

The Way of the World

August 1975



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The Way of the World



God and His Kingdom

We must be able to bridge the gap, or bring our minds closer to Him. God is the ultimate entity which is never changing and eternal, and His Kingdom also is of that quality. But can God alone erect His Kingdom? No. He can do the job only in unity with a man resembling Him or in oneness with Him.

—Reverend Sun Myung Moon (page 3)



New Hope for a New America

We are living in a time of crisis, yet we don't understand that it is because we have turned away from our responsibility. The hope for a new America is the hope that we can return to God's way of life, that we can fulfill the original intention, the original principles upon which this country was founded.

—Neil A. Salonen (page 18)



Masking Who We Are

Gradually, surely, certainly, we become what we have set our heart on becoming. The trouble with most human beings is that they never set a conscious image before them of what they would like to be like, nor do they face what they really are.

—Morton T. Kelsey (page 38)



Solzhenitsyn on Detente

Is detente needed or not? Not only is it needed, it's as necessary as air. It's the only way of saving the earth—instead of world war to have detente, but a true detente.

—Alexander Solzhenitsyn (page 72)

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in this issue

The international work of the Unification Church has been making very good progress as the summer months go by. The Global Team headed by Rev. Reiner Vincenz, after completing their tour of Korea in June, returned to Japan and in six separate groups has been visiting a number of cities all over Japan, receiving warm response.

Partly as a result of this work, the third International Leadership Seminar, in which 120 Japanese university students participated, was very successful. Participants were selected from more than 500 applicants and attended three-day workshops on both Unification Thought and the Divine Principle before their arrival at Barrytown on July 30 for the three-week seminar on "New Ideas for Democracy and Christianity." The students' itinerary included sight-seeing in New York City, Boston and Washington, D.C., where a Congressional reception was held in their honor.

From all over the world, the missionaries sent out in May have been sending in reports and impressions. They are learning to look at the United States from a different perspective—one of gratitude and yet of regret at America's lack of firm commitment to helping solve the problems of the world. One wrote from Mali: "Our thinking has changed.

There's absolutely no consciousness in a real sense of anything but Mali. The rest of the world is a story, a dreamland far, far away." The missionaries write, too, of their love for their respective countries: "I feel as if Iran has always been my home. I love this land and I know that God has prepared me my entire life to come here."

Heavenly Father's work to restore this world continues in America as well. Neil A. Salonen, president of the American church, has been addressing full-capacity audiences as the Sun Myung Moon Christian Crusade comes to New York for the first time. More than a hundred young people are working diligently to invite traditionally cynical New Yorkers to the New Hope Festival. The musical group Sunburst and the film of Reverend Moon's Eight-City Tour in 1974 are also highlights of the program. (See report on page 98.)

We would also like to announce the publication of Dr. Young Oon Kim's new book, *Unification Theology and Christian Thought*. Dr. Kim recently received her honorary degree from Southeastern University in Washington, D.C. Beginning in September, she will lecture at the Unification Theological Seminary in Barrytown, N.Y., as professor of systematic theology and world religion. V.T.

sermon

GOD AND HIS KING- DOM

by
REVEREND SUN MYUNG MOON

In the world all people long for a central figure. We want the central figure to be unchanging and everlasting. Not only that, but also the central figure must be righteous and good. Such a central figure cannot be found in human society and we cannot make one. We know that the central figure must be a human being for others to follow, but since we cannot create one, from where can we expect such a person? We all know that not just any man can stand in that position: to be righteous, good, unchanging and everlasting. Even in our imagination, we must have a

From a speech given at Tarrytown, N.Y., on August 11, 1974.

figure who is like that. Without such a goal before us, we cannot go on our way towards the goal set by God.

When we look at ourselves, we have our bodies and our minds. Let us closely study ourselves, trying to find if there is any quality in man to allow him to become such a perfect one. People in general know that we have minds but they end there. Even when we look at the mind, the views of people towards the mind are different from each other. When you study the mind superficially, minds always vacillate and there seemingly is no central power manipulating the mind. Do we really know what our mind is like?

If there is something good, something of higher value, the mind is always inclined to attain that goal. While our minds are seeking for things of higher value, on the other hand our fleshly side always tends to stop the mind from going towards that goal.

In human society where can we find real righteousness and happiness? As long as our mind and body go different ways, we cannot really attain that goal; we must bridge the gap between mind and body. When we have our mind and body in utter oneness, we come close to that absolute Being and we ourselves resemble Him. In the scope of a family, when you can bring the whole family into unity and harmony, you can call that family a happy one. We can draw the conclusion that we can attain happiness only when we make unity at every level, with yourself playing the role of the center.

There must be a view of personality, view of life, which can never vacillate or change. We can never dream of being able to find such a standard without our mind and body in oneness. In that unity, what we acquire must come through our mind. But sometimes—and very likely—we cannot trust our mind. And more than that, we are ignorant of what our mind is really like. Where there is ignorance we cannot really trust anything,

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and where there is no belief or trust, we cannot find clear goals.

What is the human mind is the ultimate question. Where does it originate? Does it start from ourselves or from elsewhere? If you define it to have originated in yourself, you must be able to manipulate it; but when you find you cannot manipulate your own mind you must imagine that it comes from elsewhere. It is not of human origin but of an origin far above the human level.

As we find such a thing of higher dimension manipulating our minds, and through our minds our bodies, then at last we can sight the goal and we find our direction.

Through what channel can we reach that goal? In human society, because of the fall, only through religions can we find such a goal and yet associated with the final or ultimate Entity. If you are sure you have found something like that, you must feel that you have five senses other than the fleshly ones working in you, and you must have personal experiences. That kind of sensation must be stronger than what you feel and see and do using your five physical senses, and it must be experienced by your own self.

When in your past you have tasted good food, seen artistic things, and heard music and all those things, then you don't want to go down below that level. In the human conscience the same thing applies. You must always look up to something of higher dimension than your level. When you



acquire or attain a goal a little higher than the level you are enjoying now, the next moment you want something of a still higher level.

Since all human beings without exception are struggling towards that goal, trying to associate with things of higher dimension, we must go on struggling for that goal, looking to the spiritual side. It doesn't matter what His name is, but when we call Him God, our minds are always inclined to have some relationship with Him. But we see a vast difference between the level of our minds and the level of that ultimate Entity. How vast the distance must be between God and our minds!

When in your past you have tasted good food, seen artistic things, and heard music and all those things, then you don't want to go down below that level. In the human conscience the same thing applies. You must always look up to something of higher dimension than your level.

We must be able to bridge the gap, or bring our minds closer to Him. We say we must educate ourselves, train ourselves and discipline ourselves. All those things start from our mind. But we don't know what our mind is like. And we cannot trust our mind. It always vacillates. We find it is not absolute.

In human society even our ideal, the moral standard, is always changing, hopefully for the better. It has been changing and it is changing now, and it will continue changing. Change sometimes means progress towards a goal of higher dimension, but we must always adjust ourselves to be bound for that goal, not the other way around. If we find ourselves inclining to lower the level of our conscience, we cannot even call ourselves human beings. In that case, we must try to lift ourselves up, setting ourselves on the path towards that goal.

When we find ourselves and others below the level of conscience, there's no human order. We would have to destroy this world or the past standard of life. There would be no value, no standard, and we would come down to the level of animals. In that case, all human beings would be doomed to danger, despair and darkness.

There must be the standard of God's Kingdom. Where can you find God's Kingdom at all? Which of the two in us, the mind or body, will set the standard or find one? We have come to the conclusion that it cannot start from our fleshly body but from our minds. God is the ultimate entity which is never changing and eternal, and His Kingdom also is of that quality. Can our body fit that? Though our mind has the tendency to want to have that goal, even our mind is far below that level as it now is.

But can God alone erect His Kingdom? No. He can do the job only in unity with a man resembling Him or in oneness with Him. The erection of the Kingdom of God must start from

one man like that, but where can we locate this man? Is the man just a man of moral value? When you say moral value it means based on our mind. Can you find such a person in the religious world? We must look for such a person not among just moral people but among religious people.

We can safely say that we can find such a person among religious people who would not set his goal on individual things but on broader things such as the family, national and worldwide level. Unless what he does on the individual level is in conformity with God's goal for all mankind, we cannot dream of finding such a person.

Which is better, people who want to become happy for their own sake or those who want to sacrifice for the sake of others' happiness? In order for us to be able to play the role of the central figure we must be taught to work for other people, even sacrificing ourselves for that goal. The central figure of the higher dimension could be found among those who are ready to sacrifice themselves for the happiness of all humankind. In which religion can we find such persons? That religion must be of worldwide level.

We have seen we have four big religions: Christianity, Buddhism, Islam and Confucianism. In which of the four religions is the relationship between man and God the closest? You say Christianity because Christianity has the father-son relationship between God and man. But more simply why is it? It is because there is an everlasting relationship centered on love and life. That is, our life is related with His life and originated from His life, so we cannot think of ourselves separately from that relationship. We have inseparable ties between our life and the will of God because there is love coming from the divine origin working in us.

In oriental philosophy we think even though couples can separate from each other, we can

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never be separated from our parents. It is because in our relationship with our parents there is a life stream running through lineage—from our ancestry to us as their fruit. If we deny that, we deny our own life.

But between husband and wife, the love does not originate from the life relationship. Of course it is desirable for any husband and wife not to be separated, to go together eternally, but if either of the two relationships would be cut off, you would rather have the relationship between the husband and wife cut off, not the tie between yourselves and your parents. In other words, you can never cut off the tie between you and your parents, however hard you may try. That's something you can never cut off. Maybe the children have changed not to recognize their parents, but parental love never changes.

That is why even prodigal sons and daughters can come back to the bosom of their parents. When you come back, you are sure they will not reject you. You will find they have been waiting for you with outstretched arms.

But if there is disunity and rupture between husband and wife and their relationship is cut off, they very likely are going to become enemies instead of friends. You would just hate to look at that person you have loved. Both of you feel that way towards each other. But between sons and parents it is never like that. The children may feel that, but it is never like that with the parents.

But in the Western world I find that you think more highly of the horizontal relationship between husband and wife, rather than the vertical one between sons and parents. This is the very reason that disunity, rupture and disharmony is prevailing in this society.

Unless you can love your parents—and if you are in the position of the parents, your children—you cannot love your brothers and sisters, and unless you can love your brothers and sisters, you cannot love your spouse in the real

sense. You must love your brothers and sisters as your parents, and you must love your spouse as your brothers and sisters and your parents.

Then alone can you create and build an ideal family, which is the fundamental unit of society. If you cannot find the ideal in your homes, you can never find an ideal society or nation. Your family being the fundamental unit of the whole human society, how can you build the ideal society without your being able to find or build such a family?

Let us go back to the mainstream of our thought. In Christianity we find love and life relationships between man and God in the father-son relationship. We put more stress on life, love and sacrifice. That's the very core of what Christianity is.

What would God and Jesus want us to do? If Jesus was in the position of son to God, we can well imagine that Jesus was educated by God. Jesus learned to know that God was the Source or Subject of his love and life. He knew that God was existing for the sake of himself, and God was sacrificing His self for Jesus' sake.

With what ideology would God educate other people? How would Jesus educate other people? Jesus knew that all human beings on earth are brothers and sisters under God. He wanted to produce people, educate people, to find God and love God and recognize God as their life, their source, and the One who is sacrificing Himself for the sake of mankind. He tried and tried to teach people, and when the people did not absorb his education and rejected him, he continued to the end of his life, even sacrificing his own life.

He said that he was the symbol of the life and love and way. For him that was the way of the cross when people rejected him. So, in this world of the fall, where there is real love and life there must always follow sacrifice for others.

The core of the teaching of Jesus towards mankind was that people must love God as their



Parent and love others as their brothers and sisters; then alone we can build a real home based on divine love between husband and wife. I again emphasize that we must learn three kinds of love: first, love towards our parents; love among brothers and sisters; and then love between husband and wife. With those three loves put together, we can taste the true kinds of love, and then we can build good homes and good societies.

Christianity alone is the religion where they

God blessed America because there is the possibility of making the whole world into ultimate oneness and harmony and love starting from this nation, not elsewhere.

teach that kind of love relationship, so when God seeks a man who can lead all humanity, he must find one in Christianity. That's what makes Christianity the religion of all religions, the most important religion of all.

We must look for leadership, true leadership, in the religious world, and in the religious world Christianity is the core of all religions. The reason for Christianity's being the core of all religions is that in Christianity we teach the love and life relationship with God and the way of sacrificing ourselves for the sake of others. That's why I chose Christianity. It is not because my parents had been Christians before my birth, and it is not because tradition tells me to, but I found that in Christianity that kind of core teaching exists. It was only too natural to draw the conclusion that through Christianity alone we can save the whole world, because there we are taught to have the relationship between God and man based upon divine love and life.

Then what must be God's Kingdom? Unless He finds an individual who is God-like or who resembles Him, He cannot erect a Godly family and then Godly clan, tribe, society and world. So the core of the thing is man in the tie of divine love with God, and his family around him.

When God is anxious to find a nation of such standard, even though that nation may be homogeneous in worshipping God, God does not want that nation to confine itself to things of national level without having a broader sense of love towards all mankind. He would not choose that nation but He would like to have that nation love other nations and educate the whole population of the world so that through that nation and through the central leader of that nation He could erect His Kingdom. This nation must transcend national boundaries. Viewed from that standpoint, America is prepared soil for that because the American nation was formed by having people from all nations; and if you really

had created unity in this nation under God's ideology, this would be the best place. Here alone God's ideal could be realized.

God blessed America because there is the possibility of making the whole world into ultimate oneness and harmony and love starting from this nation, not elsewhere.

Without Christian ideology there would have been rupture and you could have created the second Europe. Like the old world, there could have been disharmony. Before your forefathers came to this continent, there had been, in Europe, disharmony, rupture and persecution of Christian people. That's what made your forefathers flee from their own countries to come to settle on this continent. And their way of life was to worship God in freedom.

If in the new world—America—as in the old world, there is corruption in the new Christian world it means second doom or peril. If in the midst of peril and corruption even in the Christian world, there sprouts up one group which thinks dearly of the life relationship and love relationship between man and God and would be ready to sacrifice themselves for the salvation of mankind, that's the only religion God would be using as His instrument.

Unless there comes into existence a group where a new tribe will emerge under the leadership of man, as in the case of the Jewish people of God's choice, unless this chosen people do something to change America and the world, there's no hope for the world to be changed or saved. In other words, in America we need a stronger Christian group with a strong ideology, because all other ways have proven to be a failure. If, maybe, black people would emerge with a stronger leadership than others, you must be able to follow that leader. Despite the race, you must follow the leadership and you must realize the bitter fact that in the Communist world or in the satanic world in general their purpose is to destroy

this world of religion, the world in which they believe in God. The first target for satanic power to destroy is Christianity, and their final target within Christianity is to destroy the family, which is the core of divine love.

In the world even of Christianity they have been putting more stress on the mind side and on

Jesus knew that all human beings on earth are brothers and sisters under God. He wanted to educate people to find God and love God and recognize God as their life, their source, and the One who is sacrificing Himself for the sake of mankind.

the conscience; but, if through our mind and conscience God does not work, giving us the life and love relationship and touching our hearts and inspiring us to sacrifice ourselves for the sake of the rest of humanity, no group can work God's will. It is thrillingly important that in our church we talk about the heart of God. When we understand and feel and experience the heart of God, it is natural for us to feel the life and love relationship between God and ourselves, and this is the most wonderful thing. We learn that here, and when we put it into practice to reach out to even the last one in all humanity, we are sure to save the world.

God has been looking for this kind of religion because here we teach that we must be able to love our God as our parents first, and love other human beings as brothers and sisters under our Father, God. Love between husband and wife is emphasized next. With all those loves totalized, we will love all humanity, and that is what makes our group the most wonderful one.



As it now stands, no such religion will possibly be found elsewhere than in our group—where God can rely on people to erect His Kingdom on earth.

Where does God's kingdom come from? It comes from the divine idea. Through our conscience and mind we are a group of people which try to learn and put the ideal into practice.

There are many, many, many men of conscience in the world, and at the best they have been thinking of the well-being of their own nation, if not their family. But, in our church we want to be happy after making the whole of humanity happy. By humanity, we mean all nations, all races. All are children of God, and

Everything starts from us. You must have confidence. The Kingdom of God will be erected by our own hands. The Kingdom is in your own mind, in your own self, in your family, clan, tribe, nation and the world. It will come about.

only after having made children of God—our brothers and sisters—and God happy, can we be happy ourselves. This is the best ideology.

God has so prepared this nation that from here the ideal world will be erected. God, seeing the corruption in this nation, is sad but has not yet left this nation. That's why I came over to this nation of America and started working here. And our work will see no end until we restore this nation under God's will. I want you to be even stronger than ever and try your best to change this nation and stop this nation from going to destruction, and lift your people up and have them head for the eternal goal.

We must stop the corruption of Christianity in this nation. We must stop families from being broken up. We must stop the individual from being corrupted like hippies and going to pieces. If we are not able to do that, this nation will be hell.

What we are doing is character building; by character building I mean the perfection of individuality and the perfection of families, clans, nations and the world. We are the only group to do that. We are the religious group of the highest dimension as it now stands, and through us alone God[†] can build the world of love and unity and life and harmony, which is the Godly Kingdom on earth.

Before anything else you must be able to have your mind work in unison with God's demand, and your sensation of love towards God must be more than that between brothers and sisters and within couples. By our doing that, we can build perfect individuals, and from there on we can widen the scope to build the Heavenly Kingdom on earth.

Everything starts from us. You must have confidence. The Kingdom of God will be erected by our own hands. The Kingdom is in your own mind, in your own self, in your family, clan, tribe, nation and the world. It will come about. □



NEW
HOPE
FOR A
NEW
AMERICA

by NEIL A. SALONEN

What's wrong with the America we have today? I don't think we have to look very far around us to come up with answers. Although the dimensions of the problem might be a matter of opinion, the problem itself is very well understood and for the last 20 years at least, our federal government has tried with tremendous diligence to bring about solutions to the increasing social problems that we're facing, but with little success.

