

# NEW WORLD NEWS PICTORIAL

Nos. 13-18

1956-1958

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NEW WORLD NEWS  
PICTORIAL QUARTERLY



"THE  
VANISHING  
ISLAND"

SO NEAR AT HAND



# STAR OVER GENEVA

## THE JOYOUS BLASTS

of the heavenly trumpeters which announced the first Christmas are taken up by the world's press! Many newspapers may not recognise themselves as herald angels. But the players of the ink trade are giving to the millions the glad news of an answer. They are becoming heralds of a new world order.

The editors of the highly respected *Journal de Genève*, during the very days when the Foreign Ministers' Conference in Geneva depresses the world with the size of the problems and the stubbornness of the negotiators, send a special edition of their paper to each Foreign Minister and the hundred top advisers at the Conference. Each of the nine hundred and thirty heavenly trumpeters who are there reporting for the press of the nations also receives his copy. In four pages it describes the responses to Moral Re-Armament's World Mission of Statesmen which has been welcomed by the leadership and people of twenty-three nations of East and West.

Within a few days those four pages are reproduced in the *Uusi Suomi* of Helsinki, in Stockholm and in the *New York Daily News* which goes into the homes of 3,600,000 people in the United States and Canada. The press of the world is beginning to publicise these tidings of great joy, the pulse and thrash of new life rising in the nations.

As on that first Christmas, men of all kinds respond. They come streaming from East and West—kings and commoners, rich and poor, workers with the hoes and workers with the head, Buddhists of Thailand and Bishops of the North, ordinary people and statesmen from every conti-

nent. The Shah of Iran has brought his Queen and his countrymen to the musical play, *The Vanishing Island*, whose chorus like the nativity angels is heard by every man in his own language. The King and Queen of Sweden and the Prime Minister of Japan and his family listen as leaders from twenty-eight countries relate with wonder the stories of a renaissance which is coming over the world almost unaware. And among the thousands and thousands who are drawn as by a star to see what means this light, are the President and Prime Minister of Burma, the President and Prime Minister of Finland and their wives, congressmen from Washington and communists from St. Gallen, labour leaders from America, Britain and France, the youth of all nations, cabinet ministers and members of parliament.

"Russia needs this. America needs this. But above all I and my family need it," declares a Swiss Communist speaking in Helsinki. A revolutionary of a South East Asian nation replies, "After what I am seeing tonight I must rethink my whole philosophy of life." And a Marxist iron-ore miner from the Arctic says, "This is the fight for unity and purity. The core of the ideology is to cure division in the world by changing people in East and West. I appreciate talking to convinced people because most people you meet today do not believe in anything."

Here are employers from Switzerland and Britain and America, a banker from Holland, a mill manager from Canada, the executive officer of the Kenya Coffee Board, the secretary of one of the largest steel works in Scotland. They stand side by side with the workers of many lands, the living evidence of an ideology powerful

enough to change Right and Left. And here are the youth, eager to give everything for a totally demanding, wholly satisfying ideology. The children come with their gifts. A boy of seven writes from Canada, "I get 20 cents a week pocket money, and instead of spending it on bubble gum and candy, I am sending four dollars and 35 cents to help the World Mission in Europe."

As on that first Christmas, the Herods and the high priests of this life raise their heads. The asses, too, are there. It is said that Lloyd George, one-time Prime Minister of Great Britain, when heckled at a political rally with the jibe, "Oh, go home. You used to drive a donkey and a cart!" replied, "That is true. The cart has long since gone, but I see the ass is still with us." Not everyone likes the light. Some prefer darkness; and the entrenched materialists of state, religion, politics and press invent plausible lies to confuse the millions. And the baying donkeys pass them on. An American columnist and even a Senator say Moral Re-Armament is pro-communist. But in Egypt and India the whisper goes round that it is pro-American and a tool of American capitalism. In Africa the purveyors of materialism say MRA is an arm of white supremacy; in France and Britain that it is the strength of nationalist revolt. They all just miss the truth. MRA is for everyone, and means change for everyone... including those who invent the lies and those who pass them on.

Meanwhile the headlines heralding an answer multiply. What is this God-sent intervention in the history of our time? It is the same as that of the first Christmas—new life for men. A new race of men, new men with new motives, is beginning to

people the earth. It is an ideology so compellingly lived out that the whole world responds. No longer can we rely on the efforts of a few men to solve the problems created by the way we all live. We all can take our part and begin to change the living and thinking of the neighbours and the nations. Here is evidence for all to read. As we live the highest we know—absolute honesty, unselfishness, purity and love—we find we have no differences that can divide us and we unite to meet the needs of all.

Wherever Moral Re-Armament penetrates it is normal for people to change in morals and motives. It means for the nations a clean-up and a re-direction. Never before in history has the whole world stood so close to the brink of renaissance. Everyone has an immediate part. Everyone can mediate the miracle of new life. This year has seen not only a star over Geneva but a star burning brightly over the nations of the earth.

"We need a fourth-dimensional thinking—a gift from God—that will lighten our darkness and bring a speedy answer," said Frank Buchman in a memorable Christmas message to his friends across the world. "Wise men came from afar, guided by a Star, at that first Christmas. May each one of us, illumined from afar, bring a gift to all mankind that will be more acceptable than any earthly reward."

"Trials and tribulations are the furnace which forges prophets. May we have the courage to accept the gift of this fourth-dimensional thinking for which God has prepared us with a common unity of mind to become the remakers of the world."

