

THE NEW AGE FRONTIERS

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1309 Masonic Ave.
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Parents' Day gathering in San Francisco, on ^{March 25} April 7th

HOW DOES THE NEW WORLD START?

(Isaiah 9:6, Mark 8:38)

Young Oon Kim

We hear so many warnings of the end of the world and also hear some people talking about a Golden Age and a New World coming or about the return of the promised One. Is the coming of the Golden Age or the New Leader something unpredicted, something accidental or something already promised and predicted?

The Zoroastrians have been waiting for Soshyant to come as their final Savior. The Shiah Muslims have been awaiting the returning Imam. Hindus are waiting for the incarnation of the Hindu god Vishnu. Buddhists are awaiting the appearance of Maitreya or Buddha. Christians have been waiting for the Second Coming of Christ. When the New Messiah or the New Avatar comes, there is to be a New World. In Revelation it is said that the old heaven and earth will pass away and a new heaven and earth will appear, and then the dwelling of God will be with men. God will wipe away every tear from their eyes, and neither death nor mourning nor pain will exist any more. This prophecy is to be fulfilled.

God had promised to bring about this Day a long time ago. If the Golden Age or an ideal world had been established from the beginning of human history, it would not have been necessary to bring about this change into the whole cosmos at this time! But some tragic event took place at the beginning of history. God created man to love wholly and to have him respond to God completely in his gratitude. If man and woman in perfect marriage had entered into a perfect relation of the give and take of love with God, and thus formed a Trinity with God, mankind would have been living in the utmost joy and happiness. All human relationships would have been established by genuine love. Such a world would have been the Garden of Eden, the Kingdom of Heaven. This ideal of God could not be fulfilled at the beginning of human history because of the fall of man.

The Archangel Lucifer, Eve and Adam all betrayed God violating God's command, and they were all driven out of the Garden of Eden and established this Satanic kingdom, the evil world. Ever since Lucifer has been the ruler of this world. Jesus called him the god of this world, the Apostle Paul called him the principality of this world. We are the children of the betrayers, and citizens of their kingdom, which Lucifer has been ruling. We are still outside of the Garden of Eden crying after God and suffering from the consequence of the Fall. This is why we always feel homesickness deep in our hearts, longing for our homeland, the Garden of Eden. We feel hunger for our Father's love and our hearts cry after Him. Thus the Fall of man brought about a complete alienation from the love of God. Since the Fall, man had been completely cut off from the action of give and take with God, who is the source of life and power, the source of love and joy. As long as those desires are not satisfied, man feels ever miserable.

Since man lost the Garden of Eden, he has ever been striving to regain it. God also has been working with single-mindedness day and night, year after year, century after century, age after age without resting in order to bring about His originally planned world of creation.

Some individuals and groups had received revelations that the New World began in 1960. Many signs were given around the year of 1960.

Then how should the New World begin? The New World would start according to the pattern that the original world started. The original world started by a man and woman who were called Adam and Eve in Genesis. They formed a family, which expanded into a clan, into tribes, into nations and finally covered the world. The restoration of the originally planned world of creation must follow this same pattern. To bring about a restored world a restored nation must appear. To bring about a restored nation a restored tribe and clan must appear. To bring about a restored clan, a new family must be brought about. To bring about a new family, a new man and woman must appear. Hence a family is the basic unit of a society and a nation. Therefore the new world will be brought about by a family to begin with.

Those who form the first family will take the place of Adam and Eve in the original world. Since this family will be the origin and source of the blessing for all subsequent families, that family is the parental family. Hence it is said in Isaiah that the Messiah would be called the everlasting father. If the New Age has begun in 1960, this basic family must have come forth in 1960. All other human relationships of brothers and sisters will develop centered upon this parental family, and the whole world will appear as One Great Family. The human relationships of the New World will be coordinated by a code of ethics based on heavenly love and truth. Confucius' ethical code is probably the nearest form of new age ethics. Hence it is natural that the New World would start in the area where Confucius' teachings still survive and where Christianity is also strong. The whole system of Confucius' ethics were centered upon filial piety to one's parents and teach that filial piety is the root of all virtues. The New Age ethics would also be centered upon filial piety, but it would be based on a vertical relation with God.

In this way all men and women and all earthly families will serve and attend the Father with the truest form of filial piety. In such a way man will respond to the Father's love in gratitude and a perfect give and take of love between the Father and man will be maintained. This is going to be a new world, the Garden of Eden. A new culture will develop out of this new human relationship. Let us enlighten people at all costs with this new ethics and hasten the day of happiness for all of mankind.

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AN INTRODUCTION TO THE GOSPEL OF LUKE
(based on An Introduction to the New Testament by Goodspeed)

Douglas Burns

Sixty years after the death of Jesus the success of the Christian movement in the Greek World awakened some Christians to the fact that it was no narrow local affair. The Greek mission was a success, and some record of it had to be made of its beginnings before it was too late.

