thirty years the Kremlin has finally ratified the UN Declaration of Human Rights, merely to utilize it to subdue dissidents who are increasingly demanding their constitutional rights. There is in the USSR a total derogation of even those human rights which are supposedly protected by the Soviet constitutions, and the Russians employ the UN Charter to suppress any opposition whatever to their dictatorship, which opposition they classify as "a threat to state security." No economic aid should be given to any state consistently violating human rights.

3. *Results of Communist aggressions should never be accepted as fait accompli.* Such aggressions are continuing without letup in such areas as Southeast Asia, the Middle East, Latin America, Europe and Africa. Free nations should discard their wishful thinking about negotiations and detente with the

Communists. Also to be cast aside are neutralism, isolationism and policies of non-alignment. Similarly to be abandoned are secret diplomacy and power politics that contravene international morality and sacrifice the rights and interests of small nations. Also to be regarded as harmful is the so-called balance of power politics among big powers which the Chinese Communists, for example, are using to aggravate what they call "the contradictions" within the camp of free nations! The Chinese Communists have stated that "it is for making the people of the United States a major target of ours that we invited Nixon to China."

4. *Free nations should establish an alliance of universal brotherhood* for the preservation of freedom, justice and peace. Strong and mutual measures of military defense should be enforced against Communist threats and nuclear blackmail. The USSR is aiming to achieve military superiority in all advance weapons in order to vanquish and conquer the Free World. Thus they cannot be neutralized by SALT-type arms control agreements, none of which has ever worked. Freedom can be preserved only if the Free World regains military superiority over the Communist camp.

The policy of anti-anti-Communism, which advocates weakening Western military

strength in the face of the Soviet threat, weakening the ideological struggle against Communist tyranny, and profiting from the low wages paid to Soviet workers by the Communist slave-masters, will result in the ultimate destruction of civilization and the creation of a world Communist barbarian regime.

The Communists often speak of "relaxation of tensions." This may be translated as "relaxation of our guard." Detente is a policy of meeting the "barbarians" at the gates and selling them the battering rams to knock down the walls.

As regards economics, free and developed nations should step up cooperation with free and developing nations for the acceleration of the free world's overall economic growth rates. Steps should be taken for the further formation and implementation of increasingly effective global strategies for the Free World to cope with the confused and contradictory Communist bloc.

5. *With regard to the present struggles of free peoples against the Communists:* the WACL Conference expresses deep respect and support to the Republic of Vietnam and the Khmer Republic for their heroic anti-Communist fighting; to the Republic of China for its strong and unswerving struggle; to the Republic of Korea, the Kingdom of Thailand and the Republic of the Philippines for their

strengthened preventive measures against the Communists; to the Chileans for overthrowing the Marxist government of Salvador Allende; to the people of Cuba for their fight against the tyranny of the Communist Castro; to the Latin Americans in general for their positive escalation of anti-Communist strength; to the Japanese people and Diet Members for their powerful anti-Communist activities; and to those people in Europe and Africa who are striving hard for stronger anti-Communist determination and actions. Sincere respect goes to those senators and congressmen of the United States who have issued stern warnings against Communist aggressors and free world appeasers, and to the American youth for its gallant sacrifice in Korea and Southeast Asia in anti-Communist wars to defend freedom and justice. The WACL Conference requests the United States to further manifest its moral courage and traditional national spirit as it leads the forces of freedom to a brilliant accomplishment of the historic mission against the Communists.

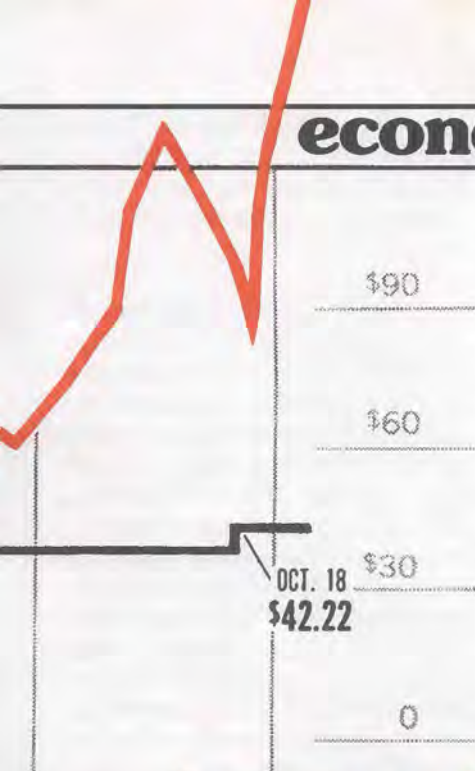
WACL believes that the time has come for the dissolution of the United Nations, since this body has not been able to establish international peace and justice all over the world, but rather has fomented Communist slavery and colonization in all parts of the globe. The United Nations is not united. It is time to replace it with

a new association of peoples truly united in the belief that the Universal Declaration of Human Rights should govern all men's lives.

6. *This WACL Conference declares that the absurdity of referring to Russia as a Super Power becomes evident* in the face of the proven fact that it is the free world which currently holds the Communist empire together. The free world is thus subsidizing tyranny and its own eventual downfall. Numerous researchers have incontrovertibly established that there is no such thing as Soviet technology. Almost all—perhaps 90-95 percent—comes directly from the United States and her allies. In effect, the NATO countries and the United States have built, and continue to maintain, the USSR and its industrial and military capabilities. This has been achieved through trade and the sale of plant, equipment and technical assistance. Without these crutches Soviet Russia would still have no more than an agrarian economy. This particularly applies to computer technology which should be totally embargoed from supply to Communist countries.

This Conference, therefore, condemns the continuance of such trade and aid and believes that without this assistance the artificially created and maintained Soviet empire would collapse from within through its own failures. □

economics



Laws of Economic Movement

Based on his labor value theory and his concept of surplus value, the core of his economics, Karl Marx developed the laws of economic movement in order to show how the capitalist economy will inevitably lead to ruin. These laws are:

(1) The law of diminishing profit.

(2) The law of increasing poverty.

(3) The law of centralization of capital.

As part of our ongoing critique of Marx's economics, this excerpt of *Communism: A Critique and Counterproposal* will discuss these laws one by one.

The Law of Diminishing Profit. According to Marx, the capitalist production method always creates surplus value (which results in profit), by paying the workers less than the value of the labor they invested in the product.

Capitalist production cannot exist without producing surplus value. To increase surplus value, the capitalists have to increase labor hours beyond those necessary to manufacture a product. To do this, surplus working hours must be lengthened. There are two ways to do this: one is to lengthen the daily working hours and the other is to shorten the working hours necessary to manufacture a product, without changing or perhaps shortening, the total working hours. However, because of legal limitations, the lengthening of the total hours is restricted. Accordingly, capitalists must take measures to shorten the necessary working hours; they do this by improving production methods or by introducing new and improved machinery. When new machinery is introduced, many good quality

commodities may be produced more quickly and at less expense. This is the so-called reduction of necessary working hours. In such a case there is a great difference between the market price and the production expense, hence multiplying the profit, surplus value.

Since the capitalists always compete with each other for more customers, they lower the price of their commodities, which were produced at a lower cost than the market price. If one capitalist obtains much profit by this method, other capitalists will no doubt follow the trend, lowering their price; hence through competition, retail prices will inevitably decrease. During the process, the profit of the capitalists will successively decrease. To prevent this,

These capitalists must also introduce the new method of production, in which the proportion of variable to constant capital has been reduced (*Capital*, Volume III, p. 265).

As this happens, the profit rate falls:

Then the gradual growth of constant capital in relation to variable capital must necessarily lead to a gradual fall of the general rate of profit, so long as the rate of surplus value, or the intensity of exploitation of labour by capital, remain the same (*Ibid.*, p. 212).

That is, if the rate of surplus value,

$$\frac{s \text{ (surplus labor)}}{v \text{ (necessary labor)}}$$

is constant, the rate of profit

$$\frac{s}{v + c}$$

diminishes as c (constant capital) increases. This is the law of the tendency of the rate of profit to fall. In this way, capitalists will be ruined and the capitalist production method developed by the rate of profit—the very element which has caused the capitalists to prosper—will be destroyed.

Critique. When we look at the present world economic situation we can see that this law is quite erroneous. Far from decreasing, the rate of profit has very much increased. What else than great return of profit could have brought material prosperity to modern capitalist countries? Had Marx's prediction come true, there could be no capitalist countries existing today, 100 years after his time.

In establishing his formula, Marx assumed that the rate of surplus value is constant, and is dependent on capital as a constant value. However, profit is produced by new and improved production processes with new improved machinery. Marx took constant capital as being machinery. But machinery is actually quite the variable item. Because today labor has become a more constant item than the machinery, we can call labor constant capital.



Let us take the accounts of an exemplary business over one fiscal year. The amount of depreciation of the machinery in one year is the cost of the wear and tear of the machine in that year.

Let us compare the rate of profit of two machines, one old and one new and improved machine. First, if the products are the same in quality and quantity even after the new improved machine has been introduced, then the cost of depreciation will have decreased because an improved machine will wear out less than the old one, being more durable. Second, if the cost of depreciation remains constant, the production will be increased in quality and quantity because the new machine is better than the old one in function. Third, suppose that the function is improved, the quality and quantity elevated, and also the expenditure on machinery decreased. Consequently, there will be an even greater increase in the rate of profit.

Therefore, Marx's formula, which he thought proved that the rate of profit would fall and ruin capitalist society, is completely erroneous. In fact, in today's capitalist economy, far from the tendency of the rate of profit to fall, we find the tendency of the

A sophisticated aerial railway transports sections of a conduit in Switzerland, with little human effort.

rate of profit to rise.

