

The Way of the World

October 1971



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

Publisher: Young Whi Kim, Chief Manager: Won Pok Choi

Editor : Young Tyang Chang

CONTENTS

October, 1971

(EDITORIAL)	Real Relationship Between God and Man	5
(SERMON)	Ego, Initial Point Toward HeavenSun Myung Moon.....	6
(REPORT)	21st Commemoration Observed on Discharge from Prison in North Korea	10
	Travelling Lecturer Lee Ki-sok Deceases.....	12
	President Park's Letter was Given to IFVC in Austria	14
	Principle Seminar for Students in Responsible Posts	16
	Two FLF Members Visited Korea	17
	Japanese District Leaders Came to Korea.....	18
	Interview with Cardinal Liu Pin of Taipei.....	19
(MONTHLY PICTORIAL)	Revival Team of German Unified Family.....	21
(ARTICLE)	American Indian Prophecy... Barbara Mikesell...	26
	God is a Good God	Oral Roberts...31
	Freedom—Faith in God.....	Melvin Munn...37
	On 'Puppet', 'Unification'	Oh Suckchon...43
	Blood of Martyrs is the Seed of the Church in Korea.....	Song So-am...47
	My God! What Have We Done? ...	John Toland...52
(KOREAN HISTORICAL STORY)	Faithful Arang Becomes Beggar after Rejecting Monarch's Hands	67
(POEM)	Dear Light.....	Ray Doward...72

By the Chrysanthemum.....	So Chong-ju.....	71
(TESTIMONY) He has snatched me up from the graveMichael Marshall.....	72

(OVERSEAS RELIGIOUS NEWS)

24 Hours with the Pope.....	75
Bright Young Russian are Turning to Religion...	78
Hoover Tells How Christianity Shaped His Life...	81
Psychic World of Hurkos	86

(LETTERS)

Los Angeles, USA.....	Los Angeles Family.....	89
Dorney, England.....	Dennis and Doris Orme.....	91
Frankfurt, West Germany...	Paul and Christel Werner...	92
Ghaziabad, India	Heinrich Pause.....	96
Dublin, Ireland	Barbara Zaccarelli.....	97
Luxembourg.....	Robert Brandner.....	98
Oslo, Norway.....	Ingrid Schneider.....	96

(BOOK WORK) The Ten Commandments (IX)

.....A. Powell Davies.....	101
----------------------------	-----

**The Way of the World is published monthly by The
Headquarters of The Holy Spirit Association for
the Unification of World Christianity**

**71-3, 1st Ka, Chungpa-Dong, Yongsan-Ku, Seoul, Korea
Printed in Seoul, Korea**

(Registered No. Ra 1262, Jan. 28, 1970)

(Editorial)

Real Relationship Between God and Man

Man, as a matter of fact, has gone through the unknown way for such a long time since he had deviated from the original track. It is quite true that man is still wandering in the wilderness. He has not ever found the right way of life. Is he predestined to be a vagabond forever? We must say no. Religion should give us the answer. Religion has given the direction to mankind through the long history. Unfortunately, man did not tread the direct way which the religion had shown. Moreover, the religion did not really give mankind the correct way. It can be said that the real relationship between God and mankind was still not made. We believe that the way God Himself controls is hope and goal of religious people. In order to reach that goal, we have to start again as a downright devotee. We must begin together the great task to abolish all forms of human unhappiness talking freely and discussing openly all problems between societies and denominations and sects across the country and the world. In this view point, all religious people is obliged to join hands together searching for the same, one way for the welfare of all mankind. One's true happiness does not come alone. We would not be really happy unless we, all religious people, unite for the happiness of all mankind.

(Sermon)

Ego, Initial Point Toward Heaven

Sun Myung Moon

This sermon was delivered at the Headquarters Church,
Seoul, in the early morning of July 18th, 1971.

As you see, the existing world is far beyond our final object, and there may be neither good person nor life full of ecstasy, meanwhile it is easily found for specified persons to have been in search for a new world under such a situation.

What is meant by the specified man, then? He is neither a man of letters, nor artist, nor a person yearned after by the multitude but he who is attractive and long for the heavenly kingdom, that is to say, a religionist.

You will find it possible for the religious world to have various denominations or sects and to be quite different in their desires and directions by the situation.

Every person directing to heaven, whether or no, is forced to conquer the dilemma of different directions between of flesh and spirit. Whoever on the earth can dare be proud of his united, centralized faith both in flesh and spirit?

All that makes a new pilgrimage to heaven will easily find it for this current world not to be going to have close coordination with him, and on the contrary be willing to make a bad use of, pull down, have objection to him and even drive him out of such a pilgrimage.

Not merely there are very few who are without judging standard of good and evil, but also there may be not so many persons as to take the lead in trying to be the good, and you can hardly find a person intending to lead in the way of

goodness and to precede any existing good person by standard, because it calls for more courage than any other hero or man of battle to take the lead.

Then what may be the reason of very few persons willing to be man of good will? It must be chief and major one for the way to goodness is not momentous process but everlasting one.

If it be true for goodness to be connected with eternity and entire beings, it will be sure to take us our lifetime to get where goodness stays, though we are able to find its place so easily. Regardless of how long you have been wrong, it is possible for you to find the turning point to goodness, on the other hand no matter how long your duration to be good has lasted, you can easily be pulled down to become void momentarily. Goodness being able to be higher and broader daily, month to month, year over year, and coming to be connected with new world, if one tries to be good, he will be sure to find nothing other than weightened gladness as time goes by.

A lot of people have been seeking for more pacific world and heavenly kingdom but how can we reach there? Wherever does the peaceful world commence?

In this fallen world, doing all our heart and all our mind, we can only reach nothing but the terminal of the fallen world and it's far beyond the final goal of the idealistic world as created.

What is the standard to do all one's heart, then? It could be no other than the initial point toward heaven.

It has been said for the heavenly kingdom to be in one's own mind, and what does it mean? It's the very point to be granted amnesty of life, standing aloof from all the established environment of the fallen world and nobody can find it in any physical world.

Such a standard can be one making a scale beam horizontal. Even though it be the main purpose of scale to make

balance between two beams, in our way to the heaven, the standard should neither make balance only nor decline to the left side, but to the right one, that's the starting point.

Because the balance can be an object to make a new point but can't be the cardinal one to turn to a new direction.

Likewise, heavenly pilgrimage commences from mind, and from what mind?—The mind able to conquer the environment. Unless your mind adapts itself on the environment, you have nothing to do with the heavenly circumstance formed in the external world.

This is the reason why formation of heavenly environment should be preceded by that of one's mind, namely ego is starting point for heavenly pilgrimage.

If one fails to find out the way to heaven, there should come to appear it through another person and one can and should keep pace with him. And who will be the another person? He should be the basic standard to every human being, and so as to introduce him to mankind, there have come to appear the various religions.

All the religious founders have paved the way to welcome the final hope of mankind. What has the human history sought for? It can hardly be found under any environment of human being, and this is sure to be the very reason why all the religious persons have sought for what is far beyond our realistic world, namely it commences from God Himself other than any human brain, or organization. Therefore it's matter of course for love, nation, thoughts to become vague as the end of the world comes near.

Accordingly, man is to start with mind as leader—mind willing to make a scapegoat of himself for goodness, which can lord the human history over, and goodness should be able to interfere with personality.

When one's personality is formed centering with spiritual basis for divinity and divine heart, the heavenly kingdom comes to develope. In other words, we have to seek for the organization,

family, society, nation and universe based on divinity and divine heart.

Our mind acts and there may be not a single action without any object. What is the subject of mind, then? That's our conscience. Then why is one conscience-stricken? Because he is separated from the action.

There is quite a difference between incoming and outgoing forces in action. In action, it is proper for outgoing force to have less power than incoming one. But in love it is the contrary and this is the reason why it is possible for us to form idealistic world.

As you see, the more scapegoat one makes himself, the larger its value grows. Accordingly the more you consume and invest, the more will be added to you. Then where does love begin? It begins not from man but from God, because man, created one by God can't be subject but His object, so its center is God, and God is center of nation, race, society, family and personality. This is the very reason we, Unification Church, persists on historical viewpoint based on heart.

Who should be hero of love? What heart? Heart based on divinity. Love should not be ego-centric. Where there is no rooting out ego-centric, there may be no standing aloof from the Satanic history.

(Report)

21st Commemoration Observed on Discharge from Prison in North Korea

On 14th of October, there was the service in 21st commemoration of discharge from Heungnam Prison in Hamkyung Nam Do (North Korea) of Our Leader at the Seoul Church with the presence of about 400 family members.

Our Leader was imprisoned there about 3 years before October 14th, 1950 on the charge of anti-communist action by



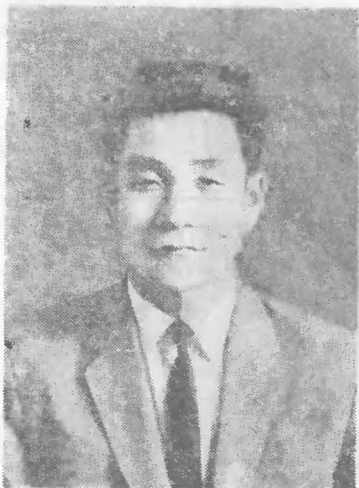
the North Korean Communist Puppet.

The service was accompanied with sermon of Our Leader, detailed testimony by Mr. Kim Won-pil, the follower of Leader, since he was in North Korea, and making clear of the particulars of the matter by Director Yoo Kwang-yul of Cultural Department, HSA.

In this service two American families, Mr. James Cowin and Hal McKerzie, who belong to FLF and made report in activities of American families.

"I never prayed from weakness; I never complained; I was never angry at my situation; I never even asked His help, but was always busy comforting Him and telling Him not to worry about me. The Father knows me so well. He already knew my suffering. How could I tell Him about my suffering and cause His heart to grieve still more? I could only tell Him that I would never be defeated by my suffering."

Travelling Lecturer Lee Ki-sok Deceases



At 3:17 p.m. on September 13th, a nation-wide travelling lecturer Lee Ki-sok deceased at The Holy Mother Hospital in Seoul in fifteen days since he got sick, of a gullet venous rupture due to cirrhosis of the liver at the age of 39.

Having become a family member on May 22nd, 1955, he had worked for the transmission of the Divine Principle in the rural and fishery areas for a long time, and been successively appointed

sub-district leader, Kangwon District Leader, Director of the Propagation Department and General Affairs Department, H.S.A. and nation-wide travelling lecturer. His bereaved family are Mrs. Lee with Ye-sook(daughter) and two sons; Chin-bok and Chin-gil.

While in Sungkyoonkwan University, he became a member and his lifetime was dotted with faith and purity. In 1961, he was blessed one of 36 family.

The Association Funeral was performed at the hospital on

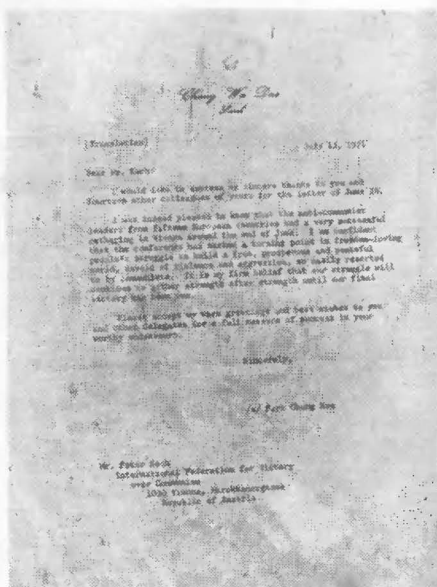
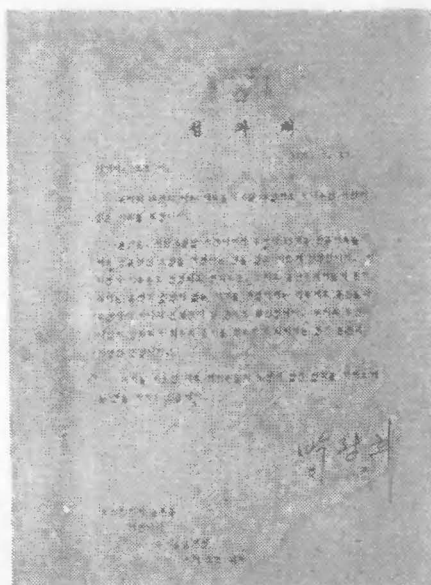
September 15th, with the presence of 200 family members, in order of incense-offering(Mrs. Lee Ki-sok), prayer(Mr.Hong Jong-bok and Mr. Choi Yong-sok), report of outlined history (Mr. Kwak Jung-whan) presentation of flower (Miss Lee Ye-sook), condolatory messages (President Kim Young-whi), reading condolatory poem (Mr. Yoo Kwang-Yul) and prayer (Mr. Chunng Soo-won).

After the rites, his remains left for Chukseng-ri, Moogun-myun, Pajoo-gun, Kyonggi-do Province to be burried.

What shall we leave on earth when we depart?

President Park's Letter was Given to IFVC in Austria

Mr. Peter Koch, Austrian Chapter Director of IFVC (International Federation for Victory over Communism) in Europe had received a letter from President Park last July. On the 28th of June, delegates from fifteen European nations had had a conference in Vienna to listen to President (Chairman of WACL) Osami Kuboki's report on Asia. The I.F.V.C. is working world wide in support of the Republic of Korea and other free nations of Asia. The letter of His Excellency Park Chung Hee is as follows:



Chong Wa Dae
Seoul

July 13, 1971

Dear Mr. Koch:

I would like to express my sincere thanks to you and fourteen other colleagues of yours for the letter of June 28.

I was indeed pleased to know that the anti-communist leaders from fifteen countries had a very successful gathering in Vienna around the end of June. I am confident that the conference has marked a turning point in freedom loving people's struggle to build a free, prosperous and peaceful world, devoid of violence and aggression, so easily resorted to by communists. It is my firm belief that our struggle will continue to gather strength after strength until our final victory has been won.

Please accept my warm greetings and best wishes to you and other delegates for a full measure of success in your worthy endeavours.

Sincerely,

Park Chung Hee

Mr. Peter Koch
International Federation for
Victory over Communism
Republic of Austria

Principle Seminar for Students in Responsible Posts

Between September 25th and 26th, 57 students in responsible posts of universities and colleges in Seoul invited by K—CARP (Korean Collegiate Association for Research of Principles) attended the Principle Seminar held at 2nd auditorium, Training Center in Sootaek-ri.

Having seen the movies, enjoyed recreation and listened to the lectures of Principles delivered by Mr. Kwak Jung-whan, chief travelling lecturer, they set a high value on the Divine Principles and promised to keep company with K—CARP.

The participants by college are as follows:

Koryo University : 6	Kyunghee University : 8
Konkook 〃 : 8	Tankook 〃 : 6
Sokang 〃 : 3	Tongkook 〃 : 3
Ewha Women's 〃 : 3	Choongang 〃 : 1
Yonsei 〃 : 1	Nurse College : 1
Seoul Nat. 〃 : 4	Hanyang 〃 : 2
Woosok 〃 : 6	Sodo Women's College : 3
Sorabol 〃 : 2	

Two FLF Members Visited Korea

Mr. James Cowin, director of CPU (Christian Political Union) in George Washington University and Mr. Hal McKenzie, director of Publications in CPU paid a visit to Korea on October 8th on their way home from Vietnam after 7 days observance of the presidential election of the Republic of Vietnam. These two FLF members invited by the Government of Vietnam had exchanged their opinions and informations with Vietnamese college students. During their 7 days' staying in Korea, they visited Panmoonjom and 6 main universities in Seoul and had very meaningful meetings and discussions with Korean students on the subject of anti-communist, and promoted mutual understandings and common interests between two countries of U.S. and Korea



Mr. Cowin (left), Mr. McKenzie (center)

Japanese District Leaders Came to Korea

During the period between September 10th and 24th, 75 district leaders of Japanese HSA led by Mr. Tsutomu Yokoi were trained at Sootaek-ri and on the lake side of Chongpyong.

For the first 9 days they were delivered Divine Principles and history of HSA and after that visited Panmoonjom and between September 19th and 23rd, they were given sermons from Our Leader on the lake-side of Chongpyong with personnel changes.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
All the times you can,
To all the people you can,
As long as ever you can. —John Wesley

Interview with Cardinal Liu Pin of Taipei

By Martin Porter

On my trip to the East in July and August it had been my desire to meet His Eminence Cardinal Liu Pin of Taipei, however due to the brevity of my stay in Taipei it was impossible to make an appointment. However I had the fortune to meet him twice this week so I was able to ask his Eminence the following questions.

Question : What was the relationship between you and Mr. Chou En-lai and what do you think of him as a person?

Answer : During the Sino-Japanese war a war council governed China. This council was composed of people from every walk of life. I represented the religious aspect of life and Mr. Chou En-lai was also there at this same war council. I did not have the opportunity to speak much to him privately but I was none the less able to make a clear picture of his personality during the council meetings. Mr. Chou En-lai is a very crafty and insidious man, quite the most insidious man in all of China. He is a very able politician, speaks very kindly to people when he chooses to be, but as I said before he is quite insidious. Personally I must say he was always courteous to me, but I never approved of his plans, or his way of life, so I always kept far away from him.