"Ours is the eternal unity of being guided by a Star to give to every man and the statesman the gift of a new world."

# THE BITTER SEA

by KATSUJI NAKAJIMA,  
formerly member of the National Executive,  
Japan Metal Workers' Union

THE Pacific Ocean might be called the Bitter Sea. It saw the fiercest fighting of the war, which left savage feelings on every hand—and particularly between us Japanese and our neighbours. Here the first atom bombs were dropped, leaving a cloud of mistrust more lethal than the dust cloud that rose over Hiroshima.

When the atom bomb fell I was in Hiroshima and there I lost my family.

When in June 1955 the MRA World Mission came to Japan we were all astounded to see Westerners taking part in a play which so honestly portrayed their faults as well as their possibilities. It moved us very deeply. Their honesty released me from the crippling bitterness I had had towards the United States.

When the Mission flew on to Taiwan and the Philippines, our Prime Minister asked two Japanese leaders, one from the Government and one from the Opposition, to travel with it.

In Manila we Japanese were shaken by experiencing for the first time the depth of bitterness caused by our nation. Almost every Japanese lost some member of his family or himself suffered at Japanese hands. In Manila Bay a mass of broken hulks is evidence of the ravages of man's hate. And we were told that in a small area round those hulks 110,000 Filipinos lost their lives.

At the Manila premiere of *The Vanishing Island*, before a packed house, Mr. Nao Hosokawa, Supreme Adviser to the Japanese Government, came forward on the stage. When he began to speak in Japanese, a tidal wave of anger swept up to us from the audience. But as his words were translated, there was a gasp of amazement, then a gale of applause. This is what he said:

"We in Japan must pay reparations. But first of all we must humbly apologise for the past. That is why my Prime Minister urged me to come on this Mission. Please forgive us. Meral Re-Armament is already building a new Japan and with Meral Re-Armament all Asia can unite."

Afterwards many Filipinos pressed forward to shake his hand. Some wept. One of them said, "These warts of mine will always bear the marks of Japanese hand-cuffs, but tonight I have forgiven you."

Next day President Magasany received the Japanese, together with the whole MRA Mission. The Speaker of the House of Representatives, Jose Laurel Jr., said:

"This Government and country stand behind this great movement not only for purposes of racial equality among men, but to show that the idea of peace is not merely a dream."



## DIPLOMACY NEEDS THIS SPIRIT

"MRA shows a practical way of rebuilding our relationships with neighbouring countries. I am convinced that diplomacy needs this spirit in order to achieve world peace."

ICHIRO HATOYAMA,  
Prime Minister of Japan, in a letter to the "Journal de Genève", November 1955.

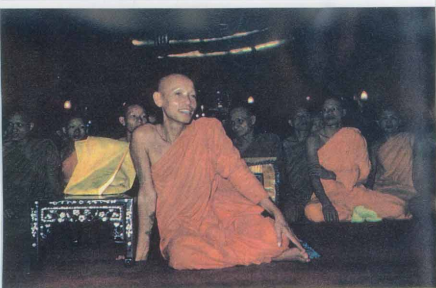
Left: Mr. and Mrs. Hatoyama at the official reception he gave to the members of the MRA World Mission in June. As the evening ended he said, "This has been the most memorable moment of my life."



IN THE BAY, RAVAGES OF HATE



Mr Hosokawa at the microphone:  
A GASP, A GALE OF APPLAUSE



"MRA IS THE OLD,  
THE ANCIENT WAY  
OF THE EAST.

It has given  
our philosophy a  
new orientation and  
it has given it wings."

G. V. MAYALANKAR,

Speaker of the Indian Parliament



Members of the MRA World Mission pay homage to the memory of Gandhi at the Rajghat, Delhi. The Mahatma's friendship with Frank Buchman dated back to 1915.

"Have you ever tried taking pencil and paper, and writing down the thoughts that come to you? They may look like ordinary thoughts. But be honest about them. You might get a new picture of yourself," says Frank Buchman. Here an Indian family listen on the roof of their Madras home.

## "Power to unite the World"

THE Lord Abbot of Wat Mahatat, one of the great monasteries of Thailand, is seen above in the Temple, welcoming the Mission: "It is a great tribute to Dr. Frank Buchman that a force like this can travel round the world—and such a strong force. This should be regarded as one of the great and important events in the history of humanity. Dr. Buchman is one of the great men of the world."

The President and fourteen other members of the Supreme Buddhist Council attended a performance of *The Vanishing Island* as the Prime Minister's personal guests. Buddhist monks do not normally attend the theatre, but as one of them explained, "This is not a play—it is a great idea portrayed which we can learn from." The President of the Council said, "MRA has the same purpose for righteousness as the Lord Buddha. The ability of MRA to change men is proof that it has the power to unite the world."

The source of that power has been indicated by Frank Buchman: "By a miracle of science men can speak by radio to millions. By a miracle of the spirit God can speak to every man. Accurate, adequate information can come from the mind of God to the minds of men."

Hundreds of thousands of all classes, races and nations are learning to take unhurried time in the early morning to listen honestly and commit to paper the thoughts that come.

The discipline of writing down these thoughts, checking them against the four absolute standards of honesty, purity, unselfishness and love and then applying them in action is producing a radical change in their character and relationships. Homes are becoming centres of gaiety, fellowship and power and the growing points of a new society.

"New men—new homes—new industry—a new world. A nation led by God will lead the world."