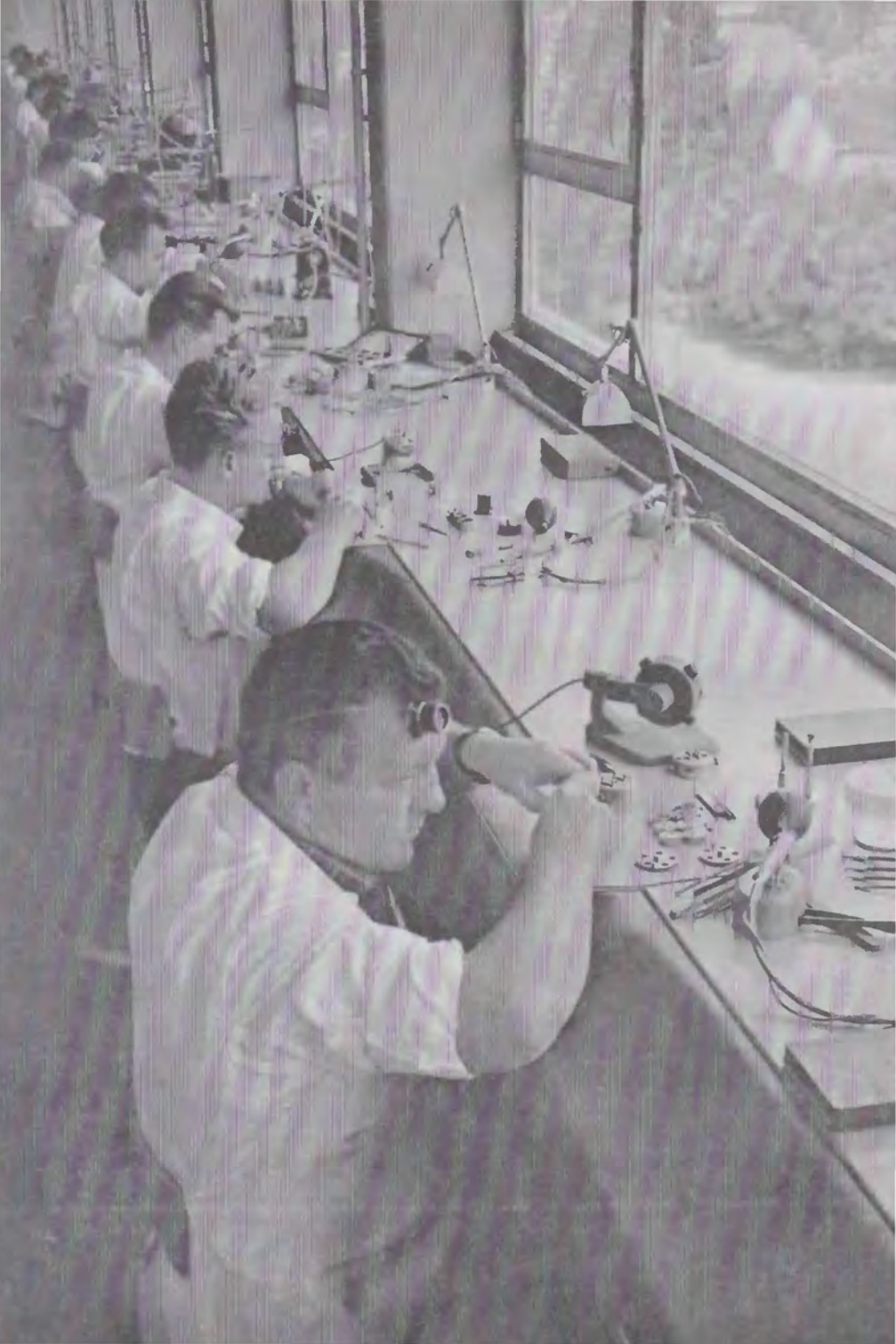
Outward profit diminishing. It often appears, in advanced capitalist countries, that the profit does diminish. But this is not as necessary if the law of the rate of profit to fall turned out to be true. Marx said that because machinery capital constantly increases, the profit rate decreases. However, we find that in advanced capitalist countries, the diminishing profit comes chiefly from the increase of wages. Because capitalists invest much capital in the labor force which has less productivity, the profit rate comes to decrease. If Marx's theory is true, since the wages are the only type of variable capital, when the variable capital increases, the profit rate would also increase. Nevertheless, the profit rate actually decreases, showing the fallacy of Marx's theory. Also, if the rise in wages indicates an increase in profit, even though this rise is made by labor disputes, it shouldn't be regarded as an increase of the production expense (investment), but as the increase of profit distribution.

I have already repeatedly pointed out that labor force is never a commodity. The wages are not the price of labor force (production expense) but reward and a sort of allotted profit. Consequently, the newer the machinery is, the more the wages increase; the more the profit allocation in-

creases. So from the viewpoint of the entrepreneurs, the profit rate may be considered as decreasing. But from the overall viewpoint, assuming that supply and demand and the scale of investment do not change, new machinery makes profit go up. Another factor in diminishing profits is the progressive tax rate. However, this may be regarded as a part of the overall profit. Therefore, as the production power develops, the profit rate will actually rise regardless of the apparent tendency of profit to diminish.

The Law of Increasing Poverty. Marx said that surplus value (profit) can be produced only by labor power. Machinery, he said, can only transfer the value it daily loses to the products. Therefore, the only way to obtain more profit is to overwork the laborers and exploit them by reducing wages. An increase in profit and an increase in wages are mutually contradictory, but, because the final objective of the capitalist society is to pursue profit, it is hard for us to expect the capitalists to lower the profit. So the wages decrease. At the same time, by the introduction of new machinery, the number of laborers is diminished and they become the industrial reserve. Accordingly, the more capitalism develops, the poorer the laborers become.

The general tendency of capitalist production is not to raise, but to sink the aver-



age standard of wages (Wages, Price and Profit, Section XIV, *Selected Works*, p. 229).

The modern labourer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth (Manifesto of the Communist Party, Section I, *Selected Works*, p. 45).

Along with the constantly diminishing number of the magnates of capital, who usurp and monopolise all advantages of this process of transformation, grow the mass of misery, oppression, slavery, degradation, exploitation . . . (*Capital*, Volume I, p. 763).

Critique. Judging from present phenomena, this law is also unreasonable. In fact, in spite of constantly rising wages, capitalists are making enormous profit in advanced capitalist countries. The wages are determined in accordance with labor agreements made

with labor unions. Capitalists are not free to reduce the wages. On the contrary, the wages constantly increase as a result of labor disputes. Today laborers find they can live in ease and comfort. So we find that because machines are an excellent example of variable labor, in advanced countries there are marvelous riches and not poverty. In other words, profit is not produced by the surplus value produced by surplus labor but is a reward for the creative activity of use value that is created by the cooperation of various kinds of production elements, including machinery.

By the action of give and take between the various elements of production, enormous profit is created, which is the social reward for the increase of use value. Therefore, the increase of profit and accumulation of capital are possible not only without labor exploitation but even with raising the wages. Furthermore, with the policy of higher wages, capitalists can get more profit because the consumer public has greater purchasing power. Thus the reciprocity between profit and wages occurs not in the process of production but in the profit distribution process.

The Law of Centralization of Capital. Marx said that the goal of capitalists is to produce profit by surplus value. Accordingly, the more profit they want to get the

Some industries, such as watchmaking, still required skilled human hands to ensure high quality.

more surplus value they have to create. There are absolute surplus value and relative surplus value. The capitalists tried to increase absolute surplus value by lengthening the total working hours but, due to labor laws and disputes, they were limited so they had to somehow increase the relative surplus value. This they did by introducing new machinery and hence shortening the necessary working hours. Therefore the amount of capital invested in the machinery increased.

Owing to competition, capitalists constantly tried to improve and introduce more efficient machinery. Without accumulating capital it is impossible to introduce new and expensive machinery. Thus the capitalist who doesn't have enough capital is necessarily destined to defeat. The small capitalists will be absorbed by the large capitalists. Eventually the minor entrepreneurs are degraded to become the proletariat. The large capitalists who have absorbed the smaller businesses overwhelm their smaller competitors by mass producing even cheaper commodities. Monopolies such as cartels, trusts, and concerns are formed and the capitalist society is divided into two antagonistic camps. A few large capitalists will exploit and monopolize the profit while those in the middle class will decline and become the proletariat. Eventually, laborers who have been com-

peting for employment will unite.

Critique. Is this law true? There are indeed many monopolistic practices such as cartels (eliminating excessive competition by sale and price agreements), trusts (combining enterprises into a company), and concerns (family enterprises forming a vertical relationship of parents and children among different enterprises centering around financial capital). Yet this does not necessarily mean that all the capital is concentrated into the hands of a small number of capitalists. Because of the entrepreneurs forming cartels, trusts and concerns, the more the capital is developed, the more the stocks of the larger enterprises tend to be scattered. This is because the larger the scale of an enterprise, the more difficult its maintenance and organization. A joint stock company (corporation) is an enterprise that distributes profit because of the joint possession of the means of production such as buildings and machinery. In a corporation none can possess the means of production in his personal name; all belongs to the company which is a legal body. If we judge whether a company is socialist or not, the more evenly the stocks are divided, the more socialist the company will be considered.

We must consider the following differences between capitalism and Communism. First there

is the question of whether joint enterprise is singular, or plural. In the capitalist society the joint enterprise is plural, whereas it is singularly owned in the Communist society. All the means of production in the Communist society belong to the government (in reality they are the possession of the Communist party), with the whole country forming an enterprise. This enterprise, the Communist party, governs the entire economy of the country. The price, item, and quantity are all determined solely by the government. In this respect the socialist system in the Communist society is indeed a monopolistic system.

The second question is whether a joint enterprise is privately or state operated and whether there is a free or controlled economy. Free production, exchange, and private ownership of the product are permitted in a capitalist society, but in a Communist state, everything is planned, controlled, and managed by the officials of the dictatorship.

The Soviet Union recently permitted a certain pursuit of profit by adopting Lieberman's law, but freedom was much restricted. If total freedom were permitted, it would mean the transformation of the Communist economic system into the capitalist system. In a capitalist state, as enterprises grow, they change into joint or compound stock companies. Accordingly, the means of produc-

tion is transformed into the possession of more people, resulting in distribution.

This, then, is an outline critique of the theory of the accumulation and monopolization of capital. In capitalist societies recently, the number of smaller enterprises has increased as well as the number of larger enterprises. Moreover, the middle class, especially those in the third industry, including teaching, consulting, and literary professions, has recently grown. The increase of such service professions and small enterprises indicates the distribution of capital. In every respect, as capitalism develops, capital is dispersed and popularized rather than concentrated and individualized.

The population is not divided into two antagonistic camps, bourgeoisie and proletariat. With the rapid growth of the middle class, the gap is not only constantly narrowed but the spectrum becomes continuous. Hence the two classes will eventually be united into the middle class. Though economically this will be a capitalist society, in reality this will be a classless society. Capital will be completely dispersed and laborers, farmers and intellectuals alike will be able to possess their own capital. In economically advanced countries such phenomena have already begun to appear. Thus we believe that Marx's law of centralization has been exposed as a complete fallacy. □

McCormick Prosperes Through Multiple Management

An innovator in the field of industrial relations, Charles P. McCormick took over the management of Baltimore's McCormick & Company in 1932. Here begins the story of a dramatic change in a leading spice and tea manufacturing company.

Old Mr. Willoughby McCormick had started the business himself and ruled it with an iron hand. But the depression of the 30s had sliced deeply into the profits of the \$5 million per year business. When young Charles took over, he called all the workers together and said he was going to replace fear with faith in the business. He would increase wages 10 percent and cut the work week down from 56 to 45 hours. Furthermore, if there were any profits, he would share them among the employees.

Did his ideas work? Despite skepticism in and out of the plant, production increased, costs fell, sales rose, and at the end of the first year, McCormick & Company moved from the red to the black. Although that first year each

employee's share of the profits was only \$5.00, it signified a great change in the company.