Q : Your Eminence, I hear that you have just arrived from U.S.A. where you had a meeting with President Nixon. I hear further that you spoke about Mr. Nixon's future trip to China. What do you personally think that Mr. Nixon will obtain by going to China?

A: I do not think that Mr. Nixon will obtain anything positive out of his visit to China. They will only make empty promises and then deny them later. Even if they promise Mr. Nixon the sun and the moon it will not be worth the paper it is written on. It will only just be another piece of paper thrown away. Mr. Nixon is a very shrewed politician but even still I do not see much possibility of reaching an agreement. One represents democracy and the other Communism—two extreme differences. It is said that the extremes meet but I don't think it possible in this case. Mr. Nixon's motive is good and Mr. Chou En-lai's motive is certainly bad. What the Chinese receive from U. S. will only be used against Asia and themselves. Communism is just like poison and should be left quite alone. This is just Pope Pius XII said in 1937 in an enciclica. The Holy Father was distictly aware at that time of the threat of Communism. How right he was saying that the nations should leave them quite alone. What has happened to the nations that uave had dealings with the Communists? These nations have been suppressed by Communism or are in the process of being suppressed. We Christans say "leave evil and do good". Communism is the number one evil of this century so why don't we leave it alone? Sometimes we overlook the wisdom of our ancestors and the good teachings of the gospel.

Q : What do you think about the China question now being discussed at the U.N.?

A : The U.N. Charter clearly states that it opens its doors to all peace loving nations. This very same organization denounced China as being agressor in the past. It is just mockery for the head of democracy to just turn round and welcome Red China into the U.N. You will see that if they do get accepted it will be the end of U.N. The Red Chinese will want to ammend everything.

(Monthly Pictorial)

Revival Team of German Unified Family



Poster-march in the street, München



Street-preaching in München



Street-preaching in Heidelberg



Camping and Training in countryside near Nürnberg

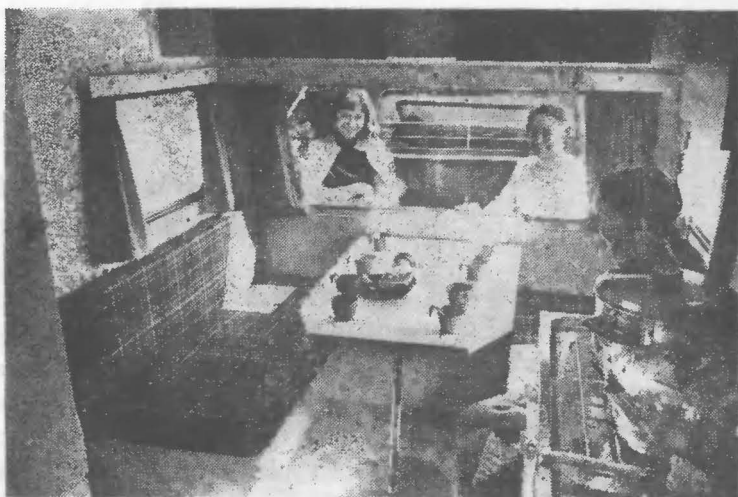




Early morning sport training in Heidelberg



Camping and training in Nürnberg



Interior of caravans for rival team



Departure of Mr. Kuboki and his party at Düsseldorf

(Article)

American Indian Prophecy?

By Barbara Mikesell

(New York Family)

There is speculation that the American Indians are related to the Korean people-not only because of similar skin features and hair, but also similarity in language and customs. In any case, many of the American Indian tribes are very spiritual with long traditions of prophecy and many Messianic expectations. At the time I heard the Divine Principle, a Hopi Indian spoke at my Quaker Meeting, sharing a message that helped confirm the Principle for me. I would like to quote excerpts from a book I found later to illustrate this, (Warriors of the Rainbow, Strange and Prophetic Dreams of the Indian Peoples, by W. Willoya and V. Brown).

About 500 years ago, a great Indian named Deganawida lived in eastern United States. He preached of brotherhood and sisterhood of all peoples; he looked upon the human race as one great family. "He taught love and unity and obedience to God around the many single family firesides. These single families formed the base from which the authority of leadership would rise. A marvelous structure was designed, making the individual families the center of power. The chiefs met to consult together with wisdom and maturity on all issues. Through prayer and humbleness they came to unanimous decisions. They worked to end all war." Deganawida began to gather many Indian nations together into a democratic body, but near the end of his life he saw its collapse and the destruction of the coming white man.

"When Deganawida was leaving his people by boat, he told them that they would face a time of great suffering; that a

white serpent was to come upon the Iroquois. This serpent would in time become so powerful that it would attempt to destroy them, choking the life's blood out of the Indian people. They would lose their land, their lives and their spirit.

They would be split into many parts by the religions of the white man. They would be humbled and made poor by the white man's conquest, but through this they would be cleansed of all selfish pride. Just when everyone thought they had forgotten about the ancient days - when things looked darkest for the Indians, a red serpent would come from the north and terrify the white serpent; it would release the Indian letting him fall to the ground. The battle between the white and red serpents would begin slowly, but would then become so violent that the mountains would crack and the rivers would boil and the fish would turn up on their bellies. Deganawida said that there would be no leaves on the trees in that area. The two serpents would become battle-weary... The white serpent would revive and look to the East to be momentarily blinded by a light that is many times brighter than the sun. The light will be coming from the east to the west over the water. The white serpent will make a feeble attempt to gather itself and go toward the light. A portion of the white serpent will refuse to go; the rest would go to the sea and dip into the sea and be lost for a spell. Then suddenly it would appear again on the top of the water and be slowly swimming to the light. The red serpent would revive and he would shiver with great fear when he sees that light. He would crawl to the north and leave a bloody shaky trail and never be seen again by the Indians...

Deganawida said that as this light approaches he would be that light, returning to his people. When he returns, the Indians would be a greater nation than they ever were before. The Indians do not believe that he will literally return, "just as Jesus said He would return, so Deganawida said he would

return. But it means the same spirit of God that talked through these great men would return. Deganawida foretold the coming of the great Prophet, would be the World Uniter, and he would bring true world brotherhood. He would come with the same spirit of God that was in Deganawida and Jesus and renew the spirit of man, but in a way more worldwide and all-embracing than ever before in history. It is not necessary for the Prophet Himself to come from the east to the West, but for His Message to come. It is this Message, taught by dedicated teachers, that transforms the hearts of men and creates a new earth."

In the south-western United States also, a peaceful tribe called Hopi, has prophecy passed from generation to generation. They also knew of the coming of the white man and the suffering that would follow. They foretold the two world wars and the types of destruction they would bring to the world. The Hopis were warned that, in spite of suffering, they must hold to their land and ancient religions. "The chiefs were told that after the two world tragedys, a light would bring a re-awakening; it would come from the east and would come from the True White Brother. He would wear a red cloak or a red hat and would bring with him the sacred stone tablets which the True white Brother alone could read." The Hopis are taught "the coming of the Great Prophet to any people except those He is raised among, is the coming of His teachers. The Hopi and the other Indians need to look for teachers who bring the following ideas: one language to the world; a religion that fulfills the great principles of peace and understanding that is in the Hopi teachings and yet is also new; a religion that aims to end the destruction and exploitation of the earth by man and end all war and violence, that seeks union and understanding between all races; and a religion that had its beginning in three great central figures."

"The helpers of the Great prophet can also be thought

of as large groups of pure-hearted people who are spreading love, harmony and understanding between all races and all religions, humbly and without fanaticism. The New World of the spirit is coming soon, the Hopis feel, but this will mean there is much hard work ahead."

Black Elk, a Sioux from northern U.S., also saw the coming of the suffering of the white man. He too saw the humility they would bring to his people. But Black Elk saw finally "the daybreak star rising in the east, and a voice said: "It shall be a relative to them; and who shall see it shall see much more, for from there comes Wisdom." Black Elk saw that when people received this new message, when they understood it, they would become like flames of fire, spreading it to other people. But those who did not see the new Message would be filled with darkness. He said that the man from the east "would be painted bright red or clothed in red, but was like neither a white man nor an Indian in appearance. Those that would take the road of goodness, their grandfathers would walk with them.

About one hundred years ago when the Indians were in the midst of their suffering, a tribe of Blackfeet Indians received a vision at one of their Sun Dances. "They were told, 'Do not be disturbed, but be patient a little while longer, for He would come again and lead them out of the darkness into the light, and you will not suffer in the same way again.' In all past history the Spirit of God has come to mankind in the form of a great Prophet. This Prophet is usually rejected by men at first because He does not come with the physical glory they expect. But slowly, and then more and more rapidly, His great Message will begin to spread over the world and change the hearts of men. They saw the union of all races in harmony. Only a Great Prophet can bring this unity of understanding between the different races and religions, for He alone has the authority from God to explain the differences in religions and bring them together as One."

In 1962, a Blackfeet holy woman saw in a vision that this Man and the new spirit has already come to the world, but that it would be a while before it would spread to them. "New teachers would come who will give a Message that will be the same as the presence of God Himself among the Blackfeet, since his Message will gradually change the hearts of men and produce a new, spiritual civilization in which the rights and happiness of all men would be fully protected. The Blackfeet, as well as all Indians, should watch carefully for the coming of these new teachers of love and unity. Their religion will fulfill the prophetic dreams of all peoples and religions... The people who join the new faith have to remake their lives in order to spread the new spirit across the world; and that some made this change more slowly than others, carrying into the new movement old habits and attitudes that were harmful. Not until these people allow the full spirit of the new teachings to enter their souls do they become clean and beautiful within as God means them to be."

I have always admired the American Indian and have kept the words of their prophecy in my heart. Soon I hope that they might come to know that the time of their search has come to an end, and the Lord for whom they wait is indeed spreading the light of the new age of love and brotherhood. They have been looking for Him for over five hundred years and have suffered much, as His people, across the ocean, have suffered.

God is a Good God

By Oral Roberts

From "United Temple Bulletin"

All my life I had been beaten down. Papa was a preacher and people did not support him very well. Therefore, he could not afford many things for us children.

I was born a stutterer. All my life I had stuttered and it had practically ruined my life. When I was 16, I ran away from home. One year later I was carried home burning with fever and with knife-like pains shooting through my lungs. The doctor pronounced that I had tuberculosis in both lungs. I had had it nearly a year without knowing what it was. I fell across the bed and lay there 163 days, hovering between life and death.

Religious people came to visit me and told me be patient, to accept my affliction for it was the will of God that I was sick. They said, "Son, God has put all this on you." These people had come to accept life's tragedies as God's will and they did not expect Him to change the inequalities of life. One was to be sick-another well, one poor-another rich; one happy-another miserable. And that was that. If you could get enough religion you could endure these things, and someday when you died, when you got to Heaven, things would change. To them, religion was not divine deliverance but acceptance of life's tragedies.

Something inside me said this was not true, but I was changed to the bed with tuberculosis and had to listen to these misguided comforters. All I ever said was that if God had made me a stutterer, if He had put TB on me, I did not want to

serve Him and they were wasting their time trying to get me to saved. But God always has someone to speak for Him. Sometimes it is a still small voice. But if we will only listen we will know the right way to take. In this case the Lord spoke to me through my mother. She came to my room one day and sat down on the side of the bed. "Oral, you must not pay too much attention to what everybody says to you," she said, "especially what they say about the Lord for they are only repeating what they have heard someone else say." I said, "Mamma, do you believe God put these things on me?" She said, "Oral, God had nothing to do with it. Son, the devil is trying to destroy your life."

That was the first time I had heard the devil mentioned in connection with sickness and it sounded a lot better than putting the blame on God. I said, "Mamma, if what you say is true, why did the devil pick on me?"

"Oral, when the Lord lays His hands on someone's life, the devil always tries to destroy that person. If you will give your heart to Jesus and have faith, someday God will raise you up from that bed." This really thrilled me but Mamma was not through. "Oral, before you were born, God spoke to me and said that the child I had in my womb was His and that I was to be careful with you. And that is not all. There is a prophecy on your life that God gave your father. The Lord told him that someday you would be a preacher and would hold the largest meetings of your day. Both of us have heard the Lord speak concerning your life. We know the devil knows of these prophesies and is trying to destroy you. That is his way of getting back at God.

My understanding slowly began to open. I began to look upon God in a different light, and to see the possibilities for my life if I could turn to God. For the first time I wanted to be saved. I wanted to get up out of that bed and go tell

people that what they had heard about God wasn't true, that He was a good God, that He loved them, and that He had not afflicted them but wanted to heal them and set them free.

It was shortly after this that Papa came in to my room one evening and said to me, "Son, I have made a vow; I am going to kneel by your bed tonight and pray. I am not going to get off my knees until God has saved your soul." He began to pray and I found myself listening to his prayer. Pretty soon, I began to feel something going all through me. I looked up and saw his face and when I did, I guess I must have had a vision, for there, as clearly as anything, I saw the face of Jesus in Papa's face. When I saw Jesus I began to cry. My heart was broken into a thousand pieces and soon I was asking God to save me, and the Lord did save me.

Now things began to happen. In a few weeks an evangelist brought his big tent to Ada, Oklahoma. My oldest brother lived at Ada and had heard this man preach and had seen miracles of healing take place. He believed in his heart that if he could get me there, the Lord would heal my body. He borrowed a car and came after me. On the way to the tent the Lord spoke to me, "Son, I am going to heal you and you are to take my healing power to your generation." I was only 17 years old and was not able to realize the full significance of these words. But as Brother George Moncey laid his hand upon me to pray that God would heal my body, I believed with all my heart and the Lord instantly healed my tubercular lungs and set my stuttering tongue free. In a few months, I had recovered my strength and was preaching the gospel.

Twelve years passed which were 12 years of questioning. During this time, God's voice rang in my ears: "Son, I am going to heal you and you are to take my healing power to your generation." This power was at my fingertips, yet somehow I had not been able to grasp it. I was very unhappy most of the time.

I had married and had a family; I had attended two universities; I had preached in various parts of the country with varying degrees of success; my ministry had become acceptable to my denomination and they had honored me in many ways. But I was restless. I felt something was driving me. I found no rest and life became a quest for something I did not have.

My search drove me to a renewed study of the Word of God, for somehow I felt that it held the answer.

Once I had an automobile accident and miraculously escaped without injury. A few minutes later I was telling my story to a group of people. One of them, a farmer, said, "Son, God isn't ready for you to die yet." For months to follow, I couldn't shake off his words which I knew were prophesy. God wasn't ready for me to die yet! I had not fulfilled the mission for which I came into the world. This did something to my thinking. I caused me to say to myself, 'Life is fragile, life can be snuffed out in a moment's time. The only reason I survived is that God is not through with me yet. I had better be finding myself quick.'

That happened 18 months before the morning I discovered 3 John, 2. Although I had read the New Testament time and time again, I had never really seen that verse before. As I read now, the words fairly leaped up to meet my eyes, "Beloved, I wish above all things that thou mayest prosper and be in health, even as they soul prospereth." I asked Evelyn to read the verse again. Now I said, "Explain what God means by prospering." She said, "Well I guess He means what He says; He means that we are to prosper, our bodies are to be strong, just like our souls are."

"Evelyn, you've said a mouthful. You said a something there that most religious people don't believe and most preachers are not preaching. And if what you say is true, then somebody has been wrong a long time about God."

I knew enough to realize that one could not build a doctrine

on one versé in the Bible, that it would have to be backed up by the entire Scriptures. But it was amazing to me that as I began to re-study the Bible, I found it full of scriptures like 3 John, 2, all of which showed God is a good--verses like Acts 10:38, John 10:10, Luke 9:56, Mathew 8:5-13, and the book of Job.

One of the first sermons I preached was to 1200 people at my first healing service. From the very beginning, God helped me to preach with power and authority. I preached to people to get their understanding straightended out, to look on God as a good God, that He did not come to afflict them but to heal them, not to impoverish them but to prosper them, not to beat them down but to lift them up, not to destroy them but to save them. And I gave them scriptures for everything I said.

The good things come from God. He has always been good; He is good now and He will always be good. When I can get people to see that God is a good God, I can bring healing to their bodies. Most of the great miracles in this ministry are brought on people who have changed their thinking and believing so that now they look on God as a good God and the devil as a bad devil; that their afflictions come from Satan but their healing comes from God.

It is a simple but powerful truth that you cannot believe God to bless you when at the same time you believe He is cursing you. It is difficult for you to have faith to be healed by God when you feel that He afflicted your body. But if God afflicted your body and sent Jesus Christ to heal you, then He sent the Son to take off you what He himself had put on you. And that is not true. Jesus Christ came to take off people what the devil put on them, and to put back on people what the devil took off them and to put back in people what the devil took out of them.

Christ did not come to shorten men's lives-He came to save those lives. He wants men to live out their days on this earth.

He wants us to have strong bodies, strong minds, strong souls and to give us strength for the responsibilities He has instructed to our care.