A HILLSIDE IN KIKUYU LAND is heigh with women's head kerchiefs. The trees sag with their loads of spectators. Seven thousand Kikuyu have gathered at Githunguri, led by Chief Simon Waruhiu to greet the Mission. Near the scene of the first bloodshed of the Mau Mau emergency, they listen as David and Mary Waruhiu and Agnes Hofmeyr tell of an ideology that cures hatred and will unite the world.





# AN IRRESISTIBLE APPEAL

PAKISTAN STANDARD evaluates MRA

**A**BOUT the time the Moral Re-Armament World Mission started on its journey through the countries of Asia, on June 10, 1955, an editorial appeared in the *Pakistan Standard* of Karachi:


"The arrival of the Mission in Asia," said the journal, "will mark the advent of a new relationship between East and West—a relationship which is based neither on extra-territorial ambitions nor on economic exploitation, but on absolute equality which is born of common purpose—the common purpose being the creation of a new world order which is human and workable enough to answer the deepest needs of people anywhere in the world..."

"The contemporary scene, the world over, is chaotic. Nations are disunited. Ambition and greed are devouring freedom. Distrust and discord are stalking the earth. Selfishness is tearing up the fabric of civilised society. Hopelessness prevails. There is no peace even in the prosperous nations. Behind the facade of good constitutions, great democratic institutions and mounting production, people remain starved for a satisfying life. Families are disintegrating. Homes are breaking. A reckless, blind race for the realization of personal ends is on..."

"The greatness of Moral Re-Armament does not lie in the fact that it has reminded the world of the old accepted truths. The significance of MRA is precisely this, that it has produced men and women in different countries of the world who are living out these truths in their day to day life and are successfully applying them in important social spheres as politics, industry, education, administration, race conflicts and family relations. MRA is slowly and gradually laying the foundations of a new world order. It is bringing peace in families. It is producing new dimensions of racial unity, and it is lifting international relations to a new level."

Developing this theme six weeks later, when the Mission was in Pakistan, the newspaper wrote in a further editorial entitled, "The Ideology of the Future":

"The MRA Mission represents a revolutionary effort to give international relations a new and sounder form. It is an effort to put international relations on the rock-firm foundations of absolute morality. Never was a world Mission so representative of nations as the one visiting us today. For Muslims, MRA has an irresistible appeal, because Islam stands for individual, national and international morality."



"MY SOVEREIGN AND GOVERNMENT ARE WHOLEHEARTEDLY WITH YOU in support of Moral Re-Armament. What you are doing is perhaps the only hope if we are to create understanding and prosperity for the people of the world. The Koran and Islam favour Moral Re-Armament. You are giving a superior idea to Communism, and that is why you will succeed in winning the world." These are the words of Hussein Ala, Prime Minister of Iran, who is seated (above) with his Cabinet just behind Their Imperial Majesties the Shah and Queen Surayya. They are watching the Royal Command performance of *The Vanishing Island* in the Imperial Palace garden. Later, for the first time on record, the Shah threw the garden open to the public for further performances of the play.



## THE PRESIDENT OF FINLAND

*President Juho Kusti Paasikivi, who attended the premiere of "The Vanishing Island" with Mrs Paasikivi (right), received the MRA Mission at the Presidential Palace. He told them:*

"The world is now going through a profound transition from one historical period to another. But it is obvious that there exists a great disturbance in men's ideas about what is right and what is wrong. The programme of Moral Re-Armament is to show what is right and what is wrong and to strengthen the moral principles in men's minds and lives. It is a great task."

COMMANDERS-IN-CHIEF of the Danish Army and Navy at a performance of "The Vanishing Island". U. General E.C.V. Møller (third from left) sits between Vice Admiral A.H. Vedal and Colonel E. von Freinleben, commanding the Royal Guard, who brought 700 officers and men.





## RISE UP O NATIONS



In the theatre at Helsinki the chorus of *THE VANISHING ISLAND* has sung Sibelius' "Rise Up O Nations". The audience stands in moving silence as representatives of the nations gather round the Mother and Child who symbolise the universal message of Christmas.

### HIS HOLINESS POPE PIUS XII

speaking at an Audience in St. Peter's, Rome, said that while the international situation at times gives the impression that night is about to fall on the world, nothing is yet lost... "Maybe sooner than might be expected, rays of the sun may reappear in triumph of a new Christian spring."

From The New York Times, November 6, 1953

# "AN IDEA TO WIN THE WORLD"

The story of the forces at work in the capitals of East and West revealed by the Statesmen's World Mission on its recent visit with THE VANISHING ISLAND to the nations of Asia, the Middle East and Africa. The author was for many years a leading political columnist in Fleet Street. His books have run to two million copies in a dozen languages.

BY PETER HOWARD, AUTHOR OF "THE VANISHING ISLAND"



"THE VANISHING ISLAND"

## MRA BOOKS CAN BE OBTAINED FROM:

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# THIS IS THE FUTURE



# ISLAND OF RENAISSANCE



MARCH MIRACLE (see page 9)

By JOHN V. RIFFE

International Representative and Assistant to the President, United Steelworkers of America.

As an American I have been deeply interested in the defence of our country. I have put a lot of security in pacts with other nations. I have always backed spending time, money and planning in the strengthening of our national defence—but this has been more to keep the status quo than to bring an answer. World events have made clear to me the pitiful inadequacy of such a programme. Whole countries are being won, not by weapons, but by the force of ideas. The future can only

lie in a superior and more powerful ideology compellingly lived. This ideology has been forged at Mackinac Island, Michigan.