The first great element in the record was naturally the work of Jesus himself. There was a special need for this, since written narratives about it were so numerous and conflicting, while the Oral Gospel would undergo alteration and improvement as it was handed on in Greek groups. Luke saw the need and set about to write an account of the beginnings of Christianity -- the life of Jesus in Luke and the early church in Acts. (Goodspeed asserts that Luke and Acts are two volumes of the same book.)

Luke used Mark as his primary source. Three or four other documents and perhaps oral traditions were also used as sources.

Goodspeed places the writing of Luke at about 90 A. D.

The author of the Gospel of Luke was undoubtedly the same Luke who traveled with Paul. Luke was a Greek with a literary interest and was well acquainted with the literary style of the day. As he traveled he gathered literary material as any writer does. Thus he was able to record the life of Jesus and the beginnings of the Christian movement when the need arose.

STUDY OF COMPARATIVE RELIGIONS

Y. O. Kim

The Basic Elements of Chinese Religion (Introduction to Taoism and Confucianism)

The religion of China is a blend of many elements, native and foreign, sophisticated and naive, rational and superstitious. The ancient Chinese scholars who wrote the lives of Lao-tze and Confucius believed they were enjoying the ripe results of a nearly 2000 year old culture. About the time that the monistic idealism of the Upanishads was being formulated in India, there arose in China an attempt to order the spirits, to see in all the processes of heaven and earth a display of fundamental regularity and harmony of operation.

When they looked up into the heavens, with the "natural piety" with which agricultural peoples

view the dome of heaven by day and by night, they were impressed by the order and harmony of the celestial movements. Each heavenly body followed its appointed order and course, from year to year the same. Earth also showed a like obedience to law. There was order in the unvarying succession of the seasons, the growth of plants, the upward leap of flame, the down-flowing of water, and in thousands of instances of natural process.

1. The Yang and the Yin.

As they pandered this matter, some early, now unknown Chinese philosophers, several centuries before Confucius, perhaps even as early as 1000 B. C., distinguished within every natural object two interacting energy-modes, the Yang and the Yin. Everything that is in existence is constituted by the interplay of these two modes of energy, and therefore has the characteristics of each. The Yang is described as masculine in character -- active, warm, dry, bright, procreative, positive. It is seen in the sun, in anything that is brilliant, the south side of a hill, the north side of a river, male properties of all kinds, fire. The Yin is an energy mode in a lower and slower key; it is fertile and breeding, dark, cold, wet, mysterious, secret; and female or passive principle in nature. It is seen in shadows, quiescent things, the north side of a hill, the shadowed south bank of a river. Men and women are the product of the interaction in varying degrees of the Yang and the Yin; they show differing proportions of the qualities of each activity-mode. The five elements, metal, wood, water; fire and earth are the result of the interaction in the cosmic sphere of Yang and Yin.

2. The Conception of the Tao.

The ancient Chinese thinkers were not content with framing a neat theory to account for becoming, being, and passing away of single objects; they wished also to account for the evident harmony and order in nature as a whole. To what was this due?

The concept at which they arrived by way of answer was the Tao. The harmony and orderliness displayed in Heaven and Earth were, they said, the result of the cosmic energy of the Tao. Literally, the Tao means "a way" or "a road." It means "the way to go." It refers to the standard procedure of things, the correct method of their operation or behavior.

This Tao of the universe is conceived to be eternal. It would seem that the ancient Chinese distinguished between the mechanism of the universe and the powerful Way in which, as if by inner necessity, it ran. To their minds it seemed that the way in which the universe runs must have existed before the universe itself did. First, the preordained Plan, the proper Way-to-go; then, the physical universe going that way.

The next step was to see that this way of nature's functioning was a way of perfection. It was a pre-established pattern into which all things ought to fall if they are to be in their proper place and do their proper work. The Tao is emphatically a way of harmony, integration, and cooperation. Its natural tendency is toward peace, prosperity, and health. If it were not for the perverse men and demonic beings that refuse to adjust themselves to it, this would quickly become evident. In fact, if the Tao were ever to be followed everywhere, heaven, mankind, and earth would form a single, harmonious unit, in every part cooperating toward universal well-being.

This state of perfection, the Chinese dreamed, did obtain the Golden Age, when the good emperors Yao and Shun ruled their subjects by knowing and following the Tao. That was a time of universal felicity; men then lived in an earthly paradise. Such a state of perfection could return to earth, if the conditions for its restoration were met. The possibility appeared to lie largely with the emperor. If he lived according to the Tao, he became the earthly instrument of a cosmic power making for peace and harmony among men, animals, and natural forces, and so prosperity existed throughout his realm.