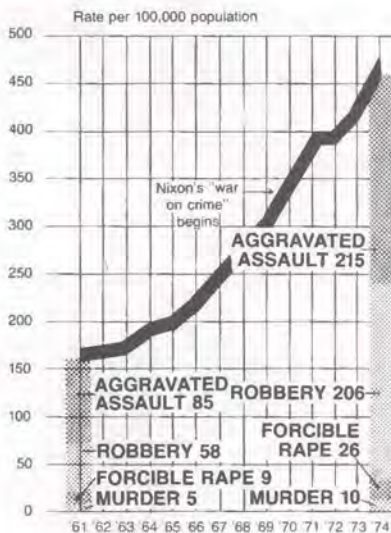
One of the problems that we have is crime. In the last 20 years, crime has multiplied by three; forcible crimes, crimes like rape are up five times. What's wrong? What's happening in America? Suicide is now three times what it was 20 years ago. People have no reason to go on in their life. They can't find a purpose or direction. They can't cope with the crisis that they inherit. Mental illness is three times what it was in the last 20 years. Now 10 percent of all children born are born illegitimately, three times what it was 20 years ago.

We look to science to solve these problems and we earnestly believe that man's power and his technology can bring about the solution. We stand here in the city of New York and we see some of the most magnificent structures that have ever been created by man. And yet that same science which offers so much promise and so much hope has also created problems in itself. Professor Linus Pauling pointed out that we now have enough thermo-nuclear explosives stockpiled to use 12 tons of bombs on every acre of the earth. We have over 15 tons of TNT power for every individual alive on earth and the money that has been spent in amassing those stockpiles has been spent in a world where last year 3½ million people died of starvation because they didn't have enough to eat. What's wrong with us? How can we be living in the middle of such contrast? How can we take some positive action to solve the problems? Where is the hope in the midst of such despair? America truly is a paradox.

Traditionally we are the land of plenty, the land of opportunity, the kingdom of heaven on earth. People have emigrated from all over the world to come to the shores of America in the hope that there would be something better for themselves or for their children. They gave up their lives, they gave up their occupations, they gave up their relatives, in many cases they gave up their own physical lives, in the process. But they never turned back because they had the hope that there could be a better future, that they could find something that they couldn't find in the place where they were. America is simultaneously the land of plenty and the land of opportunity and yet, what you've just seen is the land of despair, the land of tremendous tension.

In 1959, in response to a growing mood in the country that America was losing touch with its purpose, then-President Eisenhower formed a commission to find out and to clarify the purpose of our nation. The commission met and they consulted with the greatest scholars in the land. They held public hearings, and after months of study and earnest search they came to the tragic conclusion that they didn't know the purpose of America.

In 1965, then-President Johnson declared that we were going to establish the great society but he made the mistake of thinking that money alone could solve



the problems of America and the world. We launched one of the most massive programs against poverty that's ever been conceived of or carried out. We poured incredible millions of dollars into anti-poverty programs to no avail. Most of those programs have been discontinued and virtually all of them have been judged a failure. Money itself is not the answer. What is the answer?

America in 200 years, starting from nothing, a land that offered such hope and such promise to mankind, now finds itself unable to define its purpose, unable to solve its problems. In ancient Rome, there was a story that when the empire was threatened in the center of the city a large crevice appeared and they went to the oracle and they said, "What does it

mean?" The oracle said, "It's a test. To close the crevice you have to pull in the greatness of the empire. You have to pull in your greatest wealth." So the people of the city of Rome began bringing their gold and diamonds, like our anti-poverty program, and they poured it into the crevice and nothing happened. They brought their cattle and their household goods and nothing happened. One wise centurion mounted his horse, rode to the edge of the crevice and said, "the greatness of Rome is in her people." He then plunged into the middle of that crevice whereupon it closed up.

We have to look into the hearts of our people. I am reminded of the words of the famed French historian Alexis de Tocqueville, who came to America to understand what was it that made this incredible international experiment work. What was it that made a people uneducated and without tradition, a people without a king, a people without a strong foundation of thousands of years, somehow the most viable society, the fastest growing and the most prosperous, the society with the greatest opportunity? And he wrote when he went back to his native France, "I sought the greatness of America in her harbors and commerce and mines and fertile fields, but it was not there. It was not until I entered her churches and found her pulpits aflame with righteousness that I

understood the greatness of her power. America is great because America is good." And he went on to say "if she ever ceases to be good, she'll cease to be great," and that's the very question that we are facing today.

Many people say, "How can you even talk about church and God? If there is a God at all, why does He allow so much evil in the world? You yourself mentioned all the problems in our society; how can a God of goodness permit a world so close to hell to exist on this earth?" The answer is very simple and yet we have had so much trouble in understanding it.

In the beginning of time, a God of goodness created a world which stood only for goodness. God as the creator of the world desired to make one family where men of all nations could live together as brothers and sisters harmoniously. It would never be God's desire to have tensions or conflicts based on ethnic, national, or cultural differences. Those would only be embellishments, like ornaments on a Christmas tree to increase the beauty of the human family. But in the very beginning of time, instead of living within the scope of God's will and that vision of oneness, man began to center things on himself.

So God has been working since that time to re-establish the center of all mankind and He's called champions out of the fallen world, called them to realize that

the path to true happiness, the path to true harmony is based on two simple things. One is faith in God Himself and the other is a willingness to transcend himself and center on one absolute Father.

In order to establish a world of harmony and goodness, we have to transcend our own limited view, we have to overcome any selfish tendencies and center ourselves on something greater than ourselves. That call which has inspired so much nobility in the hearts of so many men throughout the course of human history has only been imperfectly responded to by all of us and the extent to which we haven't responded fully is the extent to which we haven't been able to realize the world of God.

The first man to be called by God was Abel, a man of faithfulness who was the first man to die for God, slain by his brother Cain. He was the first man whose faith in God was greater than his own concern about his life and his love was greater than his love of his life, and that was the pattern that God was to use in order to re-establish what was lost, re-establish the ideal for which He had originally created this earth. So as He continued to work throughout history to find others we see that same pattern repeated in the life of Noah. Noah is a man who is an example of faith. He was called by God not to perform something simple, something incidental, like an extra item

at the store. In order to demonstrate his faith, he was asked to do the impossible.

Noah had perfect faith, but his sons couldn't have faith in him. So there was no way for the world of goodness to begin. And it was not until Abraham's family that God could have a real victory in establishing a foundation of faith.

Abraham was called from a pagan family. He was called by God to go out into the wilderness—and in faithfulness he went. His faith was tested right up until the edge of life itself, and it was his willingness to give up the life of his son, the son whom he loved more than he loved himself, that made the condition of faith for him to be the champion of God. He established the covenant with God. He is called the father of faith. This is the example of faithfulness that God has sought to teach us throughout history.

If we can be faithful to God and transcend ourselves, we and our descendants can be glorified by God and can establish a world of harmony which will blot out and erase from man's memory the history of evil which we can leave behind us when we adopt a new standard of living, a new way of life, a way which is truly centered upon God—not 50 percent, not 60 percent, not even 99 percent, but 100 percent. This is our challenge—to establish a way of life of perfect faith in God and a perfect willingness to transcend our own

life to carry out His purpose. This is our responsibility.

The purpose of the Bible is to show all of us the pattern by which God has been working in order to realize His ideal and if we can learn what God is teaching us through the Bible then we can fulfill all of His prophesied expectations in order to realize the kingdom of heaven on this earth.

Jesus came in order to lead the life of perfect faith, to lead the life of perfect self-sacrifice, that through him we could find eternal life by following after him. He didn't say that we had to try to do better. Instead he said that we must be perfect as our Heavenly Father is perfect. He meant that we had to be perfect in our faith and perfect in our willingness to sacrifice ourselves in order to realize the will of God. As he went from city to city, those who had been prepared for him failed to recognize him because they misunderstood his very purpose. They felt, "Well, here's someone who will help us to save our nation, Israel, or save my family," or perhaps even more selfishly, "here is some way that I can save myself." But God didn't prepare the chosen people to save them alone. If we ask God, "Are You just the God of the Jewish people?" He won't say yes. "Are You just the God of the Christian people or the Hindus?" He wouldn't say yes, He would say that "I am the God of all mankind. My purpose in prepar-

ing the chosen people was to make an example of perfect faith, to make an example of perfect sacrifice."

They couldn't understand his message. His followers were so few; at the bitter moment of his crucifixion, even those few deserted him and left him standing alone. Jesus was an example of perfect faith because he even gave up his life, having been so carefully prepared to lead the people. Even in the face of rejection, he never lost his faith, he never tried to save himself or just his disciples. He never intended to save just his nation, he came for the world. In John 3:16 it says, "For God so loved the world that He sent His only begotten Son to die for us," not because God so loved the people of Galilee or the people in the Roman Empire or even the people who were living at that time, but He meant the world, all mankind.

The message of Jesus was one which transcended his own personal ability to express it, because it was a message from God, it was a message of eternal truth, it was a message that if we can but be faithful in the way in which God would lead us and if we can transcend our own self-centered concerns in order to cooperate for God's purpose we can be victorious in the face of all adversities. This was the message of Jesus Christ. This is the message that, through his disciples, triumphed in Rome 400

years later. And as that message began to spread, they lived with an awareness of the great commandment, the commandment to carry this word all over the globe.

Somehow, over the years, the central message of Christianity became blurred in its focus. What had been a sacrificial religion, one of perfect faith, instead became adulterated by man's interpretation, and so the church of the Middle Ages, instead of being one of sacrifice, became one of self-centered concern.

In order to realize His kingdom, reformation was needed. So He brought about the great Reformation, to go back to the direct teachings of Jesus. A tremendous reawakening took place less than 400 years ago to bring the message of Christianity back to mankind. A ground swell, a movement for democracy arose from the midst of the people inspired by God so that each individual, imperfect as he is, could have his own relationship with God. This great democratic ground swell, which was expressed in religion through the Reformation, which was expressed politically through revolutions and new states, came to its climax when out of all the countries of the world, God again sought to call one nation which could be His example, His champion.

There was no country on this North American shore. There were just scattered tribes and

people. But God called representatives from every race on earth, every nation on earth, and in just 200 short years He brought us together in a spirit of a great heavenly revolution, one that was based on realizing the value of man and the divine right of the individual. This great moment, when such a handful of people gathered together and yet could find such tremendous guidance and insight, such tremendous heavenly providence around them, gave birth to a new nation: America. America was not like any other nation, it was literally created by God with bits and pieces from all around the world. It was created with a divine mission to rise up and be an example of God's way of life, of faith in God, of a willingness to sacrifice. It was going to be a nation that God could use to bring the teachings of Jesus into reality, to use not to lead the world, or rule the world, but to use to serve the world, to reach out and to help the world.

God poured out His blessing upon America, gave us material abundance far beyond what has ever been seen on this earth before—not because of our own merit, but because America was going to be the example. Borrowing some words from the famous historian Henry Steele Commager, in writing about the beginning of this country he said, "Here in the New World there was a sense of Eden. A man could accomplish anything. Here it was



possible to discover whether man was capable of governing himself. There were no longer limits that had been imposed by the Old World." Many famous historians and philosophers have marveled at the existence, at the viability of our nation. Thomas Paine said it best of all when he said that, "Americans would be like the new Adam in the new Paradise." There was a sense that the world was getting a second chance through America. There was the hope that all those things that we always believed in could be realized.

These days it's very popular to go back and re-interpret what the real motives were of the founding fathers of this nation. Many of the radical leftists would have us believe that America became great because of greed and selfishness, that American business was what

was the engine of progress, and it was only because of the selfishness of some capitalists that we were able to create the things that really made us great. The ones who believe that, don't really know the story of America. They deny not only the principles and the sentiments of the early founders, but the motivations of those who built this country as we spread westward to California.

A few years ago the Bank of America was the target of a lot of bombing, a lot of protest and it was thought that because it is the largest bank, it was a symbol of capitalist repression. How many people really know the story of Bank of America? It began in San Francisco at about the turn of the century, run by a little Italian immigrant named Gianinni. Mr. Gianinni was just a small banker in

this country and he wanted to do something to help.

When the great earthquake shook San Francisco, fires broke out and the city was almost destroyed. Most bankers closed their banks and were unwilling to risk anything in that time of crisis. Mr. Gianinni alone went to his bank, opened his vault and put all the money in a wheelbarrow. He wheeled it down to the wharfs, set up a plank, set out his money, and he opened his bank without even walls around him. He began to make loans to anybody who had plans to rebuild the city of San Francisco. No collateral was needed, no signature, their word was their bond. He put his faith in America, he put his faith in God. He was willing to sacrifice himself and God blessed his effort.

There are many who look back and think we entered World War II for selfish motives. Yet if you read carefully the history of those times our motivation was clearly one of a willingness to sacrifice ourselves in order to realize the ideals of our society. The fact that we were unable to do so was not because we didn't have that intention, but because we couldn't fully realize God's way of life. After America had been so blessed by God, we came to the final moment when having the society of complete abundance and we began to give out, we began to realize that to level all the injustice of the world would require giving

perhaps just a little bit deeper than we had originally intended. We couldn't just give a tithe, we couldn't just give 20 percent, we had to give 100 percent to solve the problems of the poverty of India, to solve the problems of all the people who are struggling. We would have to be willing to give everything and come down to the most sacrificial level, even at the cost of our lives.

After we benefited so much from God's way of life, after the early tradition of sacrifice and faith proved how God could bless a nation which lived according to God's principles, somehow in this 20th century we lost sight of the very root of where that blessing came from, and the fruits of the labor of others became too sweet for us to give up so freely to others. We became proud if we gave a percent of our income and we became grateful if we accepted responsibility for part of an international problem, when in fact America is the very nation that was created by God in order to realize His will. If we can't live according to God's way of life, if we can't live up to the tradition of our ancestors, if we can't continue to sacrifice so that God can continue to bless us, His blessing will evaporate and all things that have come with it will be taken away.

We are living in a time of crisis: we see the energy crisis, the food crisis, we see crime rising and yet we don't understand that it is

because we have turned away from our responsibility. We have begun to try and center things only upon ourselves. It's because of that that God has had to withdraw His blessing from America. It's not possible for us to be God's representative unless we are continually willing to sacrifice ourselves for others. So we see God withdrawing His support. Many Christian leaders no longer believe in God, according to a recent survey, so God is leaving our churches. After the Supreme Court's decision banning school prayer we see that God is leaving our schools. Now at public meetings we hardly ever begin in prayer. God is leaving our meetings, He is leaving communities and God is going to leave America if we leave God.

Rev. Sun Myung Moon began a movement to rekindle, to revitalize the spiritual foundations of this nation. He was sent here by God to bring us a message that we never should have lost sight of before—that God's way of life is one of faith and sacrifice. We need to rekindle the original spirit of this country. We have to begin a new Pilgrim movement, a movement where we can all join together in perfect faithfulness to God with a willingness to sacrifice ourselves. We have to take the teachings of Jesus Christ and make them real—not something which we simply believe or something that we teach to others, but something that we act out in our daily

life. This is the mission of the Unification Church.

The message from God is very simple; He only asks two things: that we can be perfectly faithful and transcend ourselves that we can love others more than we love ourselves so that He can continue to love us. It's a simple, simple request, but it is one which has great potential. The hope for a new America is the hope that we can return to God's way of life, that we can fulfill the original intention, the original principles upon which this country was founded.

I met Rev. Moon in 1969. I think I was probably an average individual raised in New York, I had a Lutheran background and I had a real desire to do something for the world. But I had long ago despaired of ever getting enough people to work together to accomplish something big enough to solve the problems, because the problems which I could see were enormous. I lost faith in God because I, like many others, thought how could there be a God? How could any God permit the things which I saw around me? So I had no hope and slowly in my cynicism I was leading an increasingly self-centered way of life.

When I met Rev. Moon, I found an example of the teachings of Jesus which I had never seen before. I later learned that he had had a revelation where Jesus Christ appeared to him directly and told him that he was chosen at



this time in history to gather together young and old alike from all the nations of the world to realize God's way of life, to make the foundation for the kingdom of heaven to be realized on earth. And I found in him such hope, such confidence, such determination that again I could believe, again I could be willing to sacrifice my life, again I had hope and faith. I could live according to God's way of life because of the inspiration.

America was created not for herself alone, but to bring God's blessing of prosperity all around the world. At a time when America is retreating from the world, young men and women have been mobilized to carry this message

and this hope all around the world. Recently Unification Church missionaries went to all the countries of the world, 120 in all, to represent America, to do the job that our nation itself should be doing. To tell them about the hope we have here in America, to tell them about the faith we have in America, to tell them that many people in America do live according to those principles and want to realize the heavenly kingdom on earth.

Recently we got back some letters from these missionaries, just one of which I would like to share with you. It is from a small country, Mauritania. He said, "The people here admire power. They admire Hitler because he

was strong. They feel no remorse over the killing of six million Jews. They can't identify with it. They admire Kim Il Sung because he built many factories here. North Korea is building a clothing factory near us. They admire Mao because the Chinese made a pipeline to get water here. They are in great danger of being deceived. I wish every American could have spent this first day with me. There are so many things that make the heart ache. I trust in God that He has a way to save this country; I'll do my best."

While America has been withdrawing from all parts of the world, the agents of Communism—the antithesis of our religious belief—have been more active than ever before. Spreading the message, they have been sacrificing themselves. They have been demonstrating faith in their beliefs and they have been winning people. They have been winning people because they seem to be giving them things that those people so desperately need. God prepared America to bring those things to the people of the world and while so many citizens sit with two or three cars, more than one home and air conditioning in all the windows, people with just a hole in the ground for a toilet are being influenced by the Communists because they bring them water, because they bring them clothing factories, because they appear strong. We're at the crisis

point, we're at the time when we must take responsibility for fulfilling God's mission for America. We see the signs all around us. If we cannot revitalize the spiritual foundation of this country, we are going to lose the blessing of America.