A centre designed and built to give an ideological answer to East and West is now in its final stages of construction on the Island. The urgency of the hour has impelled men to undertake winter building once thought to be impossible. "But men with an ideology don't consider the impossible," said a foreman on the job.

A diplomat friend of mine from the United Nations put Mackinac in these terms: "We must live a basic answer to materialism if we are to win the minds and hearts of millions. Moral Re-Armament centres such as this one being built on Mackinac Island are producing the trained leadership needed in this critical struggle."

In Mackinac, America is rediscovering the true basis of her nationhood, where God was believed to have a dominant voice in the national life, and where moral standards were taken seriously as the strength of a nation. I believe this ideological training centre holds the secret for the future, not only for our nation, but for the world.

\* \* \*

Where the Great Lakes meet, lies Mackinac.

To the Indians it was a sacred island;

the French built a mission on it,

the British a fort, and the Americans a trading post. Here a base is being

built which offers the world the secret of effective statesmanship, the art of remaking men.





"The cold and the frost were grinding  
And the Lake was a frozen floor,  
When the beams were pointed to heaven  
By the Men of Mackinac."

*Song of the Men of Mackinac.*



NEW THEATRE, DINING HALLS AND LODGES ON MACKINAC

A Michigan newspaper editor visiting the building site, reported: "One would expect Mackinac Island to be one of the quietest places in the Western hemisphere in the dead of winter, but it's roaring with the sound of powerful machinery racing against time. Giant shovels, diesel 'cats', air-hammers, dynamite, cement mixers, huge saws and other ponderous pieces of equipment blend into a roar that shatters the stillness of the isolated, ice-bound island. Under construction are new buildings which will have a million cubic feet of space with accommodation for a thousand people."

For three months of the year the Straits of Mackinac are frozen solid. The island is accessible only by ski plane or sleigh across the ice. The three thousand tons of supplies and equipment for the buildings had to be brought in by boat and stockpiled before the winter freeze-up.

A point was reached in early March, at the height of

winter, when the project almost came to a standstill. On Friday workmen returned to their homes. The last boards of the stockpile of lumber had been used and the Straits were still locked in ice. That weekend there took place what has become known on the island as "the March miracle". A warm wind blew the ice clear of the main channel. Ice in the slipway was dynamited. On the mainland thirty-six inches of ice were sawn through to make an approach. There was just a chance that the power-barge, *Beaver*, manned by a volunteer crew could break through. The sun shone, the ice gave, and the *Beaver* moved out into the Straits. In twenty-four hours too tons of lumber and other materials were brought in. At 8 o'clock in the morning the last load pulled into the slip and was tied up. By 9 o'clock the ice began to form, and for another four weeks the island was locked in ice. But the vital cargoes were in. The job went on.



FREEDOM continued

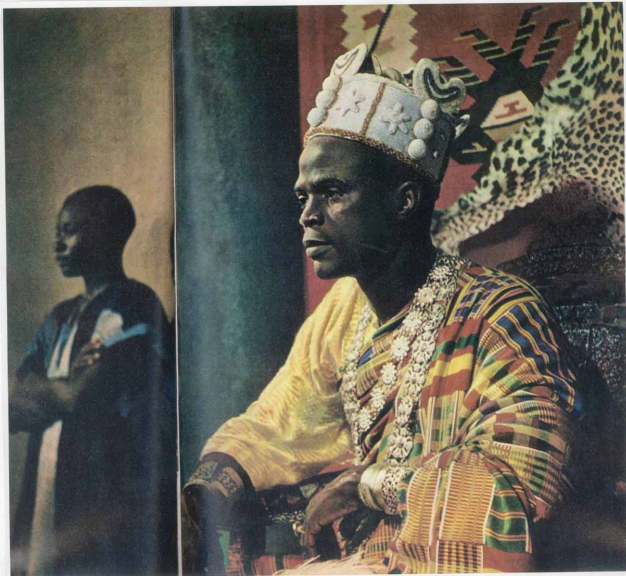
Such has been the course of *Freedom*, borne on the sacrifice of men and women who burned to free their nations and to give freedom to the world.

The demand for *Freedom* became so great that we decided to make a film. Over two thousand people gave sums, large and small. One of the first contributions was from a young Cairo student. "I have nothing to give," he said, "but a watch which was my father's. He died two months ago. Here is a part of my heart and of my memories." It meant sacrifices from all the sectors. Some gave up their jobs. I had to risk losing mine and being misunderstood. It meant forfeiting my right to a pension. It meant being absent from my wife and children for many months. A Swedish cameraman who had been working for Walt Disney, gave his services, at the cost of giving up a well-paid contract. The whole cast gave their services free.