3. The Ancient Chinese Theory of History.

From at least the time of Confucius it was the accepted theory of Chinese historians that their emperors were chosen by Heaven to establish harmony between men and spirits and prosperity in human affairs. The emperor who strove to fulfill Heaven's wish, by presiding with care over the imperial sacrifices and trying to deal justly with his people, had Heaven add on his side: but if he failed to carry out the divine mandate and became licentious, lazy, and careless, calamity befell the nation as a sign of celestial displeasure, and the people had the right to revolt and depose their ruler. In such case Heaven guided some rebel to the throne who was more amenable to its will. This theory was applied by the older Chinese scholarship to the long course of China's past. The rise and fall of every dynasty was explained by it.

The idea that the emperor and his feudal lords held office subject to and with Heaven's approval proved of great value to rulers in aiding them turn conquered or restive people of into loyal subjects. But it sometimes put the emperor in a very tight spot. Every national disaster or public calamity could be said to be ultimately his fault. He was to blame if the people were poverty-stricken or if the states were torn asunder by civil strife; he was even responsible, in the last analysis, for droughts, floods and plagues! He had offended Heaven. He had failed to carry out the celestial mandate.

4. Worship of Heaven

In ancient China a ceremony of earth-worship was conducted which reflect the agricultural **character** of early Chinese civilization. ~~With~~^{the} passage of time the worship of Earth lessened, while the worship of Heaven steadily increased, in significance. A deity by the name of Shang Ti (the god of the heavens) was worshipped. The emperors asked this god for rain and they worshipped Heaven in the people's behalf at regular annual ceremonies.

The Chinese believed that all Nature is alive with spirits of **many** different kinds. Both good spirits and evil spirits were considered to be almost infinite in number, crowding the universe in all its parts.

5. Ancestro-Worship

The Chinese have a tremendous **sense** of family solidarity, and this is closely bound up with their ancestor-worship. When they speak of their family, **they** do not mean merely father, mother, and children, they mean all that would be comprehended in an American family reunion, and more. For, included in the family group are the ancestors, conceived as living and powerful spirits, all vitally concerned about the welfare of their living descendants, but capable of punitive anger if displeased. The relationship of the living and the dead is markedly one of inter-dependence. On the one hand, the dead are ~~dependant~~ upon the living for the maintenance of the strong bond tying them to the living; which bond is renewed every time prayers or sacrifices are offered to them. On the other hand, the living are just as dependent upon the dead. Ancestors, if themselves properly provided for, actively promote the prosperity of the family. If any single place in the home could be selected as the center of family life it ~~was~~ the ancestral shrine. In front of the domestic shrine food sacrifices are offered and other **ceremonies** take place; here in the presence of the ancestors the approval of children's marriage plans are asked, here announcements are made to the ancestors when a journey or an important business venture is undertaken; here all sorts of decisions are referred **to** the ancestors for endorsement. An important part of ancestor worship was and still is the family pilgrimage **in** spring and autumn to the graves of ancestors, in order to make sacrifices and leave offerings there.

CONFUCIANISM (The Religion of Social Propriety)

Confucianism has been the chief religion of China. Some authorities claim **that** Confucianism **can** hardly be classified as a religion, but rather as an ethic. Confucianism prevented the common people from approaching the Supreme Ruler of the world, any more than they would be allowed to approach the emperor of China; but it has taught them to worship various other beings. It has functioned as a religion, whatever may have been its degree of **efficiency**.

1. Life of the Founder, Confucius (551-479 B. C.)

(1) Humble Youth (Aged 1-21) **Confucius** was **born** and buried in the province of Shantung. He was the youngest child and the only able-bodied son among eleven children. The father died when Confucius was three years old, and he was obliged to work hard in order to help **support** the family. "At fifteen I had my mind bent on learning." He was married at nineteen. No reference to his wife is to be found in the Confucian scriptures. **Confucius** was austere toward his only son. **He** was exemplarily faithful in his first employed position.

(2) A Successful Teacher (Aged 21-51) The private school which he started grew till he had 3000 pupils. **He was** so generous that he never turned away a poor pupil who was in earnest. But he required studiousness. **He had** varied interests and subjects of teaching: history, poetry, literature, proprieties, government, natural **science**, and music. He had special pride in those pupils who displayed abilities: virtuous, oratorical, administrative, and literary.

(3) A Successful High **Official** (Aged 51-55) The famous local sage was appointed chief magistrate of the town. He was advanced successively to become assistant superintendent of works and chief justice of the state. Both in internal **administration** and in interprovincial **affairs** confucius was successful in obtaining obedience, peace, order, and even the beginnings of **disarmament**. However, some internal intrigues and also jealousy from a neighboring state led to his resignation.

(4) An Itinerant Preacher (Aged 55-68) Undauntedly confident of his own ability **as** a social and administrative reformer, he sought a government position in another state, but unsuccessfully. Nevertheless, his confidence continued in the efficacy of good government to secure all needed reforms, even the reform of human nature. Even when in danger of his life, he continued confident of his heaven-produced virtue. Mobbed and almost assassinated in the town of Kwang, he yet remained triumphantly confident of Heaven's protection in his mission of truth. Though suffering along with his discouraged followers, he yet remained undemoralized. Instead of **withdrawing** into retirement, he was determined to help **save** a troubled world. Though sometimes discouraged and tempted, he was never deserted by a faithful disciple.