I am asking all of you to join with us to come together to work in common purpose to rekindle God's way of life in this country, to establish the teaching of Jesus in reality. There is a great hope at this crucial time. As Henry Steele Commager said, "Those words in our Declaration of Independence which were able to inspire so many became an inspiration for people around the world and so from our founding documents, terminology has been borrowed by many, many governments when they fashioned their own hopes for a democratic future, including the constitutions of Uganda, Zambia and even North Vietnam," and he goes on to conclude that it's obvious that the power of those words to inspire others is still present.

The question is whether those words still have the power to inspire ourselves. Perhaps Wilson said it best in challenging us in his first inaugural address when he said that, "Men's hearts weighed upon us, while we decide men's hopes and men's lives hang in the balance. Men's aspirations are calling upon us to say what we will do. Who can live up to that trust? Who will dare fail to try?" □



Religion and the American Revolution

John Adams observed, the events of the 1770's were the culmination of a longer process:

What do we mean by the American Revolution? Do we mean the American war? The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments of their duties and obligations. . . .

John Adams
Letter to Hezekiah Niles (1818)

The colonists, over the preceding century and a half, had had to become more and more independent of the mother country in order to meet the challenges of the new land.

The growing self-reliance of the colonists and their readiness to go their own way were brought about by the confluence of many factors and forces over that century and a half, some geographic, some political, some economic, some religious. Most history books limit the religious dimension to the search for religious liberty which brought many colonists to this country from various European

oppressions. But the American Revolutionary experience cannot be fully understood without the factor referred to by John Adams: "a change in their religious sentiments of their duties and obligations." The sense of duty, obligation and obedience upon which all government rests is essentially a by-product of religion (even among those who are not themselves "religious"), since it provides legitimation of governmental authority by answering the basic questions of human identity: who are we? why are we here? what is right for us to do? who shall lead us and whom shall we obey?

The Promised Land

The change which took place during a century and a half of colonial development is apparent in a comparison between the Mayflower Compact and the Declaration of Independence. In 1620 the Pilgrims characterized themselves as "loyal servants of our dread sovereign Lord, King James." One hundred and fifty-six years later, the colonists could announce: "A prince whose charac-

ter is thus marked by every act which may define a tyrant is unfit to be the ruler of a free people." That change was brought about not only by the bitter experiences of the latter decades with the Hanoverian kings and their royal governors but by the *interpretation* of that experience in its spiritual significance propounded from a thousand pulpits by what James Otis called "the Black Regiment" of the (dissenting) clergy. They changed the people's understanding of their earthly allegiance. They suggested the image of a wicked Pharaoh in England trying to hinder the Children of Israel in their "errand into the wilderness," their mission in the Promised Land.

The "colonial clergy addressing large, regular audiences from positions of great prestige was a major force in arousing the spirit of independence after 1761," according to Sydney E. Ahlstrom (*A Religious History of the American People*).

Two developments that aided that change were: the Great Awakening of 1730-1750 and the struggle against the establishment of an Anglican bishop in this country.

Something happened in this country between 1735 and 1750 that changed the mood and outlook of the inhabitants in a subtle but important way. It was a watershed in the evolution of the American nation.

A new self-awareness, a new confidence, a new depth of experience, a consciousness of purpose, a willingness to question European precedents and norms, began to be felt as a result in part of strong religious currents which flowed through the colonies.

First there was a spiritual revival in 1734 among the Dutch Reformed people of the Raritan Valley around New Brunswick, led by Theodorus Frelinghuysen. The same quickening was seen in the work of William Tennent and his sons, Gilbert, William and John, Presbyterian preachers trained by their father in his "Log College" at Neshaminy, Pennsylvania. They and other young graduates preached the necessity of a definite experience of salvation which could be felt by the true Christian, and led many to a new depth of conviction.

The Great Awakening

About the same time, in Northampton, Mass., a similar freshening of religion occurred in the congregation of Jonathan Edwards, who was later viewed as the "father of the Great Awakening." Though his preaching was the same careful and intellectual fare that he had previously offered, in 1734 it began to bear fruit among his hearers.

From Northampton this flood of unrest in spiritual things spread through the middle of Massachusetts and down into Connect-



JONATHAN EDWARDS

icut. But it was only a prelude to the main tide of the "Great Awakening," which flooded the colonies in the early 1740's with the arrival of George Whitefield. He was an evangelistic young Anglican preacher who made numerous tours of this country, preaching to thousands, converting many and inspiring numerous American ministers to appeal for similar conversions.

The impact which Whitefield had on ordinary people is recounted by a Connecticut farmer named Nathan Cole:

On a sudden, in the morning about 8 or 9 of the clock there came a messenger and said Mr. Whitefield preached at Hartford and Wethersfield yesterday and is to preach at

Middletown this morning at ten of the clock. I was in my field at work. I dropped my tool that I had in my hand and ran home to my wife, telling her to make ready quickly to go hear Mr. Whitefield preach at Middletown, then ran to my pasture for my horse with all my might, fearing that I should be too late. Having my horse, I with my wife soon mounted the horse and went forward as fast as I thought the horse could bear; and when my horse got much out of breath, I would get down and put my wife on the saddle and bid her ride as fast as she could and not stop or slack for me except I bade her, and so I did several times to favour my horse. We improved every moment to get along as if we were fleeing for our lives, all the while fearing we should be too late to hear the sermon, for we had twelve miles to ride double in little more than an hour. . . . And when we came within about half a mile or a mile of the road that comes down from Hartford, Wethersfield, and Stepney to Middletown, on high land I saw before me a cloud of fog arising. I first thought it came from the great river, but as I came nearer the road I heard a noise of horses' feet coming down the road, and this cloud was a cloud of dust made by the horses' feet. It arose some rods into the air over the tops of hills and trees; and when I came within about twenty rods of the road, I could see men and horses slipping along in the cloud like shadows, and as I drew nearer it seemed like a steady stream of horses and their riders, scarcely a horse more than his length behind another, all of a lather and foam with sweat,

their breath rolling out of their nostrils every jump. Every horse seemed to go with all his might to carry his rider to hear news from heaven for the saving of souls. It made me tremble to see the sight, how the world was in a struggle. . . . We went down in the steam but heard no man speak a word all the way for 3 miles but every one pressing forward in great haste; and when we got to Middletown old meeting house, there was a great multitude, it was said to be 3 or 4,000 of people, assembled together. We dismounted and shook off our dust, and the ministers were then coming to the meeting house. I turned and looked towards the Great River and saw the ferry boats running swift backward and forward bringing over loads of people, and the oars rowed nimble and quick. Everything, men, horses, and boats seemed to be struggling for life. The land and banks over the river looked black with people and

horses; all along the 12 miles I saw no man at work in his field, but all seemed to be gone. When I saw Mr. Whitefield come upon the scaffold, he looked almost angelical; a young, slim, slender youth, before some thousands of people with a bold undaunted countenance. And my hearing how God was with him everywhere as he came along, it solemnized my mind and put me into a trembling fear before he began to preach; for he looked as if he was clothed with authority from the Great God, and a sweet solemn solemnity sat upon his brow, and my hearing him preach gave me a heart wound. By God's blessing, my old foundation was broken up, and I saw that my righteousness would not save me.

There were many such people in the colonies for whom religion had been little more than a rumor about what the "respectable" people, the leading citizens,



did in their churches in the cities and towns. Contrary to later pious myths, most of the population were *not* church members at that time; many of them had come to this country from the slums, the impoverished villages, even the jails, of Europe as indentured servants, selling their labor for a period of years in return for their passage to the New World. After their indenture had been served, many headed for the wilderness to clear a few acres of their own, far from the settled regions where everything belonged to somebody else.

Wilderness Preaching

These were the people who needed religion most and whom the more staid and stolid churches did not reach—until they became “respectable” and didn’t need religion as intensely. But the evangelists of the Great Awakening—“New Side” Presbyterians, “New Light” Congregationalists, Baptists, and a few Lutherans and Anglicans—went out into the wilderness and brought to these people a kind of religion they could feel and understand.

Acknowledging that the “Great Awakening” was an important development in the religious life of the American people, what did it contribute to the American Revolution?

• The Great Awakening also contributed to the inter-rela-

tionship and growing unity of the Colonies. Traveling evangelists like Gilbert Tennent and George Whitefield went from one colony to another, preaching under the auspices of various denominations. Jonathan Edwards appealed to people of all colonies and denominations to join together in prayer for the revival; his call for *union* across sectarian lines foreshadowed later calls for unity among the colonists in resisting the oppressions of England.

• The Great Awakening helped to knit together the isolated and outlying farmsteads of the frontier into the fabric of new communities, attracting people like Farmer Cole and his wife to assemble with neighbors they otherwise might not see for months at a time, if at all, and to find in their assembling a new and shared experience as Americans that did not derive from their European background or their status as British subjects.

• The Great Awakening gave to the “common people” a sense of their ability to achieve things on their own initiative without having to depend upon constituted authorities in the Eastern seaboard cities or in England.

To summarize, the Great Awakening enabled the “common people” to discover that they were the best judges of their own condition, and did not have to rely on distant authorities to tell them what was best for them. The

center of gravity had shifted from the past to the present, from the princes and prelates of the Old World to the yeomen of the New. That shift came about because of the immediacy and authenticity of their own religious experience; they no longer had to rely upon others for the most important element of their identity and self-awareness: God had shown it directly to themselves.

"One of the major consequences of the Great Awakening was an undermining of the religious establishments," points out Robert Handy in *A Christian America*.

An American Bishop?

Many American colonists were furious over the persistent efforts by some Anglicans to have a Bishop of the Church of England appointed to the colonies. Since only bishops could ordain ministers, any young American wishing to be ordained an Anglican priest had to make the long and dangerous trip to England, on which, between 1726 and 1766, ten out of fifty-one died en route. A need was also felt by some for closer supervision of Anglican clergymen in the colonies.

Today it may seem strange that such a reasonable proposal should have excited such protracted outrage and controversy, but it did—and with some reason. Bishops of the Church of England were blamed for much of the religious oppression which many of

the American colonists had fled.

Bishops of the Established Church were powerful public officials, as many of the colonists remembered from persecution in England at their hands. They sat in the House of Lords. The Bishop of London (in whose jurisdiction the American colonies lay) was a member of the Board of Lords of Trade and Plantations, which commissioned and instructed the royal governors of the colonies. Ecclesiastical courts administered laws pertaining to marriage, legitimacy, guardianship and inheritance. The bishops administered vast church properties as well as jealously guarding the taxation which supported the church and the appointments to "livings" which were a prominent form of political patronage, especially for younger sons of the nobility.

Anglican spokesmen made many attempts to explain that the bishop they wanted would have no secular powers, but they were not always believed, and with some reason. One of the most plausible proposals was drafted by Samuel Johnson, who sent a copy to the Archbishop of Canterbury with a covering letter that contained hopes that were not exclusively religious:

It is of the utmost importance for the best good of the colony that the Church be propagated and if possible supported (by taxation); and if at the same time their charters (from the King) were demolished and they could

be reduced under the management of a wise and good governor and council appointed by the King. I believe they would in a little time grow a good sort of people and it would be one of the best of all the provinces.

No Lords

About the same time (1764), Governor Francis Bernard of Massachusetts had begun to propose the creation of a colonial "Nobility appointed by the King for life," a temporal aristocracy to lend stability to the otherwise turbulent rabble. From such proposals as these derived the determination of the colonists that they would not submit to the rule of any heredity or royally-appointed "lords," whether "spiritual" or "temporal."

During the same period of time, a rapprochement was attained by the Presbyterians and Congregationalists of the middle and northern colonies. By 1768, a "Christian Union" had been formed among the dissenting groups to oppose the designs of the Church of England, which augmented the continuing correspondence and cooperation among the leaders of non-Anglican interests and their friends and allies in England.

When the colonial opposition to royal authority, which numbered in its ranks so many dissenting ministers, found itself maneuvered into the forming of a revolutionary organization, it did not indulge in miraculous impro-

visation. It took the tried-and-proved ecclesiastical organization of the Non-conformist churches and adapted it to secular affairs with great though hardly surprising success.

The revolutionary "committees of correspondence" evolved partly as a result of these Christian collaborative efforts of dissent. John Adams later insisted that "the apprehension of Episcopacy contributed. . . as much as any other cause, to arouse the attention not only of the inquiring mind, but of the common people, and urge them to close thinking on the constitutional authority of parliament over the colonies." And indeed, in time, the warning of James I came true in America: "No Bishop, no King!"

After the Revolutionary War was over, there was little difficulty in organizing an independent American counterpart of the Church of England. No criticism was voiced when it elected two of its members to the episcopacy, William White and Samuel Seabury, since they were not "monarchical" bishops with secular powers such as the colonists had feared. The religious controversy of the eighteenth century over bishops, however, provided a kind of "dry run" for the American revolutionary period by identifying concerns over the relationships between church and state, by affirming religious and civil liberty, and by establishing the right and value of dissent. □

MASKING WHO WE ARE

by prof.
morton t.
kelsey

Many, many years ago, there was a princess who lived in the fabled empire of China. She was the emperor's only daughter. She was as beautiful as she was intelligent; she was the center of the great court of the noblest of emperors. The time came for her to marry, and after consulting with her father, she decided that she would not just select from among the men in the court or the men she happened to know—she wanted to meet the finest, most handsome, and interesting man in the whole kingdom. She felt that one's appearance showed what one truly is—that the depth of the inner

being showed forth in the face of the individual.

And so the leaders of the court were sent out to every corner of the kingdom and it was announced that the most handsome young men were to come on the appointed day. The best of those would then come and appear before the princess in the royal palace itself.

In one far-off province of China, there lived a very crafty man. He was anything but good-looking. Indeed, one could tell from the harshness of his face that he had been cruel and harsh. This was a thief and a murderer, but he hit upon a plan. He went to the

best mask-maker in China and ordered the most handsome and life-like mask that this mask-maker could imagine and execute. And the thief paid well for his mask with the money of violence. Mask-making in those days had been raised to the highest of arts, but even the thief was amazed, almost dazzled to see the finished mask.

When he put on the mask and looked into the mirror, he gasped in astonishment. Instead of the cruel and hard look of the murderer he saw before him a man of refinement and gentleness, a man of power and dignity, a man of strength and honesty, of kindness and love. He could hardly believe his eyes. There was no question of his passing the first tests with the courtiers sent out to the far corners of the kingdom, and soon he was on his way to the royal palace itself. There he mixed with the greatest and finest people in the kingdom.

And there the princess saw him. She was taken by his appearance at first sight. She was not easily swayed, but as she compared our masked thief with all the others who presented themselves, there was no comparison. The day came for the final selection and it was he whom she selected. The princess had enough sense not to simply order someone to be her husband, and so after all the guests had left, the man whom she had selected was ushered into the pri-

vate company of the princess and there they talked. She asked this most handsome of men if he would marry her.

Our masked thief was suddenly presented with horrible alternatives. If he denied the princess he would certainly be discovered and probably be beheaded. If he married her, he would certainly be discovered and brought to justice. He rued the day he had so foolhardily set out on such a rash adventure. He became very troubled and finally hit upon a plan that would at least give him time to reconsider. He told the princess that he had never dreamed that he would be selected and so he asked for a year to consider the whole matter and he would return a year later. The princess was most understanding. This seemed a wise idea. The two parted.

Can you imagine the situation our thief found himself in? His life was quite altered. He could no longer disappear. He was now known as the most handsome man in the kingdom and in order not to betray himself he had to act out the part that he looked. He had to guard every word, so that it would not betray him. He had to learn to act with charm and grace and courage. He learned kindness and generosity, for these were the qualities which were manifested in his face. He began to show understanding and mercy. He consoled the sad and comforted the unhappy, all the time acutely aw-

that he was quite different from his mask. Never for a moment could he forget what he truly was. Can you imagine the agony of the tension within him? As a masked fraud, how careful he had to be, how much effort and energy he put into his acting. His heart burned with resentment. When people appreciated his actions or spoke

well of him, he shuddered inside, because he knew what he really was and he was horrified at how easily people could be deceived by one's actions. The worst horror came as the time came for him to return to the princess.

The day arrived of the meeting. He finally decided to tell her the whole truth and bear whatever



consequences he would have to endure. As they approached each other, he fell to the ground, greeted the princess, sobbed out loud and said that he had deceived her. "I'm only a thief and a scoundrel and I had this mask made so that I would have a chance to see the inside of the royal palace and meet the princess who is re-



nowned above all other women in the kingdom. I'm terribly sorry I've delayed your whole plan for more than a year."

At first the princess was very angry, but then she decided she might as well chalk it up to experience. She was intrigued by the mask and wondered what the man looked like underneath it. And so she replied to her suppliant, "Yes, I have been deceived, but do me one favor and I'll let you go free. Take off your mask and let me see what you really look like and then get out of here." In fear and trembling, the thief removed his mask. It was then that the princess exploded in anger, "Why have you deceived me? Why did you have a mask made just like your real face?" The masquerader shook his head in confusion. The princess handed him a mirror. Yet it was true, his real face had become the same as the mask.

For a whole year he had suffered and struggled to live up to the mask he wore and finally he had become what he tried to be. This story concludes as all proper fairy tales. The couple were married, the transformed thief became the greatest emperor that China ever had.

This story was originally told by Robert Johnson who has written that amazing book, *He*, and it portrays a very great truth—a truth so great that I do not know how to express it other than through a story. It is the truth that we be-

come what we truly try to be as long as we don't repress what we truly are. Gradually, surely, certainly, we become what we have set our heart on becoming. The trouble with most human beings is that they never set a conscious image before them of what they would like to be like, nor do they face what they really are. They have neither the courage nor the guts to become anything. They flip back and forth, trying one start and then another. So seldom do they really stop and say to themselves, What do I want to become?