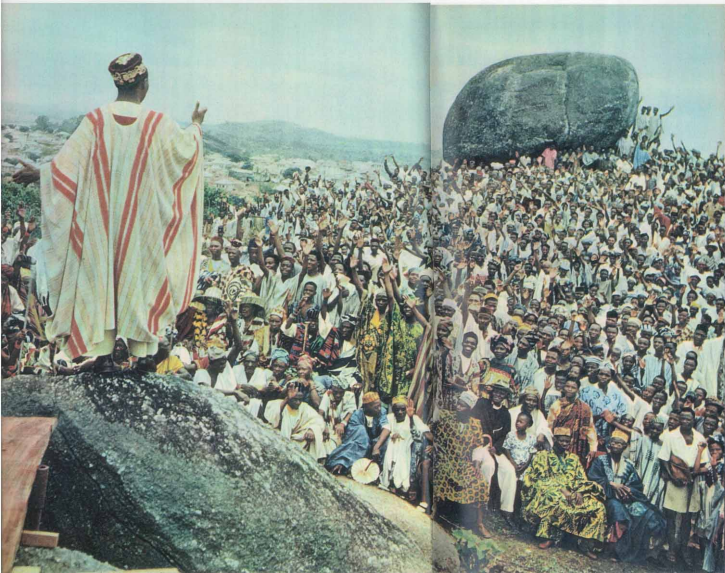
The scene moves from Europe to Africa. The opening scene was shot on the majestic rocks of Abeokuta, the Yoruba domain, where the Alake of Abeokuta, H. H. Sir Ladapo Ademola II, assembled two thousand of his chiefs and people for the crowns. The Oba of Lagos, H. H. Adele II, lent regalia and visited our studio to advise. Help came equally from trade union leaders, students, a leader of the market women, the army, government, schools, religious leaders.

One of the most picturesque scenes was enacted by the banks of the majestic river Niger in Eastern Nigeria with the co-operation of the Ohi of Onitsha, the traditional ruler of this historic river port, supported by the Ibo, Yoruba and Hausa chiefs. Six thousand took part in these festival scenes. Some of the palace scenes were made in the beautiful courtyard of the Ewi of Ado Ekiti in the Western Region. A Federal Judge, an Englishman, lent his home. So did a nationalist leader. Men and women of violently opposing political parties, of different races and languages and creeds, who would not usually have united on anything, united to give their aid to this task. A talented American negro musician, Jim Owens, came to write the music. Thus *Freedom*, already as it was being made, was fulfilling its purpose: to unite men above class and race. In the words of Dr. Frank Buchman, "This is Africa's hour. Before a God-led unity every last problem can be solved."

The King in the film *Freedom*.







"Freedom is our struggle.  
Freedom is our story.  
We wrote it  
because this is what the heart of Africa  
wants to say to the world.  
We in this film  
come from all over Africa,  
where Nature with gay abandon  
has lavished her gifts  
and man lives in want and suffering,  
in pain and struggle,  
where poverty faints on plenty's door  
and simple villages vie  
with gorgeous cities,  
where the new lives with the old."

TWO THOUSAND PEOPLE, LED BY 15 CHIEFS, CROWD THE HILLSIDE NEAR ABEDKUTA FOR THE FIRST SCENES OF THE FILM. THEY LISTEN TO THREE WORDS SPOKEN BY MANASSEH MO'BANE, WHO PLAYS THE PART OF THE CHIEF MINISTER IN "FREEDOM".



The Royal Canoe of Zolande is paddled down the River Niger at Onitsha.

## SCENES FROM THE FILM

The Obi of Onitsha and his red-capped chiefs, arrive for a river festival scene.



BEFORE THE KING AND QUEEN THE NATIONALIST REVOLUTIONARY, MUTANDA, FACES ROLAND, THE REPRESENTATIVE OF IMPERIA.

**"THE ROAD THAT  
LEADS TO FREEDOM—  
NOT TOMORROW  
BUT TODAY"**

*Mutanda:* I do not forget the wounds of my people but bitterness and hatred cannot heal those wounds.

Please, will you forgive me?

*Roland:* I and my people have handed out material benefits and we've reaped power and possessions for ourselves, but we have lost men's hearts because we have always been so sure that we knew best.

I and my people need to change—and we will change. With you I will humbly serve you and your people.



THE KING OF BUNYORO IN SCOTLAND

## "...TOWARDS A NEW CHAPTER IN HISTORY"

**T**he Omukama of Bunyoro has ruled over one of the four kingdoms of Uganda for 32 years. With the Queen and the Crown Prince, he joined the MRA World Mission and travelled with it through Holland, England and Scotland. When appointing a Council of Regency before he flew to Europe, the Omukama said:

"Millions in Africa today are moving towards a new chapter in the history of this continent. Through MRA a new statesmanship is rising all over Africa which is demonstrating to the world that hatred cannot unite humanity, that materialism can never set man free, but that God-led men can lead nations with an answer that will set the whole world free. I leave to join the MRA ideological mission, because I am convinced that Africa's destiny is to bring this uniting ideology to East and West before it is too late."



IN LONDON (L to R) Magnus Adelle, Sweden; Eastern Nigeria: George Giding, President of the Coloured People's National Union, South Africa: Mahmood Rumssees, editor, Algeria: John Moundi, who captained the Kenya football XI.

**A**fricans from all over the continent have taken part in the MRA World Mission. Their joint declaration from London said:

"The choice is clear. Either the opposing nationalisms of white and black will lead to more bloodshed and distress, or a God-led Africa will live the answer to the world's problems. Through the superior ideology of MRA a new dimension of racial thinking is capturing the minds of thousands of men and women of all races in Africa. An Africa that will be free from exploitation, division, injustice, hate and fear, an Africa united and free. To this task we dedicate our lives. This is the future."

A European statesman who was Chairman of NATO said, "We will certainly commit a very great error if we think that Communism is the only problem and that the answer is a negative opposition to Communism. A materialistic philosophy is now rooted in democracy. Even if there were no Communism, Moral Re-Armament would still be essential to the future of humanity."