The story is told in a 134-page paperback, *The Power of People*, by Charles P. McCormick. First published in 1949, it has been reprinted several times for newcomers to the field.

McCormick & Company's chief contribution is not in the area of profit-sharing as such, but in the concept of multiple management. Lower and middle management personnel are elected to a "Junior Board," to participate in the decision making and innovating processes of their business. After the great success of the Junior Board in streamlining production and costs, and suggesting useful improvements in the business, a Factory Board and a Sales Board were also established.

McCormick's business principles. Charles McCormick stated the basic principles that guided his business:

"1. Business is primarily a

matter of people. Men, not machines alone, have brought the United States to its dominant position in world industry. The machines would never be here if men had not inspired and used their minds and energies toward making these great contributions to mankind. No machine was ever invented that performed any useful function until people operated it and managed it.

"2. Employees are human beings first, citizens of our nation second, and factors in production third. Labor is not a commodity to be bought, sold, or exchanged in the market place. Labor can never be really understood if considered solely in the mass. The great working force of any business is a collection of individual human beings, all with individual rights and individual problems worthy of consideration by management and government.

"3. The United States is the bulwark of individual freedom and economic stability in the world today. Its greatness, its abundance, and its wealth place upon us the greatest challenge and at the same time the greatest opportunity ever known. There are definite signs of our realizing our responsibility.

"4. The welfare of the people cannot be legislated satisfactorily by any government. Laws may regulate and control, but only free management and free labor, working co-operatively within the

framework of our society, can initiate and maintain the long-range striving for the public good that is the aim of democracy. The government must always be impartial and just to all factions if it is to maintain the best for all groups.

"5. The ability of American business managers acting jointly with American workers to preserve the 'dignity of man' and 'freedom of choice' for the individual is the only positive approach toward obtaining and preserving democracy throughout the world. We need human relations leaders. Our oncoming generation has a real opportunity to capitalize on our good start.

"6. Finally, the destiny of man lies in being of service to others. No government or philosophy has ever lastingly endured unless it was based on a 'religious' or 'service' motive for bettering mankind. No man, however rich or powerful, can make his proper contribution to society unless his life is built around serving others. We were placed here to improve the society in which we live and that should be the goal of business and professional leaders today, tomorrow, and forever." (pp. 2, 3)

Starting out. Charles McCormick had worked his way up through his uncle's business. At his uncle's death, 36-year-old Charles took over the business. At the first meeting of the Board of



Visitors to Ye Old McCormick Tea House, a Baltimore landmark, are always welcome to pause and relax with a serving of refreshing tea, either steaming hot or iced. Shown are Charles P. McCormick (now deceased) with John N. Curlett, current Chairman of the Board.

Directors, he realized that nearly all the members were over 45 and several had passed 60. Over the years, they had grown accustomed to playing the role of yes-men to Willoughby McCormick, who inevitably made all important decisions regarding the company.

Charles McCormick recalled that day. "I had taken stock of myself and had arrived at the conviction that I possessed neither the

ability nor the inclination to be a one-man manager of a multimillion-dollar business." So he announced a plan to exhaust every source of ideas and information, beginning with the formation of a Junior Board of Directors. He appointed the original 17-man Junior Board from among assistant department managers and others who had shown special zeal in their work.

The purpose of the new board was to supplement the judgment of the more mature men with new ideas. The only checks upon it were the requirements that all proposals be passed unanimously before any action could be taken, and that all major decisions be sent to the Senior Board for approval. After six months, the Junior Board members would rate each other on their performance.

In addition to giving creative, ambitious young men a chance to gain experience in decision making and implementing, older employees had to take a hard new look at themselves.

A superintendent tells his story. In a type of opening testimonial, the plant superintendent recounted how he used to keep a little black book on everybody's shortcomings and report periodically to the president. His fellow workers thought he was "the lowest, sneakiest, and generally the orneriest person they had ever seen." He was a friendless man at work and a bullheaded father and husband at home.

But he was efficient and knew his work well, so he was appointed to the first Junior Board. He tried to dominate the Board as he did the factory. At the end of six months he was rated among the bottom three on the Board and was dropped. For the first time he found out what people honestly thought of him: "You know your

production, but everybody thinks you are just an ornery, sneaky, double-crossing son of a so-and-so!"

When he went to Charles McCormick to hand in a resignation, he was told: "The real question is whether your own opinion of yourself is right, or whether you are big enough to be able to listen to others and try to do something about it. Now, if you want your job, it's still here. Take a day off or a week off, or whatever time you want, get yourself adjusted, and then come back and see if you don't change your ways, treat people like human beings and be a human being yourself. Okay?"

He thought about it, and bit by bit began to change. He stayed on as plant superintendent. As time went by, he began to improve a little about getting along with people. His co-workers noticed the change, and one day he was reinstated on the Junior Board for another six-month term. This time he didn't try to run everything. He listened to others and helped implement the suggestions of the Board. He began to have a regard for the other fellow's opinions and discovered that he could cooperate with people and still keep his authority and efficiency.

Mr. McCormick described some of the advantages of the system of Multiple Management at McCormick & Company. "It brings new blood into the managerial structure. It constitutes a

form of recognition and promotion in addition to normal channels. It stimulates new interest in every department of the company, makes our people feel that they have careers and that they belong to the enterprise rather than that they just hold down ordinary jobs. It enables us to train employees to study the business and take on responsibility as rapidly as they are able. Rewarding all workers on a basis of merit, rather than favoritism or 'popularity,' convinces them that when they improve the business in any way they are advancing themselves as well."

But in his mind, the most important result is more mature men and women, people who can keep an open mind, be tolerant, understand people, accept opinions other than one's own, and give the other man credit when credit is due.

Further developments. Since these early days, multiple management has developed and flowered at McCormick. Its philosophy remains the same, but it has acquired many new dimensions and many ways of encouraging employee participation in the original Baltimore plant and throughout its 28 operating divisions and subsidiary corporations.

In C.P. McCormick's time, a new employee was assigned to a sponsor when he began his work. This would give him a personal

contact in the company, and someone to answer his questions. Possible managerial capacity in new employees was sought out. Voluntary transferring from one department to another reduced fatigue and often produced ingenious suggestions for improvement. The company recognized the value of loyalty and enthusiasm in its employees and sought to develop them.

The ideas and suggestions of enthusiastic young employees may be rejected by many companies. But at McCormick the sponsor would listen to the new employee. He would tell him that his ideas have been tried before and they don't work. Or he would tell him it may be a good idea, but it would have to be presented to the Junior Board for their discussion and approval. So the employee learned from the experience of his seniors.

Because of the profit-sharing system, all employees are conscious of costs, efficiency, sales, etc. These factors are very real to them, for they receive a certain portion of the company's earnings. This tends to discourage radical decisions. However, in its first five years of existence, the Junior Board made 2,109 unanimous suggestions to the Senior Board. Only six of these were rejected.

Among their suggestions were modernizing the packaging of products; building a "Ye Olde McCormick Tea House" on the

seventh floor, and later a Tea Museum for tourists, salesmen, customers, etc.; morning and afternoon rest breaks (which increased production more than the total without rest breaks); visits to other businesses to learn better methods of inventory control, storage, packaging, etc.

Countering Communism.

Mr. McCormick believed that within the United States lie the means for combatting Communist influence. "The only real way to stamp out the threat of Communism is through developing an enlightened and publicly accepted free enterprise system." He outlined his own five-point program to follow in America to combat Communism:

"1. Establish and maintain the proper concept of man's relation to machine. Man is the master of the machine, not its slave. People deserve to be put first in every business consideration.

"2. The head of a business is a trustee for all his employees—and not for a favored group of top executives alone. The janitor is just as much a human being as the vice-president and should receive the same consideration of his rights and privileges in the organization as any of his superiors.

"3. We can win out together much more easily than we can win out separately. Management, labor, and government face a common enemy in Communism.

To combat it successfully we must join forces and develop a greater spirit of teamwork than is evidenced by many of the frictions that exist today. Differences of opinion may exist but they should not give rise to bitterness and deep-seated prejudice. Some form of consultative process or shared participation which involves a wide diffusion of knowledge, affirmative consent and creative responsibility by all the members of each corporate team, is essential if democratic ideas are to be translated into democratic action.

"4. Education of the new generation beginning in school is an essential. Our students should be taught to understand the American tradition and the positive values to our people of the American way of business as opposed to other systems. We must guard against the infiltration of Communists into our educational system. There is no other place where they could do more damage. Similarly, there is no other place where we could do more good than through proper teaching of the young of America.

"5. A spiritual reawakening of businessmen to their fundamental responsibilities to God and their fellow men will do as much as anything I know toward correcting injustices and establishing better human relations as the intent of management. Call it ethics, call it religion, call it what you will—the need is great." (p. 83) □

The following speech was given at the First International Conference on the Unity of the Sciences in November of 1972. Dr. Yoon, dean of the College of Engineering at Kyung Hee University in Seoul, Korea, compares traditional Oriental Thought with the concepts of Unified Science, as explained by Edward Haskell in Full Circle, the Moral Force of Unified Science.

I am sure that until my father's generation, all that Oriental intellectuals learned about such subjects as politics, economics, religion, literature, and natural science was based on Oriental philosophy. Although I am an alien to my father's way of thinking in intellectual fields, my way of living and my viewpoint have naturally developed under the same philosophical influence as those of my ancestors. Having benefited from the consequence which grace Oriental thoughts, I now discover similar thoughts hidden in *Full Circle*. Thus, it seems to me that the philosophy, civilization, way of life, religion, and politics which are enjoyed by Orientals are in harmony with the thought of Unified Science.

The Oriental systems of thought were not originally divided into scientific culture and literary culture. Rather, their unity is essentially due to the beginning-point of Oriental thought, which unifies the whole phenomena of man and nature.

Oriental Thought and Unified Science

by DR. SE WON YOON

It is known that it was the first, legendary Emperor of China, Fu-i, who derived the world-creation thought; and that the Yellow Emperor, Huang-Ti (2,600 B.C.) derived the theory of the dual power of Yin and Yang and the five elements theory. Lao-Tze and Confucius, two famous philosophers who lived six centuries before Christ, arranged and systematized all the Oriental thoughts up to their time in their books. The Book of Change (Chou-I), which was originally described by Confucius and later supplemented by Che-Tze (1130-1260 A.D.), affirms that the man of a gentle spirit is a man whose virtue is consistent with Heaven and Earth, his brightness with the sun and moon, his order



with the four seasons, and his fate with spirit.

This view has not only reigned over the spiritual powers of our ancestors without any marked changes in its ruling principles, but has also been very active in our Oriental subconscious.