(5) Final Literary Labors (Aged 68-72) During this period he completed the compilation of what now are known as the Confucian Classics. Among them was only one original production,

"Spring and Autumn," Annals of the State of Lu, which is reported as having produced a very remarkable reforming effect. He died a disappointed, apparently unsuccessful, old man, crooning to himself: "The great mountain must crumble! The strong beam must break! And the wise man wither away like a plant! There is not one in the empire that will make me his master! My time has come to die!" His disciples mourned him for 3 years, one of them remaining six years at his grave.

2. The Veneration of Confucius.

The immediate disciples of Confucius estimated of him: "There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, no egoism." Confucius was undauntedly persevering, even though not immediately successful. He was far above ordinary men, far above even the appreciation of ordinary men. He was a model of propriety, "a complete concert" in himself, a harmonious combination of strength and wisdom. From before the beginning of the Christian era, and even into the 20th century, he has won increasing official veneration. For at least 1200 years, twice every year, in the temple of Confucius at the national capital of Peking the emperor of China has conducted religious worship of Confucius, with a ritual of praise and sacrificial offerings. And in some 15600 local temples in every city of China the local officials twice every year with elaborate ceremonies have worshipped Confucius. In its more than 40 centuries of continuous self-government, China has produced no figure who has been so intensely admired as this Sage of Shantung.

3. The Sacred Scriptures:

Among the nine personally founded religions, Confucius is almost unique in being a founder who was also an author. The exceptions are that Zoroaster wrote part of the Avesta, and that Lao-tze wrote the short Tao-King. Although Confucius did not contribute a single new idea, practice, or experience to the inherited religion of his country, yet he did render a very important service in supplying a body of writings which have been virtually "sacred scriptures" for Confucianism. Without these the old religious system probably would not have been perpetuated with so little change through the subsequent almost 25 centuries. In the first group of Confucian scriptures, the five, or possibly six, "Classics," which are attributed to Confucius, are all compilations collated or edited by him; only one of them is strictly an original work. The second group, the four "Books," "Ssu Shu," were written either about him personally, or about his doctrines by various followers, immediate or subsequent.

(1) The Five (or Six) Canonical Classics.

"Canon of History," China's history reviewed. "Canon of Poetry," a secular and religious anthology. "Canon of Changes," a system of divination. "Book of Rites," a compendium of proprieties. "Spring and Autumn, (Annals)" a local history. In another classification there is also added: "The Book of Filial Piety."

(2) The Four Books.

"Great Learning," teaching concerning virtue. "Doctrine of the Mean," Perfect moderation. "Analects," collected sayings of Confucius. "Mencius," works of the great expositor of Confucius.

4. The Ethical Principles of Confucius.

The ethical thought of Confucius sprang from a double realization: first, that the China of his day was disturbingly corrupt; but secondly, that the moral condition of the country was not beyond redemption. The situation was bad, but not hopeless. Confucius' solution to the problem was simple: men had failed from moral causes to live by Li as those of their ancestors who were devoted to the common good had lived by it. This word Li is one of the most important words used by Confucius to formulate his program for the recovery of China. It means different things in different contexts. It means propriety, courtesy, reverence, rites and ceremonies, the ideal standard of social and religious conduct or the religious and moral way of life. It means in the words of Lin Yutang, an ideal social order with everything in its place, and particularly a rationalized feudal order.

Li is of vital importance in ordering and regulating the principal human relationships. These relationships are five in number. They are the relationships between ruler and subject, father and son, husband and wife, the oldest son and his younger brothers, and elders and juniors (or friends). By the practice of Li the principal relationships in society can be so regulated and set straight, that complete harmony may reign in every home, in every village, and throughout the empire. Ultimately the goal is to obtain a cosmic harmony between men, Earth and Heaven, and thus put into actual operation among men and the will of Heaven.

Some one asked Confucius: "If there is one word which may serve as a rule of practice for all one's life?" He said, "Is not Reciprocity (Shu) such a word? What you do not want done to yourself, do not do to others." "To serve my father as I would expect my son to serve me. To serve my sovereign as I would expect a minister under me to serve me. To act towards my elder brother as I would expect my younger brother to act towards me."

True virtue, Confucius taught, lay in the expression of Jen or human-heartedness. This consisted essentially in two things: the recognition of the worth of any human being and kindly behavior toward one's fellows as a consequence of this recognition.