Chancellor Adenauer and members of his Cabinet in their invitation to the Moral Re-Armament World Mission to come to Germany said, "In this time of confusion we need an ideology which can bring clarity and a moral force to shape international relations as well as our own national life."

Western Germany by her energy and genius has recreated the industry of a nation. She has secured prosperity. But her leaders now face the fact that prosperity alone can never cure bitterness, build unity, or create an answer to Communism.

Nations who will not think shed blood and money and breed bitterness and disaster. But men who think have a superior statesmanship. I have just heard from Mohammed Masmoudi, Minister of State in the Tunisian Government. He says, "But for Moral Re-Armament our country would be involved in a war without mercy."

Take Morocco. The unexpected happened. One fiery young leader spoke of his great enemy as the Devil incarnate. A man skilled in meeting the needs of his fellow men talked with this young leader. He decided to listen, not to the voice of hate or of prejudice, but to the still small voice that said, "You are as near to God as you are to the man from whom you feel most divided." He went in trepidation and met the old statesman he called the Devil. He apologized, not for his convictions, but for his hatred. Even right convictions can become a negative force when they are employed by prejudiced minds or by men or nations who do not think. The old man wrapped him around in his arms in affection and forgiveness, and two days later publicly changed his policy and united the nation on a new course. Today Morocco is independent and finding her direction.

Who are the men in France who will apply this new effective way to Algeria before it is too late?

I was received in Viet-Nam by that man of destiny President Diem. He said, "We welcome Moral Re-Armament. It perfectly responds to the longing in the heart of Asia for a change of heart in the West."

In Thailand Field Marshal Pibulsonggram took the exceptional action of inviting the Buddhist leaders to attend the ideological play *The Vanishing Island*. Their verdict was unanimous: "The ability of Moral Re-Armament to change men is proof that it has the power to unite the world."

In Taiwan I met an old friend, General Ho Ying-chin, who is a close adviser to President Chiang Kai-shek. General Ho said, "If we leaders of China had had the unity of Moral Re-Armament the history of our country would have been different." President Chiang Kai-shek said, "This is the most valuable form of aid we could have been sent."

## ASIAN LEADERS HONOUR DR. BUCHMAN

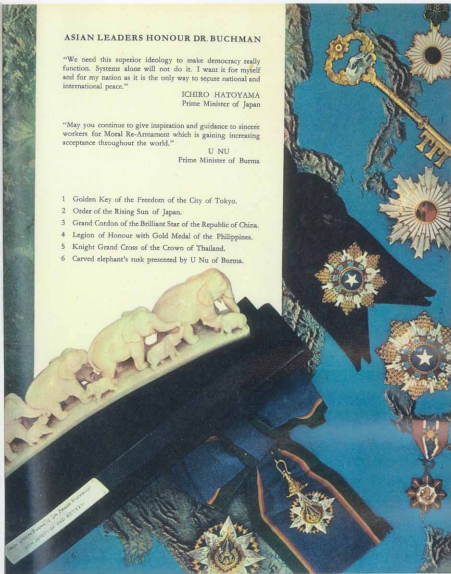
"We need this superior ideology to make democracy really function. Systems alone will not do it. I want it for myself and for my nation as it is the only way to secure national and international peace."

ICHIRO HATOYAMA  
Prime Minister of Japan

"May you continue to give inspiration and guidance to sincere workers for Moral Re-Armament which is gaining increasing acceptance throughout the world."

U NU  
Prime Minister of Burma

- 1 Golden Key of the Freedom of the City of Tokyo.
- 2 Order of the Rising Sun of Japan.
- 3 Grand Cordon of the Brilliant Star of the Republic of China.
- 4 Legion of Honour with Gold Medal of the Philippines.
- 5 Knight Grand Cross of the Crown of Thailand.
- 6 Carved elephant's tusk presented by U Nu of Burma.



"THE UNEXPECTED HAPPENED..."

## MOROCCAN MIRACLE

by AHMED GUESSOUS *Director of Agriculture, Morocco*

The Sultan of Morocco has just invited Dr. Buchman to our country. He has officially asked him "to preside over an MRA Assembly there." I had the privilege of bringing this good news to Dr. Buchman in London for his 75th birthday.

I had been present in the Throne Room when His Majesty made this request before a delegation of MRA at the festival of Aid Es Seghir which follows our month of fasting. "You can count at any time on the full support of myself and my people," he said to the delegation. "Morocco will always be a fertile soil for your ideas. Material rearmament has proved a failure. Moral Re-Armament remains the one essential. It brings an answer to all the problems that divide men and nations."

Two years before, Dr. Buchman had come to stay at Marrakesh. This city is the old capital of Southern Morocco, lying in an oasis where, in the words of the Koran, "abundant orchards, flowing streams and luscious fruit."

Since that time events had moved at great speed and Morocco had regained her sovereignty. Moral Re-Armament had played an important part in this; for my country's independence was not just the victory of right over might. It was also the outcome of a great moral battle.

In this battle there were dark hours. Passions were let loose. While the nationalists prepared for the struggle, each day added to the number of victims. A vicious circle began of hatred, terror and repression.

Suddenly a piece of news broke like a bombshell. El Glaoui, Pasha of Marrakesh, the opponent of our nationalists, offered his submission to our Sovereign who was then still in exile.