Taoist origins. The origin of our Oriental thoughts was in Taoism, whose function is to form a picture of cosmogony: the philosophy of the origin of the world. In other words, the conception of Taoism is similar to that found in St. John's Gospel, Chapter 1: "In the beginning was the Word, and the Word was with God, and the Word was God." To express Taoism in more familiar terms, Tao is the Way, and is sub-

divided into the Tao of Heaven, the Tao of Earth, and the Tao of Man: for each fits into the other as an indivisible entity. The following is quoted from Lieh-tze (400 B.C.), the oldest author who proposed a theory of creation. "...starts from chaos, in which the three primary elements of the universe—force, form and substance—were still undivided. This first stage, chaos, is followed by a second, the great inception, when force becomes separated; then by a third, the great beginning, when form appears; and a fourth, the great homogeneity, when substance becomes visible. The light and pure substances rise upward and form Heaven; the heavier and coarser sink down and produce the Earth."

This concept of the division of substance into a lighter and heavier part is one of the many forms which express the origin of the Oriental people's belief in a dual power.

Meaning of Yin and Yang. The dual power that arose from the primary state was held to be the instigator of all change. For change was viewed as an expression of duality, as an emergence of a second out of a first state. The two components of the dual power were designated Yin and Yang. The two characters which stand for Yin and Yang have received a vast variety of interpretations. But an analysis of the ideographs them-

selves will ascertain the original and basic meaning of the character. A literal translation of the components of the two characters gives this meaning: the shady side of a hill for Yin, and the sunny side of a hill for Yang.

Yang stands for sun, heaven, day, fire, heat, dryness, light, and many other related subjects; Yang tends to expand and to flow upwards and outwards. Yin stands for moon, earth, night, water, cold, dampness, and darkness; Yin tends to contract and to flow downward. A heaven, Yang sends fertility in the form of sun (and rain) upon the earth; hence heaven's relation to earth is like that of man and wife, the man being Yang and the wife being Yin.

A few examples showing the extension of Yin and Yang from the physical to the moral, from the concrete to the abstract, may be instructive. Yang is motion and life; Yin is immobility and death. Yang is high and noble; Yin is low and common. Yang is good and beautiful; Yin is evil and ugly.

Further Yang-Yin contrasts are: virtue-vice; order-confusion; reward-punishment; joy-sadness; wealth-poverty; health-sickness.

In these contrasts, Yang represented the positive and Yin the negative side. It must always be borne in mind that Yin and Yang were conceived of as one entity, and that both together were ever-present. Day changed into night, light into darkness, spring and

summer into fall and winter. From these, the most striking and regular manifestations, it was deduced that all happenings in nature as well as in human life were conditioned by the constantly changing relationship of these two cosmic regulators.

In this sense, the Yin and Yang theory, derived from Taoism, is very similar to the interpretation of light properties in the quantum theory of physics, in which light has both corpuscle and wave properties. It is clear, of course, that whenever they make their appearances, the corpuscle character and wave character of light come out separately; but they are essentially inseparable.

The five basic elements. We traced the close connection between the Tao and Yin and Yang, but it is necessary to break down the concept of Yin and Yang into more tangible components. The tangible components or creations of Yin and Yang are the five elements: metal, wood, water, fire, and earth. The essence of the five elements theory is that Yin and Yang, in addition to exerting their dual power, are subdivided into the five elements. Man, who was said to be the product of heaven and earth by the interaction of Yin and Yang, therefore contains the five elements also. The close relationship between the five elements and the human body was also extended to include human

thought and actions.

The sequence of the five elements varies according to the viewpoint with which they are enumerated, for they are said to vanquish one another and to produce one another, Oriental philosophy explains the mutual victories of the elements in the following manner: "Wood brought in contact with metal is felled. Fire brought in contact with water is extinguished. Earth brought in contact with wood is penetrated. Metal brought in contact with earth is halted. Thus the sequence of subjugation is:

metal subjugates wood
wood subjugates earth
earth subjugates water
water subjugates fire
fire subjugates metal.

The sequence of creation is:

metal creates water
water creates wood
wood creates fire
fire creates earth
earth creates metal.

The theory of five elements is philosophically as well as essentially different from Empedocles' four-elements theory. If the four elements (water, air, fire, and earth) can be extended to 92 or 105 elements (such as hydrogen, helium, lithium etc.), then Empedocles' four-element theory is consistent with the conception of modern chemistry that all materials are characterized by the proportion of the elements composing them.

Broader application of theory. On the other hand, the Oriental theory of five elements classifies not only the whole of universal matter, as Mendeleev's Periodic table classifies all of the chemical elements, but also the interactional relationships of the natural world, as well as the symmetrical movements of emotional and fatal vitality among human beings. In this way, all physical matter and spiritual phenomena are described within the boundaries of classification of the five elements, including the creation and subjugation of the five elements among each other. In addition, the theory of five elements classifies the four seasons of the year, and such items as flavors, orders, climates, musical scales, grains, animals, and many other groups of things.

The theory of the five elements extends not only through the natural world, but also through human affairs. It expounds the consequences of the acts of nations, politics and economics, as well as those of personal fate; and the desirable goals it describes are always too far away for us to reach to any appreciable degree in the scope of human experience up to our time.

In light of this, I do not doubt that the thoughts of Yin and Yang and of the five elements theory are very deeply rooted in all aspects of our Oriental spiritual, moral and habitual life.

After reading the book *Full Circle*, I suspected Mr. Haskell would be one whose personality is essentially attuned to Oriental thinking. He succeeded in systematizing Mendeleev's Periodic Table of atoms and extending the system-hierarchy from atomic particles up through human culture, generalizing it to both the natural and the human world. It will take a long time and much effort for us to recognize that Unified Science should not only criticize and reorganize Western thought and civilizations through a Copernician change of attitude, but also that it should re-evaluate and comprehend the viewpoint of Oriental thought, especially ancient Oriental philosophy, which is even now dying out among modern Asian peoples.

Oriental philosophy and system hierarchy. I do not know exactly whether the Oriental philosophy can accept the system-hierarchy as a category or not. But I am sure that when we study and analyze Oriental philosophy from the modern scientific approach, periodicity and system-hierarchy should be included in it. As yet I am uncertain as to how "periodicity" and "system-hierarchy" should be abstracted from Taoism's dual power of Yin and Yang and its five elements theory. I am sure, however, that Oriental philosophy can be consistent with what Unified Sci-

ence advocates and that the difference between Oriental and Occidental world views vanishes when the fundamental principle of the universe (human and natural) is explained.

Recently I have witnessed the surgical operation of an appendectomy carried out by a team composed of a doctor of Oriental medicine and two surgeons. The Oriental doctor used ten acupuncture needles (eight 1.5 inch needles and two 2-inch needles) for the purpose of anesthesia instead of the conventional method. It took 50 minutes, and then the surgery took 45 minutes, during which the patient was fully awake and even conversed with the doctors. Immediately after the operation, the patient was not only able to stand up by himself but to step out of the operating room and walk to his room, which was about a hundred meters away. This astonishing event happened three weeks ago at the Kyung Hee University Hospital.

If Western medicine is closely interrelated with Oriental medicine, we don't know what other wonderful achievements can happen in the medical world in the near future. If Oriental wisdom and Western civilization keep in harmony, I am sure that great achievements can be made in Unified Science, Unified Religion, and in a Unified World. □

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Letter to the Editor

Dear editor:

I, as a conscious Christian, am upset by your article in February *Way of the World* entitled "Faith in Time of Crisis, Introduction to the Book of Revelation." Contrary to the article, I believe that: (1) Jesus came to establish the Kingdom of Heaven; (2) John the Baptist came to prepare the way for the establishment of the Kingdom of Heaven; (3) This age of evil is not a figment of our imaginations, but the real manifestation of Satan; (4) The last days are far worse than other times in history; (5) The book of Revelation was given to man by God to reveal the events at the time of the second advent of Christ; (6) God has not abandoned man to Satan; rather, He is working every moment, anxiously

wanting to save man.

Revelation, to me, is much more than a "valuable monument" or a nice story. It shows the events and manner of the second coming of Christ and the marriage of the Lamb. In the Last Days reason alone cannot restore man to God. It is man's individual relationship with the Father through the Messiah that brings restoration or salvation. I pray that you will read the articles published by Rev. Moon; he has given me so much light on this subject.

As a Christian I must disagree with Miss Frink's assertion that Jesus did not come to establish the Kingdom of Heaven. On page 17 she states, "Likewise, most passages dealing with the Kingdom of God, as taught by the Pharisees,

John the Baptist, and Jesus do not come under apocalyptic literature, since they, too, deal more with this age, not an entirely new age to be created by God."

The Kingdom of God cannot be of this age, since Satan is the god of this world (II Cor. 4:4). His reign is not totally ended until after God, Christ, and their followers destroy Satan (Rev. 20:10). Hence, Jesus must have been talking of a new age when referring to the Kingdom of Heaven, unless God and Satan can have peaceful co-existence, which is not a Biblical doctrine.

Jesus in his own words attests to the fact he came to establish the Kingdom of Heaven, "From that time Jesus began to preach, saying, 'Repent, the Kingdom of Heaven is at hand'" (Matt. 4:17). Jesus says in John 12:31, "Now is the judgment of this world, now shall the ruler of this world be cast out." He states in Luke 10:9, "Heal the sick and say to them, the Kingdom of God has come near to you." In Matt. 10:7 he tells his disciples, "and preach as you go, saying 'The Kingdom of Heaven is at hand.'" "

If Jesus did not come to establish the Kingdom of Heaven why did God send Gabriel to Mary to say, in Luke 1:32, "He will be great and will be called the Son of the Most High and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever and

of his kingdom there will be no end"? And why did the Jewish priests and wise men quote Micah 5:2 saying, "And you, O Bethlehem, in the land of Judah are by no means least among the rulers of Judah, for from you shall come a ruler who will govern my people, Israel," when speaking of Jesus' birthplace?

The scriptures clearly show that John the Baptist was to prepare the triumphal way for Jesus. In Luke 1:17 John the Baptist was prophesied to "Make ready for the Lord a people prepared," and in Luke 1:76 John was to "Go before the Lord to prepare his ways." To this end he said in Matt. 3:2, "Repent, the Kingdom of Heaven is at hand." Not a long time away, but at hand. John described Jesus saying, Luke 3:17 and Matt. 3:12, "His winnowing fork is in his hand, and he will clear the threshing floor and gather his wheat into the granary, but the chaff he will burn with the unquenchable fire." This clearly shows that Jesus came to end Satanic dominion and create the Kingdom of God.

In the Old Testament we find many many prophecies that Jesus would create the Kingdom of Heaven. Just look up some of the following verses: Psalms 2:6, 2:8, 22:27, 22:30, 72:11, 86:9, 89:4, 102:28; Isaiah 9:6, 11:4, 60:12; Jeremiah 23:5; Daniel 2:44, 7:14, 7:27; Micah 4:7, 5:2; Zechariah 3:10, 6:12, 14:17, and a host of other verses.