When you pray the next time, look up and believe that God is a good God, that he wants to bless you. He wants to heal you; He wants to do those things for you that no one else can do. Believe that He wants you to be free from the evil influences of life. If you are a father or mother and you love your children, remember that God loves His children even more than we love ours. God is a good God. I wish I could tell this to every man, woman, and child living in the world today. If I could get people to see that God is a good God, I know then they would believe right. Thousands and thousands, yea, millions of them would be set free. I have seen this work in thousands of lives already. Think about it; accept it; open up and will see what God will do in your life.

Conscience is God's presence in man.

—Swedenborg

Freedom—Faith in God

By Melvin Munn

A commentator in Dallas, U. S. A.

Man is what he think, and a nation is what its citizens believe. Individual human freedom is a natural desire. Man is born to be free.

American freedom and faith in God are all but synonymous. Modern atheism, agnosticism, and humanism cannot change history. Our birth of freedom brought forth the world's first "one nation under God."

Every nation and social order is directed by the fundamental assumptions it makes concerning the nature of man and of spiritual truth. Socialism grows out of an atheistic view of the universe and a materialistic view of man. Freedom, American style, grows out of a strong faith in God and a spiritual view of the nature of man.

The early American man was strongly imbued with spiritual convictions about God, the Ten Commandments, and the golden rule as the inviolate base for moral and spiritual behavior.

In trying to understand the rapid rise of the United States to the number one position among all nations it is important to realize that our growth to prominence was not accidental. There are valid reasons for United States supremacy among the nations. The greatest reason of all for America's superiority lies in the foundation principles from which the United States was born and upon which she grew to might and greatness.

Everything must have a beginning. Man does not always have a clear record of just when or how some things began, but still he knows that even the most puzzling matters did have a beginning.

This technical age of ours excels in keeping exact and precise records of what transpires. For example, the world well knows that it was Christmas Eve, December 24, 1968, when three American astronauts rode in a spaceship as it circled the moon for the first time. We know that Colonel Frank Borman read the first ten verses of the first chapter of the book of Genesis in the Holy Bible that opens with: "In the beginning God created the heaven and the earth." we know that Major William A. Anders and Captain James A. Lovell, Jr., heard those words in reverent silence, even as did millions of human beings upon the earth.

Here was one more reminder that the Republic of the United States had grown in magnificent portions in both the physical and spiritual worlds. Here was one more act of allegiance to the fundamental principle that the first article of freedom in the United States is faith in God as each man understands Him.

Not only was faith in God the very beginning of freedom on this continent, but the reality of God was the beginning of all human freedom--for it was God who created man: for it was God who created the heaven and the earth; for it was God who inspired the legions of old to strive against personal greed, temptation, and evil in spiritual efforts to bring man nearer to perfection.

It must be well understood that the Supreme Court of the United States has never, in any way, sought to deny, refute, or discredit God. Rulings made against state-compelled acts of religious worship in public schools and other institutions are in no way a legalistic attempt to refuse to American citizens their right to know, love, serve, and follow our one God.

Neither the Declaration of Independence nor the Bill of Rights was the true beginning of the basic concept that man should be free. What the early documents of this country did do for the first time was to establish clearly a relationship between man's divine rights and man's civil rights.

When the Declaration of Independence proclaimed "...that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness..." the architects of freedom in the United States were very specific. Our "unalienable rights," also often written as "inalienable rights," are found in our equal and divine privilege to enjoy life, liberty, and the pursuit of happiness under the generosity and bounty of God,

These specified rights in the Declaration are "natural rights" or "divine rights." They cannot be taken away from one man by any other man or any group of men. These are the divine and endless rights which God gives to all men, and which our founding fathers called unalienable.

On the other hand, civil rights are privileges granted to men by government and they can be taken away by government. One of the strongest commitments made by those who framed our Constitution, and by millions of Americans who have honored and supported that great statement, is the conviction that civil rights must conform to natural rights as a matter of justice.

The idea that when government takes away an individual's freedom, government has also removed his right to freedom is false. Man may deprive some individual of life, liberty, or property, but man cannot repeal the "laws of nature's God." Government often violates this divine law just as all of God's laws may be violated by man, but it does so with inevitable and inescapable penalties.

Ten days before Thomas Jefferson died, on the fiftieth anniversary of Independence Day, he said: "All eyes are opened,

or opening, to the rights of man."

Individual and collective faith in God came under mighty attack during the 1960's and into the 1970's in these United States. Efforts to diminish, belittle, degrade, defame, and even to ultimately erase the power of God over the lives of our people come now from within our land as well as from pagan sources without. American spiritual faith is not only assaulted by godless and atheistic governments and citizens from other places but is sorely tried at the hands of many of our own people. Not the least among these spiritual judges who seek to downgrade the role of God in this nation are some in very high places in the organized religious community. The results are rampant for all to see.

We have been divided, separated, and set apart by quarreling factions within the religious community who insist that personal and private faiths of strongly dedicated disciples of God have wrong and that few, if any, of the Bible principles remain true.

But what of the millions who still believe in the God of the Judaic-Christian movements, the God of Jesus Christ? Many of the characteristics ascribed to God by those who founded the United States are to be found in phrases they used.

General and President George Washington called God the "almighty being who rules over the universe" and the "benign parent of the human race."

We can almost hear Benjamin Franklin saying: "If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?" And he further said: "I have lived, sir, for a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men."

James Madison, who is called the father of our Constitution,

wrote a letter to his friend William Bradford just one year after Madison had received his B.A. degree from Princeton. Madison wrote: "A watchful eye must be kept on ourselves, lest while we are building monuments of renown and bliss here, we neglect to have our names enrolled in the annals of heaven."

John Adams once affirmed that "the general principles on which the fathers achieved independence" are the "general principles of Christianity, and the general principles of English and American liberty."

James Monroe in his second inaugural address, March 5, 1821, said: "With a firm reliance on the protection of almighty God, I shall forthwith commence the duties of the high trust to which you have called me."

In more recent inaugural addresses, Franklin D. Roosevelt said, "The almighty God has blessed our land in many ways.... We pray to Him now for the vision to see our way clearly—to see the way that leads to a better life for ourselves and for all our fellow-men—to the achievement of His will, to peace on earth."

Harry S. Truman at his second inaugural said: "Steadfast in our faith in the Almighty, we will advance toward a world where man's freedom is secure."

Dwight David Eisenhower's second inaugural found him saying: "Before all else, we seek, upon common labor as a nation, the blessings of almighty God."

John Fitzgerald Kennedy said: "Let us go forth to lead the land that we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own."

Lyndon Baines Johnson used Solomon's words in Second Chronicles 1:10: "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

President Richard M. Nixon called upon all Americans, saying:

"Let us go forward, firm in our faith, steadfast in our purpose, cautious of the danger but sustained by our confidence in the will of God and the promise of man."

Faith in God does not wait for perfection in man. It sustains and supports the true citizen of freedom as he struggles for the fullest possible meaning to his life. God is readily accessible in the plush penthouse, in the lowliest slum, the vilest den, in the cruelest battlefield, and in the weariest heart.

Whatever American civilization still remains will not be preserved and what has been destroyed of our way of life will not be rebuilt by some new political gimmick. This honored civilization can only be restored by rediscovering the truths and by rededicating our lives to the virtuous human and spiritual principles on which it was first founded.

Discovery came long ago. Through that revelation man in this land tamed the jungle about him and the hellion within him. The fundamental principles of work, sacrifice, and duty, the superb challenge of justice, truth, and righteousness, and the spiritual drives of faith, charity, and peace are the things which made—and yet make—men free.

There is no other way man can recapture and reinforce freedom. These are the unchanging terms as clearly established in the nature of men and things. Salvation of man on earth demands nothing less than this profound, tested, and serene wisdom. Our future rests with the sobering question: Does man still have the courage he needs?

We can sing that "This land is my land" only when we have first acknowledged that this land is God's land and that it is by His love, sufferance, and divine grace that we are privileged to walk upon it for a brief time.

If any of God's enemies or any of our enemies--Satan, evil, tyranny, or slave masters--succeed in destroying our faith in God we will have lost everything.

Freedom begins with faith in God and freedom dies when that faith dies.

On 'Puppet', 'Unification'

By Oh Sukchon

Following the commencement of the campaign to search for separated families living in the southern and northern parts of divided Korea, enlightenment for unification and discussions on the topic are being carried out mainly through various mass communication media, somewhat actively.

Any one who has enough conscience and discernment is interested in unification of south and north Korea and has some sort of view of his own on the subject, however vaguely. If someone considers me such a person who has enough discernment and asks my view on unification, I will not refrain from making mine public.

First of all, it is to be noted that 'pukkwoe', the familiar term with which we label the north Koreans, means 'kwoeroe in the north', and 'kwoeroe' is a Korean word for a puppet, or, in other words, a kind of scarecrow or a doll. In short, it does not make sense that human beings deal with a puppet which is not a living being.

If the puppet is understood as a symbol of something, the question follows what it stands for. We may answer that the puppet in the north is a symbol of Soviet or Communist Chinese heads. If so, we deal with the Soviet Union or Communist China when we deal with the north Korean puppet.

A month ago, the Republic of Korea Red Cross preferred "north Korea" to the term "north puppet," and the preference was a manifestation of the Red Cross intent to open a humanitarian dialogue, thereby according to the north Korean Commu-

nists a treatment as human beings for the first time.

Since the liberation I have been engaged in writing, setting aside the question how qualified I am in that profession, and I always made it a rule to call them 'Communist cliques' in the ordinary phraseology, or 'Red bandits' in a somewhat vulgar manner, my idea behind it all being that humans cannot deal with a puppet on an equal footing.

Second, another phrase I have always considered improper is nothing but 'nambuk tongil' (unification of the south and the north). Why unification? Unification presupposes an amalgamation of heterogeneous elements by raising them to a higher level. Did we recognize from the start the Red bandits as our equals and their regimes as a legal one?

When our territory was divided into the south and the north in the wake of liberation, we were resolved to recover our lost territory. When the first general elections were held under the supervision of the United Nations, we never insisted the elections be limited to the territory south of the 38th parallel but maintained that the sovereignty or national boundary of the Republic of Korea extends to the whole of the Korean peninsula.

The most fundamental reason why the late President Syngman Rhee opposed the armistice agreement so vehemently can be found in his rejection of the outcome that once we signed the agreement with the Red bandits, it would have naturally meant our recognition of their regime as legal, contending that the Korean war was not a conflict with a foreign country but a civil war triggered by the Communists in the north.

The same way of thinking strongly supported our defiant rejection of a proposal for simultaneous invitation of north Korea to a debate on the Korean question at the U.N. General Assembly, the proposal gaining growing support in the world from recently.

Once unification' is regarded as a right expression, it naturally follows that the north Korean group of Communists would be recognized not as a rebellious group but as a just regime or even as a sovereign state. And if we stick to "kwoerow," which has now almost gained common usage to designate the group of north Korean Communists, then a self-dilemma will creep into our expression of 'tongil' (unification). Your thorough examination is asked.

As long as we advocate the "recovery of our lost territory," the only means left for us is to embrace the north Korean group while we retain our sovereignty, or drive the Communists away from our territory, or annihilate them.

If, on the contrary, we are dedicated to unification, it means unity on the precondition of 'heterogeneity,' but there should be established 'orthodoxy' even if such becomes reality, and the question who should hold it would still remain.

On the other hand, President Park Chung Hee declared in his statement on Aug. 15, 1971, that he would not stubbornly object to the invitation of the north Korean puppet to a confrontation with the Republic of Korea at the U.N. General Assembly only if the Communists prove by deed their recognition of the authority and competence of the United Nations in resolving the Korean question and their renunciation of their aggressive ambitions and actions. The declaration should have immediately been followed by definition of the terms such as we have viewed so far, analysis of all problems that may have arisen from the definition, and settlement of these problems.

Some may ridicule that toying with these terms is not necessary. But it certainly is necessary! The question of words is as important as delving into how many calories are needed on the average for human existence. What goes into the mouth are food, medicines, etc., but what comes out of the mouth are

not only coughs, sneezing, and the like but language which only man can enjoy. Be prudent in selecting correct language.

Confucius once taught Tzu Lu, one of his disciples, that the essence of government is "rightful words" Words and letters, when combined, stand for "rightful words", and rightful letters symbolize "government"

"If words are not rightful, propriety can hardly been attained; if propriety fails to establish itself, penal administration can hardly be expected; and if penal administration is not maintained properly, order will dissolve. How could man neglect rightful words?" Confucius maintained.

Liberty, when it begins to take root, is a plant of rapid growth.

—George Washington

Blood of Martyrs is the Seed of the Church in Korea

By Song So-am

The 26th of September is the Feast of the 79 Korean Martyrs in the calendar of the Catholic church world-wide. First of all, I wish to state the fact that "the blood of the martyrs is the seed of the Church," was eloquently and vividly evidenced in the case of the Korean martyrdom.

Most Westerners concerned with things Korean are apt to be familiar with the work of Rev. Dallet, called *L'Histoire de L'Eglise de Coree*, "which contains the story of martyrdom in days of old Korea. Consequently, whenever they think of Korea, the association of ideas with the martyrdom springs from this memory.

Above all, this year particularly, the Feast Day of the 79 Blessed martyrs falls on 16th Sunday after Pentecost, and, accordingly, today will be observed wholeheartedly by the Catholics.

Let me mention precisely how this Feast was instituted 46 years ago. In the year of 1925, on July 5, 79 souls martyred in the year 1839 were beautified as Blessed by Pope Pius XI, through the recommendation and earnest efforts of Rt. Rev. Augustine Mutel, then bishop of the Seoul diocese.

There have been many times of persecution (1791, 1801, 1846, 1866) during the past two centuries, and this year is the 105th anniversary of the last persecution of the church (1866). The reason Sept. 26 happened to be decided on as the Feast is to be ascribed to this fact: in the 12 months, 22 persons were

killed in September, showing the top number; and on Sept. 26, nine persons were executed, also showing the top number. This was why the Feast was placed on Sept. 26.

Concerning where the 79 souls were executed, it was recorded in history that five died at Saenam-to, on the banks of the Han River, 41 outside the small West Gate, nine at Tanggogan, and 24 in prison or other places. Concerning how they were killed, history tells us that five were beheaded and exposed to the masses, according to the military procedure; 50 others were also decapitated; seven were hanged; 11 were tortured to death or died in prison of infectious diseases: thirty-one souls among these 79 were especially worth describing in the record: 12 of them voluntarily presented themselves to the authorities and asked to be killed; 15 of them did not try to escape from being arrested, with the resolution to die for the sake of the truth; four women were in the list of dead having left behind their suckling babies.

Classifying them by age, the youngest was 13, the eldest 79, and the average was 41; separating them according to sex, masculine 32, feminine 47; dividing according to occupation, four clergymen, 15 catechists, and the other 60 from all walks of life.

Concerning what kind of tortures were imposed upon those who suffered in those days, let me pick out some cases. Those tortured to death in prison were killed in this wise: Some were tortured repeatedly, beaten off and on, all day long, and then since they would not die, striped naked, water poured over them and left outdoors in zero weather, and thus frozen to death. For some Christians heated a cart axle red hot and made them walk the length of it barefooted. To some they put a drum on the back, whitened the face as was done for all condemned criminal ready for death, and paraded them around the market place.

A Christian called Paul Chungyang. Chungchong Province was tortured, put in jail over a year, suffered fever and terrible hunger, and the gaolers jumped on his cangue to make him eread fever and terr yield. His bones were broken, his marrow oozed out, there was on part without wounds. They again jumped on his cangue, crushed ribs and finally got rid of him.

Several young girls were beaten with a big club, had their bones put out of their sockets and then were beaten 30 times with a hot iron. This kind of persecution of the church made its debt in the year 1791 and ended in 1866, a period of 75 yeart, and this sort of martyrdom took place here and there collectively or sporadically throughout the nation.

In summing up, why then did the Catholic church of Korea suffer so drastic persecution for nearly one century? According to the viewpoint of the historian, this fact is to be ascribed to the mistaken policy and misunderstanding on the part of foreign missionaries. At first, missionaries in Peking, China, tried to win Korean converts among the high-ranking level of government officials. By good chance, in the year 1783, Mr. Yi Seung-hoon, a Korean envoy to Peking, converted first under the name of Peter by the Portugese priest Rev. Grammont, they picked a Christian among the top-level. Before that, around 1777, famous scholars of Confucianism, like Messrs. Chung Yak-chon, Chung Yak-Jong, Chung Yak-yong, Kwon Chol-sin, and Yi Duk-jo gathered together in the Buddhist temple Chuo-sa, near the Han River, Seoul, and studied the doctrine of Christianity, according to the Christian literature like the Truth about God by Matteo Ricci. They all belong to the political party of Southern Men.

Around the year 1579, political parties were divided into Eastern Men and Western, and then in the year 1579, Eastern Men divided into Northern Men and Southern, and in the year 1683, the Western Men divided into the Party of Old and that

of the Young. When Korea sent an envoy to Peking, China, the power came to Southern Men, but afterward the power of administration of government was transferred to the Northern Party. Due to the fact that Southern Men embraced the faith of Christianity, they could not avoid to be accused by the opposite side as the gang having imported the foreign religion, and so the Catholics belonging to the grade of rank and file were involved in the top-level's package deal. Therefore Christian men and women who were not involved in political affairs were able to escape from the danger of death penalty with words of aspotasy or any type of denial of God.