Four hours earlier El Glaoui had received three visitors in his palace at Casablanca. Accompanied by two of his fellow fighters, a young nationalist had come to be

reconciled with him and honestly make amends for the past. He was not abandoning his political convictions, which were unshakable, but he was sorry for the hatred and the resentments he had harboured against El Glaoui. Deeply moved, the old warrior of Atlas embraced his three former enemies. The trusted black servant who was in attendance had never seen such a moving scene, and El Glaoui's son standing beside him had tears in his eyes.

This legendary figure of Southern Morocco, the indomitable Glaoui, decided soon afterwards to go to Paris and declare to his Sovereign where he had been wrong. "The past is forgotten," said the Sultan, and with these generous words he raised up the old man who was prostrate at his feet. A few days later the independence of Morocco was proclaimed. Thus the myth of Moroccan division collapsed and in a startling manner justice was re-established.

This young nationalist who went to see El Glaoui is the writer of this article.

I had been invited to the MRA Assembly at Caux in 1955. There I had occasion to speak of the tragic enmity between ourselves and the Pasha of Marrakesh. "How can you mention such a man's name," I asked, "without linking it with the Devil's?"

"You are as near to God as you are to the person from whom you feel most divided," was the answer.

I took time to reflect in silence and realised that I was indeed very far from God. Listening to the inner voice, I saw that my first duty was to help to re-establish unity in Morocco. On my return to Marrakesh I decided to get in touch with my enemy, with the help of his son. I had found the secret of how love answers hate.

I am indebted to a Frenchman, Pierre Chavanne, who is my friend today and who introduced me to MRA. It is easy to imagine with what mistrust a nationalist like

CAUX  
1946-1956



PIERRE CHAVANNE AND AHMED GUESSOUS

myself heard a French settler speak about absolute moral principles. I treated him with scepticism, but as I saw how he lived I began to trust him.

Pierre Chavanne was a member of the MRA delegation which the Sultan received. "MRA has taught me," he said on this occasion, "to be honest about where I am wrong. I want to face these things and put them right. I know what my attitude of superiority and my pride have cost to this country. I want to ask Your Majesty's forgiveness for the way I have contributed to your own and your people's sufferings."

At that moment I was standing near His Majesty and

In the ten years since the first World Assembly in 1946, 105,000 people from 116 countries have taken part. They include heads of governments, members of parliaments, the elected representatives of sixty million workers, leaders of industry, the armed forces, press, radio and education. For millions in every continent Caux has become a symbol of a new hope and a new future, a pattern of normal living for men and nations.

"I am accustomed to international meetings," said Robert Schuman of France, "but they are very different from this Assembly.

Here in Caux we find nothing but satisfaction and a great hope."

saw the emotion on his face. Setting protocol aside, he spoke in French and said to my friend as he took leave, "You are a great man."

A page has been turned in the history of Morocco. This is the beginning of a new trend in the nation's life leading to reconstruction and unity. This work must go further so that Morocco, with a foundation of absolute moral standards, may feed the flame of world peace.

Our neighbour Algeria now knows the depths of reckless hatred. Men are ranged against each other in a





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NEW WORLD NEWS  
 PICTORIAL QUARTERLY  
 NO. 15 NEW YEAR 1957



Africans in Detroit  
 see page 4

# AUDACIOUS APPROACH

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## AUDACIOUS APPROACH

by DR. G. LAKE IMES

Dr. Imes, a close associate of Booker T. Washington of the Tuskegee Institute, Alabama, presented the chair of the great educator (left) to Frank Buchman at Mackinac.

**T**here is a classic expression: "Out of Africa always something new." Once more something new has come out of Africa, something startling, appealing, compelling.

Nearly 350 years ago forty Negroes were brought to Jamestown in Virginia from Africa as slaves for the cultivation of the western hemisphere's virgin lands, and now, nearly a hundred years after Abraham Lincoln's Emancipation Proclamation, forty Africans come to America to bring a message of freedom for all the peoples of the world.

They expressed it in a play, "Freedom", written and performed by Africans. In it Africa speaks to America and to the world, not on behalf of Africans but on behalf of all mankind. It deals with the fundamental problems of mankind—personal, domestic, social and national—that transcend race, class, nation and religion.

"Freedom" is bold because it challenges the conscience of mankind at the point where tensions in human relations are greatest—on the level of race and colour.

"Freedom" is audacious because its message comes from the most unexpected quarter, from Africa and the black man, appealing to the best impulses of the human heart in the interests of all mankind.

The impact of "Freedom" on America was first felt at the World Assembly for Moral Re-Armament at Mackinac Island last September. The all-African cast of forty presented the play with an animation that was enhanced by its peculiar significance for America at this time of inter-racial tension.

There was further proof of the timeliness of its message in Detroit, the great industrial centre whose polyglot population includes a quarter of a million

Negroes. The opening night the cast was given a standing ovation. Over 60,000 people applied for the 10,000 seats available for the MRA plays. The hospitality of private homes was extended to the cast without regard to race for the duration of the engagement. Civic organisations, commercial and service clubs, trade unions, schools, churches, radio and television followed one another with invitations.

Most significant was the reception tendered the MRA party of more than 200 by the Detroit Branch of the National Council of Negro Women in the Lillian Brooks Coffey home. They were welcomed by Mrs. Rosa Gragg, the National Council's Vice President. "The impact on our lives", she said, "by your living and sharing in our homes can never be told." Before hundreds of the outstanding personalities of the Negro people of Detroit, the Presidents of the Detroit Branch, Mrs. Willie L. Jackson, presented Dr. Frank Buchman with the Council's 1956 "Man of the Year" Award for "distinguished service in human relations".