On page 18 Miss Frink says "Because of the belief in two distinct and opposing powers, the necessity for two separate ages also arose." It is clearly not man's belief in evil that makes evil exist anymore than it is man's belief in God that causes God to exist. It is man's fall which created evil. By man leaving God's side and coming under Satan's dominion man created this kingdom of hell. In that case we must say that it was man and Satan who made two ages necessary, since it was always God's will to create a Kingdom of Heaven, not an evil Kingdom. Otherwise, why would he have given Adam and Eve the command in Genesis 2:17?

Later on the same page she writes, "God has temporarily abdicated and has left the world to Satan and his evil agents." I don't see how any Christian can say God has abandoned him. God has worked tirelessly since the fall to restore man. Who but God would raise up so many great men and prophets to restore man? I know that materialists, following the thinking of Descartes and Herbert, must deny God's work in the world, since they cannot physically sense His presence. But, I know that if you pray with the proper heart that you must feel God. He has not abandoned man. God still wants all to be saved. (Matt. 18:14)

Still on page 18 she states, "At the point at which the world

can become no worse, when it has reached the ultimate evil and corruption, the Apocalypse or Revelation is given." This shows a lack of historical and Scriptural understanding. Revelation was written at a time when there were no world wars, nor world-wide plagues or famines; there was no great social upheaval at that time. Even though the Christians were persecuted by the Roman government, only 5,000 were martyred. A small number, looking at modern death tolls. It seems to me that the last days are much more terrible than the days when the Roman Empire kept world peace for 200 years. You've only to read II Peter, Revelation, or other descriptions of the last days to see what I mean.

Miss Frink flatly states on page 20, "...a vision of things to come. This is often just a literary device to give the writing impressiveness." Later she implies that sometimes these visions might possibly come true, by chance. If you read Revelation and look at the situation around us you can see that many of those things prophesied are coming to pass. If you look around you, you cannot deny that these are the last days. You can see this from so many standpoints both Biblical and secular. I suggest that you read the *Divine Principle*, chapter three, published by the Holy Spirit Association, for more details.

Miss Frink further asserts, "What is the value of Revelation?

For its own time and readers it had great value in enabling them to withstand the persecution under the Roman Empire. It supplied them with the support they needed to remain loyal and faithful to the Christian religion. Today it is a valuable monument to all people of faith in time of crisis. It is a testimony to their courage and steadfastness, as pioneers of Christianity in conflict. . . ."

The description in Revelation of the Last Days is far more than a "monument" or "testimonial" to the past. The prophecies in Revelation have not all come to pass as yet. Revelation certainly had value in the past, but it has even more value now. Without it how would we know of the Marriage Supper of the Lamb, the Great Beast and his Prophet, the Witnesses, or so many other things? The Bible is valid today. If you compare a Christian family or

individual with an ungodly family or individual, which will have higher morality? Which will have the best children? Which will be the best neighbor? Why? Because of God's Spirit, and His word as shown in the Bible.

Scholarship is a wonderful thing; however it is outward and physical in outlook. In order for knowledge to have value it must be used for the Godly side. Knowledge apart from God can have no value (John 5:39-40).

Contrary to what many believe, God is alive and active in the world today. He is bringing His children together to meet with Christ at the second coming. He is active in world events, and is guiding His forces to the ultimate victory and complete salvation.

Yours in Christ,

Gary Fleisher
Birmingham, Alabama

Smooth Talk and Forgiveness

St. Paul said, "I am afraid that someone may fool you with smooth talk" (Col. 2:4, Living Bible). Smooth talk? Yes, that's the issue. That seems to be the order of the day in 20th century



Christendom. But Reverend Moon and his followers are not content with smooth talk. They are obviously working and sacrificing, and teaching and preaching, praying and studying like crazy, because they, like Jesus, must work the work of Him who sent them while it is day, for the night cometh when no man can work. They are changing this world for God.

The teaching of Christ has not been identically the same even among the Gospel writers, to say nothing of the epistle writers, the early translators, and current Christian groups. Where Reverend Moon leaves the teachings of Jesus, the endtime Spirit of Truth guides him. Jesus predicted such. It is a foolproof, divinely inspired explanation of man's relationship with God, his universe, and himself. It is the greatest revelation ever, the most detailed plan for the Kingdom of Heaven. Reverend Moon stirs up controversy, but so did Jesus in his time.

The Gospel is the good news of the Kingdom of God (or government or family of God). This is exactly what Reverend Moon is not only preaching, but living and inspiring his followers—he does of the Word, and not hearers only. Paul admitted that his knowledge was partial and incomplete (I Cor. 13:9-12). Naturally, his gospel would be incomplete.

Is Reverend Moon preaching the same Gospel? If this means he

is using the same fundamentals, yes. The same illustrations and explanations? No. Neither would Jesus if he were here now. The Bible is still the Bible. The Divine Principle extends and clarifies it with fool-proof detail.

If Christians don't get any better by studying their Bibles in the future than they have in the past, they ought to try the Divine Principle out of curiosity; it's changing the world.

Satan uses people to imply grave crime without prior trial, and then audaciously deems it unjust to exercise forgiveness in advance. De facto forgiveness is just as meaningful (and appropriate) as de facto accusation. Jesus forgave even his murderers in advance, even while they cursed him, to say nothing of their not repenting. Maybe that's why enlightened Christians are attracted to Reverend Moon.

Jesus also forgave the thief on the cross. Did he really qualify for forgiveness? Judgmental 20th century Pharisees invoke the strictest interpretation of repentance. Did the woman caught in the very act repent prior to Christ's forgiveness? When religious, blood-thirsty mobsters were bent on crucifying Jesus, Pilate asked, "Why? What evil has he done?" When public opinion by any percentage starts judging our officials prior to trial, the fall of our nation is imminent.

—Pastor William H. Luke

One Step Ahead for WACL

The Seventh World Anti-Communist League Conference in Washington D.C. proved to be a step forward—but, as expected, it also uncovered some serious problems which must be squarely faced if the WACL is to become a truly effective international organization.

Perhaps the greatest victory was the resolution, unanimously adopted at the last moment, which condemns anti-Semitism and extremism in general, providing for the expulsion of organizations or individuals found to be acting out of accord with the WACL charter's adherence to the principles of "freedom, democracy and equality." The resolution, passed by acclamation, was explicitly supported by the two organizations most prominently accused of anti-Semitism: The Anti-Bolshevik Bloc of Nations (ABN) and the Mexican Anti-Communist Federation (FEMACO). Thus, an important step has been taken. But it must be recognized as only one step in a series; the goal of clearing WACL's name and providing for effective international action against Communism is still beset by several significant obstacles.

First is the fact that there do remain in the WACL several organizations of a very dubious nature. Despite its official denial of anti-Semitism, for instance, the

Anti-Bolshevik Bloc of Nations is allegedly riddled with former Nazi collaborators who have not, according to expert testimony, renounced their former quisling leaders nor fundamentally changed their anti-Semitic and ultra-nationalist outlook. Several Latin American groups, too, remain a subject for scrutiny, especially considering the strong-arm tactics they used to try to push through their resolutions. Moreover, at least one delegate from Western Europe has been identified as a leader of a neo-Nazi organization whose publication declares: "If we do not destroy Judaism, Judaism will destroy us."

Organizations of the latter type are clearly unacceptable as members of a League which stresses the importance of religious freedom and human rights in the struggle against Communist totalitarianism. Such organizations should be expelled at the next conference or sooner. Otherwise it would be extremely difficult for the Freedom Leadership Foundation or any other with a similar concern for universal freedom, to remain. Expulsion of extremist elements, moreover, would ultimately mean broader representation since more democratic anti-Communist groups representing similar regions would then feel free to join.

Beyond the question of deal-

ing with fanatics and extremists, however, is another problem of even greater long-run importance: how to create and maintain a working unity among responsible groups with divergent yet legitimate interests. In some cases this will necessitate setting important issues aside. It would be foolish, for instance, to expect the WACL to take a stand one way or the other on the Arab-Israeli war, since the League contains both Arabs and Jews. It also contains Khmers and Vietnamese, Serbs and Croats, Jews and Gentiles, Protestants and Catholics, Buddhists and Hindus, Koreans and Japanese, and many more potentially antagonistic elements. Given its goal, the League cannot be expected to solve or even act on many of these problems.

But one divergence must be overcome so that the organization might become truly effective. Some of the groups are of what we would call a *narrowly* nationalistic perspective. Others are more universal in their outlook. For most nations represented in WACL, strong nationalism is a prerequisite in their anti-Communist struggle. And *patriotism* is surely a virtue for people of *all* nations. But in today's world, Communism poses a *global*, as well as a national threat. The immediate threat is to the nation, and that threat must be met with nationalistic strength and patriotic fervor. But the ultimate threat is to all of civilization. This

threat must be met with both international solidarity *and* universalist counteraction and concern.

Such concern was expressed eloquently by men such as Dr. Ku Cheng-kang, Rev. Raymond de Jaegher and FLF President Neil Salonen. It is summed up in the belief that "a world united in love" is not an empty ideal nor simply a Communist slogan. "A world united in love" is a universal ideal living deep in the heart of every human being. It is, moreover, the desire and ultimate will of God. The purpose of the nation is important . . . important enough to die for . . . important enough to devote one's life to its fulfillment. So much more so is the purpose of the whole world.

The conference next spring in Brazil should prove even more critical than the one just concluded in Washington. It is hoped, first of all, that the extremists will be rooted out and, secondly, that a working unity can be achieved among the strictly nationalist and the more universalist elements. Particularly important will be the degree of cooperation among the Latin American and U.S. contingents. If such cooperation is maintained, not only will the WACL be saved, but it could be another important step toward the ultimate solution of inter-American and international problems.

—Dan Graydon Fefferman
in *The Rising Tide*

news & reports

north america

FROM OAKLAND



Celebration of Life is Joy

by DAVID L. JENSEN

It was an explosion of joy for the 2,600 guests who attended the world premiere May 15-17 of the Sun Myung Moon Christian Crusade in Oakland, California.

Although rehearsals were rough, the cast and crew persevered, and employees of the 43-year-old Paramount Theatre were amazed at how the young people of the crusade could work so professionally and efficiently without breaks and still keep smiling and well organized. The entire spirit of the magnificently decorated movie palace and vaudeville house seemed alive with pure happiness and excitement.

In a true "Celebration of Life," as the crusade is called, members of the New Hope Singers International and the Korean Folk Ballet

sang and danced to spontaneous applause from the audience—an applause which grew even more with the inspiration of evangelist Colonel Bo Hi Pak.

Extensive street campaigning in the Bay Area and vast media coverage drew over 700 guests the first night. People of all ages, including many families, attended. College students heard of the crusade from members of



the Unification Church dressed up in full-sized animal costumes. The furry figures bravely walked the length of local campuses passing out flyers to passers-by.

Unnoticed in the audience, Reverend Moon, founder of the Unification Church International, and his lovely wife watched

the opening night performance with smiles as wide as those of proud parents. They were so pleased, in fact, that after the show they posed for pictures with the cast and invited the entire staff to lunch the next day at beautiful Shimjung Gardens, which overlooks San Francisco and the bay from atop a small hill.