The following scheme is Confucius' study of Shu as applied to the Five Great Relationships; Kindness in the father, filial piety in the son. Centility in the eldest brother, humility and respect in the younger. Righteous behavior in the husband, obedience in the wife. Humane consideration in elders, deference in juniors. Benevolence in rulers, loyalty in ministers and subjects. If these ten attitudes are generally present in society, then the highest propriety (Li) will be actualized, and perfect harmony will reign between all individuals. Then people will show their real human character (Jen). No quarrels, no disturbance, no injustices, will exist. There will be happiness among friends, harmony in the home, peace in the state.

Filial Piety.

Confucius laid heavy stress on the filial piety without which the father's goodness would remain ineffective. Here he touched a chord that has had the most resounding response in the Oriental consciousness. He said, "Whilst thy father lives look for his purpose: when he is gone, look how he walked. To change nothing in thy father's way for three years may be called pious." When someone asked the duty of a son, he said, "He should not grieve his father and mother by anything but illness." "He that can feed his parents is now called a good son. But both dogs and horses are fed, and unless we honor our parents, what is the difference?!" He also said, "Whilst thy father and mother are living do not wander afar. If thou must travel, hold a set course." It may readily be understood that the relationship between father and son, because it enters into every act of life from the cradle to the grave, has been by far the most important of social relationships in the Orient. "Filial piety is the root of all virtue, and the stem out of which grows all moral teaching. Our bodies, to every hair and bit of skin, are received by us from our parents; and we must not presume, to injure or wound them!" "The services of love and reverence to parents when alive, and those of grief and sorrow to them when they are dead: these completely discharge the fundamental duty of living men." Indeed the filial relationship has been made since Confucius' time the type and symbol of all life-enriching and wisdom-conserving subordination to the leadership of the old and wise. "By the principle of filial piety the whole world can be made happy and all calamities and dangers can be averted" is one of the claims made for treating not only one's father as a father should be treated, but also such superior spirits as one's ancestors, one's elders, noted scholars, and one's emperor or prince as they should be treated. The attitude of filial piety can thus be almost indefinitely extended, and therefore regarded as the root of all virtues.

Political Philosophy.

Confucius was equally emphatic about the importance of the relationship between rulers and their subjects. Here he merged ethics and politics. He believed that if rulers adopt and act upon the highest principles and laws of social propriety, then the spiritual climate of a whole state may be changed, and all the people from the higher officials on down to the least may be led to live more virtuously in their several stations. The reform of society begins at the top, among the rulers, and thence reaches down to the lower orders of society. Confucius said, "He who exercises government by means of his virtue may be compared to the north polar star which keeps its place and all the stars turn toward it." "To govern is to keep straight. If the ruler lead the people straight, which of their subjects will venture to fall out of line?" "If rulers are good and just, the people will be virtuous and obedient. Conversely, a bad ruler makes the people vicious." "Things being investigated, their knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy." Man's nature being originally pure, what it chiefly requires is moral and logical cultivation along lines that will bring out its native rightmindedness and goodness. The political philosophy of Confucius was therefore basically optimistic.

The Superior Man.

The kind of man Confucius most firmly believed in, and was always talking about, was the man whose mind was perfectly clear about his duties and who acted with an altruistic uprightness (Jen) and good taste (Li). He called him the Superior Man (Chün - tzu). The Superior Man is always filial as a son, just and kind as a father, sincere and tactful as a friend. It is this ideal which constitutes Confucius' greatest claim to distinction as a moral philosopher. The Superior Man is able anywhere and everywhere to exercise five particular qualities: self-respect, magnanimity, sincerity, earnestness, and benevolence. The harmony which he sought could issue only from inward uprightness, a sincere and basic feeling of mutuality with others; he had no use for the insincere politeness that come from

more etiquette. He emphatically rejected "the glib talker," "the smoothie," "the goody-goody." "I hate things that resemble the real things but are not the real things. I hate the ingratiating fellows, because they get mixed up with the good men. I hate the glib talkers because they confuse us about honest people. I hate goody-goodys because they confuse us about virtuous people. "Your goody-goody people are the thieves of virtue." This touches on the very heart of Confucius' philosophy of life.

The Superior Man feels like practicing **Li**, because he is realizing his own uprightness (Jen) through it. Because of the perfect adjustment which he has achieved between his manners and his motives, the Superior Man embodies in his conduct a golden mean. To the Superior Man decorum is as natural as breathing. He is a real gentleman because he lives by a superior law - a law of proportion and equilibrium in acting on his inner motives, and of mutuality and fellow-feeling as regards others.