Toward the time of the last persecution, the foreign missionaries were mastaken in their policy. They expected that it would be facilitated to preach the gospel, if they won Princess Min, wife of Regent Taiwon-gun, as a covert, but the result proved quite a reverse. The case of the baptism of Princess Min was cunningly utilized by the opposite political party.

This fact made the Regent proclaim that all the Catholics should be massacred, and this was the famous persecution of Regent Taiwon-gun, which swept throughout the peninsula.

Then, what was the misunderstanding of the foreign missionary? The foreign missionaries in Peking, who were in charge of Korean Christians, too rashly acted on principle without investigation into the original ideology of the Orient. The ancestral worship (filial piety) was despised and ignored by them. For instance, replies of Bishop Peking, China, to the questions on suspicious matters from Korean Christians, came like a bomb to the Korean believers. The Bishop of Peking forbade Christians taking any part in the ancestral worship in their homes, and immediately there was a great exodus from the Church.

At that time in Chinsan, Chola pronice, a certain well-known scholar named Chi became a Christian and heard the Bishop's order regarding ancestral worship, so he burnt tablets that he

had already, and shortly after his mother died and he did not set up a tablet for or carry on the customary worship.

This news stirred up the Prime Minister to have Paul Chi arrested and he was put in prison, and finally decapitated. This was the first case of persecution, and thenceforward, Christians were condemned to death on charge of giving up ancestral worship. In the whirlwind of fighting in the political interest, the Christians of rank and file level were involved innocently, from the viewpoint of objectivity; however, from the subjective point view, through faith in Jesus Christ and by the conscience of what they thought to be right in God's eyes, they are worthy to be crowned with glorious martyrdom.

To die a martyr's death can never be done without the grace of God and unless in a state of grace. By the way, I wish to make mention of the very brief history of the Korean Catholic church. In the year 1831, on September 9, Pope Gregory XVI separated the Korean Church from the Peking diocese, and made it an independent one, appointing B. Bruguiere (a Frenchman belonging to the French Mission Etrangere) Bishop of Capse in Siam, as Vicar Apostolic of Seoul, but on the way to Korea, he died in Mongolia in the month of October, 1835. The Pope having heard of the death of Bruguiere, appointed Imbert as Bishop of Seoul, also of Siam, a teacher of theology there. Imbert traveled through most of China by land, and crossed the border to Korea on Dec. 17, 1837. Bishop Imbert took the same title of Vicar Apostolic. Since then all the bishops of Korea have had the title Vicar Apostolic until the year 1963, when the Hierarchy of the Korean Church was established.

My God! What Have We Done?

By John Toland

On two days in August, 1945, atom bombs were dropped on the Japanese cities of Hiroshima and Nagasaki. They were the most horrifying days in the history of mankind. Now an American author has recounted the full story in vivid detail. Here is an adapted extract from his Pulitzer prize-winning book.

Shortly before 2 a.m. on August 6, 1945, on the Pacific island of Tinian in the Marianas, a crowd of well-wishers and photographers gathered around the Enola Gay, an American B-29 bomber named after the mother of the pilot, Colonel Paul Tibbets, Jr. Scores of flashbulbs popped.

Then Enola Gay and two escort planes taxied to their runways.

The slowly rumbling Enola Gay accelerated to 180 miles an hour, but seemed earthbound. At length, shortly after 2.45, she soared up into darkness.

Around 5 a.m. the plane, now at 9,000 feet, was joined by two escorts. Tibbets picked up the intercom. Once Japan was sighted, he said, the crew's conversation would be recorded. "This is for history, so watch your language. We're carrying the first atomic bomb."

Most of the crew had never heard the word "atomic" before. Its very sound was chilling.

Their primary target was Hiroshima, on the southeastern coast of Honshu, Japan's principal island. It was the empire's eighth largest city. One hundred and twenty thousand civilians

had been evacuated to the countryside, but 243,000 still remained. The city was almost unscarred by the war. Like the people of Dresden before them, the citizens of Hiroshima felt their city would be spared even though it was headquarters of the 2nd General Army and was an important military port of embarkation. The reasons they cited for Hiroshima's immunity ranged from the naive to the preposterous: they had been exempted because they had numerous relatives in the United States; their city was so beautiful that the Americans wanted it as a residential area after the war; President Truman's mother lived in the suburbs. They had taken little notice of 720,000 leaflets that fluttered from the sky two days before, warning them their city among others would be obliterated unless Japan surrendered at once.

At 7:09 a.m. Hiroshima time, sirens blasted for a long minute. It was the third air-raid warning since midnight, and few took to the shelters.

The latest alert had been set off by Straight Flush, a weather plane bearing a cartoon of a Japanese soldier being flushed down a toilet. It was on the same course that Tibbets would take if the weather condition at Hiroshima were favourable enough. If not, Tibbets would be sent to Kokura or Nagasaki. From the distance, Hiroshima appeared to be blanketed by clouds, but by the time Straight Flush reached the bombing point, the observer-bombardier, 1st Lt. Kenneth Wey, could see the city clearly through his bombsight. On the southern tips, docks jutted into the beautiful Inland Sea.

At 7:25 a.m., Straight Flush, harassed by scattered flak that burst far short of the target, turned back toward its base, Tinian. The pilot, Major Claude Eatherly, ordered the radio operator to send out the following message: "Low clouds, 1 to 3/10ths. Middle cloud amount, 1 to 3/10ths. Advice: Bomb primary."

Enola Gay had just reached its bombing height of almost 32,000 feet, and copilot Robert A. Lewis noted in his log: "Well, folks, it won't be long."

At 7:50 a.m. (their watches read 8:50 a.m., Tinian time), the big aircraft reaches Shikoku, one of the four main islands of Japan.

Just beyond was Honshu-and Hiroshima. "We are about to start the bomb run," Tibbets announced over the intercom at 8:09. "Put on your goggles and place them up on your forehead. When the countdown start, pull the goggles over your eyes and leave them there until after the flash."

Lewis added another line to his log: "There will be a short intermission while we bomb our target."

The instrument plane, The Great Artiste, dropped back 1,000 yards. The other escort, Number 91, began circling to mark time and position itself for photographs. Enola Gay's bombardier, Major Thomas Ferebee, was leaning forward, left eye pressed to the Norden bombsight. At 8:13 plus 30 seconds, Tibbets said, "It's yours."

The clouds had scattered, and Ferebee could clearly distinguish what was already so familiar from target photographs. The aiming point, the centre of Aioi Bridge, crept into the cross hairs of the bombsight. "I've got it," Ferebee said. In 45 seconds, he sent bombing radio-tone signal through the intercom.

At 8:15 plus 17 seconds, the plane's bomb-bay doors automatically swung open. The radio tone abruptly stopped, and he watched the elongated missile drop bottom first, flip over and hurtle nose down toward Hiroshima. Nine thousand pounds lighter, the plane lunged upward. The bomb exploded 660 yards from the ground, into a fireball almost 110 yards in diameter. Those directly below heard nothing; nor could they later agree what colour the pika (lightning flash) was-blue, pink, reddish, dark brown, yellow or purple.

The heat emanating from the fireball lasted a fraction of a second but was so intense (almost 300,000° Centigrade) that it melted the surface of granite within a thousand yards of the hypocenter, or ground zero—directly under the burst. All over the centre of the city, numerous silhouettes were imprinted on walls.

Moments later came an unearthly concussion that obliterated all but a few solid, earthquake-proof buildings within two miles.

Private Shigeru Shimoyama, a recent draftee, was 550 yards north of ground zero. He was not directly exposed to the pika or his life would have been puffed out, but the blast hurled him into a vast barnlike warehouse, driving him into the collapsing roof beam where long nails in his back held him suspended several feet off the ground. His glasses were still intact.

Five hundred yards farther north, Captain Hideo Sematoo, a company commander, had just cantered up to his office and was removing his riding boots. The building fell on top of him and ignited. He thought of the seven years he had fought in Manchuria, China, Singapore, Malaya and New Guinea. How miserable to be burned to death rather than die in battle! As the flames reached for him, the wreckage above him was pulled away and he wrenched himself free. Nauseated, he looked at an eerie yellow sky. The ground was flat as far as he could see. Everything was gone - towering Hiroshima Castle, 2nd General Army Headquarters. Instinctively, he stumbled and crawled toward the main branch of the Ota River. There, crowded along the banks, were hundreds of dazed patients and nurses from the army hospital. Their hair was burned off, their skin charred a dark brown.

A thousand yards on the other side of the hypocentre, Mrs. Yasuko Nukushina was trapped in the ruins of the family sake store. Her first thought was of her four-year-old daughter, Ikuko, who was playing outside somewhere. Unaccountably, she

heard Ikuko's voice beside her: "I'm afraid, Mama." They broke free into the yard. All around was devastation. People drifted by expressionless and silent like sleepwalkers in tattered, smouldering clothing. It was a parade of wraiths, an evocation of a Buddhist hell. Grasping Ikuko's hand, she joined the procession. In her confusion, she had the illusion that vast numbers of planes were roaring over the city, dropping bomb after bomb without cessation.

Approximately 1,400 yards east of ground zero, 350 young girls from the Girl's Commercial School had been working in an empty lot, clearing an evacuated area. They wore mompei (loose slacks) and jackets but no hats or fire hoods, and those who turned curiously toward the pika—almost 300 of them—were instantly doomed. Twelve-year-old Miyoko Matsubara's instinct was to bury her face in her arms. She regained consciousness in unimaginable desolation—no bodies, no buildings—only limitless rubble. Where was her mompei? All she had around her waist was a white cloth belt, and it was on fire. (Those wearing dark clothing who were exposed to the pika suffered primary thermal burns, but the cruel flash reflected harmlessly off white material) She started to beat the fire out with her right hand, but to her horror, strips of skin, her skin, were dangling from it.

Enola Gay's crew saw a pinpoint of purplish red light miles below them instantly expand into a huge ball of purple fire. This exploded into a chaotic mass of flames and clouds emanating smoke rings of fog. A white column of smoke emerged from the purple clouds, climbing rapidly to 10,000 feet, where it bloomed into an immense mushroom that seethed turbulently as it continued climbing to almost 50,000 feet.

A shock wave rocked Enola Gay. Tibbets thought it was anti-aircraft fire and shouted, "Flak!" Captain William Parsons, who had detonated the bomb, yelled that it was only shock. "We're in the clear now." Ferebee had become so fascinated the

long trajectory of the bomb that he forgot to pull down his goggles. It was as if a photographer's flashbulb had gone off in his face.

"My God," said Lewis, "What have we done?" The navigator, Captain Theodore Van Kirk, was stunned at first, next filled with pride and finally relieved it was all over. There were cheers over the intercom; it meant the end of the war. Then they began to think of the people on the ground.

Tibbets ordered the radio operator to send a message in the clear that the primary target had been bombed visually with good results.

A few miles away, the scientists in The Great Artiste were glued to their blastrecording gear. In the photo plane, Dr. Bernard Waldman, a physicist, was in the bombardier's seat, operating a special highspeed movie camera he had brought from America. There hadn't been time to test it in the air. He had counted to 30 after the bomb dropped and turned the camera on.

For a quarter of an hour, the atmosphere above Hiroshima was churned by cosmic forces. Then huge drops of rain began to plummet down. The rising cloud column had carried moisture sufficiently high for water vapour to condense and, stained by radioactive dust, fall in large drops.

The "black rain," weird and almost supernatural, horrified the survivors. Was it some kind of poisonous oil that would stick to the skin and slowly kill them?

Dr. Yoshimasa Matsuzaka, a skin specialist and head of the city's Civil Defence, was trying to bring some order out of chaos. Ignoring his own wounds, he put on his Civil Defence uniform and, leaning on his son, marched toward the East District Police Station holding high a Rising Sun flag on a long stick. The sight of the determined little procession extending first-aid treatment—Mrs. Matsuzaka and three nurses brought up the

rear—calmed the people.

The group set up a first-aid station—it was only 1,200 yards from the hypocentre—and long lines of injured and burned began to form outside the shell of the police station.

All over the city when the bomb fell, charcoal braziers full of hot coals—housewives had been preparing breakfast—ignited the tinder-box rubble. These thousands of small fires were whipped into fury by a cyclonic wind that was sucked in toward the hypocentre with such force that large trees were uprooted.

Blasts of flame erratically ripped off corrugated roofs as if they were cardboard, blasted apart houses and twisted metal bridges.

Near the site of Hiroshima Castle, four men staggered through the burning streets with a huge portrait of the Emperor - they had rescued it from the inferno of the 2nd General Army communications centre and were trying to get it safely out of the city. Lines of apathetic refugees broke into cries of "The Emperor's portrait! The burned and bleeding saluted or bowed low.

Private Shimoyama was still alive even after being impaled on the spikes of a roof beam. He painfully pulled himself free and, using his head as a battering ram, relentlessly slammed at the roof until he broke through. Thick stifling clouds of dust swirled about him. He watched scores of wounded making the long frantic leap from the banks into the river. What did think they were doing? The surface of the water was covered with carmine scum. From blood? He saw a cavalry horse standing alone. It was pink. The blast had seared off its skin. It looked at him pleadingly and followed for a few faltering steps. The pitiful sight fascinated Shimoyama, and he had to force himself to press on—he would dream about the pink horse for years. Several miles upstream, Shimoyama forded the river—it was only up to his neck. As he proceeded into the suburbs where the havoc

of the bomb had not reached, he was obsessed by one thought—that it was an atomic bomb. He must get home and see his daughter before he died of the effects. In 1943, a brother-in-law had informed him that the Japanese were working on such a bomb.

The first fragmentary reports that came into Tokyo indicated only that Hiroshima had suffered an unprecedented disaster. Imperial Headquarters could not raise the Second Army communications centre located near the castle for fuller details. Marquis Koichi Kido, the Privy Seal, immediately informed the Emperor that some secret weapon had laid waste to Hiroshima.

"Under these circumstances, we must bow to the inevitable," said His Majesty, who had already supported secret moves, in his country, for peace. He could not hide his anguish. "No matter what happens to me, we must put an end to this war as soon as possible. This tragedy must not be repeated." But both agreed that psychological moment had not yet come for Emperor to take personal action.

In the dying light of dusk, the fires began to subside, and, from a distance, Hiroshima looked peaceful, like the gigantic encampment of a quiescent army on the plain. That day, perhaps 100,000 human beings perished in Hiroshima, and as many more were dying from burns, injuries and radiation poisoning. Twenty-two of the victims were American prisoners of war. Another, a young American soldier out of the rubble alive but was killed by an angry mob.



At 2:58 p.m.(local time), Enola Gay touched down at Tinian's North Field. General Carl Spaatz strode up and pinned a Distinguished Service Cross on Tibbets, who embarrassedly poked his pipe up a coverall sleeve as he stood at attention. The crew was interrogated in the officers' club over lemonade laced with bourbon. An intelligence officer asked Navigator Van,

Kirk for the exact drop time. He replied, "At 091517K," 17 seconds past schedule.

"Why were you late?"

Everyone laughed.

President Harry S. Truman was aboard the Augusta on his way home from the Potsdam conference. Army Captain Franklin Graham interrupted the President at lunch to hand him a short dispatch from Secretary of War Henry L. Stimson telling that the "big bomb" had been dropped on Hiroshima, apparently with success. Truman looked up. "Captain Graham," he said, "this is the greatest thing in history," and lapsed into silence. Upon receiving a second message confirming the success of the bombing, Truman picked up a fork and rapped it sharply against a glass. The room went silent, and he told the sailors about the new weapon. Then the President left for the officers' wardroom, the cheers of the enlisted men following him down the companionway.

"Keep your seats, gentlemen," he told the startled officers.

"We have just dropped a bomb on Japan which has more power than 20,000 tons of TNT. It was an overwhelming success. We won the gamble!"

At his home in Tokyo, Cabinet Secretary Hisatsune Sakomizu was in bed half asleep when Domei, a Japanese news agency, phoned about the announcement from Washington. The words "atomic bomb" brought him wide awake. He was shocked but saw at the same time that this was the "golden opportunity" to end the war. No nation could defend itself against atomic bombs. It wouldn't be necessary to blame the military or the munitions makers for losing the war. He picked up the phone to call the Prime Minister.

In Hiroshima, the effects of radiation were making themselves known at dawn of August 7.

At scores of aid stations, doctors were mystified. Their patients' symptoms were so bizarre that it was suspected an acid

poison gas had been used to spread bacillary dysentery. Some victims were scorched on just one side of the face; some oddly had the shadow of a nose or ear stencilled on their cheeks. Dr. Fumio Shigeto of the Red Cross Hospital had heard of atomic energy and guessed the victims were suffering from primary radiation.