Speaking on the topic "Thy Kingdom Come," Col Pak said: "My gospel to you tonight is that Christ is coming now to complete the salvation . . . There is no greater hope than this."

Using a light bulb to demonstrate how people are spiritually dead without God, Col. Pak explained man has to "plug himself back into the power source—God" to come to life again. He said each person must make his own decision to accept the truth or deny it—to live or to die, just as Adam and Eve were faced with

the decision to live or die by the commandment given them by God prior to the Fall.

Charles Scott, a Vietnam veteran who said he had been praying many months for a spiritual revitalization, was so inspired by Col. Pak's message and the entire show that afterward he walked up to Mr. Neil Salonen, deputy director general of the crusade, and said he wanted to join. During a Rainbow Reception in a lower level of the theatre, he exclaimed: "This is it!" and expressed his hope that the crusade would be successful everywhere it went.

Also at the reception, New Hope Singers director Randolph Rimmel presented Col. Pak with a bouquet of flowers in appreciation for his direction in the world premiere of the Celebration of Life. Col. Pak in turn presented them back to Mr. Rimmel and said he and the choir deserved them more than he.

The second night, described as "electric and alive" by one observer, featured the mask dance by the Korean Folk Ballet. One lady was healed during the performance. Suffering from whiplash, she had difficulty in keeping her neck straight, but while praying during the show, she found she could straighten it out comfortably with no pain.

After a folk ensemble of the New Hope Singers called Lou's Folks sang "Jesus Met the Woman at the Well," the choir joined in for a number from the musical "Godspell." Even livelier spirit ensued when the New Hope Singers performed "Island in the Sun," Jamaica style.

Col. Pak used a parachute to show how many people misconstrue Acts 1:11 of the Bible to mean that Christ will come literally from out of the clouds. "Did Jesus mean he would come down from heaven that way—with a parachute?" he asked the audience, who responded chuckling. "No!" he said. "He was

born of a woman like you and I."

Col. Pak cited another verse (I Thessalonians 5:2): "For you yourselves know full well that the day of the Lord will come just like a thief in the night."

"Which way will it be?" he asked.

The colorful Bu Chae Chum Fan Dance was performed on the third night by the Korean Folk Ballet to an audience of 1,103 guests. The ballet later plucked the strings of the oriental instrument *kayakum* to the tune of "Arirang," a Korean folk song.

The New Hope Singers offered two international songs, one in Gaelic and one in French, to the exceedingly warm audience. A solo by tenor Ivan Janer and a musical skit by Barbara Snell were met with long rounds of applause.

Again God's Colonel was introduced. Miss Na Kyung Pak, hostess of the performances and daughter of Col. Pak, said her father was given the nickname of God's Colonel in light of the many other colonels who have been forerunners in history: Colonel John Glenn, who became the first man in orbit; Colonel Davy Crockett, who made a legend of the Alamo; and Colonel Harlan Sanders, who invented Kentucky Fried Chicken.

And God's Colonel he was. With both power and great love, Col. Pak spoke the third night on the topic: "What Was the Forbidden Fruit?" After lightly commenting how natural it is to believe that Adam actually did eat an apple in the Garden of Eden as evidenced by all men still having it caught in their throats, he turned to a more serious note.

"Misuse of love was the cause of the fall of men," he declared. Adam and Eve should have grown up as brother and sister, loving God more than anything else, he said. But instead, they chose to follow Satan, the archangel Lucifer, and fell.



"Love is like atomic energy. Uncontrolled it can blow up the earth," Col. Pak said, reflecting on how more than one great empire has fallen due to self-centered love.

The grand finale came with the entire cast singing "The Song of the Garden." But it was only an introduction to the real finale and most exciting moment of the evening. The entire audience, covering the whole floor of the auditorium, stood clapping and cheering as Reverend and Mrs. Moon were introduced and invited

on stage to receive bouquets of yellow roses. As if the audience was thanking him for all his efforts to unite the world and to celebrate life and experience God's joy, the huge crowd applauded still louder as Reverend Moon thanked them with a wave and an almost tearful smile.

Introduced at the Rainbow Reception following the performance were Col. and Mrs. Pak and Reverend Paul Werner, crusade coordinator and regional director for the Unification Churches of California, Arizona, Nevada, Utah, and Hawaii.

Mountain workshop. A summer camp in the Santa Cruz mountains by the ocean was the site for a two day workshop which began the morning after the last performance. Total attendance for the workshop was 174, which included 36 guests, members of the mobile and national staffs, the New Hope Singers, the Korean Folk Ballet, production assistants, and members from centers in California, Nevada, and Arizona.

All were more than earnest about the Divine Principle lectures given by Belvedere

Training Center instructor Terry Walton, and notes often overflowed onto two pads. Questions were sincere and far-reaching during discussion periods between lectures. Atheists, Mormons, fundamentalists, and just plain interested people took part.

Highlight of the first half of the workshop came when Col. Pak addressed the full house just before dinner. He explained that he was introduced to the Divine Principle in 1957 while a colonel in the Korean Army. He began a Divine Principle club in the basement of his home in Washington, D.C. after being transferred there as an attaché of the Korean embassy.

"In the past I couldn't read the Bible for more than thirty minutes," he said. "But hearing the Divine Principle now is just like hearing it new—it is so clear and vivid." Terry had just ended a lecture on "The Christ—Who Is He, Why Does He Come?" which Col. Pak attended.

"In our movement, life is precious because each day is important, a chance to grow, to experience God and bring joy to Him," Col. Pak said. Just like Jesus, he said he and the entire cast planned to "cast a fire" in Seattle, the next crusade city, with music, dance, and inspiration. "This is the twentieth century way to evangelize!" he said to a round of



applause from the audience.

He said many people refer to China as a sleeping tiger. "America is like a sleeping giant. With God's direction, she can move the entire world," he said.

Col. Pak spoke highly of Reverend Moon as the best example for Christians today. Few people, if any, have sacrificed as much as he. He is so close to God, the evangelist said, then continued:

"Our ability to achieve the Kingdom of Heaven on earth has been established. 'Thy Kingdom come, thy will be done, on earth as it is in Heaven.' It is a day of hope.

"The most critical time of history is now. But you can't see it making the headlines everyday. The SLA (Symbionese Liberation Army) is not the news, but the coming of the Kingdom of God. You are making history. As champions of God you can transform the world," he said.

After a dinner of barbeque chicken during which Col. Pak personally met with all the guests, the group divided in two for fellowship. Teams of ten members each had fifteen minutes to design and organize a skit which they presented before the other groups to be judged. Fellowship coordinator Gil Fox said it was really a test of teamwork to keep centered upon each team's captain.

A cool but restful night's sleep in open-air cabins gave way to breakfast, several songs by the New Hope Singers, and the continuation of the lecture series. At 11:30 lunch was served, followed by team recreation.

Sawdust became a welcome cushion for bare-footed players during a "Fetch the Bacon" game. Giant pines and spruce rimmed the recreation area. Three games of "Dodge Ball" concluded the afternoon recreation.

Short lectures on resurrection, predestination, and Christology were presented, followed by an in-depth study of how God uses

central figures throughout history to restore man and prepare him for the second coming of Christ.

After the conclusion lecture, Mr. Neil Salonen, president of the Unification Church of America as well as deputy director general of the crusade, spoke on America's need to revitalize herself and recognize her role as a vanguard for social justice and world freedom.

"We can't live in isolation today. It's only obvious that we must learn to live together," he said.

He pointed out that dedicated Communists and dedicated Christians are very much alike. Both are convinced their pattern for the world is best, and both are willing to fight until death to see their pattern succeed, he said. "We must make sure it is those on the side of God who win," he said.

Mr. Salonen emphasized that everything in the world depends upon what people believe. On the level of the whole and of the individuals—from getting up in the morning and brushing your teeth to going to bed at night—beliefs are being formed, he said. What we need is an ideology centered upon God. If a majority of people unite with such an ideology, the whole world can become a Kingdom of God, he said.

Members of the Unification Church are available any time, day or night, to answer questions or help solve problems, he said. But you must pray deeply and ask God to answer your prayers and help guide you to the truth.

Group discussions concluded the workshop for 174 tired but very inspired people. Several stayed the next day for a chance to ask further questions.

From beginning to end—the first night to the singing of "Shining Fatherland" at the close of the workshop—it was one big success story and a promise for even greater triumphs for the nine remaining states to welcome God's Colonel and the Celebration of Life crusade. □

THE GOD AND CHRIST CLUB

by COLONEL BO HI PAK

One of the purposes of the Celebration of Life is to revive and uplift the Christian spirit in America. Life is joy, and God intended to have us live in the abundance of life in joy. So we invite all people to come to the party!

We have felt God helping us in every detail. When people first come, they are puzzled. They don't know what to expect. But by the end of the show they are amazed. I have been in theatres before, and I myself am amazed at the production. I believe that soon we can compare with Broadway shows and win.

If there are demonstrators outside, we invite them to come in to the show. They are very surprised at the invitation and some dramatically change their minds. After each performance we have a Rainbow Reception, where we invite guests who want to attend the workshop or join the crusade to come and meet our members. Usually 200 to 300 people come downstairs for the reception. Many people who come to the reception stand up and give unplanned testimonies and sign up for the workshop.

I ask people to join us in the God and Christ club. Rather than being performers first, our singers and dancers are representing God

and Christ. Before they perform they often give their witness to the purpose of the crusade.

We want to give to all the most uplifting, joyous, gay and fantastic feeling. I am determined to make the people coming out of the hall feel like they are coming out of heaven.

In terms of our message, we are experimenting with something new. No other crusade has included dancers in its program. Human sound and motion is always of interest to human beings. In many cases, language is not sufficient for communication. So we also use the sound and motion of the singers and dancers. I also am using parachutes, fruit, trees, trains and other visual aids in my presentation.

The Celebration of Life program has made our members really proud of our movement, which is gaining so much respect for such performances. In Oakland, a reporter was sent to the program by his station. Afterwards, he came to the Rainbow Reception and said, "I am going to the workshop too, but not just as a reporter. I am personally interested."

We have asked people why they come to the Celebration of Life. Most people say they came in order to gain an understanding of God, better life experiences, or an understanding of the Sun Myung Moon Christian Crusade. The most frequent purpose was to gain an understanding of God. □

FROM NEW YORK

I'M GOING TO MADISON SQUARE GARDEN

The Unification Church of New York is buzzing with preparations for the Day of Hope program in Madison Square Garden on September 18, when Reverend Sun Myung Moon will launch his third and final speaking tour of the United States.

Unification Church advisor Mr. Takeru Kamiyama and state representative Mr. Joe Tully have been holding public meetings in various boroughs and counties of the metropolitan area, as well as in Manhattan Island. Preparations and organization of these public speeches are designed to be train-

ing for church members for such activities this fall, only on a much broader scale.