Transformation is possible, but it requires two things: Knowing what we are and what we want to be, and bearing the tension between the two. No one is going to get very far in loving anyone else unless he has these qualities—knowing what he is—his anger, his hostility, his pain, knowing what he wants to become, and having the courage to bear the tension between them.

First of all, all of us have a murderer and thief within us, all of us have a Judas within. Arthur Miller puts it beautifully in his play *After the Fall*: "And the wish to kill is never killed but with some gift of courage one may look into its face when it appears and with a stroke of love as to an idiot in the house, forgive it, again and again. . . forever."

How do I find this side of myself? How do I know my own darkness so I don't project it out on

other people and smash up every relationship where I try to love another human being? I think it requires first of all quiet and inward-turning, and it requires a model of what I want to be. Has it ever occurred to you why solitary confinement is the worst of all possible punishments for the criminal? Kierkegaard has a lovely little quip. He says that the only thing that modern man knows to do with silence is to use it as punishment for incorrigible prisoners.

There's another story about a minister who came to C.G. Jung on the verge of a nervous breakdown. He was working 14 hours a day, his hand trembled as he talked. Dr. Jung listened to his sad story, asked him if he wanted to get well, and then said, "I have a simple prescription for you. . . I want you to go home today after working only eight hours, go into your study, and be absolutely alone." The minister thought this was simple enough so he went home, told his wife what he was going to do, after supper went into his study, sat down in a comfortable chair, picked up a little Herman Hesse, read that for a little while, went over to the piano and played some Chopin. The next night the same, only this time a little Holderlin, a little Thomas Mann, and then some Beethoven sonatas.

He came back to Dr. Jung the next day and asked Dr. Jung if he was supposed to feel better. Dr.

Jung said that most people felt better immediately after this prescription. "Well," the minister said, "it failed on me." "So," Dr. Jung said, "tell me what you did." And he described it exactly as he did it. Jung shook his head, "But you didn't get the point. I didn't want you with Thomas Mann, Holder-

I see my task as seeking to become the image of the Christ and never forgetting how much of the murderer lurks within, constantly praying and acting as best as I can the mask that I would wear.

lin, Herman Hesse, Chopin and Beethoven. I wanted you all alone by yourself," to which the minister replied, "But I can't think of any worse company." Jung responded, "And yet you inflict it on other people 14 hours a day."

So, pause and record the very depths of your being and, I cannot help but mention, listen to your dreams. You'll find all sorts of violence going on within you—some of the ugliest people. I know of no better way of finding the murderer within than by listening to my dreams year after year after year.

Now there are basically two different religious ideas. One is

that with inward turning, one comes into a cosmic consciousness, one merges with it; as one group says, it's like simply dipping some cloth into the dye. And that's all that is necessary. It is the final end. Yet, however, as the final reality in the universe, you do not find a deep well of impersonal, cosmic consciousness, but you find a person, a lover. One experiences a lover at the heart of things. One finds himself loved. If one finds a lover (and the heart of reality is love as Dante says in the last two cantos of the *Divine Comedy*), then if one does not love, one is truly out of tune with the very basic structure, with the very basic grain, with the very basic stuff of reality. One can believe in cosmic consciousness and have no image and expect no transformation and become no different.

One cannot believe in a cosmic lover and not show love to others as a result without being a hypocrite. I'm going to tell another story—of a man who had two sons. One of them went out and made a perfect fool of himself and came back and they had a feast and killed the fatted calf and had a regular wing-ding just because this fool came home. One of the stupidest stories anybody could ever invent! What we find here is something even more radical. In this story, the son asks for his portion of goods and wanders off to the city and there in a brawl, kills someone. In the real story, the

story that was enacted at the beginning of this era, the father didn't wait at the ranch, he went looking for the son and when he finally found him it was too late. He had killed a citizen of that country in a brawl and they were about to behead him. The father tried everything he could do to save his son but he found that there was only one thing that he could do.

There is a law in that country that if somebody else would give himself as a hostage, as a victim for the guilty one, the guilty one could be set free. The father tried to see the son, but the son didn't even want to see him, he was so embarrassed. So the father went to the authorities and offered his life for the son and they took him out and slew him and set the worthless son free. Can you imagine the way that son felt when he was let go? He took the father's pocket watch, his knife and money and started back towards the ranch. The agony—not only had he been a fool, he rejected the advances of the father, and never had an opportunity to tell the father how grateful he was.

On the way home, he met a beggar by the side of the road and shared the few crumbs of food that he had. And the beggar said, "Do you mind if I come along?" The son who was a fool was so glad to have some human companionship he even welcomed the beggar to come with him. They talked, and

he told his miserable story. Finally, they got to the front door at the ranch house and then the beggar revealed himself. . . . It was the father risen from the dead, for there is a law even more deep and important than the one of that country which says that, whenever one gives of one's life expecting nothing in return, he cannot die. And so the father rose from the dead and father and son came back to the farm and they had a feast—the feast of the father returned to life and the son redeemed.

This is the image I get of the very essence and heart of the universe. When we have this image, then there is no man that I look down my nose at, no man who is beneath me, because I am the son for whom the father died, and no one is any worse than I. And then I find it easy to love my brethren.

So we are joined between the murderer within us who always reasserts himself and the self who would die for his brethren. If we wait til we get rid of the murderer totally, then we will never act and we will never do anything. We'd never go out in any active life; and if we act without reflection, then we are ever so likely to let the murderer out on the people whom we intend to love. So I see my task as seeking to become the image of the Christ and never forgetting how much of the murderer lurks within, constantly praying and acting as best I can the mask that I would wear. □

christian
education

The special thing about Christianity is that it began with truth *happening*. Telling the truth is important, knowing the truth, understanding it personally, trying to act accordingly, but the distinctive thing is that the truth wasn't just told, it happened, or rather he happened, at a particular point in history, on a particular bit of the earth's surface.

It is only by grasping the fun-

LIVING the TRUTH

by rosemary
haughton

damental difference this makes that we can make any sense of Christianity as education. The truth, the "word of life," which happened in Jesus, has to go on happening, visibly, in particular circumstances, totally, and that *is* Christian education. In the area of education, as in others, Christians are having to take another look at matters which once were taken for granted. What we took for granted for generations was the "social structure." Jobs, homes, the classes of society, the style of govern-

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ment, the apparatus of citizenship, the laws of the economy were there and Christian education consisted of revealing the truths of faith to children as they grew up within that situation.

The main concern was to help people to understand the demands of the gospel as it called on them for greater perfection as individuals and within the family, and also to try to improve conditions for those in need, to right wrongs, fight injustice in politics or work in whatever way was possible, but always within the given framework. To grow up a good Christian meant to take on, sincerely, this kind of responsibility.

Where there was manifest opposition to Christian ideals, Christians generally reacted by withdrawing into their own groups and trying to keep their children within them. The sense of being a minority, perhaps persecuted, helped. When Christians are a small minority this is probably still the sensible thing to do, until the Lord opens further doors. Christian education is then rightly concerned with preparing a people whose faith in God is strong enough to face persecution and keep hoping.

But our situation, at least in the West, is different. We live in a culture which is manifestly dying. The morbid symptoms were noticeable in the area of ideas first, but now the consequences of those ideas are apparent in the economy

and in every part of political, social and agricultural life. Christians can see this but so can a lot of other people, so although Christians may be a minority in faith they share a wide area of concern with others.

From an educational point of view, this means that many things taught by Christians through the centuries are now much easier to see, because the results of not "doing the truth" are now so obvious. The ideals of simplicity of life, brotherhood, sharing, reverence for God's gifts, concern for justice, have always been officially promoted by Christian churches, though as frequently disregarded by their members except for a tiny number of enthusiasts. Now we see the results of the failure to realize the fundamental human importance of such ideas. Now we can see that the only answer is a whole new way of life, and that that new life is exactly the kind of life Jesus taught, and was and is.

To this generation of young people, Christian education can mean the discovery that what Jesus taught is not a personal option for certain religious types but a revelation about what human beings are in relation to each other, to God, and to the rest of creation. But it can only be made when the thing can be seen working, when Christians (though still full of faults—grumpy, impatient, intolerant, or unwise) can be seen actually making truth happen in

their personal lives but above all in the ways they work together and pray together. This doesn't mean just the association of like-minded groups on a friendly basis, but the attempt to work out "new societies" in microcosm.

The best possible kind of Christian education is to be involved in the hard, non-stop, totally demanding effort of creating a future for humans to live in. It means letting the truth happen, not only in face-to-face personal relationships, but in work relationships, in the organization of responsibilities and duties, in the food we eat and how it is produced, in the use of money, and in the evaluation of roles. It means restrictions of many kinds (both material and emotional), accepted willingly in order to shape a life which can be human and meaningful when the time comes when many restrictions will be imposed by circumstances. It means discovering a spirituality, a hope, a love which makes sense of all this, and an assurance that reaches further still.

The whole adds up to Christian ethics and dogma, but newly discovered as the happening of a universal truth, one that makes sense to, and for, all people even if the full understanding of it is not necessarily equally clear to all. This discovery requires more than sincerity, enthusiasm and dedication. It requires a sensitivity to people and events, a willingness to

learn, and a reflective humility before the facts of life on earth which can only be gained through prayer in some form. This is not hard for most young people to appreciate, in fact many of them begin here. Whichever way it begins, there has to be this willingness to be quiet and "know" in a deeper sense what life is about if all the rest is to grow.

Schools can make this kind of thing happen occasionally; families more easily. But all kinds of groups can do it, whether they be existing organizations or new communities coming into existence for just such a purpose. This is where the truth can happen, can take flesh, and therefore this is where Christian education happens. In practice, because so far there are only comparatively few groups seriously engaged in making truth happen, many of them need to spread their influence as far as possible by having groups of children and young people to share their life and work and worship on a part-time basis, either for a few weeks at a time, or some hours or days a week.

None of this is new or original. All that I've written here is in fact going on in many places and all kinds of ways. The point that matters is that this is Christian education in the form that makes the best sense in our present predicament. It is difficult but it is very exciting, because it is about incarnation. □



“The future is purchased by the present,” Samuel Johnson once said.

At no time since he said this some 200 odd years ago has this been more apparent than in today’s discussions on education—its methods and purpose. It is in the schools of today that the next generation is being trained.

Only in the last two centuries has education become chiefly the responsibility of schools—that is, of formal institutions of learning.

Schools took over the job of training children for life. We required our schools to do what in the Old World the family, the church, apprenticeships, and the guilds did.

But schools, to fulfill all those roles, must teach more than bread-and-butter skills. The present era of moral confusion has shown all too clearly the need for some way of inculcating values. Lawrence Kohlberg, a Harvard University psychologist, says children must be exposed to the proc-

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by VICKI TATZ

ess of making value choices. There are various stages of moral reasoning, he says, through which all people must pass, but progression through these stages is not automatic. The stages are: 1) moral action based on punishment or reward; 2) acting on the basis of reciprocity; 3) doing what authority figures expect of you; 4) respect for law and order; 5) belief in majority will and social contracts; and 6) action based on individual conscience, mutual respect and

trust, and universal principles.

Teaching values is not completely new in education. The famed McGuffey readers pounded away at moral imperatives, quoted the Bible liberally, and included many literary and patriotic passages with a moral message. Even John Dewey, the father of the progressive movement in education, believed in moral education: "What avail is it to win prescribed amounts of information about geography and history, to win abil-

ity to read and write, if in the process the individual loses his own soul, loses appreciation of things worthwhile...?"

However, the subsequent decline in the role of the school regarding the teaching of values can be traced to the 1962 U.S. Supreme Court decision barring the use of official prayers in public schools. School systems reacted by generally taking the position that schools must be neutral on most issues that could touch on religious or moral questions.

Recently, however, what the specialists call "moral education" or "value clarification" has been popping up in more and more schools. As one principal in Maryland explains the concept, "The emphasis of value clarification is to help children learn *how* to make decisions on what they value. No attempt is made to teach a value system." For example, first-grade children decide what they would do if they saw a fire on a neighbor's porch or if they had \$200 and had a choice between buying new clothes or helping a friend who was starving.

In a Maryland school, a teacher presented her class with a list of 15 "miracle workers" and most of the students chose "Prof. Val U Clear—With his help you will always know what you want, and you will be completely clear on all the muddy issues of these confused days."

The College Entrance Ex-

amination Board has evolved a detailed program, called "Deciding," intended to teach youngsters how to make decisions based on the formation of value judgments as well as on a consideration of successful strategies. "The most important step in learning decision-making skills," the workbook advises, "is to understand and clarify your values. Once you have identified your values, you can set goals and objectives and make the decisions that are most satisfying to you."

According to Fred M. Hechinger of *The New York Times*, "All this suggests at least a glimmer of recognition among educators that the value-free view of human behavior that had mistakenly been considered the sign of liberal sophistication is being seriously questioned."

The Panel on Youth of the President's Science Advisory Committee revealed what one contributor called a basic flaw in our socialization apparatus—the failure to give children a sense of obligation to their society and to set authoritative guidelines for them. "It is precisely the lack of shared moral commitment that is at the root of the dissatisfactions and alienations of many youth," the report stated.

The Committee pointed out that just as the job that schools have been called upon to fill is unique in the history of man, so too is the position of young people



Full use of man's innate creativity requires discipline, a habit we must acquire from parents' and teachers' examples.

today. With the gradual raising of the age for compulsory education and the closing off of job opportunities for adolescents, the proportion in school has gone from 15 percent in 1910 to more than 90 percent today.

As schools become more and more the focus of adolescent life, a youth culture has flourished, tending to wall youth off from the larger society. Youth tend to be excluded from challenging jobs both by humanitarian considerations that protect them from exploitation and by the increasing bureaucratization of jobs. Youth are, then, to a considerable degree, "outsiders"

in American society.

John Clausen of the University of California at Berkeley's Department of Sociology commented on the Committee's failure to deal with moral issues in its recommendations. He added, "There is room for other analyses that...inquire into ways that families might be assisted to demand more responsibility from children and adolescents, or that consider whether we can indefinitely subscribe to the notion that everyone should be free to do his own thing. The report of the Panel on Youth is circumscribed, but it clearly indicates the need for rede-



High school youths in New York City, members of the International Family Association, demonstrate in favor of a value-oriented high school curriculum.

signing social roles for youth and reshaping some of the institutional structures within which youth move to adulthood.”

The need for a change cries out from the headlines almost daily. Recently, police raided suburban high schools in Montgomery County, Maryland, to break up a suspected drug ring. Twenty-two persons were arrested. After the arrests, many teachers blamed themselves for not exerting enough influence

over students and allowing the drug situation to develop.

Shortly after this incident, Montgomery County Police Chief Kenneth Watkins attributed the crime problem among young people to the breakdown of family life, although laxity in the churches, courts, and other public institutions—particularly the public school system—have contributed to a disrespect for authority and the rights of others, which leads to criminal behavior, Wat-

kins charged.

"When I was coming along as a youngster," he said in a *Washington Star* interview, "it seemed that from the time you were old enough to know anything, your folks said 'don't take someone else's property.' You knew when you went to school and picked up someone else's pencil that the teacher would say 'put that back. It isn't yours.' It was reinforced when you walked through your neighborhood and saw apples hanging on a tree and people you knew sitting on the porch. You knew you wanted to have one of those apples, but you knew you weren't supposed to do it. If you did do it, these people would say something to your parents and you'd be flogged anyway."

Young people aren't taught such things now, Watkins said, and the result is that they feel they don't have to show respect for anyone or anything, obey the law or do anything just because it's right.

"Just because it's right." Therein lies the heart of the matter. Right and wrong imply an absolute moral standard, a standard which ultimately is based on a belief in God. Debates over school policies are only a peg on which to hang more fundamental differences over the philosophy of education, and indeed over a philosophy of life. The fundamental clash is between a God-centered, principled outlook and a godless,

self-centered, "I will do what I feel like doing," one.

Behind the second philosophy of education is the view that basically everyone is good and you just have to allow children to express their feelings naturally and all will be well.

For example, at one "open education" school in California, students are given a maximum of individual freedom, a minimum of teacher supervision. There are no dress rules, and very few restrictions on behavior. Barefoot and blue-jeaned, the students themselves decide what and when they want to learn. No tests measure the students' progress, no grades indicate their relative standing or achievement; instead, the teachers gauge their students in terms of creativity. Discipline, of course, is kept to an absolute minimum.

"Sometimes," said one eighth-grader, "I even make it to class."

But a sixth-grader at a more traditional school commented, "Without a strict class, you just bum around and don't learn anything."

Dr. Robert Coles, eminent child psychiatrist, has said, "The best teacher is the person who knows that kids need limits. They don't need to be beaten up, but they need that balance where they learn mastery of themselves and how to express that mastery with confidence and sureness."

Implicit in this statement and this viewpoint in general is that children and mankind as a whole are not good by nature. Within each newly-born child is a spark or seed, the image of God. We must continually struggle to reach God's standard of goodness, and this requires discipline, a habit learned from parents and teachers.

Dr. Benjamin Spock, in his most recent book (*Raising Children in a Difficult Time*), laments his reputation for encouraging parental permissiveness. "Inability to be firm," he says, "is to my mind the commonest problem of American parents today."

That seed within each child is a little like the seed in Jesus' parable of the sower, which when it fell among thorns or on stony ground could not flourish. The purpose of education should be to see that the conditions are right for that seed to grow and blossom.

Nor does discipline stunt creativity. There are many people who have had talent and creative ability which has never borne fruit because they have followed their own whims and fancies, like a horn player who doesn't bother to practice because it's too much trouble. Team sports provide the perfect example—nothing is more frustrating than to see a player so dazzled by his own brilliance that he forgets the rest of the team and the aim of the game. A brilliant display is wasted if it is not directed at the goal of scoring.

In other words, discipline is necessary if a person is to be truly free to use his creative abilities to the full.