Golden Mean. (Chungyung)

It was left to the Confucian school to develop the "Doctrine of the Golden Mean." Confucius spoke of it, only suggestively. "That virtue is perfect which adheres to a constant mean." In the more philosophically phrased translation this becomes: "The use of the moral sentiment, well balanced and kept in perfect equilibrium, - that is the true state of human perfection." Confucius himself was a good example of "the higher type of man" who walks the middle way and does nothing in excess. He had true decorum. He himself was modest about his achievement. "There are men, I daresay, who act rightly without knowing the reason why, but I am not one of them. Having heard much, I sift out the good and practice it; having seen much I retain it in my memory. This is the second order of wisdom." "I am a transmitter and not an originator, and as one who believes in and loves the ancients, venture to compare myself with our old P'ang" - an ancient sage. There is little boasting here; and yet in his old age, he is quoted as saying calmly, as from a great height: "At fifteen I had my mind bent on learning. At thirty I stood firm. At forty I had no doubts. At fifty I knew the decrees of Heaven. At sixty my ear was an obedient organ for the reception of truth. At seventy I could do what my heart desired without transgressing what was right."

5. Religious Teaching.

It may be granted that Confucius was primarily a teacher of ethics. In private belief and in public practice he exhibited faith in religious reality. So carefully, moreover, did he adhere to the established religious ceremonies of his time that he set an example which was until a generation ago, officially considered to be the Chinese ideal. However, his attitude in religion was critical and discriminating, even marked by an evident restraint; for he was rationalistic and decidedly humanistic in his outlook. His position in matters of faith was this: whatever seemed contrary to common sense in popular tradition, and whatever did not serve any discoverable social purpose, he regarded coldly. In his teaching, he avoided discussing such subjects as prodigies, feats of strength, crime, and the supernatural, apparently because he did not wish to spend time discussing perturbing exceptions to human and natural law. "Absorption in the study of the supernatural is most harmful," he said, not that he disbelieved in the supernatural, but that it would not do to let the pressing concerns of human welfare suffer neglect. One of his disciples asked him about one's duty to the spirits of the dead. He replied: "Before we are able to do our duty by the living, how can we do it by the spirits of the dead?" He also said, "To devote oneself earnestly to one's duty to humanity, and while respecting the spirits, to keep aloof from them, may be called wisdom."

Although the chief interest of Confucius is ethical, yet even for its ~~et~~ ethical system there is made a genuine religious postulate, namely, the inherent goodness of human nature as being divinely implanted. "The Supreme Ruler has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right." "Man is born for uprightness." "What Heaven has conferred is called the nature."

Every one of the Confucian scriptures makes direct allusion to the supreme power of the world. The different designations are used. "Shang Ti," (Supreme Ruler) is a personal designation which is always translated in English "God." "Tien," (Heaven) refers to the supreme moral rule or order of the world in impersonal terms. The third designation is also impersonal, "Ming," meaning "Decree" or "Fate". It is evident that the teachings of Confucius included belief in and worship of a Supreme Deity, but his influence was to depersonalize that faith.

However numerous deities are worshipped in Confucianism, both in the ancient literary records and also modern actual practices.

6. The State Religion in Confucianism.

There has never been a separate priesthood in Confucianism. The regular government officials conducted the national veneration of Confucius. The formal worship of Heaven has been conducted by the emperor on behalf of his nation. The worships of Heaven, Earth, Sun, and Moon have been conducted regularly every year in different months. Thus at the four quarters of the year in the four cardinal directions from the capital, there have been systematic formal religious

observances, conducted by high government officials as part of their regular duties of state. But all this official religion in Confucianism has lapsed in recent years.

Ancestor-worship has been the special and long-continued popular cultus. After the parents' death, the practice of ancestor-worship is a continuation of the absolutely devoted filial piety which Confucianism requires all its adherents to show to parents. The condition of the dead ancestors is neither feared nor craved. They are believed to be simply continuing in existence, hovering close around their old abode in the family home and around the grave. The food which is laid out before them on stated occasions is not an expiatory sacrifice, but is a sacred joint communion meal. The common people of China held regard not only for the spirits of their deceased ancestors, but also for the innumerable spirits which are believed to inhabit the earth and air.

Letters

To my new and dear brothers and sisters:

Mildred Morton

I am so happy to have met many of you and look forward to meeting all of you eventually.

If any one would care to correspond and compare experiences, etc, my address is P. O. Box 1212, Sunnyvale, California.

So far, my experiences in presenting The Divine Principles have been enlightening to me, as well as the recipient. The words just pour forth. Nevertheless, there was one adverse experience but I'm still working on that one, as it seems important.

May God bless you all in your endeavors and may His blessings, love, courage and strength be with our new Redeemer. Bless you, Miss Kim, for your love and devotion to all.

Loveingly.

Dearest Miss Kim and My Family:

Patty Pumphrey

Greetings to you all, with all my love. What a privilege it is to be able to belong to God's family! I am so very very grateful to Miss Kim for showing us God's new plan and revelation. Had it not been for her I would still be wandering in the darkness of this satanic world.

For three years now I have been following the Principles. I know there is no other way to go. I know the way is very narrow and difficult at times. But still no matter what obstacles come up, it is the ultimate way.