Last fall Unification Church members in New York were divided into eight churches and assigned to each of the boroughs and to Westchester and Nassau Counties. A recently acquired suite of offices at 475 Fifth Avenue was used as headquarters for the planning of the crusade until May 21, when at the suggestion of Reverend Moon, the large central room was converted into a lecture room for three times daily lectures (1:00, 3:30, and 6:00 p.m.) on the Divine Principle.

One third of the members of each of the area churches are assigned to the Fifth Avenue area for a week of intensive witnessing and teaching. When they return to

New York Church leader Wayne Miller lectures the Divine Principle at weekend workshop.





Left to right: Hiroshi Matzusaki, Takeru Kamiyama, Neil Salonen, and Joe Tully.

their home church another third will be sent to Fifth Avenue. In this way a strong spirit of witnessing and campaigning together will be created, which can then be multiplied throughout all the area churches.

On April 30, the purchase of the training center in Barrytown, New York, from the Christian Brothers was completed, and the New York Unification Churches have been holding seminars there. On May 11-13, they brought about 115 guests for a three-day workshop. "Barrytown is just so beautiful," Mr. Tully exclaimed. "It has good facilities and people who go there are really inspired." Mr. Tully fully expects that church members will soon bring an aver-

age of 200 people to each weekend workshop on the Divine Principle.

Mr. Aidan Barry now directs the Manhattan Unification Church, located at 18 East 71st Street. This is a seven floor building, acquired in 1972. Until last fall it was the residence and headquarters of the New York Unification Church.

Mr. Barry's basic approach is to have many public events. The biggest and most successful was when Mr. Tully spoke in April in the Madison Avenue Baptist Church on the theme, "Prophecy for the Salvation of America." The church auditorium was filled for the event, and a reception was held afterwards.

The New York Unification

Church includes members from many countries. Therefore, special events include international nights once a week, where the public is invited to dinner and entertainment. Each Sunday they hold Sunday school classes and an 11:00 a.m. service. After the service they gather in Central Park for a picnic, followed by a public lecture in the open air. Those who are interested return to the center with them for an 8:00 evening service, which includes singing and a sermon.

One of the newest projects is the New Hope Singers, directed by Georgia Sherman, a new member from Liberia. The ten members of the choir come from nine different countries. Organized for the public speeches by Mr. Tully and Mr. Kamiyama, the choir sings Christian hymns, folk songs, and original songs of the Unification Church, all arranged by Miss Sherman.

Another new musical project is an orchestra, organized by Mr. Tom Ludwig, a former student at the Julliard School of Music and a professional violinist.

The daily activities of the Manhattan church involve all their four teams in witnessing in Central Park, 86th Street, Lexington Avenue, the West Side, or the New York Public Library. Contacts are invited to lectures at the center two or more times a day and the weekend workshops.

Mr. Barry, an electrical en-

gineer and former math teacher, often stays up until 2:00 a.m. these days counseling the members and organizing activities. "The Divine Principle is true," he stated. "I say this after a year of working with the Unification Church. The most important thing is to unite and believe that God works with the central person. Love comes on the foundation of unity and this foundation of unity is the basis for God to work."

Mr. Tully and Mark Barry both talked about ideas for a series of radio programs to be broadcast one or more times a week. They have received some excellent offers from radio stations, and are thinking about making test tapes. Mr. Tully feels this would have greater impact than handing out fliers to an equivalent number of people.

Mark Barry is designing buttons and bumper stickers to advertise the campaign, containing such slogans as "I am going to (photo of Madison Square Garden) on Sept. 18." He talks of advertising by airplane on Labor Day weekend.

Mr. Tully is recommending advertising in local newspapers, printing excerpts from sermons given by local Church directors. He quoted Matt. 10:27 "What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the house-tops." Mr. Tully concluded, "This is our mission. We must take it very seriously." □

GINSENG TEA, ANYONE?

by JOY SCHMIDT

I was walking around the somewhat listless Du Pont Circle in Washington, D.C., the other day and all of a sudden I thought I glimpsed a window of heaven. What is it? A rainbow of ribbons, plants, carved gourds, straw baskets, candles, books, ginseng tea, and, what's more, a little sign: "Ginseng Tea House."

Fourteen different scents of tea greeted me as I entered the gift-shop/foyer. Little potted plants and hanging china pots transformed the gift shop into something like a botanical gardens. But if I had had some money I would have bought one of the dyed and carved gourds from Peru, some of the newest acquisitions of the Ginseng Tea House.

If you can get beyond the gift shop you can either visit manager Tom Miner in his office or enter the tea house proper. Tom solved my quandary by inviting me to sit with him at one of the tea house tables.

The tale of the tea house has not been widely publicized. It was about a year ago when Michael Beard of the Washington Unification Church was asked to begin planning for a coffee house on the ground floor of the newly-acquired national headquarters building of the Unification Church on 1365

Connecticut Avenue. Michael later became involved in the home cleaning business, so Nanette Semha came from the Upper Marlboro, Maryland center to coordinate the decor, equipment, and menu of the tea house.

Nanette designed the interior in turn-of-the-century decor, with mock tiffany lamps, polished wooden tables, and a green, black, and white jungle wallpaper to balance the bright green walls.

But more than the design, Nanette has achieved immortality through her outstanding menu of highest quality organic foods at reasonable prices. Fruits, yogurt, avocados and sprouts can be combined in many ways to tantalize the appetite.

The first time I ate there it took me a long time to decide what to order. Finally I settled on the American Turkey sandwich platter, and everyone else at the table did too. No one was disappointed. We were served sliced turkey, alfalfa sprouts, and tomato, between slices of crunchy wheat bread. The platter also contained a large square of gouda cheese and a three-bean salad. With a cup of ginseng tea and a bowl of my all-time favorite dessert, orange milk soup, I thought I had found the kingdom of heaven.

Six fruit-and-yogurt drinks and three varieties of teas lead the menu selection. But according to Tom and the waitresses, the sandwiches get the raves, with the



San Joaquin receiving the most votes. It packs between two slices of bread some avocado, watercress, mushrooms, tomatoes, and two layers of cream cheese. Few people are still hungry after one of those.

"Everyone who tastes these sandwiches falls in love with them," Michael Beard announced as he walked into the tea house.

"My brother came here and said, 'This is fantastic. If there was a place like this near where I live I would come every day.'"

Soon there will be a second and larger tea house, somewhere in the Georgetown area, with the eventual goal of opening four in the Washington area. In addition to its present sandwich menu, Tom Miner is adding breakfast

and dinner items, and a carry-out service.

On opening day last fall, Washingtonians were curious about ginseng tea. What was it? What does it do? Now the tea house serves a regular clientele who are really convinced about the value of ginseng, the root which for 5,000 years has been believed by Chinese and other orientals to have wonderful powers to maintain or restore the optimum functioning of the physical body. The ginseng tea sold at the tea house is imported from the Il-Hwa Pharmaceutical Company in Seoul, Korea in bottles of instant granules.

The staff of the Ginseng Tea House believes wholeheartedly in the spiritual value of their ginseng tea, and Michael Beard believes that "ginseng tea can be instrumental in the spiritual and physical restoration of mankind." Their customers return regularly to replenish their ginseng supply.

Large glass crocks display ten varieties of tea leaves, the best-selling line of the gift shop. It's hard to find any scents lovelier than the cinnamint tea and the mu tea, which sells faster than any other kind. Boxes and bottles of other teas expand the variety of available teas, but Tom expects to greatly expand his tea selection and also sell accessories, such as tea pots and tea cups.

"People are drawn in by the window displays," Tom ex-

plained. And hostess Lynn Nessa, who had spent two days arranging the current window contents, beamed. Other staff members also take their turns doing the windows.

"Sometimes I think the atmosphere is almost narcotic," Tom continued. People come back regularly. Last week a man told me, 'We will be back here because my friend loved the people that served here, not just the food.' "

The tea house staff does not view their work as just another job. They work long hours to do all the food preparation and clean-up, as well as the actual arranging and serving of food. The present staff of ten handles all aspects of the gift shop and tea house, which serves lunch from 11:30 to 2:30 and dinner from 4:00 to 9:30. The previous week they had grossed an average of \$350 per day, the highest average so far.

After several months in the formation stages the tea house is building a tight-knit staff and an efficient working system. The staff lives with the local Unification Church, although in the past they had lived in a apartment on the top floor of their building.

Tom comes from a business-minded family—his father is in the retail business. He studied business administration at Iowa State University and read business books constantly while in the service. He first met the Unifi-

cation Church in Berkeley, California, and joined in February, 1973 in Denver, Colorado. Since then he has worked on various business projects.

"The Ginseng Tea House staff as a group of people has the same problems as the first One World Crusade team or the first Mobile Fund-raising team—creating a new pattern," Tom observed. He often compared the mission of the tea house staff to that of the mobile fund-raising teams. "I as a leader have to help our staff grow spiritually and witness to Christ. But also we want to expand our work in the business community in a professional sense, developing a consistent pattern." In addition to their long hours of work, the staff maintains a daily pattern of prayer and study.

The Ginseng Tea House opened its doors on September 12, 1973, under the management of Russ Walters and Nanette Semha, but closed down in October for the Washington Day of Hope campaign. Steve Conlon and a new staff operated the tea house from October 31 until December 22. Tom Miner left the Day of Hope mobile staff on January 3 to take over the management of the tea house and expand it to the entire ground floor of the Unification center. Redecorated and restyled with a gift shop, the tea house reopened on January 23, 1974.

A variety of entertainment was added occasionally to the tea

house schedule, notably the 11-week Cooperative Consciousness series featuring noted spiritual leaders in the Washington area. One of Tom's concerns, however, was that the people who attended such programs as the Cooperative Consciousness series were not the regular clientele of the restaurant.

"Our facility is more entertainment-oriented," he explained, "so we want to use it that way. We want to feature individual and small-group entertainment on Friday nights. Several persons have expressed interest in doing a summer stock spiritual theatre on Saturdays at the tea house, which we feel excited about coordinating. We are contacting a professional story-teller for Wednesday nights—to tell stories from Hesse, Gibran, etc., featuring themes like man's search for God." At lunch they are inviting artists to come in and do pottery, leather work, etc.

Business contacts of the Unification Church often come to the tea house for meals, in addition to the variety of regular customers. One 65-year-old lady comes in every day for her candy bar, and several people a day order carry-out Ginseng tea.

As I exited, I noticed two old friends who hadn't seen each other for a while. The tea house is great for "chance" reunions like that. Finally I waved a fond farewell to the Ginseng Tea House from my car window. □

europa



FROM ENGLAND

DENNIS ORME CHALLENGES WELSH YOUTH

by MARJORIE HILL

"Are you prepared to commit yourselves to building a better future?" This was the challenge made by Mr. Dennis Orme when

speaking last week to sixth-formers at several of the leading schools of South Wales.