The after effects were unpredictable. Thousands of those near ground zero felt nauseated. Diarrhoea and fever followed. Some victims were covered with brilliant spots—red, green-yellow, black and purple—and lived; others whose bodies had no apparent abrasions abruptly died. The terror of the unknown, intensified by vague feelings of guilt and shame, swept over the survivors. They were alive because they had ignored pleas of relatives and neighbours for help and left them trapped in burning wreckage.

Before the bomb was dropped, Japan had been nurturing an unrealistic hope for a negotiated peace through the good offices of the Soviet Union. Foreign Minister Shigenori Togo now sent an urgent cable to Ambassador Naotake Sato in Moscow: THE SITUATION IS BECOMING SO ACUTE THAT WE MUST HAVE CLARIFICATION OF THE SOVIET ATTITUDE AS SOON AS POSSIBLE. PLEASE MAKE FURTHER REPORTS TO OBTAIN A REPLY IMMEDIATELY. Russia's reply was succinct: a declaration of war on Japan. Her troops crossed the Manchurian border. Others invaded from the east. She thus honoured her pledge to enter the Pacific War three months after Germany's defeat.

Americans as a whole regarded the atomic bomb primarily as a deliverance from four costly years of war. A few, however, saw beyond the common exultance. The President's Chief of Staff, Admiral William Leahy, thought it was a barbarous weapon to use on a people already defeated and ready to surrender, and that the American "had adopted an ethical standard common to the barbarians of the Dark Ages."

War Secretary Henry L. Stimson was also gravely concerned. That afternoon, he had showed the President a photo that graphically illustrated the "total destruction" of Hiroshima.

He said they must make every effort to persuade Japan to surrender as quickly as possible, and success depended largely on the manner in which the Japanese were approached. "When you punish your dog," he said, "you don't keep souring on him all day after the punishment is over; if you want to keep his affection, punishment takes care of itself. In the same way with Japan. They naturally are a smiling people, and we have to get on those terms with them..."

Truman was not prepared to get soften the surrender terms outlined in the Potsdam Proclamation. He was not unmoved by the photo of Hiroshima, and recognized "the terrible responsibility such destruction placed upon us here and himself." But he had already decided a second atomic bomb would be used shortly. No top-level meeting had been convened to discuss the necessity of a second bomb, no attempt made to determine if the first bomb or Russian entry into the conflict had quicked Japan's intent to surrender. If there were any moral compunctions felt by anyone of influence, except Stimson, they were not expressed to the President; and he felt none.

He was ready to drop two bombs, three—any more, if they saved American lives.

On Guam, 32 copies orders for the second raid were mimeographed. Take-off time would be early on the morning of August 9. There were two targets, both on the island of Kyushu—the primary was "Kokura Arsenal and City," and the secondary, "Nagasaki Urban Area." On the afternoon of August 8 Major Charles "Chuck" Sweeney, who had piloted the instrument plane The Great Artiste over Hiroshima, was informed he was to drop the second bomb, using another aircraft. Unlike the bomb used at Hiroshima, this was spherical plutonium missile, ten feet eight

inches long and five in diameter, called the "Fat Man" after Winston Churchill. Colonel Tibbets told Sweeney and his crew that the Fat Man would make the first bomb obsolete. He wished them luck.

For this mission, Charles Sweeney and his crew would use Bock's Car, while Captain Frederick Bock, Jr., who ordinarily flew Bocks Car, would fly the instrument plane. The Great Artiste was unofficially being prepared for an unscheduled double role: three young scientists—Luis Alvarez, Philip Morrison and Robert Serber—were attaching a personal appeal to the canisters that would be parachuted over the target to gather data. Each envelope was addressed to Professor Ryokichi Sagane, a Japanese nuclear scientist, whom all of them had known and worked with in the "30's at the University of California Radiation Laboratory. They had written: "We are sending this as a personal message to urge that you use your influence as a reputable nuclear physicist to convince the Japanese General Staff of the terrible consequences which will be suffered by your people if you continue in this war." (The letter was not received by Professor Sagane until after the war)

At 3:49 a.m. on August 9, Bock's Car rumbled down the long runway.

The B-29's ground run seemed interminable, but its nose finally lifted, and it lumbered off to the north in the darkness, closely followed by The Great Artiste and the photographic plane.

At 8:09 a.m., Japanese time, one minute ahead of schedule, a small island appeared ahead through a break in the clouds. It was Yakushima, off the southern coast of Kyushu, where Bock's Car was to rendezvous with its escorts.

Three minutes later, another B-29 loomed out of the clouds. It was The Great Artiste. The two planes circled for 45 minutes, but the photgraphic plane did not appear.

"The hell with it," Sweeney told his co-pilot. "We can't wait any longer." He wagged his wings and headed for the primary target: Kokura. The port city on the northeast coast of Kyushu was reported clearly visible.

But the city turned out to be partially obscured by smoke and haze, and bombardier Captain Kermit Beahan, who had been ordered to make a visual drop, could not find the aiming point. He called back, "We'll have to make another run."

Sweeney banked sharply, and they came in for a second attempt. Captain Beahan squinted into the rubber eyepiece of the Norden MK-15 bombsight. All he could see was dense smoke. "I can't pick up the aiming point," he said.

"No drop," announced Sweeney. They then came in from the east. Here, too, Kokura was hidden. The flight engineer reported that fuel was "gettinng critical," with just about enough to get them back to Iow Jima. (Sweeney had discovered earlier that a malfunction would prevent them from using the 600 gallons of reserve fuel in the bomb-bay tank.) "Roger," he said. He turned to the weaponeer—the officer in charge of the Fat Man, Commander Frederick Ashworth—and said, "We'll go on to secondary target, if you agree." The Navy man nodded.

Nagasaki, on the western coast of Kyushu, was a city of 200,000 spread over precipitous hills, like San Francisco. Its bay faced the East China sea.

It was a port of spectacular beauty, particularly now, for a touch of autumn had come early, and many of the trees were brilliant with reddish-browns and yellows. The centre of the city fronted the bay, into which flowed the Urakami River. In the valley formed by the river was an industrial complex employing 90 per cent of the city's labour force. Shigeyoshi Morimoto, a nervous and shaken man, was on home to Nagasaki. He had miraculously escaped death in Hiroshima, where he had

been working for a few months making antiaircraft kites for the army.

He had been shopping for paintbrushes less than 900 yards from ground zero when the bomb exploded. He fled the city, along with three assistants, in a coal car bound for Nagasaki.

On the way home, they had talked compulsively about "the bomb." Had Japan been punished by some supernatural force for attacking Pearl Harbour? By the time the freight train made its steep, dramatic descent into the Nagasaki terminal, Morimoto had an unshakable premonition that the bomb would follow to his own home. He had to warn his wife. As he approached his shop, which was in the centre of Nagasaki, it was almost eleven o'clock in the morning.

Misfortune continued to dog Bock's Car. As it neared Nagasaki, it encountered deteriorating weather. The cloud cover over the city would probably be ninetenths. Sweeney told Commander Ashworth that with the reduced fuel they could make but one pass. He suggested dropping the Fat Man by radar. Ashworth hesitated. If he couldn't find the target visually, he was supposed to jettison the bomb into the ocean. What a waste that would be, he thought, and decided to disobey orders. "Go ahead and drop it by rader," he told Sweeney, "if you can't do it visually."

The drop point, chosen for maximum devastation of the city, was on high ground near Morimoto's kite shop. An explosion here should wipe out the center of the city, the port area and reach up into factories of the Urakami Valley. Nagasaki appeared on the radar scope at 11 a.m. Bombardier Beahan shouted to Sweeney, "I've got it. I see the city." He would be able to bomb visually after all. Through a break in the cloud cover, he could see the oval rim of an outdoor stadium on the banks of the Urakami River. It was almost two miles northwest of the scheduled hypocentre but would have to do. He trained

his cross hairs on the stadium.

"Bombs away," said Beahan over the intercom, then corrected himself, "Bomb away."

Morimoto, the kite-maker, was breathlessly telling his wife that a terrible bomb had dropped on Hiroshima, and he feared Nagasaki would be next. He began to describe the pika: "First, there is a great blue flash—" A blinding blue flash cut off his words. He flung back a trapdoor in the floor and shoved his wife and infant son into their shelter. As pulled down the heavy lid, there was a terrifying tremor, like an earthquake.

If there had been no clouds overhead, the Morimoto shop, under the original drop point, would have been obliterated, but the bomb exploded several hundred yards northeast of the stadium and the river, almost exactly between the Mitsubishi Steel and Arms Works and the Mitsubishi Torpedo Factory.

Overhead, Correspondent William Laurence of the New York Times, the only reporter in The Great Artiste, watched awestruck as a fiery column shot two miles into the sky. He began scribbling frantically as the pillar of fire became "a living thing, new species of being, born right before incredulous eyes."

A giant mushroom billowed at the top, even more alive than the towering pillar. It seethed in white fury like a thousand geysers. In seconds, it broke free from the stem and a smaller mushroom took its place. It was, thought Laurence, like a decapitated monster growing a new head.

In Bock's Car, the rear gunner shouted over the intercom to Sweeney, "Major, let's get the hell out of here!"

As Sweeney swung the plane away from the terrible sight, co-pilot Albury called to the bombardier, "Well, Bea, there's 100,000 Japs you just killed." Beahan didn't answer. Five days later Japan surrendered.

(Korean Historical Story)

Faithful Arang Becomes Beggar After Rejecting Monarch's Hands

A fickle and changeful thing is woman ever,—Virgil said. But Arang remained faithful to her husband, whatever means the king exercised to win her heart.

Arang was known throughout Paekche (B.C. 660-18) for her gracious looks and chaste behavior. Her husband Tomi was regarded by his friends as most fortunate man in the world



because of his faithful wife.

One day, King Kaeru, who reigned over the country from 455 to 475, happened to hear of her beauty. As the country was enjoying peace and prosperity, he hosted a banquet nearly

every night and led an extravagant life.

However, he always regreted that his mistresses paid respect and were obedient not to himself, but to his throne. Because of this the story about Arang attracted his attention. Several days later, the King called Tomi into his palace. Meanwhile, he slipped out of the palace and visited Tomi's home.

There, he met Arang waiting for her husband to return from the palace and found that she was more beautiful than any mistress in his palace.

Through chatting with her, King Kaeru reaffirmed that Tomi was "everything" to his wife.

His primary intention was to see the faithful wife and commend the couple as an example of morality.

But her graceful manner of talking and beauty captivated the King's mind so deeply that he could not control himself.

Unconsciously, the King told a lie to Arang: "I played chess with your husband this afternoon. He promised that he would let you serve me as a mistress if he lost the game. I won the game. That is why I am here."

At first, Arang remained motionless and only her shaking shoulders showed that she was sobbing silently.

But when she lifted her face after a while, her eyes were as quiet and deep as before—showing no change in her face.

Saying that she would obey the Majesty's order, she cleaned rooms and made beds for him. Then, she asked the king to spare a few minutes for her to make-up and to take a rest.

When the king woke up on the following morning, Arang prepared his breakfast in the kitchen.

Tomi returned home with a lot of money given by the king.

After a long period of peace and prosperity, the national power of Paekche began to decline. But, the king indulged in wine and women as usual.

The people felt discontented with the king's behavior. They

talked openly that he was so unwise that he was even cheated by Arang. It was said that the king slept not with Arang, but with her maid at night.

After hearing this, the king grew very angry and ordered his officials to bring the couple to the palace. He also commanded them to gouge out Tomi's eyes and send him away on the river in a boat.

At the same time, Arang was asked to wait on him as a mistress.

She replied that she would accede to the king's wish, as her husband was no longer in the country. Confessing that she was in flowers, she said that she would return to the palace three days later.

From the palace, she rushed to the river and drifted away in a boat she found on the shore. At last, she reached the place where her husband lay as if he were dead.

Since that time no one saw the couple in the land of Paekche. It was said that Arang went begging here and there leading her blind husband by the hand in the land of Koguryo.

Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!

—Patrick Henry

(Poem)

Dear Light

Encircling Love, that yet I feel
Though I so seldom fold my hands and kneel,
So rarely pause while to pray,
Meshed in the trivial round of every day!

Unfailing Presence, patiently,
Day-long, year-long, life-long, awaiting me,
I who so rarely pause to give
One thought to Him by whose deep grace I live!

Eternal Haven, Open wide
To small craft battered by the turgid tide,
So far off course by wild winds blown
Near hidden sands and rocky coasts unknown!

Dear Light we all too dimly see
Through earth-blind eyes that seek and strain for Thee,
To all who for Thy glory pine
In mercy through the rainswept darkness shine.

Ray Doward
(*Toronto Family*)

By the Chrysanthemum

By So Chong-ju

To make a chrysanthemum bloom
A cuckoo must have been crying all along
Since last spring.

To make a chrysanthemum bloom
The thunder must have rumbled
Behind the dark cloud, too.

Chrysanthemum, you are the living image of my sister
Who has withdrawn from a far-off alley of her early days
When longing and loneliness weighed heavy on the heart,
And now poses in front of the mirror.

To make your yellow flower bloom
A frost fell heavily last night,
And I had a sleepless night.

So Chong-ju is a famous living Korean poet. A graduate of the Central Buddhists Junior College, the poet is now vice president of the Korean writers' Association and a member of the National Academy of Arts. He also teaches literature at Tongguk University.

(Testimony)

He has snatched me up from the grave

By Michael Marshall

(Member of English Family)

When I was about 15 years old, I used to think about dying. I said that I was not afraid to die but I did not want to die just then because I felt that I had first to do something very important. I thought too that I could not do anything by myself, but if there were a great leader I would be a good follower to him. Later, I began to realize that the doctrines I had learnt from a Roman Catholic upbringing were dead and wasted unless they became part of a living experience of God, but I found that I received no guidance on how to do this—no realistic understanding of God.

When I felt school I went to Brittany in France for six months. The creation there is extremely beautiful and I noticed a great contrast between the wonder and joy I felt at its great variety and the dead atmosphere I felt in the local church. Sometimes I experienced a power in the scenery trying to draw me through it to see something deeper, although I did not then realize that this was God speaking through His creation.

When I returned to England, I stayed at university for three years. While I was there I felt that I needed to find a commitment, but it could not be just anything to throw myself into. It had to be the truth and I knew that whatever it might be, it was connected to my experiences with the creation. I began to think what I could do with my life and to look at the different ways of life of the people around me, but in all of them I saw that there was something lacking. Through different

experiences Father was showing me that good will and a desire to help others were not sufficient to overcome conflicts between people and build better relationships among men, and I sometimes puzzled over why this conflict should exist.

Once I was walking in the Chiltern Hills, near Henley, in a very isolated spot. It was autumn, and the countryside and villages were wrapped in a smoky grey. Everything was tranquil, as if time had stopped. Suddenly, I felt all around, a great surge of emotion, love and sadness; and a great desire to share this feeling with another person. But I felt too that this love could only be shared by becoming one with someone else. Yet when I tried to express this, the words were like dead weights. God was trying to show me that no matter how close, in human terms, people come together, without him there was always an unbridgeable gap. At the time, though, I did not see this, and felt only a deep sadness and confusion about what had happened.

About a year or so before I left university, I began to see that there was not much time; if I did not find the way soon, I would be swallowed up in the world and die spiritually. I felt very frightened and depressed for long periods, and at times in the evenings would walk alone in the streets and just cry out, "why?" At last I thought that I would never find what I knew was still there, and resigned myself to a bleak life. But when I stopped trying to find what I was looking for, for myself, God must have had the opportunity to show it me, for it was just at that time, near Christmas 1969, that Robin Kuhl spoke to me about Principle. I had been at school with him and I went at first to the Center in Streatham out of curiosity to see what he was doing. I found Chapter One very interesting because it drew together in such a clear way ideas I had come across in many different places. The explanation of the Old Testament also was quite remarkable. And I felt from Doris and Dennis, the people, and the atmosphere, that the early Christian

Church must have been something like this. But it was only as I heard Chapter Two, and I began to realize the Conclusion, that I was really struck in the heart. After Chapter Twelve was finished, I was shaken right through and left completely speechless but I knew that my whole way of life would be changed. All the questions I thought would never be answered were now made crystal clear through Principle. There was the Leader whom I thought I could follow, and he was bringing me the task I felt I had to accomplish. I saw that I had come to a clear parting of the ways and that our Leader was the true path if only I had the courage to follow.

I found that courage through the great help of my spiritual father, Robin, all the members of the family, and the spirit which reminded me, for example, that as a boy I had been afraid: that if I lived in Jesus' lifetime, I would have rejected the Messiah as so many others did. Now I felt a great thankfulness that I could prove to Father that I would accept His son. I can only thank Him that He has snatched me up from the grave and given me hope when I thought there was none, and I pray now that I can do something for Him by working to bring that hope to the rest of the world.

24 Hours with the Pope

From "Oggi" News Magazine

Pope Paul's day is long and tiring; it starts at 6:30 a.m. when he wakes up. He then goes to the 'Divine Audience' and gives his first prayer in front of the crucifix, he prays for peace, for the church, for the families of the world, for the workers, and for the suffering. Sometimes the Pope appears well, but sometimes he looks pale and suffering. In the past he suffered of insomnia, the consequence of fifty years of hard and problematic office, first he was secretary and substitute of State with Pius XII, then Archbishop of Milan, and lately Pope.