One of the greatest things about our Divine Principles is how close it brings us all together. With God's power and love around us so rightly we are stronger than any family I have ever known in the satanic world. Even though I have not seen my brothers and sisters in Korea, or in Japan, and different parts of America, I know when we meet we will not be strangers. This kinship alone can make us the strongest people in the world.

In this time of struggle when we are battling Satan here in America so furiously we must pull all our strength and power together from each corner. The stronger we form our bonds the less Satan can affect us. I know ours will be the victory!

I send my love and gratitude to our Leader and his family and Miss Kim.

Dear Family:

Joe Mason

Most of my life I have been an agnostic. I found it impossible, for many reasons, to accept orthodox Christian beliefs. I could not accept the concept of an eternal Hell. I could not think of God as a strict judge, bent on vengeance. Of the hundreds of interpretations of the Bible, I could see no absolute answers. Christianity lacked conclusive evidence and I could not accept it on faith alone.

A few months ago I received the Divine Principles. I was given excellent answers to my questions. I read materials from other sources that substantiated the Principles. I was given real evidence for the first time.

The Bible teaches that man is an important part of God's creation. When Galileo introduced his new concepts of the universe and Darwin presented his theory of evolution, it tended to knock man off of his apparently self-constructed pedestal. In the latter half of the nineteenth century, great interest was aroused in spiritualism and psychic phenomena. Many scientists and famous people became convinced that human personality survives physical death.

Spiritualism, psychic phenomena, scientific facts and theories, and the Bible, instead of unrelated, contradictory information are integrated by "The Divine Principles" into one logical reality. The Bible has a new meaning, it seems to come to life when read with this new concept in mind.

To me, the revelations are the most convincing evidence. Some people, when introduced to the Principles, will suggest the possibility of fraud, either conscious or unconscious. I eliminate the first because if the Principles are not true, then surely this shall be known by many

followers in a short time. The second possibility is eliminated because there are too many people who have received the same information. Also, if the revelations received were hallucinated, how then could they be so logical and convincing?

About three days after I read "The Divine Principles" and several weeks before I began to understand it, I had an interesting and curious experience. I was at work, stacking boxes in a truck. I began thinking of the Principles and how God had given so much and has received so little in return. I felt a deep sadness and tears came to my eyes. With one other exception, this was the first time I had cried since about age ten. Nor have I cried since, even though I have concentrated on the same subject with more intensity and understanding and with the desire to experience that same emotion.

Since receiving the Principles, I have had three significant dreams, which gave me deeper understanding of the Principles.

I am thankful that we are in a position to participate in this dispensation and help lead men back to their original destiny of love.

Yours for the restoration.

Dear Miss Kim:

Orah Schoon

I want to thank you and express how grateful I am for the privilege of taking part in the joyous celebration of Parents' Day a few weeks ago. I am sure we will never forget the deep love, inner peace and joy felt by all. I felt very undeserving to feel so happy and yet this happiness seemed to grow and grow till I could hardly contain myself. Though I did not see Our Lord among us with my physical eyes surely He was there rejoicing with us. How great the rejoicing must have been in Korea! and in the spirit world! How wonderful it will be when all men will feel Our Father's happy heart and His tears will no longer need to fall.

The work here in San Jose goes forward with encouraging days and discouraging days. It seems like more opportunities open up all the time and we realize how badly we need more workers and teachers. Our Lord will surely lead us and guide us to those who are waiting in darkness for His TRuth.

With Love and Prayers.

Dear Family:

Gordon Ross

Many things happened this past month, a few of which I shall mention for your interest. One Sunday in March, I went to the Lutheran Student Center in Berkeley to hear a talk on Comparative Religions. After the talk, several friends began asking me about our movement (I had told them about it previously.). One girl, to whom I had witnessed last September and who had rejected the message, apparently had undergone a change of heart, for she was much more open to the happenings described in the Principles. She had heard Father Bennett speak on the Holy Spirit movement, and I guess that convinced her that something unusual was in fact happening today. The fellow to whom I talked said that his father, a very conservative man, had been telling him of extraordinary goings-on in his Lutheran Church in San Jose. It seems that healing "miracles" were taking place right within the congregation, something that had never happened before, and the people of the church were amazed, upset, and wondering why this was taking place. Of course, all these phenomena - the movement of the Holy Spirit, speaking-in-tongues, healing -- and the reason for their occurring to such a great extent at this time are explained in the Principles. I had told these two about these phenomena earlier in the year, but they had been sceptical. I guess it takes an actual confrontation with these phenomena to make one realize the truth of what we are doing.

I have been meeting with my mother and two of her friends on Thursdays. We completed the book last month and Miss Kim went down to Los Altos to tell them more about the movement in Korea. Since then, my mother has gotten together two more women, and we are meeting on Mondays. We also just finished the book, but they didn't want to stop the meeting, so we're going to start over again! It sure is true that God's front line is Satan's front line, for just recently in Los Altos, 1000 teenagers crashed a party at another teenager's home and tore the house apart!