What *are* the right conditions to nurture a seed? Certainly just having a modern classroom with lots of bright new equipment isn't enough. Nor is it enough to have teachers who are the best authorities in their field. This won't inspire and raise young people with the will and desire to go out to serve God and create a better world.

Education *should be* the process by which each child learns how to become an individual capable of bringing the greatest joy to God, his parents, all mankind and the creation, as well as himself. Since children are not naturally born that way, they need to be guided during their growth so that they will become selfless and loving persons capable of raising families in the same way.

The most important characteristic we want to convey to children would be the capacity to feel and understand God's heart and to be able to express it to other people. For this to occur, the child needs the example of such people to follow—a model. Parents and teachers act in the position of God in raising His child. Teaching can't be just another job; the teacher must through his deeds, words, his very life express the heart of God.

The importance of a model was demonstrated in an experi-

ment conducted by J. Philippe Rushton of the University of London. He wanted to know: Does adult example or preaching make a child generous? The experiment was in the form of a game, played by a child with an adult partner who either donated part of his winnings to a "Save the Children

The teacher can be a source of inspiration and become a second father or mother to the child while he is away from home during the day. In this way, the child's character can develop fully at school as well as at home. The teachers at the Montgomery County high school where the drug raids hap-



Teachers educate best when they not only impart knowledge but by their sincerity deeply influence the hearts of their students.

Fund" or kept them all for himself, while at the same time preaching generosity or selfishness or providing a neutral conversation. Rushton reported that adult demonstration of generosity was highly effective. In the long run, preaching was also effective if it coincided with generous behavior on the part of the adult.

Teachers educate best when they not only impart knowledge but by their sincerity deeply influence the hearts of their students.

pened acknowledge their partial responsibility for the situation having developed. That is quite true.

There are a lot of conflicting ideas floating around these days about education. But if we clearly keep in mind the ultimate purpose of education—raising a child in the image of God, to be a loving and selfless person—then the demand for an ideal theory and method will reach worldwide proportions and the needed changes will be brought about. □

a VICTORY for GOD

After Vietnam, Korea will be the coming target of Communist aggression Koreans think. When you look at the Asian land mass, you can see that the Korean position is so feeble. The Communists might even feel that they don't have to do anything; they can just blow this country away into the sea. The whole Asian continent is Communist. Korea is hardly even a pinpoint. Even the whole peninsula is not free. It is truly an impossible game.

All the feeble Asian countries which have remained free are now rushing into worshipping Mao Tse Tung—the Philippines, Malaysia, Indonesia, Thailand. Korea, alone, has resolved that we either die or we live in freedom. Korea is

the one country in Asia trying to live up to this great cry of Patrick Henry, "Give me liberty or give me death!"

Throughout the history of God, He has manifested the power to show His own people that, with absolute trust in Him, they could make the impossible possible, creating a miracle. Moses was taught by God how, by faith, the impossible could be turned into possible reality and victory. Crossing the Red Sea is one example.

This is what Korea is facing. For Korea there are many Red Seas, not just one. In the north, there is Kim Il Sung, wanting to take over Korea at any time. Because he has built so many tunnels underground, there is no 38th parallel anymore. In the west, the giant China of Mao, almost one





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billion people, can become a machine under one order from Peking. In the east, Japan is very feeble. The Communist party is legal, occupying many seats in the government. The Communists believe that it is only a matter of time for Japan to fall. China and Russia even think of bypassing Korea. If Japan falls, Korea has nowhere to go. And to the south of Korea is the sea.

I met Harry Truman before he died. He said that he made two great decisions while President of the United States. One was dropping the atomic bomb on Hiroshima and Nagasaki. He still thought that he did the right thing, even though he devastated the two cities, because the Japanese were in no mood to stop the war. They were determined to fight to the last man, which would have brought millions and millions of casualties. The second, he said, was the commitment of forces in Korea. By doing this he saved Korean freedom. He added that if his decision had been delayed three days, there would have been no Korea, because by then all of Korea would have been thrown into the sea.

This is the Korean position. The Korean people realize more than anyone else what kind of position that they are in. What boosted the morale of the 35 million people of Korea was Reverend Sun Myung Moon proclaiming that Korea is the chosen nation of

God, that God will never abandon this country, and that the Unification Church International is ready to save the Republic of Korea.

Everyone thought that our activities were more intriguing than a presidential campaign. We also had a good opponent. The existing churches did not like our determined spiritual revolution. They did everything they could to make our crusade a failure. Under these mixed circumstances, the results were amazing. It was the greatest campaign I have ever seen.

The IOWC members were really heroes in Korea. They were truly wonderful. The hundreds of IOWC members truly campaigned, handing out brochures on street corners and knocking on all two million doors of Seoul from 7 in the morning until 10 at night. It was the greatest honor and inspiration to lead this campaign of more than 700 courageous people, the living Davids of the twentieth century, in the streets of Seoul. Each IOWC member wore a big flag, making the city like a flower path. I'm very proud of them; they really testified for what Reverend Sun Myung Moon stands for.

For the first time Reverend Sun Myung Moon was presented literally in the role of a messianic mission. This is because what Korea needs today is the hope and conviction that nothing will ever happen to Korea; that Korea will be under the power of God; that in the name of God and the power of

What Korea needs today is the hope and conviction that nothing will ever happen to Korea, that in the name of God the entire world would stand behind them.

God the entire world would stand behind them and save them. This new hope is above anything else what is needed in Korea. United together and marching together as one fortress, they will have no reason to fear North Korean or any other Communist aggression.

We know that South Vietnam did not fall because of lack of manpower or weapons. At the moment of surrender, they had five billion dollars worth of weapons in their arms. They had tremendous manpower, many times that of North Vietnam. But South Vietnam fell because the people did not have a purpose to fight. Without conviction and a will to fight, naturally the nation cannot stand.

This time, Reverend Moon brought the sense of purpose to defend Korea. The resolution of representatives of sixty nations to fight for Korea truly shook the entire country. The Unification Church posed as the Messiah for Korea, the Salvation Army in the truest sense. In the 1950's only 16 nations defended Korea when the Communists attacked. Now the Korean people could see that over sixty nations would rally around them at the outbreak of hostilities.

One day I took the New Hope Singers and the Korean Folk Ballet to the front line, where we gave a special performance to hundreds of thousands of front-line soldiers, like Bob Hope. We did not have just dancing and singing for them, but also we had a message. That message was: "You will never be alone. Do not lose strength. Do your duty. You have lots of friends in the name of the Unification Church throughout the world. We will never hesitate to come to your aid, to fight with you side by side if anything happens." And this boosted the morale such that many soldiers were in tears.

I want you to know that we, the Unification Church International, are not only serving as the salvation force for the Republic of Korea, we are the ones responsible to turn Communist aggression away in every corner of the world. Over and over, I was so deeply impressed by the spirit and determination of Reverend Moon. He took the entire world situation upon himself. He knew that no one is responsible but himself. He knew that there is no other way for the worldwide alliance of Communism to be stopped but through





Above all, God is depending on you, telling you: "Come my way and you will be with me and I shall be with you."

the Unification ideology. But on June 7th, Reverend Moon branded Communism as another form of religion because Communism provides a philosophy and controls every action of the human body. Communism is an evil religion without God. Communism tries to pose itself as God, trying to take over God's job.

Therefore, there is only one way we can win over Communism—with a better, stronger, and truer religion centered on God. A God-denying ideology can be deterred only by a stronger truth. The problem is that today's Christianity is failing to live up to this standard. Many Christian nations are giving up to a Communist takeover: Portugal and Italy are good examples. Traditional Christianity is giving up, opening the road to Communist takeover, showing that Christianity is not really living up to God's desire.

The Unification Church is a new breed of Christianity. We are igniting the spiritual revolution so that our conviction goes beyond the Communists', bringing the human race towards a strong commitment to the reality of God. In this way alone Reverend Moon has shown the world the way to conquer Communism.

I announced to the crowd: "Look at the sky over there. The weatherman said that in five minutes those showers will come upon this island. But I want you to know that this is the beautiful strategy of God. When you stay strong even under the rain, your eloquent testimony against the threat of Kim Il Sung will be a thousand times stronger. God wants us to exhibit strong resolve to show Kim how much we are determined. So do you promise that even if it showers, you won't move?" Then I introduced Reverend Moon and he began to speak his most beautiful message. I now believe the Old Testament more than ever before, because not even one drop of rain fell!

Many religious leaders gathered, eloquently testifying to what Reverend Moon was doing for the world. These people speaking on our behalf showed complete unity, which is what the government is seeking. The government is really looking at the religion which is united on a common stand against Kim Il Sung. We truly served that purpose so beautifully.

After this June 7th Rally the Unification Church International will never be the same. We have gained new power and recogni-

tion. More important than anything else, we became a new hope for the Korean people. Truly there is not one single Korean who has not heard about Reverend Sun Myung Moon. And they heard of him as a patriot, a prophet of God, spearheading the salvation of the Republic of Korea. There was no better way to represent him to the Korean people. I was jubilant about the outcome of the rally.

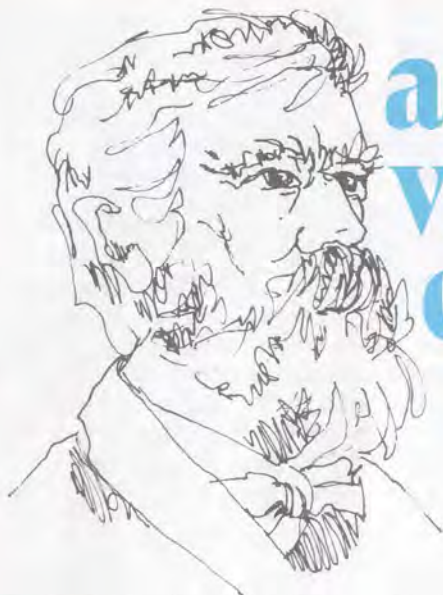
The next three years will be most important, centered on activity here in America. Yankee Stadium will be a national event, particularly in conjunction with the Bicentennial, something like a "God Bless America" rally. No religious or government leaders could lead a rally of such magnitude. Centered on Reverend Sun Myung Moon, we will. I know that Reverend Moon will speak on that occasion that America must win this important test at her 200th birthday. The test is to return to the founding spirit of America. Then the new era of America will dawn, and our young people, the decent patriots of America, will truly recognize that Reverend Moon is the hope and the Unification Church is the champion of God.

Our path will not be an easy one. But if you had chosen an easy way of life, you would not be assembled here. We came here to really invest our youth and life and energy and heart and soul in the best way possible to be used by

God, to become the nourishment of the kingdom. That is why we are here.

And I tell you that the most exciting period is going to begin from this time on here in America. My heart is pumping in joy and excitement. We will live a life that will never be dull. What we need is just one single-minded conviction that God is with us. I am and you are His ambassadors in this newly dawned heavenly kingdom. This time I have come back with even stronger determination to give the best of my life any way that He wants, to serve His way here in America.

What America becomes the world shall become. Even though we won a great victory in Asia, Asia is dependent upon what America will become. The showdown is not going to be in Korea, even though the physical set-up is there. We are going to create the cue-sheet, the plan of action, the power behind all things. I am confident that we have the leadership and inspiration that we need. Above all, God is depending on you, telling you: "Come my way and you will be with me and I shall be with you." Several years ago I adopted as the credo of my life: "He who tries to find his life will lose it, and he who loses his life for my sake will find it." Unless we do it, no one else will, except the Communists. We have the most profound mission of the messianic era of the twentieth century. □



a vision coming true

by SARAH WITT

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

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

clothed in a thin veneer of romantic plot, in a kind of science-fiction background.

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

The setting of the completely established organization of this ideal world is Boston, Massachusetts, in the year 2000. It is a time and place where man can live without fear, either for his daily

sustenance, or for his personal safety. Since war is outlawed, nations can cease to produce weapons of destruction and can direct their total energy and resources toward improving the physical, mental, and emotional condition of their citizens and the environmental surroundings. This transition is prophesied in Bible Scripture in both Isaiah 2:4 and Micah 4:3: "...and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

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

In rereading the book many years later, I noted that Bellamy was compared to St. Francis by many literary critics. Many discriminating, judicious and prominent men of his own generation as well as concerned leaders even fifty years after his death—such as Clarence Darrow, world-famous criminal lawyer and an avowed atheist—still subscribed to his

plan with great enthusiasm. These great leaders saw in his vision a practical plan for mankind, one that could be brought about through a peaceful transition, as opposed to the social reforms submitted by Karl Marx, which, according to his Communist theories, had to be accomplished by means of force and violence.

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

William Allen White, in a letter to Arthur E. Morgan, Bellamy's biographer, summed up its effect in more personal terms:

"I remember the tremendous thrill I had from reading the books from the late Eighties and the early Nineties. I was a young man passing out of my teens. I went into life a thoroughgoing conservative but before I had been ten years out of college, I was crossing the deadline into an open-minded attitude about political, social, and

economic problems. *Probably this was the yeast of Edward Bellamy working in me. I have never been permanently cured.* The book had a tremendous influence on my generation."

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

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

I'm certain that there are thousands of people who have read *Looking Backward* and been uplifted by the manifestation of deep, God-centered love which permeates this fascinating, prophetic novel. I am also fairly sure that I am the first of Bellamy's readers to discover the means to build this wonderful world without

prisons, mental institutions, police, crime, or evil of any kind. This discovery took place ten years ago, when I met the first American woman to begin studying the Divine Principle, a new concept of universal religion.

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

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

even if I had to build it myself.

Miraculously, God had led me to an entire family dedicated to actualizing this world. The fact that this new teaching was based on Christianity didn't faze me one bit, even though I had been brought up an Orthodox Jew in a kosher home. I lit candles every Friday night and during the eight days of Chanukah. Now that I look back, I realize something I never understood before—Heavenly Father spoke to me through Eileen. It just suddenly dawned on me a few days ago that if she had mentioned anything about Jesus, Christianity or any other aspect of the Divine Principle, I might have been completely unresponsive. But she said the very words I had been waiting to hear for 18 years, the words God had prepared me to recognize through the vision of Edward Bellamy.

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

Then one day, on June 16, 1970, I gave my first lecture to a group of about 120 spiritualists at

the Lawson YMCA in Chicago. I spoke about the ideal world of Edward Bellamy, my spiritual experiences and concluded by presenting a short, simple lecture on the Divine Principle as the means to accomplish this ideal world that was Bellamy's vision for the future of mankind that I believed (and still do) was the destiny of man. The response was so good that I immediately realized what God wanted me to do—I was to describe the ideal world of Edward Bellamy and introduce people to the Divine Principle to teach them how to build it.

I know that there is a whole family of Bellamy readers scattered throughout the United States of America and Canada—maybe hundreds of thousands of people—just waiting to hear about the Unification Family that is bringing to birth the ideal world as envisioned in Bellamy's book.

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



Now that industry of whatever sort is no longer self-service, but service of the nation, patriotism, passion for humanity, impel the worker as in your day they did the soldier.

What little wealth you had seems almost wholly to have been lavished in private luxury. Nowadays, on the contrary, there is no destination of the surplus wealth so popular as the adomment of the city, which all enjoy in equal degree.



The solution of the problem of physical maintenance so as to banish care and crime, so far from seeming to us an ultimate attainment, appears but as a preliminary to anything like real human progress. We have but relieved ourselves of an impertinent and needless harassment which hindered our ancestors from undertaking the real ends of existence. We are merely stripped for the race; no more.

We are like a child which has just learned to stand upright and to walk. It is a great event from the child's point of view, when he first walks. Perhaps he fancies that there can be little beyond that achievement, but a year later he has forgotten that he could not always walk. His horizon did but widen when he rose, and enlarge as he moved. A great event indeed, in one sense, was his first step, but only as a beginning, not as the end. His true career was but then first entered on.

The enfranchisement of humanity in the last century, from mental and physical absorption in working and scheming for the mere bodily necessities, may be regarded as a species of second birth of the race, without which its first birth to an existence that was but a burden would forever have remained unjustified, but whereby it is now abundantly vindicated. Since then, humanity has entered on a new phase of spiritual

a sermon from the year 2000:

development, an evolution of higher faculties, the very existence of which in human nature our ancestors scarcely suspected. In place of the dreary hopelessness of the nineteenth century, its profound pessimism as to the future of humanity, the animating idea of the present age is an enthusiastic conception of the opportunities of our earthly existence, and the unbounded possibilities of human nature.

The betterment of mankind from generation to generation, physically, mentally, morally, is recognized as the one great object supremely worthy of effort and of sacrifice. We believe the race for the first time to have entered on the realization of God's ideal of it, and each generation must now be a step upward.

Do you ask what we look for when unnumbered generations shall have passed away? I answer, the way stretches far before us but the end is lost in light. For twofold is the return of man to God "who is our home," the return of the individual by the way of death, and the return of the race by the fulfillment of its evolution, when the divine secret hidden in the germ shall be perfectly unfolded. With a tear for the dark past, turn we then to the dazzling future, and veiling our eyes, press forward. The long and weary winter of the race is ended. Its summer has begun. Humanity has burst the chrysalis. The heavens are before it.



SOLZHENITSYN ON
DÉTENTE:

Excerpts from his talk at the AFL-CIO banquet in Washington, D.C., his first major public address since his exile from the Soviet Union in 1974.

Through the decades of the 20s, the 30s, the 40s, the 50s, the whole Soviet press wrote: Western capitalism—your end is near. But it was as if the capitalists had not heard, could not understand, could not believe this. Nikita Khrushchev came here and said, "We will bury you!" They didn't believe that, either. They took it as a joke.

Now, of course, they have become more clever in our country. Nothing has changed in Communist ideology. The goals are the same as they were, but instead of the artless Khrushchev, who couldn't hold his tongue, now they say "detente."

In order to understand this, I will take the liberty of making a short historic survey of the history of such relations, which in different periods have been called "trade," "stabilization of the situation," "recognition of realities," and now "detente." These relations are at least 40 years old.

Let me remind you with *what* sort of system they started. The system was installed by armed up-

rising.