Mr. Orme, national leader of the Unification Church, was speaking on behalf of the Federation for World Peace and Unification. He is one of the founders of the Federation and has been a leading member and source of inspiration for it throughout its existence.

He was speaking recently in the Bristol and South Wales area as part of a nationwide tour to promote the work of the Federation. This has already covered London and the South-West and is taking him next to the North-West.

The message to the school reminded them that we enjoy freedoms and a set of values in this country that many countries do not have. But these things did not simply happen. They were established by men who often had to stand for higher principles with courage and determination in the face of the majority.

We, therefore, have a responsibility to actively protect our heritage and improve upon it so that our children will enjoy a better future. We must stand for what we believe is right, promoting the principles upon which peace and unity are based, namely, love, truth and concern for our fellow

man.

This was received by audiences that were sharp and alert. The young people asked questions and seemed especially critical of the history and present efforts of the established churches. Both teachers and students expressed great interest in what they had heard and asked Mr. Orme to speak to them again in the near future.

Education was also a major topic of discussion in two meetings, with a chief inspector from the Newport Police Force and Chief Superintendent Evans of Cardiff. Police work is often overlooked or regarded in a negative way, so the Federation has run several campaigns in support of the police.

The police see first-hand the many problems facing youth today, the rise in truancy and, consequently, in shop-lifting and vandalism. They have practical experience of such problems and their roots, which educators and psychologists would do well to learn from.

Both officers spoke of the lack of positive values and creative outlets for the young which meant that a lot of energy was turned into destructive channels.

Education is a long standing concern of the Federation. So much of it seems geared to imparting information to collect diplomas and certificates. The police officers agreed with Mr. Orme that

education should be more about teaching young people to live happy and fulfilled lives, by inspiring them with high ideals and sound values.

The Lord Mayor of Cardiff, Mr. Albert A. Huish J.P., received Mr. Orme and his wife at a private meeting. He was most interested in the work of the Federation as he is himself a man of deep spiritual conviction.

He is very involved with the Cardiff youth, and launched a scheme whereby he receives students in groups and asks for ideas and answers questions on the life and running of the city.

Mr. Orme and other Federation members are always available to speak to schools and organizations about our work. □

FROM SWEDEN

ONE WORLD CRUSADE TEAM LAUNCHED

by FRIEDHILDE BÄCHLE

We began our first little "One World Crusade Team" last month. We bought a car for twelve people and two new trombones, because we like to play in the street and in parks in order to attract people.

We have very good contacts with different influential political writers who look with great interest on our movement not only here in Sweden but also in the



A seminar in Oslo, Norway on March 23-24 was attended by Unification Church members from Norway, Sweden, and Denmark. Seated at front are the national leaders: Erika Zamberger (Denmark), Ingrid Schneider (Norway), and Friedhilde Bächle (Sweden).

Above right: Swedish trombonists practice for street concert.

Below right: Viveka, Barbara, Friedhilde, Jan-Peter, and Dagtinn meet for witnessing.

USA.

We had a Korean evening with many guests and a speaker who has lived for several years in South Korea and has written about Korea especially for the many Swedes who have adopted Korean children.

We have printed 10,000 pamphlets to give out in the streets to get known the name of Rev. Moon and our movement. We began to wear pinafores with our symbol when witnessing.

Many very good conversations on the street and in student dormitories have given us new hope for the Swedish people. But

the Swedish people don't like to engage themselves in advanced discussions about fundamental questions of life. We march on with Heavenly Father's heart to find His children anyway.

We have sent 120 copies of the *Congressional Record* reprint of Reverend Moon's Watergate Statement, with personal letters, to prominent politicians, editors of all leading newspapers, theologians, professors, and church leaders.

We hope that the speaking tour of Reverend Moon will bear good fruits for building the Kingdom of Heaven on earth. □



FROM BELGIUM

JOINT CELEBRATION

by ANITA JASPERS

April has brought many experiences and blessings to our family. Parents Day especially was an event we will never forget. We had been invited by the Luxembourg family to celebrate this day together. For our new members it was the first international meeting. We arrived on Saturday afternoon at the Luxembourg center, which was beautifully decorated with flowers and paintings.

Members from Belgium and Luxembourg meet for Parents Day. Seated in the middle are Anita Jaspers of Belgium and Maria Pichelbauer of Luxembourg.



We were happy to exchange news and to learn from each other new methods of working for the Kingdom of Heaven. Then we wanted to bring joy to our Heavenly Father's heart through singing and entertainment. In the evening, after a delicious dinner carefully prepared by some members, we saw two films of Reverend Moon's visit to London. We who were there remembered these wonderful days and the new members were deeply moved. At 11 p.m. we celebrated Parent's Day with prayers and explanations of the significance of this celebration. We felt deeply united with all our brothers and sisters around the world. It is so wonderful that people who have not known each other before, people from different nations, and different educational backgrounds are coming together as one family, embraced by the universal, limitless love of God. How happy is our Father in Heaven, having a family based on His love, after such a long suffering and loneliness. We will never leave Him alone.

The next morning we gathered on the Holy Ground. We were singing and dancing around the tree—forming a circle. The sun was bright shining on a blue sky. We expressed our joy in several games, in which we tried to show as well our unity.

We hope that soon all mankind can join in creating this true world of peace and happiness. □

south pacific

FROM NEW ZEALAND

NEW LIFE AT EASTER

by SIEGRUN KUHAUPT

This month has been packed full with blessings. Plans were afoot since the beginning of April for a big drive to gain new members. The reason—the establishment in the near future of a new center in the far south of New Zealand, in Dunedin. This would mean a foundation of four centers in this country.

All members arranged for leave from their jobs, and we met together at the headquarters in Wellington to begin a full week of witnessing before Easter. We all wore bibs displaying the church symbol which really gave us the feeling of being an army. Response was very good.

Although we contacted hundreds, many also contacted us. It was moving to see a big change in the attitude of the Maori people. One boy, the leader of the "Black power movement," approached one of our members to ask what we were representing. This boy was more than six feet tall with a shaved head and shark tooth earrings, and was covered with tattoos. He wore the usual leather

jacket with the black fist of the black power movement on the back. This boy feels that black and white people were too different in background and nature to ever find a common base, but really saw our point that the yellow man was the necessary mediator. He was very serious and interested, but said the only way to change the world is through violence. After listening further to ideas of world unity he agreed that the best power is "love."

So he took a pamphlet and promised to read it to his members at their meeting that night. Since then several black power members have been contacted. Many of their girls have stopped us to ask questions about the Principle.

The high point of the week was a rally in support of President Richard Nixon. We held up placards asking New Zealanders to "Forgive, Love, and Unite" and to pray for President Nixon and the Watergate crisis. We wanted to show them that God loves Nixon.

Some Communists selling booklets on the Cuba Mall shouted: "Buy the paper that doesn't love Nixon," or "CIA-paid workers" and "Bloody Americans."

The statement "Forgive, love, unite" and "God loves Nixon" brought the most interest.

Many people repeated the words and began asking each other what it could mean.

New Zealand's national radio station sent a reporter to our headquarters to interview us on the theme, "Forgive, love, unite." The reporter was particularly interested in Reverend Moon's Watergate Statement.

Thousands of New Zealanders have now heard that Watergate is a human crisis and not only the crisis of the man in the White House. We also had time enough to speak about the basic Principle of our movement.

Our one-week team action was very successful. Every day from morning to night people came to our center, people from all parts of the world.

A German boy we taught could not stay with us because of visa problems, but when he returns to Germany he will visit the centers there. An Australian boy, a Dutch and a New Zealand girl moved in with us. After hard work on the street, we all spent Easter together with our new brother and sisters, singing, praying and traveling in a van. In the bush, on the hills and on the beach, we found ourselves really one with God, and felt so thankful for this rich blessing. After a wonderful time together in Wellington, everybody returned to their own cities. A relative of the American preacher D.L. Moody has been contacted in Christchurch. His name also is

Moody, and he is the leader of the Spiritualistic Church in the South Island. He is very interested in Principle and wants to keep close contact with us in Christchurch.

Professor Lloyd Geering has studied more deeply from the Divine Principle Study Guide and is now keenly interested in studying more about life itself in Principle. He will visit us in our headquarters on May 8 for dinner and study more deeply.

This month we also expanded on the arts level. A choir-orchestra has been founded. We are called the "Wellington New World Singers." We have some very talented musicians, and this group has been well accepted.

One of our ambitions is to free several members from their jobs by developing our own home industries. We have begun making greeting cards with pressed plants collected from the bush nearby, and they have been well-received by a wide variety of the public. We are also looking into the prospects of a granarium business—following the American example. Together with our Ginseng tea business we hope to raise sufficient finances to support a mobile team.

In our hearts we pray for success of all countries, families and teams and especially for the work of Reverend Moon in America. We ask that as spring comes to that country, our Heavenly Father may be able to grant him great

rewards—on the foundation of his winter's work. □

FROM AUSTRALIA

TWO RALLIES ATTRACT NOTICE

by CARL REDMOND

This month has been one of effort and sacrifice, as many have been. Sometimes we are slogging away on the same track, wondering where we are going. At other times, tremendous light illuminates our souls and things become clearer.

We have all found our best witnessing concentrated in one certain area, the two mid-city blocks. Here each day one can find a wide variety of people from all religions. Buddhists come freely to the center, as do Christians. We recently gave a lecture at the International House to 30 interested students, followed by a very stimulating discussion in which the Principle was summarized. We have a new member from South Vietnam, Dzung Pham. She is studying economics and math at the university.

We recently held two campaigns in Sydney. One was to protest against the pornography and violence on TV. The protest was directed against ABC, which wants to have more shows of this type. We carried a huge sign reading, "Uphold Christian Principles.

No sex, no violence on ABC television." The public response was overwhelmingly in our favor. We gave out 1,000 leaflets and received at least 90 percent positive reactions. Many middle-aged and elderly people were obviously delighted to see a stand being made for goodness. We stood outside the TV studios all day. All the people in the studios were keenly aware of our presence, and some spoke out for us.

Another campaign was on Anzac Day (Remembrance Sunday) where members of our group gave out more leaflets and carried a sign saying "The Spirit of Freedom lives on." Many of the war veterans who took part in the march along the city streets noticed our sign. It raised great interest from policemen, ambulance men, old soldiers and the general public. Many ministers in the parade acknowledged us.

A minister from Uganda came and heard part of the Principle. He expressed the need to strengthen his faith, but it was only at the end he revealed he was a minister. We made a firm friendship with him. Our members have been singing more, studying more, and smiling more. There's an old saying "Where there's life there's hope." A difficulty here is to get members to cultivate the art of expressing themselves clearly and openly, showing their real feelings, and opening their hearts. I find we go through cycles in this area. □

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This system should enable us to serve you better by placing us in closer communication with you.

and the
celebration
goes on . . .
and on . . .
and on!!!



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