The differences and the rebellions of the church, all come like fury to his desk, where twice a day thousands of papers, reports, and informations, coming from all over the world are placed. Paul the VI reads everything, underlines phrases, makes comments on the sides of the sheet. He has an enormous reading capacity, although he often says: "Some one should invent a reading machine". He also has a passion for writing, he writes all his discourses.

At 7:30 a.m. he celebrates mass in his private Chapel with great humility, he then has breakfast with his two secretaries, and then reads all the morning papers. His Father Giorgio Montini, directed the Catholic paper "Il Cittadino Bresciano". John Baptist Montini (Paul VI) would have been a great journalist, if he hadn't taken another road, said one of his college teachers, Father Joseph Perico. He is critical and demanding of every news paper but especially of the Vatican one 'Osservatore Romano'; this paper must be sober and serious, and must never praise him. His virtue of modesty does not

allow him to rejoice at praising autobiographies; or volumes that eulogize him as pope.

At 10 Pope Montini goes in the official apartments where he receives his collaborators, or people for 'private' or 'official' audiences. These audiences are simple and informal, Paul the VI is a warm speaker, always smiling and humble, he makes people feel at ease. The idea that the pope is austere and detached is completely false. He often jokes with his collaborators. He likes to take the weight off the very serious problems with a light and humorous phrase. One day the pope said "Sometimes I read that I am anxious, undecided, worried, uncertain, hesitant between different influences. Perhaps I am too slow, but I know what I want; after all, it is my duty to think." Few know that he himself follows every single case of prelate in crises, that he participates in the suffering of sorrowful cases when he knows about them.

Despite of the heavy tasks inflicted on him by the church and the Government, he finds the time to continue the work of charity he had started since his first years of office. At 1:30 p.m. he finishes the audiences and goes to have his sober lunch, meanwhile he watches the news on the television. In the afternoon he rests an hour and recovers his energy, which is quite amazing for a man of 74 who sleeps only four or five hours a night. At 4 p.m. he goes to the chapel to say his breviary and at five goes back to his desk to work until 9:30 p.m. After work he sometimes likes to hear music (Bach, Beethoven, Brahms). His taste is simple, thus he had the pompous style of his apartments modernized and simplified. Some evenings he goes to the library, which consists of seven halls, and thousands of books, that he has collected in many years, and that he keeps with love and care. Books and music are his passions or hobbies. At 11 p.m. the pope goes to his desk once again to face the worrying problems of the church.

In St. Peter's Square all the lights are turned off, and the few passers by that happen to be there in the late evening, see only one little window light; they think: "The Pope must still be working."

A mighty fortress is our God, a bulwark never failing.

(Ein feste Burg ist unser Gott, ein gute Wehr und Waffen.)

Bright Young Russians Are Turning to Religion

Christians in Russia will one day have an enormous impact on the rest of the church predicts Sir John Lawrence, one of England's leading laymen.

Lawrence, 64, is the author of five books on the USSR and has visited there frequently since his term as press attache to the British embassy in Moscow during World War II.

Editor of Frontier Magazine, an ecumenical quarterly with world-wide circulation, he was one of the main speakers at the Anglican Congress here in 1963 and is currently visiting Canada en route home from the world conference of Methodists in Colorado.

Spiritual renewal

In an interview in September he told The Star that on his visit to Russia last spring he saw signs of a genuine spiritual renewal—one that may well be more significant than anything that is happening in the West.

"Soviet Christians have learned something of the cross," he said. "Their sufferings and persecutions have given them a depth and strength that most of us know little about."

"You see, you can have changes of all kinds—like new translations of the Bible, pop groups in the church—all of which may be right and good; but if you don't have faith—one deeply grounded in experience—you aren't very far ahead. You can't convey to others what you haven't got."

The most striking thing, in Lawrence's view, is the way in which educated people, especially young people, are turning to

the church.

"There have always been a lot of very simple people who took their faith seriously," he pointed out. "Since about 1840, however, the intellectuals have been against religion, but this is now very much changed.

"Marxism as a semi-religion has collapsed and in such an obvious way that everybody there knows it—a dinosaur that perished, stifled by Stalin, killed by the terror of 1940.

"When I was there in the Forties I wondered why no one spoke of Marxism at all. Then I found out why—nobody took it seriously anymore."

"This, however, has left a very big vacuum of mind and soul. The result is a renewed search for meaning."

Lawrence sees this as the reason for a new interest in the Orthodox Church—even though many feel it has seriously compromised itself by toadying to the Communist regime.

"When a Russian looks back at his past to find the threads of meaning he finds he is looking at the Orthodox Church. Somehow it's unchangingness draws him—its worship speaks to him at the deepest level of his being."

He told of an incident where a young Russian student went for the first time to a service in a little village church even though she knew it could cost her place in the university if she was recognized. She stood for three hours as if transfixed. Asked afterwards if she had understood the words—it was in Slavonic—or the various rites, she replied, "No, I only know I must be taught now and be baptized."

Lawrence says this is by no means a rare or isolated case.

"Russian young people are not attracted by innovations," he points out. "There is little sign of a Jesus People type of renewal. When they think of faith at all they look to what has always been there. A lot of bright young writers are probing these areas, but since their work can not be published there,

we in the West are not aware of what is really going on.

Churches Closed

Lawrence, an Anglican himself, is a very great admirer of the Russian and other Orthodox churches "because they have kept the balance between mind and emotion better than any of the Western churches. "We have become so intellectual and so full of words in our approach," he claims. "Orthodoxy tends to speak in pictures and symbols— much more like the way in which Jesus Himself taught."

He confirmed reports that two thirds of the 20,000 churches that were open in 1960 have now been closed by the state— many of them "scandalously torn down."

In His will is our peace. —Dante

Hoover Tells How Christianity Shaped His life

FBI Director J. Edgar Hoover discussed how his Christian principles shape his life and the FBI in a copyright interview in the July issue of "Decision", a publication of the Billy Graham Evangelistic Association.

Q. Mr. Hoover, what does Jesus Christ mean to you personally? That is to say, how do you regard him, and how does he affect your life?

A. For me Jesus is a living reality. He is truly man's hope for joy and salvation. No matter what problems confront me, I know that I can count on our Redeemer for strength and courage.

Q. Could you describe the Christian atmosphere of your childhood?

A. Ours was truly a Christian home. Both of my parents took very seriously their responsibility of providing for the spiritual as well as the material needs of their children. We attended church as a family, and my father and mother accompanied us to Sunday School. The Bible played a vital role in our home life, and we gathered regularly for family worship.

Q. Was there some point in your youth when you made a commitment to Christ by faith? Could you tell us where and when?

A. Because I grew up in a Christian home, I feel that Christ has always been a part of my life. My commitment to him has been strengthened through the years because of the many dedicated Christians I have been privileged to meet and know. For example, a young Presbyterian minister, Dr. Donald Macleod,

provided a truly Christ-like example for me as a teen-ager. The courageous and selfless efforts of my associates in the FBI continue to renew my faith. And the countless living testimonies of citizens who work tirelessly for the betterment of society are a constant source of strength in my own commitment to Christ.

Q. In what church did you grow up? How did it influence your outlook on life?

A. As a young boy I attended Sunday school at the Lutheran Church of the Reformation in Washington, D.C. I also sang in the choir there, and occasionally I was a soloist. As assistant Sunday school superintendent I was given the opportunity of assuming responsibility in my church. Later I attended the Presbyterian church of which I am now a member. My early life in the church helped me to understand the personal responsibilities each of us must accept in providing a moral and spiritual example for others, both in word and in deed.

Q. Could you tell us about the way you were taught the Bible?

A. My parents read the Word of God aloud and explained its meaning to us children. They made it relevant to us so that we could look to the Bible as a guide for our daily lives. For me the Bible is a constant source of inspiration and encouragement.

Q. Could you relate for us any particular instance in which you remember prayer being answered in a way that was helpful?

A. Yes, I can. I recall vividly an instance just before Christmas, 1968. A college student, Barbara Jane Mackle, was kidnaped on Dec. 17 in Decatur, Ga. Kidnaping is one of the most atrocious of crimes. Every available resource of the FBI was mobilized to locate the young girl. Time was of the essence and clues were few.

Three days later an anonymous phone call was received by our Atlanta office. In an excited voice the caller gave directions for finding a "capsule."

FBI agents raced to the location given by the anonymous caller. It was an area wild and uninhabited, with many vines, scrub bushes and trees. I was informed by telephone of the tip given to our Atlanta office by the anonymous caller. Along with my associates, I knew we would need help beyond ourselves to find the young girl.

Our agents searched frantically. They were alert for any possible clue—a spot of disturbed ground, a broken twig, a scarred piece of bark. As the December day began to grow dark, the agents wondered, “Was the anonymous call only a cruel hoax?”

Then there came a shout from an agent in the woods. He had found what appeared to be freshly dug earth. Agent quickly converged on this spot and could hear a knocking noise from under the ground. They began to dig furiously with shovels and boards, even with bare hands. Soon a wooden box was uncovered. In it was Barbara Mackle, shocked and hungry, but alive. She had been buried in the “capsule” for some 84 hours.

We in the FBI believe that our prayers made the difference that day.

Q. What are the Christian qualities you seek to inculcate in the young agents who you train, and how do you go about it?

A. The FBI plays a critical role in American society. Our investigations affect the lives, reputations and status of many citizens. For that reason we must have special agents of unimpeachable personal character, integrity and honesty. Their investigations must be scrupulously fair and impartial, reporting the facts without prejudice or error. They must be above the temptations of bribery and dishonesty. We carefully investigate the backgrounds of applicants for FBI employment to determine their reputation, character and ability. The success of the FBI stems in large part from the high moral standards required of all our personnel.

Q. How can the churches help reestablish character and morality in people today?

Q. One of the great tragedies of the free world today is a decline of moral values—honesty, integrity and fair play. Crime rates have jumped drastically. An increasing number of people—both youthful and adult—feel that the law need not be obeyed. Many are disrespectful toward law enforcement officers and our judicial system. Often they are selfish, arrogant and disdainful of the rights of others.

Church men and women should speak out forthrightly for what is right, good and noble. The voice of the church is a powerful and meaningful voice—and it should ring forth loudly and clearly on behalf of those moral principles which underlie our society. Too frequently today Christians are silent in the midst of injustice when the law is violated. Too frequently Christians are not ready to do their share as citizens. Christians have an obligation both individually and through their churches, to stand up for freedom, the dignity of the individual, and those moral principles, which alone make life worth living.

Q. Do you see a connection between the subversion of morality and the threat to the national security from outside enemies?

A. American's best protection lies in the integrity, morality, honesty and patriotism of its own citizens. The foreign enemy is always hoping to find the disloyal person, the individual who for a few pieces of silver or other material reward will betray his country. To a large extent this is how the Soviets, for example, attempt to recruit spies inside the United States. They contact a prospect, and endeavor to find a weakness in his personality that can be exploited. If they discover that this individual is willing to steal confidential data from his employer or to help them in other ways, they will readily pay him money. A nation that has lost its reliance on moral values is a nation

doomed to extinction.

Q. What would you say to a young person today who is considering the claims of Christ upon his life?

A. I would tell him to accept Christ fully and joyously and to do everything humanly possible to follow his principles. This is a lifelong commitment. It means that every decision you make, large or small, at home or in the office, touching your own life or the lives of others, must be made in the light of that commitment to a higher authority. In this way, I believe, personal faith is nurtured.

In my career as director of the FBI, I have seen too frequently what happens when young people forget God, scorn the teachings of Jesus, and mock the moral laws. Crime is today ruining the lives of thousands of young people who feel they are above the laws of society and the universe; they lack a personal faith based on morality and divine teachings. The time to acquire this knowledge of God is in the home and at Sunday school and church. This knowledge becomes the measure of our daily lives.

Psychic World of Hurkos

By Robert Kirch

It may be contagious but even I have a little anecdote to add to the Peter Hurkos story. I had read Norma Lee Browning's *THE PSYCHIC WORLD OF PETER HURKOS* (Doubleday: \$6.95; illustrated) and then, unaccountably, the book was lost. Some weeks ago, I received a letter telling me that Hurkos knew the book was misplaced and another copy was being sent!

Such an incident gives you a turn. But there it is. Miss Browning's book is crowded with many far more important matters and is, I believe, a sound and thoughtful record, although occasionally she lapses into the breezy and compressed style of the Hollywood column she does for the Chicago Tribune.

Hurkos, a Dutchman in his mid-50s, has done some impressive things in his time, particularly in the field of retrocognition, picking up impressions from objects or clothing, through what one psychiatrist calls "the odic force," an aura which clings to physical objects.

His most dramatic accomplishments have been in the field of crime detection, from the disappearance of the Stone of Scone in London to the Boston Strangler Case (in which Hurkos insists that a man other than Albert De Salvo is the killer and Miss Browning gives a persuasive account of the evidence which supports this belief).

The book, however, is much more than a catalog of the applications of Hurkos' performances. As an investigative reporter,

Miss Browning has investigated many of the celebrated so-called psychics, sensitives, occultists and ESP experts and exposed "either deliberate fraud, trickery, or the human urge to believe—and sometimes a combination of all three."

Indeed, her first contact with Hurkos in 1960 was on assignment to expose him. So it came as a surprise when Hurkos approached her to do the book. She accepted the assignment as a good reporter would, with skepticism and the demand for complete cooperation and documentation, double-checking all of the claims made.

The result is no puff job. Hurkos' emerges here seen him countless times on television, a strangely engaging, bumbling sort of man, simple, unsophisticated, untutored, mangling the English language with an accelerated flow of words, naive, moody and impetuous, completely unaware of the reasons for his "gift." constantly fearful he might lose it, alternately hoping for a return to "normal" life, completely capable of finding lost objects for others while being absent-minded about his own possessions.

Miss Browning does not presume to explain Hurkos' sensitivity although she explains throughout the book, and particularly in a fascinating chapter toward the end, the research on splitbrain responses, electric stimulation of the brain, measurement of brain waves, mystic and occult phenomena, multiple personality which may shed light on psychic sensitivity.

About Hurkos, she concludes: "I believe I can say that he has neither sophistry, the cunning, the intellectual wherewithal or the inclination. He is often wrong; he is far from infallible. And under tension and pressure to prove himself he may stubbornly stick to his story to a point of exaggeration, or belligerently assert his accuracy to the point of antagonizing his listeners. (This has happened on his television appearances.)

"But if he has used trickery and deception with me, then I

must say he is a greater actor than all the Barrymores, Burtons and Brandos put together. And no one is easier simply to believe Peter."

The gift appeared following a head injury suffered in Holland in 1941. (Hurkos was painting a building, lost his balance and fell four stories to the ground.) Since then he claims to have developed the spontaneous and often unpredictable ability to perform telepathy, recite forgotten events in people's lives, report on people or objects without reference to distance intervening. Miss Browning relates some extraordinary parallels between Hurkos and Edgar Cayce.

Although Hurkos has been generous with his gifts, a large part of the doubt has been generated by his use of the gift on occasion in performance for money. (He is haunted by the fear that using it for money will cause it to disappear.)

He has not been helped by his association with Hollywood, and this is covered amply in the book. There were those who exploited Hurkos as a performer. And Hurkos' own personality has brought him troubles. Yet he had offered himself for any tests (except the liedetector, which he regards as an intrusion on this person), and so far no one has proven him a fraud. On the positive side are hundreds of occasions related here which clearly show a power out of the ordinary, one worth further exploration.

(Letters)

She talked at length about America's mission

Los Angeles, September 8, 1971

Dear Parents,

The children from Los Angeles send our deepest love and gratitude for all you have accomplished in our Father's name. We are anxiously looking forward to your visit and pray for your earliest departure.

Crowded conditions in the Courtney center have forced us to look for more housing. We have a new center in Alhambra and wish to find one nearby in Los Angeles proper and one at UCLA.

The highlight of the month of August was the visit of Miss Kim. She talked at length about Korea and America's mission. The words she spoke were things we all needed to hear and energized us greatly. Her visit was all too short.

Adrian Deltas and Gary Fleisher from Los Angeles, Rick Hunter from Washington D.C. and Leslie Elliot from Berkeley stayed with us two days. They were on their way to Washington D.C. from their trip to Taiwan and Korea. They told us all about their activity with World Youth Crusade for Freedom and showed us the film of the WACL Conference. It brought tears of pride and love for our Japanese brothers and sisters. Their dedication is an inspiration to all of us.

We are participating in a prayer condition for the success of your American visit. We hope you can feel a deepening of our love and dedication to you through this condition. May God bless your continued hard work in His behalf.

Love in our Father's Name

The Los Angeles Family

**We enjoyed a great depth of growth
and felt Father's love**

Los Angeles, oct. 1, 1971

Greetings from Los Angeles to our Beloved True Parents! September has been a busy month for us. Besides our regular teaching of the Principle we just completed a program of deepening for older members and a training session for new members--while these were in session, we had a support team to cook, teach, answer phones, and take care of emergencies.