It dispersed the Constituent Assembly.

It capitulated to Germany—the common enemy. It introduced execution without trial.

It crushed workers' strikes.

It plundered the villagers to such an unbelievable extent that the peasants revolted, and when this happened it crushed the peasants in the bloodiest possible way.

It shattered the Church.

It reduced 20 provinces of our country to a condition of famine. This was in 1921, the famous Volga famine.

It was a system that introduced concentration camps for the first time in the history of the world.

A system that, in the 20th Century, was the first to introduce the use of hostages, that is to say, not to seize the person whom they were seeking, but rather a member of his family or someone at random, and shoot that person. This system of hostages and persecution of the family exists to this day. It is still the most powerful weapon of persecution because the bravest person, who is not afraid for himself, still shivers at the threat to his family.

It is a system which was the first—long before Hitler—to employ false registration; that is to

say: "Such and such people have to come in to register." People would comply, and then they were taken away to be annihilated. We didn't have gas chambers in those days. We used barges. A hundred or a thousand persons were put into a barge, and then it was sunk.

It was a system which exterminated all additional parties, and let me make it clear to you that it not only disbanded the party itself, but destroyed its *members*. All members of every other party were exterminated.

It was a system which carried out genocide of the peasantry. Fifteen million peasants were sent off to extermination.

It was a system which introduced serfdom, the so-called "passport system."

It was a system which, in time of peace, artificially created a famine causing six million persons to die in the Ukraine in 1932 and 1933. They died on the very edge of Europe. And Europe didn't even notice it. The world didn't even notice it. Six million persons!

I could keep on enumerating these endlessly, but I have to stop because I have come to the year 1933 when, with all I have enumerated behind us, your President Roosevelt and your Congress recognized this system as one worthy of diplomatic recognition, of friendship and of assistance.

According to calculations by specialists, based on the most precise objective statistics, in pre-

Revolutionary Russia—when there were attempts on the Tsar's life, assassination of a Tsar, revolution—during these years about 17 persons a year were executed. The famous Spanish Inquisition, during the decades when it was at the height of its persecution, destroyed perhaps ten persons a month. In the *Archipelago*, I cite a book which was published by the Cheka in 1920, proudly reporting on its revolutionary work. In 1918 and 1919, the Cheka executed, without trial, more than a thousand persons a month!

At the height of Stalin's terror in 1937-38, if we divide the number of persons executed by the number of months, we get more than 40,000 persons shot per month! Here are the figures: 17 a year, 10 a month, more than a thousand a month, more than 40,000 a month. Thus, that which had made it difficult for the democratic West to form an alliance with pre-Revolutionary Russia had, by 1941, grown to such an extent and still did not prevent the entire united democracy of the world—England, France, the United States, Canada, Australia and other small countries—from entering into a military alliance with the Soviet Union. How is this to be explained? How can we understand it?

Here we can offer a few explanations. The first, I think, is that the entire united democracy

*I have come to tell you:
The situation in the
world is not just
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threatening, it is
catastrophic.*



of the world was too weak to fight against Hitler's Germany alone. If this is the case, then it is a terrible sign. It is a terrible portent for the present day. If all these countries together could not defeat Hitler's little Germany, what are they going to do today, when more than half the globe is flooded with totalitarianism? I don't want to accept this explanation.

The second explanation is perhaps that there was simply an attack of panic—of fear—among the statesmen of the day. They simply didn't have sufficient confidence in themselves, they simply had no strength of spirit, and in this confused state decided to enter into an alliance with Soviet totalitarianism. This is also not flattering to the West.

The third explanation is that it was a deliberate device. Democracy did not want to defend itself. For defense it wanted to use

another totalitarian system, the Soviet totalitarian system. What profound self-deception!

We have a Russian proverb: "Do not call a wolf to help you against the dogs." If dogs are attacking and tearing at you, beat the dogs! Fight against the dogs, but do not call a wolf for help. Because when the wolves come, they will destroy the dogs, but they will tear you apart as well.

World democracy could have defeated one totalitarian regime after another, the German, then the Soviet. Instead, it strengthened Soviet totalitarianism, helped bring into existence a third totalitarianism, that of China, and all this finally precipitated the present world situation.

There is another Russian proverb: "The yes-man is your enemy, but your friend will argue with you." It is precisely because I am the friend of the United States

that I have come to tell you: The situation in the world is not just dangerous, it isn't just threatening, it is *catastrophic*.

Something that is incomprehensible to the ordinary human mind has taken place. We over there, the powerless, average Soviet people, couldn't understand, year after year and decade after decade, what was happening. How were we to explain this? England, France, the United States were victorious in the Second World War. Victorious states always dictate peace, they receive firm conditions, they create the sort of situation which accords with their philosophy, their concept of liberty, their concept of national interest.

Instead of this, beginning in Yalta, your statesmen of the West, for some inexplicable reason, have signed one capitulation after

another. Never has the West or your President Roosevelt imposed any conditions on the Soviet Union for obtaining aid. He gave unlimited aid, and then unlimited concessions. In Yalta, without any necessity, the occupation of Mongolia, Moldavia, Estonia, Latvia, Lithuania was silently recognized. Immediately after that, almost nothing was done to protect Eastern Europe, and seven or eight more countries were surrendered.

Stalin demanded that the Soviet citizens who did not want to return home be handed over to him, and the Western countries handed over 1.5 million human beings. They took them by force. English soldiers killed Russians who did not want to become prisoners of Stalin, and drove them by force to Stalin to be exterminated.

And after that, for another 30 years, the constant retreat, the sur-

During 30 years, more was surrendered to totalitarianism than any defeated country has ever surrendered after any war in history. There was no war, but there might as well have been.



render of one country after another, to such a point that there are Soviet satellites even in Africa, and almost all of Asia is taken over by them; Portugal is rolling down the precipice.

During those 30 years, more was surrendered to totalitarianism than any defeated country has ever surrendered after any war in history. There was no war, but there might as well have been.

A very dangerous state of mind can arise as a result of this 30 years of retreat: Give in as quickly as possible, give up as quickly as possible, peace and quiet at any cost.

This is what many Western papers wrote: "Let's hurry up and end the bloodshed in Vietnam and have national unity there." But at the Berlin Wall no one talked of national unity. One of your leading newspapers, after the end of Vietnam, had a full headline: "The Blessed Silence." I would not wish that kind of "blessed silence" on my worst enemy. I would not wish that kind of national unity on my worst enemy.

It is very dangerous for one's view of the world when this feeling comes on: "Go ahead, give it up." We already hear voices in your country and in the West—"Give up Korea and we will live quietly. Give up Portugal, of course; give up Japan, give up Israel, give up Taiwan, the Philippines, Malaysia, Thailand, give up ten more African countries. Just let us

live in peace and quiet.

I have to say that the United States, of all the countries of the West, is the least guilty in all this and has done the most in order to prevent it.

But this does not take the load off America's shoulders. The course of history—whether you like it or not—has made you the leaders of the world. Your country can no longer think provincially. Your political leaders can no longer think only of their own states, only of their parties, of petty arrangements which may or may not lead to promotion. You must think about the whole world, and when the new political crisis in the world will arise (I think we have just come to the end of a very acute crisis and the next one will come any moment), the main decisions will fall anyway on the shoulders of the United States of America.

While here, I have heard some explanations of the situation. Let me quote some of them: "It is impossible to protect those who do not have the will to defend themselves." I agree with that, but this was said about South Vietnam. In one-half of today's Europe and in three-quarters of today's world the will to defend oneself is even less than it was in South Vietnam.

We are told: "We cannot defend those who are unable to defend themselves with their own human resources." But against the overwhelming powers of totalitarianism, when all of this

power is thrown against a country—no country can defend itself with its own resources. For instance, Japan doesn't have a standing army.

We are told, "We should not protect those who do not have full democracy." This is the most remarkable argument of the lot. Who in the world, ever, on the front line of defense against totalitarianism has been able to sustain full democracy? You, the united democracies of the world, were not able to sustain it! America, England, France, Canada, Australia, together did not sustain it. At the first threat of Hitlerism, you stretched out your hands to Stalin. You call that sustaining democracy? No!

To understand properly what detente has meant all these 40 years—friendships, stabilization of the situation, trade, etc.—I would have to tell you something which you have never seen or heard, of how it looked from the other side. Mere acquaintance with an American, and God forbid that you should sit with him in a cafe or restaurant, meant a ten-year term for suspicion of espionage.

In 1945-1946, through our prison walls passed a lot of persons, and these were not ones who were cooperating with Hitler (although there were some of those, too). They were not guilty of anything, but rather were persons who had just been liberated from Ger-

man prison camps by the Americans. This was considered a criminal act, to be liberated by the Americans. That means: He has seen the good life. If he comes back he will talk about it. The most terrible thing is not what he did but what he would talk about. All such persons got ten-year terms.

Everything poisonous which could be said about the United States was said in Stalin's days. And all of this is a heavy sediment which can be stirred up any time. Any day, the newspapers can come out with the headlines: "Blood-thirsty American imperialism wants to seize control of the world," and this poison will rise up from the sediment and many people in our country will believe this and will be poisoned by it, and will consider you as aggressors. This is how detente has been managed on our side.

The Soviet system is so closed that it is almost impossible for you to understand from here. Your theoreticians and scholars write works trying to understand and explain how things occur there. Here are some naive explanations which are simply funny to Soviet citizens. Some say that the Soviet leaders have now given up their inhumane ideology. Not at all. They haven't given it up one bit.

Some say that in the Kremlin there are some on the left, some on the right. They are fighting with

each other, and we've got to behave in such a way as not to interfere with those on the left side. This is all fantasy. Left...right. There is some sort of a struggle for power, but they all agree on the essentials.

There also exists the following theory, that thanks to the

elections but simply a comedy, a farce. Thus a system which has no legislative organs. It's a system without an independent press; a system without an independent judiciary; where the people have no influence either on external or internal policy; where any thought which is different from what the

Is detente needed or not? Not only is it needed, it's as necessary as air. It's the only way of saving the earth—instead of world war to have detente, but a true detente.



growth of technology, the engineers are now running the economy and will soon determine the fate of the country, rather than the Party. I will tell you, though, that the engineers determine the fate of the economy just as much as our generals determine the fate of the Army. That means zero. Everything is done the way the Party demands. That's our system. Judge it for yourself.

It's a system where for 40 years there haven't been genuine

state thinks is crushed.

And let me tell you that electronic bugging in our country is such a simple thing that it's a matter of everyday life. You had an instance in the United States where a bugging caused an uproar which lasted for a year and a half. For us it's an everyday matter. Almost every apartment, every institution has got its bug and it doesn't surprise us in the least—we are used to it.

It's a system where unmasked

butchers of millions like Molotov and others smaller than him have never been tried in the courts but retire on tremendous pensions in the greatest comfort. It's a system where the very constitution has never been carried out for one single day. Where all the decisions mature in secrecy, high up in a small irresponsible group, and then are released on us and on you like a bolt of lightning.

What are the signatures of such persons worth? How could one rely on their signatures to documents of detente?

So what are we to conclude from that? Is detente needed or not? Not only is it needed, it's as necessary as air. It's the only way of saving the earth—instead of a world war to have detente, but a true detente.

In the first place, there would be disarmament, not only disarmament from the use of war but also from the use of violence. We must stop using not only the sort of arms which are used to oppress one's neighbors but also the sort of arms which are used to oppress one's fellow countrymen. It is not detente if we here with you today can spend our time agreeably while over there people are groaning and dying and in psychiatric hospitals. Doctors are making their evening rounds, for the third time injecting people with drugs which destroy their brain cells.

The second sign of detente, I would say, is the following: that it

be not based on smiles, not on verbal concessions, but it has to be based on a firm foundation. You know the words from the Bible: "Build not on sand, but on rock." There has to be a guarantee that this will not be broken overnight and for this the other party to the agreement must have its acts subject to public opinion, to the press, and to a freely-elected parliament. And until such control exists there is absolutely no guarantee.

The third simple condition—what sort of detente is it when they employ the sort of inhumane propaganda which is proudly called in the Soviet Union "ideological warfare." Let us not have that.

The Soviet Union and the Communist countries can conduct negotiations. For a long time they don't make any concessions and then they give in a little bit. Then everyone says triumphantly, "Look, they've made a concession; it's time to sign." The European negotiators of the 35 countries for two years now have painfully, painfully been negotiating. Their nerves were stretched to the breaking point and they finally gave in. A few women from the Communist countries can now marry foreigners. And a few newspapermen are now going to be permitted to travel a little bit more than before. They give 1/1000th of what natural law should provide—matters which people should be able to do even before

such negotiations are undertaken. Already there is joy. Here in the West we hear many voices saying: "Look, they're making concessions; it's time to sign."

What sort of an agreement would this be? The proposed agreement is the funeral of Eastern Europe. It means that Western Europe would finally, once and for all, sign away Eastern Europe, stating that it is perfectly willing to see Eastern Europe be crushed and overwhelmed once and for all, but please don't bother us.

We, from our lives there, have concluded that violence can only be withstood by—firmness.

You have to understand the nature of Communism. The very ideology of Communism, all of Lenin's teachings, are that anyone is considered to be a fool who doesn't take what's lying in front of him. If you can take it, take it. If you can attack, attack. But if there's a wall, then go back.

The Communist leaders respect only firmness and have contempt and laugh at persons who continually give in to them. Your people are now saying: "Power, without any attempt at conciliation, will lead to a world conflict." But I would say that power with continual subservience is no power at all.

From our experience I can tell you that only firmness will make it possible to withstand the assaults of Communist totalitarianism. We see many historic examples. Look

at little Finland in 1939, which by its own forces withstood the attack. You, in 1948, defended Berlin only by your own firmness of spirit, and there was no world conflict. In Korea in 1950 you stood up against the Communists, only by your firmness, and there was no world conflict. In 1962 you compelled the rockets to be removed from Cuba. Again, it was only firmness, and there was no world conflict.

We, the dissidents of the USSR, don't have any tanks, we don't have any weapons, we have no organization. We don't have anything. Our hands are empty. We have only a heart and what we have lived through in the half century of this system. And when we have found the firmness within ourselves to stand up for our rights, we have done so. It's only by firmness of spirit that we have withstood. And if I'm standing here before you, it's not because of the kindness or the good will of Communism, not thanks to detente, but thanks to my own firmness and your firm support.

There are tens of thousands of political prisoners in our country and—by the calculation of English specialists—7000 persons are now under compulsory psychiatric treatment. Let's take Vladimir Bukovsky as an example. It was proposed to him, "All right, we'll free you. Go to the West and shut up." And this young man, a youth today on the verge of death, said:

"No, I won't go this way. I have written about the persons whom you have put in insane asylums. You release them and then I'll go West." This is what I mean by that firmness of spirit to stand up against granite and tanks.

Resourceful Western legal scholars have now introduced the term "legal realism." By this legal realism, they want to push aside any moral evaluation of affairs. They say, "Recognize realities; if such and such laws have been established in such and such countries of violence, then these laws must also be recognized and respected."

At the present time it is widely accepted among lawyers that law is higher than morality. Law is something which is worked out and developed, whereas morality is something inchoate and amorphous. That isn't the case. The opposite is true. Morality is higher than law, while law is our human attempt somehow to embody in rules a part of that moral sphere which is above us.

It is almost a joke now in the Western world, in the 20th century, to use words like "good" and "evil." They have become almost old-fashioned concepts, but they are very real concepts. These are concepts from a sphere which is higher than us—good and evil. And instead of getting involved in base, petty, short-sighted political calculations and games we have to recognize that the concentration of

world evil and the tremendous force of hatred is *there* and it's flowing from there throughout the world. And we have to stand up against it and not hasten to give to it, give to it everything that it wants to swallow.

Today there are two major processes occurring in the world. One is the one which I have just described which has been in progress more than 30 years. It is a process of short-sighted concessions; a process of giving up, and giving up, and giving up and hoping that perhaps at some point the wolf will have eaten enough. The second process is one which I consider the key to everything and which will bring all of us our future. Under the cast-iron shell of Communism—for 20 years in the Soviet Union and a shorter time in other Communist countries—there is occurring a liberation of the human spirit.

New generations are growing up which are steadfast in their struggle with evil, which are not willing to accept unprincipled compromises; which prefer to lose everything—salary, conditions of existence and life itself—but are not willing to sacrifice conscience, not willing to make deals with evil.

This process has now gone so far that in the Soviet Union today, Marxism has fallen so low that it's simply an object of contempt. No serious person in our country today, not even university and high school students, can talk about

Marxism without smiling, without laughing. But this whole process of our liberation, which obviously will entail social transformations, is slower than the first one—the process of concessions. Over there, when we see these concessions, we are frightened. Why so quickly? Why so precipitously? Why yield several countries a year?

I started by saying that you are the allies of our liberation movement in the Communist countries. And I call upon you: Let us think together and try to see how we can adjust the relationship between these two processes. Whenever you help the persons persecuted in the Soviet Union, you not only display magnanimity and nobility, you're defending not only them but yourselves as well. You're defending your own future.

So let us try to see how far we can go to stop this senseless and immoral process of endless concessions to the aggressor—these clever legal arguments for why we should give up one country after another. Why must we hand over to Communist totalitarianism more and more technology—complex, delicate, developed technology which it needs for armaments and for crushing its own citizens? If we can at least slow down that process of concession, if not stop it altogether—and make it possible for the process of liberation to continue in the Communist countries—ultimately these two processes will yield us our future.

On our crowded planet there are no longer any internal affairs. The Communist leaders say, "Don't interfere in our internal affairs. Let us strangle our citizens in peace and quiet." But I tell you: Interfere more and more. Interfere as much as you can. We beg you to come and interfere.

And I call upon you: Do not let yourselves become weak. Do not let yourselves be taken in the wrong direction. Let us try to slow down the process of concessions and help the process of liberation!