It was so good to see most of you on Parents' Day! What a wonderful, joyous day that was, especially to those of us who know the full significance of the Day! After a ceremony in the morning, we held the business meeting of the Association. Then we spent the afternoon discussing how to witness more effectively, and about five o'clock sat down to dinner. The group spirit was high and after dinner and a song-feast, a number of us gave their testimony. Father, may all days soon be like this for all mankind! Brothers and sisters, we must strive harder to bring the kingdom about, so that all men may feel the joy we share! No effort is lost; no sacrifice too great!

Our family has a new brother in Berkeley: Paul Forman. I met Paul last December and have been meeting with him since then. He will tell his own story in the next newsletter, so I'll say no more for now.

Last week, Peter, Pauline, Edwin, Larry, and I met with three ministers and an elder to talk about witnessing in their church. We had been going there for many months, talking and witnessing to people. The ministers **knew** of our activity, in fact, **we had talked about** it to several of them before, but none of them had been concerned enough to **call** a meeting in order to discuss the Principles. I guess that so many people had **gone** to them asking about **us** and our Message, that they decided to find out more about the group right then **and** there. The atmosphere of the meeting was cordial, but very serious. The **ministers** were **interested** in discovering how the revelation had been **given** and in general background. **They** asked specific questions about different topics presented in the Principles. After about one and a half hours of discussion, both sides remained firm, and the head minister asked **us** if we would be courteous enough to refrain from bringing the Divine Principles into **the** church organization. We agreed on condition that such a request be made by the Session, the ruling political body on matters of faith and conduct. He agreed to this and said that in the meantime he would consider our request that he study with Miss Kim. Oh, **F₃** ther, move the hearts of these ministers!

Brothers and sisters, as I was praying this morning, I felt a great urgency within myself to spread this Message! The responsibility of presenting this **Message** to America is **OURS!** We can not rely on any efforts other than our **own**. I have heard that the work in Japan is proceeding swiftly. Let ours proceed swiftly too! We cannot sit back and wait for God to work; **WE** must work, for we are His representatives on earth. Let us keep our spiritual vibrations high by praying often, by reading The Divine Principles dally, by living **the** highest moral and spiritual life, by showing our separated brethren that we **have** found **the** Way, the Truth, and the Life! Every minute that we are not actively doing something to spread this Word is a minute given **FREE** to Satan. Let no one hinder us; let no one stop us. Let us be victorious!

Your loving brother.

News from Korea

The 15th Training Course was finished in Seoul by the middle of March. The final 40 day movement of the 3 year course will be held from April 13th till May **22nd**. They went out covering all of South Korea.

On the 40th day after the birth of the prince 26 married **couples**, who had followed over six **years, were** blessed. On the 100th day (April 7th) after his birth **29 couples, who** followed over 3 years, were blessed. On Parents' Day, 40 single women and 1 single man, over 60 years old, and who had **followed** more than 6 years, received a special blessing. With this blessing they can marry either on earth or in the spirit world. During the ceremony host of spirit men visited and watched over the ceremony. They applauded with great **excitement** rojoycing and dancing for those who were blessed, because those who were blessed may marry with **anyone** For the first time in the spirit world.

News from Japan

After a 40 day training **course** in the Tokyo Center, **the** leaders of the Buddhist group have been reforming within their own organization. They organized **a** world youth group and commissioned Mr. Nishikawa to commence leadership training.

A Political College president, who has been following the **Divine** Principles, offered a large building in Odahara Beach for the purpose of a training center, in which our group in **Japan** will open a seminary. However, for the time being it will be used as a 40 day training center for workers. As **there** ^ware too many applicants from the Buddhist group **they** had to give a test for the selection of the applicants.

Recently Mr. Takahashi, now 60 years old, a famous religious leader in Japan with Shinto background, has been born as a new member of our group. He said that 211 world religions can be unified through the Divine Principles, which completely clarify the essential doctrine of Japanese Shintoism. Mr. Takahashi is a tutor of the Japanese Royal Family. **Mr.** Nishikawa had a two day conference with **Mr** Takahashi in an exclusive hotel for the royal family. At the end of the conference Mr. Takahashi humbly begged forgiveness and said, "**I appologize** all the sins of Japan to you **Mr. Nishikawa**, who represent Korea. Please forgive me on behalf of all of Japan." So **Mr** Nishikawa prayed for him laying his hands upon his shoulders. **Mr. Takahashi** introduced him to the Emperor's only uncle and opened a way for **Mr. Nishikawa** to enter the Emperor's palace. He is also preparing for **Mr.** Nishikawa to **lecture** the Divine Principles to the royal family. The group in Japan now has the fund for **the** establishment of the new world in Japan. As a unified group consisting of Buddhists, Shintoists and the Divine Principles, they are planning for the world mission.

Our Leader sends us in America these words of encouragement; "Don't be beaten by Japan. "