We enjoyed a great depth of grow and felt Father's love in a new way.

Adrian and Gary Fleisher returned from their Far Eastern tour and Bruce Brown also arrived in America after 14 months in Korea. Our brother, Bob Heater, felt a call to Denver. He is now serving there.

Marion Dougherty is directing the new center in Alhambra and soon we hope to have another center close to us here. We are really getting happily overcrowded here.

Our Sunday meetings are being held in a public building, suitable to our needs; not too far from the center. We have been inviting outside speakers and in this way we are able to invite the public. Then we bring them to the center for a buffet and open house. we have made many friends of the Family by this source.

We pray that you all well and hope that soon you will come to America.

Our deepest love,
Los Angeles Family

2,500 people have attended at the five variety shows

Dorney, September 4, 1971

Dear Mr. Kim,

So much is always happening these days that it is hard to recall things in detail. However I will try. First of all we have put on five variety shows between this month and last month and over 2,500 people have attended; out of this we have made many contacts for our Principle workshop weekend, plus our Victory over Communism work.

Two weekends ago we were invited to the Ukrainian Youth Camp, where Dennis spoke to around 100 people on V.O.C. and also showed a film from the Japanese family.

We have several invitations to lecture at various branches of the Young Conservatives on V.O.C. all over London and hope to further our work on a larger and larger scale. We have met many leaders of various anti-communist groups (especially from the captive nations) and have had much opportunity to speak at their receptions, and at the Fulham Town Hall for all the captive nations, and also at the South Vietnam Embassy.

We are campaigning as often as we can on the streets with large boards depicting the atrocities of the communists and also various other issues of the Promiscuous society (obscenity and violence etc.) and of course Divine Principle which is our every day work. Moreover we maintained booths for Divine Principle material at the week-long reading, exhibition, at a three-day music festival, and at a horticultural exhibition.

Many more booklets have been written on the various problems in our society, which are mostly for our anti-communist work and also Federation work.

In Scotland June Perrin is very busy and at this time one of the members, Eric Holt, is staying with us in London and also here from the Greek Family is Efrossini and her mother Maria. Efrossini hopes to remain with us for a year.

We have been still busy decorating the Farmhouse and also our other centre near London, which we just bought this past month.

Our work goes on, and our love and prayers reach out to you all in our Beloved Homeland.

In our True Parents Name,

Dennis, Doris and all the English family

A long cherished wish came true

Frankfurt, Sept. 2, 1971

Dear Parents,

A long cherished wish came true, when Martin and I set foot on our homeland to meet you, Mrs. Choi, President Kim and all our brothers and sisters. I am deeply thankful to our Heavenly Father for making this visit possible. While carrying all the problems and burdens of the whole universe you always managed to take time out for us, patiently answering our many questions, showering us with the warmth of your love. We took all these experiences back with us to use grateful for everything we have heard and see. I was very much impressed by the humble dedication and service of our Korean family members and I would like to thank each one of them. Thank you, Father and Mother, also for the beautiful gifts. Christel was very happy about the gift.

We had a pleasant flight home and I used the long hours on the plane to make plans for the German mission. Immediately upon my return to Essen on Friday morning I mobilized all the district-and center-directors to be at Headquarters the same night or early the next morning, as unfortunately the next morning, the wire I sent from Seoul reached Essen garbled. But still it worked out very well and we had the meeting on Saturday and Sunday.

After my report about the trip to Asia and especially to our homeland we discussed plans concerning the future development. One of the changes was moving the German Headquarters from Essen to Frankfurt in order to work more efficiently, especially in regard to the student movement. Essen is a wonderful training center, as the facilities can accommodate many people. The members are now working full time for the Principle and especially with students.

As soon as the meeting was over on Sunday afternoon, we loaded the cars to move to Frankfurt. On Monday morning our work with the students at the university of Frankfurt began. Most of the students will return for the fall term in October, however we had good contacts already.

On Aug. 29, 1971 we established the first Holy Ground in the university city of Aachen. This city is very important, as it is situated at the border of France, Belgium and Holland. The center of the Ground is a healthy, beautiful oak-tree, typical for Germany. At this great historical event all of us felt the tremendous high atmosphere, as the spirit world was rejoicing with us over the victory for Father. Our girl members working there for the restoration of this city were glowing with joy and gratitude to Father and to you.

Since Monday we are driving an average of six hours a day and established other Holy Grounds in Sarrbrücken (near the French border in the south-west), in Kassel (near the

border of Eastern Germany) and in Freiburg (near the Swiss border). Tonight we will be in Heidelberg, tomorrow in Nürnberg, then Munich, Stuttgart etc.

We feel a great urgency and longing to reach many young people and to prepare the way for Your coming. All the German family rejoiced over the good news of your leaving for America shortly. Many and varied are the conditions of preparing for your arrival, e.g. eating just plain rice for a number of days, fasting, prayer chains starting at 6:00 a.m. throughout Germany, contacting a certain number of people every day, studying principle late at night and early in the morning to become effective teachers, etc.

Father and Mother, thank you again for all your blessing. I hope, that brothers and sisters will have the privilege to be with you in our beautiful homeland in the future.

In the Name of our True parents,

Paul Werner

We discuss new plans for the mission here in Germany

Frankfurt, Sept. 2, 1971

Dear Mr. kim,

This has been a very special month highlighted by my visit to our Homeland and Japan. Immediately upon my return from Seoul I called all district-and center-directors to Essen to give a full report on my experiences and to discuss new plans for the mission here in Germany. The family was especially happy about the good news of our parents' coming to the States in September and then to Europe. Everybody works hard to be

prepared to receive them.

In order to expand our foundation as fast as possible we concentrated on our person to person witnessing in each city and are happy to report that we could welcome new members into the family.

Much emphasis was put on learning how to teach principle in a more dynamic way with very good success.

We sold about 600 books of the "Study Guide" by Miss Kim just person to person and at the center, and many printed chapters in addition.

The father of one of our members accepted the Principle and stayed at the Essen training center for one week for deeper studies.

One of our members is assigned to only witness to priests, chaplains, teachers and members of the parish council by visiting them at home. From the middle of June till the end of August he contacted 120 of them and sold 15 books. Some ministers and teachers are very interested and positive and we can observe, how these people are being influenced by the spirit world. For many of them it is quite clear and understandable, that Jesus' destiny was not the crucifixion. If they only could take the consequences, Father's work could progress so much faster. our efforts will continue to win them for the great work of restoration.

Our son Klaus returned from his 4—weeks stay in Dorney. We are grateful to Dennis and Doris and the English family for giving him the opportunity to take part in their family life and activities.

Our missionaries in Norway and India are doing very well. Friedhilde had to leave Sweden and returned to Frankfurt to get a new entry—permit, which is due any day now.

All our love to Father, Mother, the Children, Mrs. Choi, to you and all the family,

In the Name of our True Parents,

Paul & Christel Werner

**We have moved in a new center
in Ghaziabad near Delhi**

Ghaziabad, Sept. 2, 1971

Dear Mr. kim,

In this month we have moved in a new center in Ghaziabad near Delhi. Since Rev. Clement P. Singh accepted the Divine Principle it is possible to come into close contact with the people here. Clement P. Singh is priest in the Methodist church and works as a tutor in a teaching center in Ghaziabad. In his leisure time he makes all efforts to help to lay a foundation here. Unfortunately he has a great family, so he is not free to move into the center. But he is living nearly so that we can have daily exchange.

Manohar Delawar, a young Christian, has moved into the center.

To have a financial basis we have opened a repair-shop. In our spiritual work we have good contacts with Christian and Hindu people.

In the Name of our True parents,

Heiner Pause

The search continues in Ireland

Dublin, Sept. 3, 1971

Dear Father and Mother,

Greethings from the Irish family. The search continues in

Ireland for Father's children. This month many new people have visited the Centre and have been studying here with us.

Dublin is not a very large capital city, and so we are becoming better known here all the time. In the centre of the town, as also in the suburbs, all available spaces are used for posters, advertising political groups or for writing anti-British slogans. Dawn and I set to work to use this medium to spread the news that the Divine Principles have reached Dublin; we make our own posters and stick them in groups of four around the centre of town. The posters show the family base of four positions. Another way in which we intend spreading Principle is by using a board with the diagrams of Chapter I painted on it in order to teach the Divine Principle in the street.

Ireland is a land divided between North and South as our Homeland is, although the division is rather different here. The south is a Republic with Dublin as its capital and the north is British. The South, where we are, is 95% Catholic and in the North there is more of a balance between Catholic and Protestant, but a deep-rooted hatred divides them showing how far Christianity has digressed from the "love your neighbour" which Jesus taught.

There are those who seek a united Ireland, but unfortunately by violent methods.

Our search continues to find those willing to dedicate themselves to the restoration of this beautiful land to the Father.

Love and prayers to the Korean Family and all our True brothers and Sisters.

In Father's Name

Barbara Zaccarelli

**We could welcome Peter Koch and some
Austrian family**

Luxembourg, Sept. 1, 1971

Dear Mrs. Choi,

The passed month people in Luxembourg were still occupied by recreation. Some contacts were made with Catholic groups which we were developing.

Nico, the second member of family, stayed for three weeks with the Austrian family for learning and training. He came back with much strength and courage.

At the end of the month we could welcome Peter Koch and some members of the Austrian family returning from their trip to England. We are thankful for this occasion of giving and taking.

With heartily greetings, we want to send our love to Parents, the Children, to you and the Korean Family.

In our Parents' Name

Robert Brandner

We have found a new house for a center

Oslo, Sept. 1st, 1971

Finally we have found a house for a center! We are very happy and grateful. It is not too big, about 6 rooms, but it has quite an ideal situation very close to the center of the town, and it

will allow us to work much more independently. At the moment we are still busy with a lot of cleaning and painting, but we are hoping to open the Center formally in about 2 weeks' time at the latest.

Despite this physical restoration work, we were able to forward in the spiritual work as well. We had about 10 new people coming to the Center in the last weeks, while many others were continuing their studies of the Divine Principle.

We had study days and evenings for the Family, including teaching practice. A special prayer condition was made for Sweden, our neighbour country, and some of the members were making fasting and other personal conditons.

We could gather useful information about different organizations, youth clubs and church communities, so that we will be able to work more intensively with them, or at least with the most positive of them during the coming winter months. One of the girls attended a Bible seminar of a Mission Society for a week. Many young students, among them medical students, were gathered there, but it was not easy to start an open, serious dialogue with many of them. Their thinking and feeling is closely concentrated around Jesus and the New Testament, and they don't allow themselves to ask any questions whatsoever concerning the Bible, and their faith as a whole.

One theological student, who wants to become a missionary, visited the Center twice. He is very difficult to teach, as he is full of fear to hear or read something wrong. We have made similar experiences before, these peoples do not seem to have any trust in themselves and in their own ability to judge right from wrong, or worthy from unworthy. After 4 years of theological studies he did not know anythng about the Dead Sea Scrolls. He had just heard the name and thought they had something to do with the Old Testament. So this terribly

fearful attitude might also have something to do with their not being used to judge any new kind of information, and to take a stand for or against something new. Many "good Christians" in this country here, are spending much of their life far away from the "frightening" theological discussions of the rest of the world.

I have been offered to teach an evening class for adults in German. I have accepted very willingly, not only because we need the money, but also because I hope for good contacts and important experiences which will be valuable in the future.

We are continuing our struggle with the determination and the willingness to do good work for our True Parents and to bring victory for Them and our Heavenly Father soon.

In Their Beloved Name

Ingrid Schneider

No man is good enough to govern another man without
that other's consent. —Abraham Lincoln

The Ten Commandments (IX)

A. Powell Davies

CHAPTER SEVEN

The Four Criminal Laws and the Sin of Coveting

1. The Old Testament Meaning of Murder and Theft

From the Sixth to the Ninth Commandments we are dealing with an ancient criminal code. Here there can be no doubt that we go back to the time of Moses and considerably beyond. All societies, once they had emerged from the primitive, forbade murder, adultery, theft and false testimony. But to these terms they gave their own definitions, relative to the stage to which they had advanced. Israel is no exception. These four Commandments were unquestionably in effect in the earliest nomadic days, but as the tribes settled down to agriculture and slowly became a nation there evolved from the new conditions a new social environment and the old laws took on new meanings.

When, therefore, the Decalogue was promulgated in the seventh century, these four Commandments were understood in the cultural context then prevailing, which was certainly far advanced from the one prevailing in the wilderness. On the other hand it was not by any means the cultural context with which we are ourselves familiar. Just as a considerable distance had been traversed, so there was a considerable distance still to go--as there still is: modern society can scarcely claim to be the end of the journey.

In discussing these Commandments it will be convenient to

take the Sixth and the Eighth together, and then, in a separate section, to return to the Seventh. The Sixth Commandment does not say in Hebrew, "Thou shalt not kill," but "Thou shalt not murder." What murder meant originally was the slaying of a fellowclansman. It was often a duty to kill a man of another clan. The practical basis was that the loss of a man was the loss of a soldier, and thus one's own clan was weakened in comparison with its rivals. But the practical basis acquired "mystical" significance. The loss of a clansman was a crime against his ancestors. It was thus a sacred obligation retaliate by killing a member of the offending clan.

In the earlier days little distinction was made between murder and manslaughter, the deliberate and the accidental killing of another man. Even in the Covenant Code which is the context of the Decalogue, blood-revenge for manslaughter was still permitted, but amelioration was provided through "cities of refuge" where the accidental slayer could grasp one of the "horns of the altar," there to remain until he could be brought before the judges.

It is not to be thought, however, that blood-revenge applied only to current slayings. It could be entailed for many generations. The later Arabs allowed it to cease in the fifth; but previously the murder of a clansman might impose the duty of avenging him upon children's children for an indefinite duration.

Killing in war, including the annihilation of entire populations, men, women and children, was not murder. As we know from Bible, such massacres were believed to have been decreed by Yahweh. To spare the enemy, even to have mercy upon a single individual, brought a curse upon the entire community. Here it should be noted that the modern world has little to boast; there is still mass annihilation even if there is no longer ritual slaughter.

While death was the penalty for murder if a free man was

killed, financial compensation was enough in the case of a slave. If a man murdered his own slave there was no penalty at all, since it was considered that he had merely destroyed his own property. Children also, until (in the case of males) they were grown and had established their own households, were counted property, and so infant sacrifice was not murder but a sacred act of immolation.

When we come to theft we see once more that we are dealing with crime only if it is committed against another member of one's own community. It was Yahweh himself according to the Bible story, who told the Israelites to "borrow" from the Egyptians their "jewels of silver, jewels of gold, and their raiment" with no intention of returning them. Between Yahweh and his people there was no covenant at this stage (i.e., at the time of the story was written ninth century B.C.) involving morality. Yahweh was bound to his people by a ritual contract; they were his "clients" whom he was bound to prosper if they maintained his worship and his sacrifices. Theft, therefore, like murder, was not a crime unless it was perpetrated within the tribes.

But by the time of the prophets a moral sense had emerged which incited them to cry out against the expropriation of foreigners. Aliens who lived in Israel should be dealt with justly; they had the same inherent rights as Israelites themselves. Something of this we see also in the legislation which surrounds (and thus defines) the Ten Commandments. The protection of some of Israel's laws is to be given to "the stranger which is within thy gates." Yet, not of all. A Hebrew debtor must have his debts cancelled at the end of seven years; but of an alien, "thou mayest exact it."

Only gradually has religion climbed towards the ethical, and only gradually did it do so in Israel. Nowhere do we see this more plainly than in the original meaning of the Sixth and

Eighth Commandments.

2. The Defintion of Adultery

In the modern world adultery is "voluntary sexual intercourse on the part of a married person with any person of the opposite sex other than the lawful spouse." But the Seventh Commandment had quite a different meaning. It was not adultery if a concubine or a female slave was violated. In these cases the offender made reparation by a cash settlement with the woman's owner. But in the case of adultery the penalty was death.

What, then, was adultery? It was sexual intercourse between a legal wife who had been acquired by purchase and a man who was not her spouse. Even a betrothed bride who was not yet actually wedded to the man who had bought her was counted his wife for legal purposes; it was therefore adultery, and thus a capital offence, if any other man seduced her after the purchase price had been paid. Until then, however, it was a much less serious matter, one that could be financially adjusted through the civil code (Exod. xxii;16). So that what we are dealing with is not moral chastity but the rights of property. Through these rights the wife was bought out of her own family into her husband's where, her legal status was that of his chattel. As such, she became the vehicle transmission of her husband's family heritage, and her inviolability was the assurance of legitimate descent. Only in her case, therefore, was an extra-marital union called adultery.

That women were counted property there can be no doubt. Even Yahweh himself so counts them when he tells King David that in punishment for his carnal sins he will "take thy wives before thine eyes and give them to thy neighbor." How the wives feel about this proceeding is given not the slightest thought. According to early traditions even adultery was permissible if it saved the husband (and owner) of a woman

from harm. Abraham is twice said to have passed his wife off as his sister so that she could be seized for another man's harem without the other man feeling that he must first get rid of Abraham. Apparently Yahweh approves of this proceeding since he brings afflictions upon the other men.....not Abraham... which not only cause them to restore Sarah to her husband with all possible haste but induce them to load Abraham with presents as well!