□

*Let us try to slow down
the process of
concessions and help
the process of liberation*



SOLIDARISM:

In July 1930, Russian emigre students of various European universities came together in Belgrade and established "The National Union of Russian Youth," which later became the NTS. Their organization aimed to be an internal Russian opposition force, who did not believe in opposing the Soviet regime by bomb-throwing, sabotage or terror, but wished to penetrate Russia with ideas.

Their first problem was the elaboration of a new creed. In order to exclude the fathers who still hankered for the old regime an age limit of 35 years was fixed for membership. During the years which followed a new set of ideas was produced under the influence of different philosophical tenden-

cies. The whole of these ideas and ideological principles were moulded into an entity, defined by the movement as "Solidarism." Hence, NTS was deciphered as "Union of Russian Solidarists."

Theoretical Foundation

Positive ideas were drawn from Russian philosophical and social schools of the late 19th and early 20th centuries, as well as from the contemporary Western individualistic and solidaristic philosophy and sociology. A major part of the substance of solidarism was drawn from the trend of thought commonly referred to as "The Russian Religious and Philosophic Renaissance of the 20th Century," among which were such brilliant philosophers as Berdyaev, Frank, Lossky and Vysheslavtsev. As regards solidarism as

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A CALL FOR FREEDOM

a current of socio-economic thought, reference must be made to the Frenchman Leon Burgeois, the Austrian Heinrich Pegch, and the Austrian solidarists having their own political party.

The term "solidarism" itself is of Western origin and was introduced to distinguish it from socialism (Marxist) advocating class struggle.

Solidarism is based on an organic ideal-realistic interpretation of existence. The organic philosophy sees the world as a unity in diversity. Life is a hierarchical structure, composed of different stages: the material inorganic stage, the bio-organical stage, the psychological stage, and the spiritual stage. There are lower and higher stages, composing a kind of ladder.

The higher stage cannot evolve from a lower stage contrary to the materialistic philosophy, ac-

ording to which each higher form of existence derives from lower levels, thus accepting the primacy of material values above the spiritual values in accordance with the formula "being determines consciousness." Organic philosophy recognizes the primacy of spiritual life above physical existence. Therefore, it has an idealistic view of man.

Man is conceived as a spiritual being. But at the same time, it recognizes man's lower levels of existence, his material needs, contrary to the spiritualists who conceived man only as a spiritual being. Therefore, organic philosophy is also realistic. Hence the formula "ideal-realism," which is a synthesis between materialism and spiritualism.

In the 19th Century Darwin discovered the struggle for existence in nature. He committed the mistake to absolutize this law and,

even worse, to see in the forces of destruction a progressive force in the evolution of nature. His doctrine, called "Darwinism," was transferred to the field of human history and taken as a theoretical foundation by Marx.

History was thus conceived as a process of class struggle and it was concluded that the basic motive power behind human progress was class struggle. In this way, Marxism asserts that a better world can be built on a strategy of destruction. However, in the light of contemporary scientific knowledge, the factor of struggle is merely one of the multiple factors in the process of evolution. Struggle is not the main moving force as Darwin claimed. Biologists have accumulated many examples from nature where mutual help and cooperation prevail.

Nature is full of examples of cooperation, solidarity and mutual help. In vegetation, for instance, we come across the idea of association. In a forest vegetation is in different layers: a layer of high trees, a layer of small trees, a layer of bushes, three layers of grasses of different size and, finally, mosses. This is a good illustration of how ecological types peacefully co-exist. There is the crocodile bird cleaning the teeth of the crocodile, and the liana which uses other plants to attach itself.

Applied to society, the examples of nature teach class cooperation.

One of the main causes of the contemporary crisis is the disharmony existing in the mutual relations between the individual and society in the different systems. To solve the crisis, this interrelation needs to be reviewed.

Individual and Society

Social philosophy provides two interpretations: individualism and collectivism. Individualism emphasizes the basic, intrinsic value of the individual. Being the philosophical foundation for liberal democracy, at the same time it justifies personal egotism. The primacy of the individual over society is proclaimed. The idea of individual freedom is conceived in a negative way, according to the formula "the freedom of one person ends where the freedom of another starts."

This formula does not imply self-restriction of freedom in the name of higher moral values; it only implies juridical restriction. The consequent application of individualism in social life has led to unrestricted freedom of competition and to a degree of social and economic inequality, resulting in social injustice.

At the extreme it leads to anarchy and self-destruction. Society is conceived as a mechanical sum of individuals only externally connected. In this system there is no room for service to the community. The individual is con-

ceived as an isolated social atom, respecting the interests of society insofar as they do not harm his interests.

From the realization of the shortcomings of individualism, collective socialism was born, proclaiming the primacy of society over the individual. The individual is only conceived as part of the collective. His individual freedom is denied in the name of the whole, in the name of social justice and equality. Therefore, in practice, collectivism results in totalitarianism, suppressing personal initiative and freedom in the name of the anonymous collective (class in socialism, the nation and the state in fascism). A positive factor in collectivism is the imperative for the individual of service to the community and the pathos to overcome personal egotism in the interests of the common good. However, the suppression of personal freedom does not only lead to the elimination of personal egotism but also to the elimination of personal initiative and creativity.

Solidarism tries to harmonize these two doctrines, to find an optimal solution between them. Not in the sense of a compromise or a mechanical combination of the two doctrines, but in the sense of a synthesis, comprising the positive sides of individualism and collectivism. This is based on a new understanding of the nature of the individual and society. Solidarism acknowledges the basic value of



Nature is full of examples of cooperation: the layers of vegetation in a forest as an example.

the individual and his right to be free. But contrary to individualism it conceives this freedom as positive freedom *for* the service of higher values and not negative freedom *from*.

An Ideology of Freedom

Hence, egotistic arbitrariness should be restricted, whereas the creative and moral freedom should not. Solidarism distinguishes a lower and a higher nature in the individual. Personal egotism should be subordinated to higher values of truth, good and beauty. Solidarism aims, in fact, at an ideology of freedom as opposed to freedom from an ideology.



Further, solidarism conceives society not as an anonymous collective, not as a mechanical sum of individuals, but as an organic whole, as a collective personality. Solidarism aims at the cooperation between the individual and society in the common service of higher values. Its social doctrine is based on the principle of harmony.

The relationship between the individual and society is conceived as an inner, mutually complementary relationship, and not as a superficial limitation. There is a sphere of sociability inherent in the individual himself, which finds its expression in the consciousness of belonging to one or another collective group. Besides the consciousness of the ego, there also exists a consciousness of *we*.

In this sense it can be said that the individual is not so much a part of society as society is a part of the individual. In this respect, solidarism is based on the philosophy of personalism, regarding the individual as embodying basic existence and basic values, stressing the uniqueness of each individual. Individualism does also proclaim this uniqueness but it does not orient the individual to the service of higher values. Personalism, on the contrary, believes that the in-

Collectivism suppresses personal initiative and freedom in the name of the anonymous collective. Solidarism aims at the cooperation between the individual and society in the common service of higher values.

dividual only becomes an individual when he serves superior values, when he shows solidarity towards his neighbor.

The individual who encloses himself in his own selfishness, in the narrow circle of his own utilitarian interests, loses his individuality. Both the individual isolated from collectivism and the individual dissolved in the collective group are foreign to solidarism.

Ethics

Solidarism attaches very great importance to the notion of service to superior values. This notion has become the cornerstone of Russian solidarist theory. It has developed an ethic of social devotion. But service or devotion should be shown freely and not under coercion: otherwise, solidarism would not differ from collectivism. How then can service and freedom be harmonized?

Freedom is a neutral value, which can be equally used to create good or evil. Freedom has its negative side, which leads to nihilism and self-destruction. The meaning of freedom for the individual can be compared with the function of air for a biological organism: it is a necessary condition for life without constituting the essence of life. In the same way, freedom becomes a positive or a negative value according to the values it serves.

According to the principles of solidarism, the devotion itself of

the individual to the social whole is justified only when this whole in turn is dedicated to an idea of morally-binding character. If not, service becomes an end in itself and leads to social idolatry. Or even worse, higher values may be substituted by lower values.

In private life this may be material well-being, ambition, etc. If this happens on the level of social life, this may lead to spiritual slavery, oppression and terror. This took place in fascism where the individual's devotion to society was distorted by the service of lower value "race." It takes place today in communist society where lower values as matter and class are absolutized. The result is the devaluation of moral laws in favor of class morality.

Russian solidarism presupposes a hierarchy of values (higher and lower values). As superior values it accepts truth, good and beauty. These values are in fact absolute and universal in their ultimate sense, these values are religious in nature. Humanity has always and everywhere tried to serve these values: truth (philosophy), good (love), beauty (art and esthetic preservation of nature and culture).

Solidarism rejects the Marxist slogan "the end justifies the means." Higher values cannot be served by low means. There should be harmony between the end and the means to achieve it.

□

Al-Biruni free- wheeling scientist- philosopher

by SEYYED HOSSEIN NASR

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In classical Islamic civilization the name "philosophy" is reserved for a particular set of disciplines associated with various schools of "Islamic philosophy."

Therefore the title of "philosopher" is usually reserved for those who are masters of the doctrines of one of these "philosophical" schools. Considered in this light al-Biruni has never been classified by classical authors as a "philosopher," nor associated with one of the well-known schools of traditional Islamic philosophy.

But if we understand philosophy in its more general sense as logical and rational discourse upon the nature of things, then al-Biruni must certainly be considered as a philosopher of note to be studied for his significance in the general context of Islamic intellectual history and also for the innate value of his intellectual vision.

Al-Biruni was a scientist,

The medieval mosque portrayed in this 13th century manuscript illustration drew students to seminars on poetry, the classics and the sacred Koran.



scholar, compiler and philosopher for whom the quest for knowledge was held as the supreme goal of human life. He respected knowledge in all its forms and hence sought it wherever and in whatever form possible. He saw in knowledge an almost divine quality very much in conformity with the fundamental tenets of Islam.

Hence, al-Biruni, with the universal vision and the remarkable intellectual qualities which he possessed, turned to Greek as well as to Persian and Indian sciences, to both the religious Islamic sciences and the intellectual ones. He holds the rather unusual distinction of being at once one of the greatest mathematicians and historians of humanity. And he wrote in nearly every field, from astronomy to pharmacology.

But strangely enough, unlike his contemporary scientist Ibn al-Haytham, al-Biruni has not left behind independent philosophical works of a systematic nature. The only exception among the extant works is the *Questions and Answers* exchanged with Avicenna (Ibn Sina), which deal with cosmological, physical and philosophical problems.

As for his lost works, he apparently wrote several philosophical narratives which if found would be very significant, considering the importance of this kind of philosophical narrative romance in the writings of Avicenna, Suhrawardi and many other Is-

lamic philosophers.

In order to understand al-Biruni's philosophical thought, it is therefore necessary to turn to his other writings dealing with history, geography or even astronomy, for in nearly all of these works, one will find elements dealing with philosophy, cosmology and metaphysics interspersed within the main scientific or historical discussion at hand.

Philosophical Thought

In his encyclopaedic work, *India*, not only does al-Biruni describe Indian doctrines, but often comments upon them and offers his own metaphysical and philosophical ideas and interpretations. In his *Chronology of Ancient Nations* profound observations are made about the nature of time and the cycles of human history as well as the origin of the order observed in nature. In *The Determination of the Co-ordinates of Cities*, the origin of science and its classification are discussed as are themes related to the question of the origin and creation of the universe.

One could go on in the same vein with his other writings. Moreover, the very fact that he chose to translate into Arabic a work on Indian yoga such as the *Patanjali Yoga* shows his intense interest in metaphysical and spiritual matters.

When all of these sources are extracted and studied it becomes clear that al-Biruni was neither a

follower, nor a member of any of the established philosophical schools of his time.

The well known schools of "Islamic philosophy" included the Peripatetic,¹ the Illuminationist,² and also that of theology.

The most noteworthy aspect of al-Biruni's philosophical views is his strong and often original criticism of Aristotelian philosophy, which is reflected in the questions and answers he exchanged with Avicenna and his student Abdallah al-Ma'sumi.

Al-Biruni thus belongs to a series of independent anti-Peripatetic thinkers of the early period of Islamic history who were also scientists, such men as Mohammed Ibn Zakariyya'al-Razi, whom al-Biruni both admired and criticized.

Al-Biruni did not oppose all of the teachings of Peripatetic philosophy *en bloc*. Rather, basing himself on firm religious faith in Islam on the one hand and the tool of logic, rational analysis and observation on the other, he refuted many of the theses of Peripatetic philosophy, such as the eternity of the world and the possibility of indefinite division of matter.

What is important for an understanding of Islamic intellectual

history is that such a strong and rigorous criticism of Peripatetic thought did not come from a rationalist, as was to happen from the end of the Middle Ages to the 17th century in the West, but that it came from a man like al-Biruni who was deeply immersed in both the life of faith and metaphysical and cosmological doctrines of Islam and other traditions.

It is of great significance for an understanding of the reason for the different paths that Islamic and Christian civilization were to take at the end of the Middle Ages that one of the foremost critics of the Aristotelian world view in Islam should also be the person who introduced the *Patanjali Yoga* to the Islamic world and one of the Muslim figures really well-versed in the Hindu Vedanta philosophy.

In questions of cosmology and creation, al-Biruni rejected violently the idea of the "eternity" of the world. Like the Islamic theologians, he held that to believe in the eternity of the world is to negate the need for a cause for the world and therefore to negate indirectly Divine Unity, which was the principle most dear to him.

In fact the whole of al-Biruni's works can be interpreted as a quest for the realization of unity in various forms of knowledge and planes of existence. It was most of all with the aim of preserving the inviolability of the doctrine of unity that he criticized the Peripatetic view of the eternity

¹ Muslim school of philosophy influenced by the philosophy of Aristotle.

² A philosophy with origins in Ancient Persia, postulating inward spiritual enlightenment and mystical experience, and contrasting with the philosophy of Aristotle based on reasoning and logical argument.

of the world in the second of the questions he posed to Avicenna.

The debate between al-Biruni and Avicenna as well as al-Ma'sumi on this subject concerns one of the most important questions of Islamic philosophy, namely the condition under which something needs a cause. Al-Biruni identified the idea of the eternity of the world with its not being created. For him, in contrast to Avicenna, the "newness" of the universe implied its being created and the denial of this "newness," or an acceptance that the world does not have an origin in time, destroyed the conception of creation and ultimately the unity of the Creator and His power. Hence in other works such as *The Determination of the Co-ordinates of Cities* he affirmed his belief in the created nature of the world and tried to provide both scientific and theological reasons for it.

As a result of his vast and varied study of nature, history and various traditional doctrines of time and of the world, al-Biruni became clearly aware of the qualitative nature of time, of the fact that it is not uniformly stretched out like a mathematical coordinate. He also strongly denied the idea of uniformitarianism so dear to modern geology and paleontology and provided both scientific and philosophical arguments to disprove it.

For al-Biruni time has a cyclic nature, but not in the sense of re-

turning to the same point again, which is a metaphysical absurdity and a modern caricature of the real traditional teachings. Rather, by "cyclic" al-Biruni understands qualitative changes and correspondences between various elements of time within each cycle.

Cyclical Time

Without doubt his profound study and intimate knowledge not only of the Koranic conception of time, which is based on cycles of prophecy, but also of the teachings of *Puranas*, the 18 Hindu epics, and of many other traditions on the meaning of time and history, helped al-Biruni develop perhaps more profoundly than any other Islamic philosopher and scientist the meaning of qualified and cyclic time and its implications for the study of nature and of man.

A basic aspect of al-Biruni's thought, which is closely related to his treatment of time, concerns the development and becoming of things, which many have by mistake identified with the modern theory of evolution, the latter being no more than a parody of the traditional doctrine of gradation.³

Al-Biruni was fully aware of the long history of the earth, of the cataclysms which changed mountains into seas and oceans into continents, of the fact that certain

³ The principle that the universe is composed of an infinite series of forms ranging in order from the barest type of existence to ultimate perfection.

species preceded others on earth and that each species has its own life cycle.

Pondering over the vast panorama of nature in both time and space and the teachings of various sacred writings on the creation and subsequent history of the universe, al-Biruni became aware of the basic principle that the development and becoming of things in this world is the gradual unfolding and actualization of all the possibilities that are inherent within each being.

Nothing evolves from one form into another as a result of external additions or accretions; rather whatever transformation does take place is no more than the manifestations of possibilities already present in that being. In the same way, what becomes manifested at a particular period of history is no more than the unfolding of possibilities inherent in that particular cycle of time.

This principle, which is one of the cornerstones of al-Biruni's thought and is a crystallization of



well-known traditional doctrines, is applied by al-Biruni to his study of various domains of nature, both animate and inanimate, as well as to history and man.

Being an outstanding physicist, al-Biruni was deeply interested in the general principles of natural philosophy, in such questions as motion, time and matter, as is again seen in his criticism of Aristotelian natural philosophy presented in the series of questions and answers exchanged with Avicenna.

As far as the nature of matter is concerned, he sided with the Islamic theologians.

It is somewhat strange that a scientist such as al-Biruni should support the view of the theologians concerning the structure of matter, for usually the Muslim scientists believed in the continuity of matter.

View of Knowledge

Of paramount importance for an understanding of al-Biruni's philosophical ideas is his view of knowledge and the methods used for its attainment. Al-Biruni held a view of knowledge which was at once dynamic and static, that is, he believed clearly in the gradual development of particular forms of knowledge and at the same time in the immutability of principal knowledge derived from revelation.

In addition to being the founder of the discipline of compara-

tive religion or the history of religion he must also be considered as one of the founders of the history of science. Yet, he never lost sight of immutable knowledge, which for him is always the revealed Scriptures and which provides the matrix for all the human sciences which change and develop.

Moreover, al-Biruni was the great champion of pure knowledge and its value for the perfection of man. In Islam there has never been the idea of "science for science's sake" as is found in the West. But within the context of Islamic civilization al-Biruni emphasized the importance of pure knowledge and the pursuit of knowledge for the sake of the perfection of man as against those who stressed the importance of its utility.