The relationships of Hebrew men with other women were no concern of their wives. The marriage law were written by and for men. The standards, of course, were those of polygamy. And more broadly they were the sexual standards of the time. What these were may be better understood when we observe how detailed were the prohibitions against incest. It was doubtless essential that the code be made precise under polygamous conditions where the head of the family, in addition to having children by more than one wife, might also have them from concubines and slaves.

Then there was the confusing institution of levirate marriage, which required sexual union with a deceased brother's widow if she had not borne him a son. While it was a crime punishable by death for a man to have carnal relationship with his brother's wife while his brother was still living, it was a sacred obligation upon him to do so if his brother were dead. In fact, as well as maintaining his own marriage it was his duty to raise up a "first born son" to his brother, so that his brother's line would not die out.

The list of sexual sins that occurred often enough to need codification is far from edifying. We must remember, however, that in all these matters we are dealing with a society that only recently had given up (if it had entirely done so) the fertility cults with their ritualistic orgies. Nor were conditions worse in Israel than in adjacent countries. Even in Babylon, which was

more enlightened in some of its legislation, the code was no better in the rights accorded to women.

In this respect it is interesting to see in the Hittite Code how little morality there is in what are called (by editors) its laws against unchastity. In Law 191 we read: "If a free man picks up now this one, now that one (meaning women), now in this country, now in that country, there shall be no punishment. If both (women) live in one place and he knows (have carnal knowledge of) them, it is a capital crime." So long as there is no propinquity and the two women are unaware of their "husband's" philanderings, no harm is done! But if the women live close together and know themselves as rivals, the man must suffer death for it. Could law be more capricious or chastity more opportunist?

The Hebrew code is more advanced than that, although it is often surprising to see how closely similar to each other the codes of western Asia remained even over long periods. It is a curious fact that in all of them the laws regulating commerce are more equitable than those regulating human relationships. Yet it would be misleading to suppose that in the latter we see reflected everything that was important in the social conditions of the time. If, for instance, women were without rights, they were certainly not without influence. Legally a wife might be a chattel, but to her husband she could be a beloved spouse.

The better side of human nature was not absent because it was not featured in the laws. And this we should remember in studying the laws of any earlier period, including the legal background of the Seventh Commandment.

3. Purveyors of False Testimony

No laws are more ancient than those forbidding false witness. In the Code of Hammurabi it is the subject of the first enactment: "If a man accuse a man, and charge him with

murder, but cannot convict him, the accuser shall be put to death". The meaning is not that a man shall suffer for an accusation made in good faith, which he is not able to sustain before the judges, but that a deliberately false accusation shall bring upon the man who makes it the same penalty that would have been inflicted upon the accused if he had been proved guilty.

In the fourth law of the Code we have a similarly precise construction of equity in the provision that if a man "offer (false) testimony concerning grain or money he shall himself bear the penalty imposed in that case".

In the Ninth Commandment, as in the Covenant Code of which it is a part, the penalty is not stated. What we have is: "Thou shalt not bear false witness against thy neighbor" (Ninth Commandment), "Thou shalt not take up a false report" (Exod. xxiii, 1), "Thou shalt take no gift (bribe), for a gift blindeth them that have sight and perverteth the cause of the righteous" (Exod. xxiii: 8). These are prohibitions rather than laws.

There are similar prohibitions---"Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter" (Exod. xxiii: 6,7)---which also are not accompanied by stated penalties. But from the Deuteronomic Code we discover that punishment was upon the same basis as the Code of Hammurabi: "If an unrighteous witness rise up against any man to testify against him of wrong doing" he shall be brought before the judges, who shall "make diligent inquisition," and if it be determined that "the witness be a false witness, and hath testified falsely against his brother, then shall ye do unto him as he had thought to do unto his brother.... and thine eye shall not pity: life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deuto. xix:16-21).

One reason for the great importance attached to truthful

testimony is considered to be the reduction in the availability of witness owing to the probability that only men were allowed to testify. Since women held no negotiable property they could have paid no fines; and since they were themselves the property of their husbands or fathers (sometimes of other male kinsfolk) with the obligation of obedience, their testimony could be presumed to be constrained. In short, they would have to say what their male proprietors told them to say, and no penalty could be imposed upon them for this since it was their legal duty to obey.

Slaves, both male and female, bore the same limitations. Only men, therefore, could be witnesses, whether false or true. Although this is the opinion of many authorities it may well be doubted whether quite so sweeping an exclusion of women---or even of slaves---from the opportunity to testify was ever feasible. There is no doubt, however, that in Israel law was a matter between men.

In any case the requirement of veracity, not only in preferring criminal charges but in all matters that could damage another person's interests or reputation, has been upheld since the dawn of civilization. Like the three other Commandments that express prohibitions elaborated in the criminal law, it is not Hebrew but universal. Murder, adultery, theft and false witness, although variously defined at different times and in different places, have been crimes carrying severe penalties ever since man began to make laws.

4. The "Evil Eye" or Coveting?

The terms of the Commandment against coveting presuppose settlement upon the land, which was one of the earliest reasons given for the improbability of the Decalogue going back to Moses. The neighbor's house (not tent) must not be coveted; and in Deuteronomy, his field (not grazing space). In the

wilderness where there were neither houses nor fields (in fact, no ownership of real estate at all), there would have been no reason for this Commandment, and as an anticipation of problems to be encountered later it is quite incredible. However, as we have seen, the evidence against a Mosaic date for the Decalogue (except that Commandments Six to Nine could go back much further) is conclusive without this argument.

Because it seems to deal with inner consciousness rather than outward deeds, this Commandment has frequently been held to be more "spiritual" than the others. Not only must a neighbor's property not be stolen, but the very desire to possess it must not be entertained. That this is the meaning of the Commandment has, however, been contested. The Hebrew word for "covet" can be construed to mean "acquire." Eerdmans maintains that it means "to appropriate that which has no individual owner." To support this argument, he quotes from the Covenant Code: "Neither shall any man covet thy land when thou goest up to appear before Yahweh, thy God, three times in the year" (Exod. xxxiv: 24). He interprets this passage as meaning that during prolonged absence a man's land may be said to be vacated and can legally be "coveted" or appropriated. Since it is known that sophistries of this sort were much employed at the time, the argument is plausible except that it applies only to land. What of the neighbor's wife, his house, his slaves his animal? Could these also be seized?

Or did the Commandment in an earlier form mention only land? The verb "covet" could be rather wide in its meaning, indicating not only desire but also the connivance which so easily follows from desire, in which case we have the idea of contriving opportunities to gain possession, perhaps within the letter of the law, of the neighbor's wife and slaves as well as his animals and land. These categories could therefore be added later, and to contemporaries there might be no ambiguity.

Still further objection to the conventional interpretation is made by scholars who contend that coveting was similar to the casting of a spell or to "the evileye," which bewitched the persons or property enviously admired and thus eventually led to the possession of them through the power of sorcery. All this is possible. But it is also possible that what the Commandment means is what it seems to mean: that evil deeds begin with evil desires, that there would be no theft without avarice, no murder without hate, and that no evil of any kind could ever take substance if it had not first of all been entertained in thought.

It is doubtless true that at the time this Commandment took its final form there was "much taking of others' land even by violence," and that these aggressions were legally justified by "casuistical juggling", but nonetheless the desire had to precede the deeds that embodied it. If, moreover, it was circumvention of the intent of the law that led to the addition of the comprehensive clause, "nor anything that is thy neighbor's," it does not alter the fact that the result was an all-inclusive condemnation of coveting.

It seems natural, therefore, to regard the Tenth and last Commandment as a transition from the externalism of edict and prohibition to the internal and more clearly moral world of attitude and motive. This, after all, had been the emphasis of the prophets.

5. Results of the Study: A Summary

As we have now many times seen, the Ten Commandments could not have been given by God to Moses and were never inscribed on tables of stone. Overwhelming evidence assigns them to a period at least six hundred years later. Even as a briefer decalogue they could not have existed in Mosaic times. In the case of the version made public by king Josiah, in 621 B. C.,

when he promulgated the book of the Law found in the Temple, the language and ideas are distinctively contemporary---seventh century and Deuteronomic. The Exodus version is later: Exilic, a revision by the quilters of the Priestly Code.

There had been an earlier, primitive decalogue, entirely ritualistic, which a former tradition had associated with tables of stone. This, although retained in the sacred writings, then Ten Commandments had superseded. Some of the Commandments existed individually long before the time of Moses, since they are found in all ancient criminal codes. Others were composed when the Decalogue was compiled.

As a whole the Ten Commandments reflect the advance of Israelite religion to the point that was reached just before the Exile. They show the influence of the prophets but are below their ethical standard. A considerable distance had been traversed, but there was still far to go.

Finally, the Decalogue became a symbol of Israel's long and arduous pilgrimage, a sacred token of the great transition of from a religion superstition and sacrifice to one of righteousness and law.

CONCLUSION

The Modern Meaning of the Ten Commandments

The esteem in which the Ten Commandments have been held has long been due not to their contents but to their place in religious history. To the traditionalist they were given by God to Moses and hence are sacred. To those who reject their supernatural origin they form an ancient moral code which is presumed to have high value because it has attracted so much veneration.

But whether traditionalist or otherwise, whoever really

studies the Ten Commandments as a guide to ethical behavior is bound to find them insufficient. Their provisions are too few and too elementary. Civilized societies have long since taken many of them for granted as the most obvious components of their criminal codes. What we need for our ethical guidance is not so much the prohibition of murder, which most of us are not likely to commit, as some indications of the positive virtues. Kindness, generosity, sympathy, courage, love---these are the ethical values that we look for in a high moral code.

Even the ritual provisions of the Decalogue fall below modern standards. How many of us now believe in a "Jealous God" who is bound by covenant to one particular people---the Yahweh of the First Commandment? He has long since been superseded, both for Jews and Christians, by the God who is the Father of all mankind, the Universal Lord.

Does this mean then that the Decalogue is depieted of religious value, that it has meaning only for the past, that the time has come to discard it? Not in the least! It remains a great religious symbol, signifying the turning point when a people whose spiritual inheritance is shared with all of us began to forsake their false beliefs for faith in the God of moral law.

Let us consider for a moment what this means. We have studied Israel's religion in its earlier phases: barbaric customs, temple prostitution, degrading forms of worship, infant sacrifice. We learned how massacres were ordered--- so the people thought ---by Yahweh, Israel's God. We saw that Yahweh was regarded as a cruel despot, jealous, capricious, not knowing evil from good.

But this was not peculiar to Israel's religion. In its earlier phases religion has always been like that. All the gods at first were cruel: they were made in the image of their worshippers and could only grow, morally as their worshippers grew. What the reader must recognize, therefore, is that what he has been

following is for the most part a typical religious history. His own ancestors engaged in the same degrading practices as did the Israelites. It is not where Israel started that has ultimate significance---but where she arrived.

Religious progress has come stage by stage. There has been no way of hurrying it. That is how it came in Israel. The horrors of infant sacrifice gave way to the butchery of animals. The lamb was substituted for the first born son, as in the story told of Abraham and Isaac. Then, finally, the ritual slaughter ended altogether. In Israel the Temple gave way to the synagogue. God was seen in a new light. He was invoked not by splashing blood upon some sacred stone but in the insights of his prophets and the meaning of his Law.

That is what, today, the Ten Commandments signify: the turning-point in a long struggle to liberate religion from debasing custom and false belief; the difficult ascent from a low moral level toward a high one. And since from Israel's struggle the civilization of the West has drawn so much, making it a part of its own religious heritage, it is appropriate that we continue to exalt its greatest symbol, and this, to the modern mind, should be the meaning of the Ten Commandments.

(The End)

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

The Holy Spirit Association for the Unification of World Christianity was founded by Mr. Sun Myung Moon, who was born at 2221 Sangsa-Ri, Tukeun-Myun Jungjoo-Gun Pyungan Buk-Do Province on January 6 (by lunar calendar), 1920.

On Easterday(April 17th) when he was at 16, he received a revelation from Jesus about His mission for the fulfillment of God's Providence, and ever since he has been putting His heart and soul into the performance of his bestowed mission.

From that time to the Korean liberation from the Japanese domination on August 15, 1945, he spent his time for internal preparation in silence, concentrating his whole mind in spiritual prayer reserch of truth.

While making efforts for the dispensational basis along with the revelation, Mr. Moon went to Pyungyang under the Soviet Military Government on June 6, 1946.

By giving lectures on the essence of faith centering on God's purpose of creation he gathered devout and dedicated Christians from the established churches, when the group grew up to the considerable number he was imprisoned by the North Korean Communist regime by the accusation of the pastors and elders of the established churches claiming him heretic and breaking social security against the Communist policy in 1948. And when the Korean conflict broke out on June 25th, 1950, he went down South for refuge on December 4, 1950 owing to the counter-offensive of ROK Army toward the North Korea.

Reaching Pusan on January 27, 1951, Mr. Moon continued to propagate and lecture, getting his livelihood through a wharf labor and established churches in Pusan and Taegu in a few

years.

Immediately after the removal to Seoul early in 1954, he activated the Holy Spirit Association for the Unification of World Christianity in due form at 391 Pook Hak-Dong, Sungdong-Ku, Seoul on May 1, 1954. And thanks to the positive response of collegiate students to this movement, believers were increased so rapidly that the Sung Wha Christian Students Association came to be organized on December 31st, 1954, for the first time.

The Sung Wha Young Men's Association organized after removal to 241 Heungin-Dong, Sungdong-Ku, Seoul on January 17, 1955, executed as proxy for the office of the association until its posts were established, and the same day, the first number of the Sungwha Monthly, the organ of the association was published.

On March 30, 1955 there was the first examination of the Divine Principle which was the origin of examination system in this association. The HSA moved to 37 1st Ka, Chang Choong-Dong, Choong-Ku, Seoul on April 27th, 1955 and further moved to 71-3, 1st Ka, Chungpa-Dong, Yongsan-Ku, Seoul, the present address, on October 7th, 1955.

Approximately for one year and half since the removal, the Association quickened the internal power by means of the organizational adjustment and promotion as well as the mission work in Seoul area.

After the simultaneous seven day fasting entire throughout the country since July 14, 1957, 120 groups consisting of 2 propagators each were dispatched to 120 selected cities of South Korea for 40 days dating from July 22nd, and as the result, about new 30 church were established.

In August 15, 1957, "Commentary on the Divine Principle", the first creed of the HSA came out.

Through dispatched missionaries to Japan and the United States of America between 1958 and 1961, the overseas mission

of HSA began earnest.

There have been many various training of preachers since the first nation wide training of preachers on January 10, 1959 and at the end of the year, churches increased to 70.

40 days summer propagations and 40 day winter enlightments during the seven years since 1960 brought forth 700 churches besides big contribution to the improvement of the national culture.

Starting from April 11, 1960, there have been annual joint wedding of 3, 36, 72, 124, 430, 777 couples etc.

On October 14, 1960 the official business posts of HSA were established and old districts and 36 sub-districts were reorganized to 9 districts and 72 sub-districts dated August 31st, 1961 and the sub-districts were divided into 122 on March 15th, 1962 and further amounted to 160 sub-districts in total.

The Holy Spirit Association completed the registration of social organization with the government on May 31, 1963 and was authorized foundational juridical person from the government dated October 4, 1963.

In 1965, Mr. Sun Myung Moon made a round of calls on 40 countries during the ten months, and encouraging and inspiring all the family members scattered in the world, he blessed 120 Holy Grounds in 40 countries.

On May 1, 1966, "Discourse of the Divine Principles" made up for "Commentary on the Divine Principles" came to appear.

In Summer of 1967, 15 officials in responsible posts of HSA in Seoul paid a visit to Japanese Holy Spirit Association for retraining the Japanese family members.

On the other hand, 50 backbone members of Japanese Holy Spirit Association who visited Korea and armed with ideology for victory over communism a stimulus to the realization of universalism rising above the barriers of race and nation.

In Spring of 1969, making a round of calls on 21 countries

during three months accompanied by the late President Eu Hyo Won of the Association, and blessing 43 couples consisting of 9 races, he took a step forward for the realization of the universal family society.

The old 9 districts and 122 sub-districts were reorganized to 34 districts and 169 sub-districts dated July 8, 1970 with 300,000 members and 900 churches in South Korea as of October 10, 1970.

Early in 1970, 73 backbone members of Japanese Unification church paid a visit to Korea and had special training, joining Anti-Communist activities, and Korean-Japanese Joint conference of staff members for the victorious frontline for unification in 1970's

The Holy Spirit Association became a member of the Korean Religious Conference dated April 15th, 1970.

The Association consists of 11 departments and there are districts, sub-districts and wards in Provinces, Kuns and Myuns under its jurisdiction.

Mr. Kim Young-Whi, former director of General Affairs Department, HSA-UWC was newly appointed to the President of the Association dated August 1, 1970.

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 —