Of course, inasmuch as al-Biruni spoke within the context of the traditional world view, his defence of pure knowledge and the view of those who emphasized its utility met at the highest level. For what can be more "useful" to man than the knowledge which is an adornment for his soul and the means for its attainment of perfection?

Al-Biruni himself was aware of these two poles and attitudes involved and in his own writings combined the pleasure aspect associated with the attainment of knowledge with its aspect of utility. For him the two were not completely divorced from each other

but were complementary in the deepest sense.

Al-Biruni never became the slave of a particular method nor accepted that kind of tyranny of methodology characteristic of so much of modern science. He used different methods in different sciences in conformity with the nature of the science in question. Where it was necessary he used induction, or observation, or experimentation, or deduction or had recourse to intellectual intuition.

He was the most exact of scientists without ever being fooled into believing that the methods of experimental science could be applied to the domain of religion or the sciences of man. That is why in al-Biruni, who in a sense summarizes the whole history of Islamic science, there is no single method, but *methods* for acquiring various forms of knowledge in conformity with the innate nature of the sciences in question.

The basic significance of al-Biruni for the modern world, and especially the contemporary Islamic world, in fact, is not only in that he was the father of geodesy or that he weighed several precious stones and metals carefully or even that he criticized Aristotelian natural philosophy profoundly. It is above all in his success in being an outstanding scientist, in being scientific without being scientific. It is in being logical without losing sight of the spiritual empy-

rean, the knowledge of which is not irrational nor illogical but unattainable through logic and reason alone.

It is also in his remarkable sense of discernment which was able to give each form of knowledge its due, to assign to each element the place to which it belonged by nature, so that he could practice mathematics with the rigour of the greatest of mathematicians and at the same time write of human affairs with a vision that is much more profound than the view of those in the modern world who try to ape the methods of the exact sciences in the field of the humanities and who do not possess a fraction of al-Biruni's scientific knowledge.

Al-Biruni stands as the model of the thinker who was able to harmonize within his own intellectual vision various forms of knowledge, from the sciences of nature to religion and philosophy.

He also stands as proof that it is possible within a traditional world-view to develop and even found various branches of the sciences without becoming enslaved by them and without falling under the deadly influence of belief in the unilateral and tyrannizing power of science so prevalent today, a belief whose end cannot but be the stifling of the human spirit and the destruction of the natural environment which itself serves as support for man's terrestrial journey. □

Sun Myung Moon Christian Crusade Returns...

To New York

“I enjoyed it very much. Sun Myung Moon must be a terrific man. I would want to know more about this Christian Crusade.”

by VICKI TATZ

The Sun Myung Moon Christian Crusade, which swept across the country from Oakland, California, to Rochester, New York in two whirlwind months last year, has returned to bring its message of hope, love, and inspiration to the people of New York. And New York needs it.

The air is noxious, the streets are littered, and the sidewalks are clogged with hurrying people. But on corners throughout mid-town Manhattan the 100-plus members of the Crusade hand out brightly colored flyers inviting New Yorkers to the New Hope Festival—“An unforgettable evening.” After its first week, the Crusade moves on to Forest Hills (Queens), the Bronx, Hempstead, back to Manhattan, then Brooklyn and Albany.

Crusade members are from Europe, Latin America, Japan,



and all over the United States, because the dilemma of New York is the dilemma of the nation and of the world today—faced with proliferating problems for which no solution seems to exist. There is a solution, but it doesn't lie in pouring out millions of dollars more on aid to cities, aid to foreign nations.

“I think this night has been beautiful and inspiring—to hear the word of this man talking about God. I also feel this is the start of a new America.”

“All our problems can be resolved as a human family if we are willing to sacrifice,” featured speaker Neil A. Salonen, president of the Unification Church of America, told the first-night audience at the New York Hilton, August 13.

“Don't let your worries get you down,” the members of Sunburst sang out to the full-capacity audience at the opening of the show. And the rest of the evening gave plenty of evidence that there is hope for solving not only our individual worries, but those of the nation and the world.

Sunburst, a 12-member musical group of vocalists and in-

strumentalists formed originally in 1973, provided a lot of other “messages” in its numbers preceding and following President Salonen's talk. Messages like: “You've Got a Friend,” “There's a New World Coming,” “It's All Right,” and “Pass It On.” And the audience responded to the music of hope, searching, and happiness by clapping along with the performers and with enthusiastic applause. The youthful group had been performing at colleges and universities around the nation before they joined the cast of the New Hope Festival.

Patsy Johnson, one of the lead vocalists, also shared with the audience some of the experiences of her life that had led her to join the Sun Myung Moon Christian Crusade. Born in Texas, she spent her early years as an Army brat, moving around extensively. “In college, I went through many conflicts. I got involved in the black movement, women's liberation, and the counter-culture in turn. I was torn apart. I asked myself, What is my life worth? Why do we have to live like this? Then I met someone from the Unification Church who told me about a way to create one world, one family. I had never seen people so willing to sacrifice. I had never heard anything like the Divine Principle before. I really felt it was a group that God could work through.”

Mr. Salonen, who has traveled around the world with



“When I met Reverend Moon, I found an example of the teachings of Jesus which I had never seen before. I found in him such hope, such confidence, such determination that again I could believe, again I had hope and faith. I could live according to God’s way of life because of the inspiration.”





Rev. Sun Myung Moon, founder of the Crusade, also told the audience why he was there: "We've been reading and studying the Bible, but still there are over 400 Christian denominations. Often we spend as much time and effort fighting each other as reaching out to those people who have not yet heard the message of Christ. I'm not a minister, but my life has been changed through the revelation given by Jesus Christ to Sun Myung Moon."

Noting that a few years ago it was popular to quote classical authors to prove that mankind has always faced the same problems, he pointed out that by almost every index, our society *is* facing a crisis. New York City postponed facing its problems for years. "No one had solutions, so we tried not to face them. We couldn't avoid them though." The solution, he went on to say, is that we must love God and love His purpose more than ourselves.

"How do you turn the other cheek?" he asked. "How in reality can we live to be able to restore God's ideal without being destroyed in the process?"

The key to restoring this world is to establish faith in God, he said. The great religious leaders have been great for one reason only, their faith. God's way of life is evident in His works and in the way He has been working throughout history, setting the example in parental giving, the

unconditional willingness to give to others.

"The secret is to live for a higher purpose." If individuals live for their families, and those families do as much as possible for one another, and those communities then serve the nation, the nation will serve the world. That is how God's ideal will be established on earth: by establishing our faith in Him and giving our life for others.

What is the role of America? "America is a miracle—assembled by God to be used as an example, a symbol of God's way of life." The fundamental motivation of the United States should be to do something to bring the blessings of this society—prosperity and freedom—to other peoples of the world. God is looking for individuals, families and nations willing to sacrifice for something bigger than

“*Brilliant speech. We really need a system of unification, I believe, not just here but with all other nations. This will be the only thing that will bring us back as a country—caring about each other.*”



themselves. As a nation blessed by God, we have to humbly realize our blessings were given for the use of all mankind.

“God is crying out to us to realize the secret to establishing His ideal. This country needs a new movement that will demonstrate God’s way of life. The purpose of the Sun Myung Moon Christian Crusade is to demonstrate that principle in action.”

To do this, the members of the Crusade—split up into three teams under the direction of Terry

Walton, Sam Pell, and Mike Smith—have been inviting guests to hear lectures on the Divine Principle at local centers in the New York area and to attend weekend workshops in the mountains.

“So many people today—especially the young—are seeking God and asking many questions where a generation or so ago the answers were taken for granted. We are reaching out to those people, inviting them to share in a life experience with God and a



spiritual revolution in the hearts of men," President Salonen explained.

In his series of three talks in each city, Mr. Salonen will speak on Who is God—emphasizing that God needs man as much as man needs God; New Hope for Christianity—the mission of Jesus Christ and the significance of the Second Coming of the Lord; and New Hope for America—how to establish God's ideal. The evening's program also includes a short film showing highlights of Rever-

end Moon's 1974 Day of Hope tour in the United States, including his highly successful Madison Square Garden appearance.

The Bible urges us to work together "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (Ephesians 4:13) The New Hope Festival inspires us toward this life of perfection and joy, and urges us to awaken others to this true vision of the heavenly kingdom. □

FROM MAURITANIA

Unbroken Horizons of Sand

Since I am to start work soon and would not be able to leave Nouakchott for some time it was decided that I travel north to the city of Nouadhibou, the second largest city. Getting there is not so easy. There are no roads which go up the coast but you must travel inland north to Akjoujt, Atar and Choum, which is nothing but a railroad stop at the very southeast corner of Spanish Sahara. There to Nouadhibou is traveled by train.

I'll briefly describe the trip. There is paved road as far as Akjoujt so I decided to hitchhike in hopes of getting someone going at least as far as Akjoujt and hopefully Atar and Choum. I left Saturday morning about 5:15 a.m. At about 5:20 a.m. a car stopped and asked me where I was going. I wasn't even halfway through town yet and hadn't begun to hitchhike, but my backpack gave me away. I said north and he said get in. He took me to his house in Akjoujt, gave me two nice meals, a shower and a place to rest during the heat of the afternoon which I didn't want to do but he insisted.

By four I continued, but there

are only about two cars a week which go the road north so I took what is called a bush taxi. It was like a squareback Volkswagen with the back roof cut off so it looked like a small pickup truck. This one, when I saw it, was empty and I thought I would ride in the cab and put my backpack in the back and that was it. He told me to wait and he would return in 15 minutes.

When he returned the truck had 14 people and all of their luggage crammed in the back. There was a little room for my backpack but I had to hang on to the railing and sort of dangle half out of the back of the truck for three hours across the middle of the desert on a "road" which is more a series of bumps and potholes from Akjoujt to Atar. We had a flat once which made me very happy because I was not too sure how much longer I could hold on.

We finally made it there that evening and I spent the night on the ground in a little courtyard near a restaurant. We began the trip to Choum the next morning. I had a seat this time and was able to sit and even take some pictures. I



Top: Courtyard of house at left where our Mauritanian missionaries live. Center: Iron mine at Tazadit. Bottom: Mauritanian nomads and their camels.



could not help but be moved by the awesome expanse of nothing we traveled through—nothing but sand, some mountains which resembled huge piles of rocks, vast valleys of sand as far as you can see. I couldn't believe it. That's all this country is made up of—all over it's the same: sand, rocks. There may be minerals but it's economically not possible to get them out because of the severity of the Sahara. Water is scarce.

As we would drive along, every now and then we would see someone, hundreds of miles from anywhere, on a donkey or a camel or just standing there watching us pass. The noonday heat was incredible. The breeze from traveling did not cool me off; quite the opposite, it was like a blast furnace. It bit at my eyes and skin and it hurt. Finally we reached Choum where I caught the iron train to Nouadhibou. It is a train 200 cars long which goes back and forth between Nouadhibou, where the port is, and Zouerat where the iron mines are. It is Mauritania's only real source of income.

Many Mauritians ride this train, very few foreigners. There are no passenger cars. The only way to ride is to climb into one of the ore cars onto a pile of iron ore. It is a 12-hour ride up there. It's a bit uncomfortable, but not so much that one can't sleep. The train moved fairly slowly at first then the pace picked up. It was evening so the wind was cooler.

Since there were no lights, the desert was quite clear by moonlight. This was even more bleak—no rocks, no vegetation of any kind, only sand, vast dunes and unending unbroken horizons.

I kept wondering what had been here before, if this was once fertile and because of man's failure it was never used as it was intended and thus went to waste, or possibly it was intentional and we just don't know its purpose. Anyway, the night drew on. The later it got, the colder it seemed to get. As we approached the coast it became very cold. I was wrapped up in my sleeping bag with all my clothes on, but the wind was biting cold and moist as we approached the ocean.

Finally we arrived. I was beginning to have stomach cramps and was glad to be there. A bush taxi took me into town where I went to the Catholic mission, where I had heard I could stay for free. I couldn't understand why everyone was looking at me strangely. I figured I might look a bit bedraggled, not having shaved the day before and my clothing quite soiled from the iron ore. I went to the mission; the priest showed me a room that was furnished with a bed, shower, desk and a real American-style toilet. I felt this must be some realm of Paradise.

Then I looked into the mirror; immediately I realized why everyone was laughing. My face

was completely black. My two-day-old beard was full of iron. My whole face was covered. I was quite ridiculous-looking. The priest is apparently used to it because he didn't even bat an eye. I cleaned up and toured the town and the port.

Well, to make a long story shorter, I came back on the train. I rode in the empty car, which is somewhat akin to a torture chamber. Iron dust is swirling about so you can't see or breathe, when you try to sleep the empty car rolls back and forth throwing you around the car while it hops up and down, bouncing you about an inch off the floor. It was really hell for 12 hours. We arrived at Choum and it took two days to get back.

The result of this trip is that I learned in a very real way, one which can't be learned here in Nouakchott because of the way it caters to Europeans, the way these people really live, why they are so calloused. Up there you either fight hard or die. There are no other choices. Those who haven't fought hard to gain everything they have are dead. So they are tough, they are greedy, they try to squeeze water from the rocks, so to speak. Their crops won't grow and herds of goats are dead because of the drought so it's very different. Life here in Nouakchott is simple compared to there. This is why there is a tent city of 15-20,000 who want in.

Anyway, the situation is past

the reverie and excitement of the send-off and becomes a real life struggle to understand Principle and its applications in more than the usual ways we are accustomed to. I don't know if I should laugh or cry sometimes—it is awesome, truly awesome, the culture and its struggle for identity, the strange effect of the white influence, the racial problems between blacks and Maurs, the poverty, the hunger, so many things, so many experiences and impressions.

I can only say that it is training, the greatest training, in strength, confidence, faith. To wake up in the morning and think—how in the world will I ever make this country respond? About that time a baby will cry or someone will hit his wife or a malnourished dirty child will stick his head in the door—the question is immediately gone.

There are people here; no matter how stupid or backward they may sometimes appear, they are still people. People who live extremely difficult lives, who are pious to Allah and always trying to convert me, people who know how to laugh as well as cry, to love as well as hate, people like those in Iowa or Tokyo or Berlin. Waiting. Yes, they wait, in the midst of confusion yet wait nonetheless, for liberation. From what they are now to what they can be, liberation into themselves, liberation to God, even though they don't seem to know it yet. □

FROM DENMARK

Danes Protest Blasphemous Movie

by KAJ THOMSEN

Here in Denmark we have just had a special opportunity to make the Unification Church known.

A Dane called Mr. Thorsen has got a promise of 900,000 kroner (about \$170,000) from the Danish government to produce a movie which deals with the sex life of Jesus. The greatest Danish newspaper said concerning this movie: "Unrestrained pornography which can't avoid being judged to be blasphemy."

From Mr. Thorsen's script it appears that he doesn't see any difference between Jesus and a rebel from the revolt in Paris 1968; the movie contains a comparison between these two characters. Mr. Thorsen's result is that all characteristics of Jesus and the rebel are the same. Mr. Thorsen says that both Jesus and the rebel suffered from a so-called Christ-complex; both of them felt that they had to save the whole world. Jesus saw the Messiah described in the Old Testament as his ideal, and the ideal for the rebel is Karl Marx. At last Jesus is crucified and the rebel is shot, but they rise from the

dead, physically and in one person; this person marries a widow and forgets his Christ-complex.

We felt that we had to protest against the State aid because it would injure the restoration of Denmark. A signature collection was started in the provinces to protest the State aid; the Unification Church took the initiative in Copenhagen. We placed ourselves in the most busy street in Copenhagen with our posters and collected signatures; everyone who signed got a handbill.

On the handbill we expressed our deep anxiety about the moral condition in Denmark, and we said that it is very necessary for a country not to leave its cultural and ethical foundation because history shows that the rise and decline of civilizations takes place when people hold on to this foundation or leave it, respectively. At last, the handbill said that today it is possible to build a world of love, peace and harmony because of the message that Rev. Sun Myung Moon brings us from God.

During seven days we used four to five hours a day to collect

signatures; we got 5300 signatures. The journalists were informed, and practically all Danish newspapers published pictures of us and made our name known. It was very encouraging to make the signature collection because the greater part of the passersby signed; many people were very thankful to us for our initiative and we could give them our handbills and other literature.

We hope that the many signatures (today there is collected about 200,000 signatures among 5,000,000 Danes) will convince the Danish government that this sort of movie is not going to be sponsored by the Danish State. □



Right: Danish leader Erika Zamberger collecting signatures on the "Stroget" in Copenhagen. Below: Danish members relaxing.



FROM SURINAM

Surinam Faces Youth Problems

Surinam, in South America, is a lot like the United States. There are people here from many different backgrounds, so it is a melting pot of cultures. Its people love freedom and will soon achieve independence from Holland. Even the hit tunes on the radio are often from America. And yet Surinam has a unique character of its own.

In the Surinam coat of arms stands a "king's palm," the symbol of the righteous man. Surinamers are very friendly and thoughtful of others. And there is a strong national pride and dignity, among the commonfolk as well as the elite. Because there exists a variety of cultures and races, people tend to be very open-minded. Not a few Surinamers are thinking on a predominantly international scale, rather than confined to their own land. It is a very healthy and refreshing trait.

Although there exists this foundation in righteousness, there are also many deep problems which need to be solved. For one, even though Surinam people are very religious, highly Christian, with Moslem, Hindustani and other religions as well, there is nevertheless much immorality among the youth. As in the U.S.,

with the youth running unstopped by today's religions into the muddy pool of immorality, where can they turn? This is the major, urgent question for Surinam youth and indeed for the nation as well.

The menace of Communism has not ignored Surinam. The official party has been established here for five years, but generally the peace-loving Surinamese people turn away from their violent revolutionary doctrine and tactics.

In general, it appears that what Surinam needs most is a fortification of the family unit and universal brotherhood. □



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In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be lighted once again
For the illumination in the East.

—Rabindranath Tagore