"Freedom" established a bond between Negroes of America and Negroes of Africa, a bond severed by centuries of slavery and thousands of miles of water. It was a bond not of race or colour but of a common experience, a common aspiration and a common struggle. One of the cast, who is Vice-President of the African teachers of South Africa, was speaking to a Negro audience in Detroit. "You may have felt", he said, "you were a minority in this country. But two-thirds of the population of the world is coloured. You belong to the major population of the world. We are in a position of strength, and therefore it is incumbent on us to bring about for the world the kind of life everyone longs for. The challenge to you and me today is whether we shall dwell in the grievances of the past or whether we shall fight to bring about such a world as we have never dreamt possible."

Here was something that Americans, black and white, are looking for, an answer to the problems created for both races by centuries of greed, selfishness, oppression and discrimination. The ovation accorded night after night to the cast of "Freedom" is a testimonial to the deep currents of good will that run in the hearts of both races waiting only for the opportunity of expression.

But behind all this lies something even deeper, and that is the dedication of the cast of "Freedom" to the challenge of bringing this message to America. For these

*continued*



MEMBERS OF THE "FREEDOM" CAST FROM EAST, WEST AND SOUTH AFRICA IN DETROIT.

# NO MAN IS LAID OFF

STEEL CITY: FIRMINY.

BY M. E. CLAUDIUS-PETIT

Mayor of Firminy, Resistance leader  
and for four years after the war  
Minister of Reconstruction of France.

A hundred years ago, Firminy was a big village. Today, this pleasant valley of the Ondaine River has become just a vast industrial area. Smoke from the factories darkens the countryside and at the end of the summer the peaches are brought in black from the gardens.

Firminy was a halting-place on the road from Lyon on the medieval pilgrimage to St. James of Compostella. It is part of the Loire industrial district that specialises in the manufacture of steel. Products from the factories range from locomotives to bicycles, from armourplating to 20-ton marine propeller-shafts.

After the Second World War, adjustment to the new demands of peace was not easy. Because of their geographical position and old-fashioned machinery, the steel companies found they could not individually face the new market conditions. The start of the European Coal Steel Pool meant that the Loire steel industry, the people's main livelihood, was seriously threatened, while its coal-mines, in the worst position of any in the Pool, feared the future prospects.

Besides this, housing has not followed the increase in population attracted by the industry and part of Firminy's 23,000 inhabitants live in miserable conditions.

For those in positions of responsibility, the objectives were clear: to revive industry, to inspire confidence and to save the whole district.

continued



M. EUGÈNE CLAUDIUS-PETIT, MAYOR OF FIRMINY PLANS WITH HIS DEPUTES



M. MARCEL MACAUX, Director of the "Ateliers et Forges de la Loire", says, "As an industrialist, responsible for 15,000 workers, every error I make not only in public life but also in private life is multiplied by 15,000. That is why I have accepted absolute moral standards."

LOCOMOTIVES, BICYCLES AND ARMOUR ARE PRODUCED AT THE WORKS.



*continued*

mistaken. The members of the Council could not believe their ears — but there was something new about the boss and his change had its effect. After a recent meeting of the Works Council, the Secretary declared, "At one time I used to come out of these stormy meetings exhausted. Now it is quite different."

As a result of this, Mr. Nore, the Chief Engineer, also went to Caux with his wife and a whole delegation from the factory. Nothing mattered to Mr. Nore at that time outside the successful working and production of his workshops, that for 25 years he had equipped, developed and perfected. But the merger meant that some of his shops were transferred to other factories, and his work had to be adapted to the new conditions. "If it was not for Moral Re-Armament", he says, "I would never have accepted all these upsets."

Two hundred yards from his house lives another engineer. They did not meet outside the factory. The two families' visit to Caux together brought teamwork.

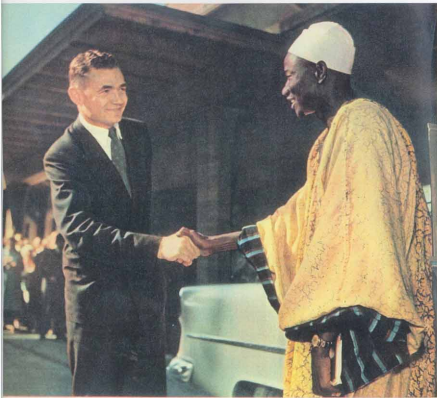
So the idea goes from home to home. Mr. and Mrs. Nore invited a foreman, and his wife to hear about what MRA had meant to them. Now the foreman's wife says: "It has saved our home."

It is impossible to assess in figures what these men and women in Moral Re-Armament have done, but undeniably a different climate has been created.

I was warned there would be infinite complications with the public and trouble with the different political parties in the Town Council. There has been nothing of that. A lot of things have been cleared up these days. It is just a beginning, but the idea is gaining ground; and as Frank Buchman says, it is ideas that lead the world.

A MANAGER'S DAUGHTER STAYS WITH A FOREMAN'S WIFE WHILE HER PARENTS AND THE FOREMAN GO TO CAUX.





"I came to Europe to explain the South African situation", said Jan Louber, South African student leader of the Afrikaans University of Stellenbosch, when he arrived in Switzerland. "Then Caux came into my life as an answer. I have had a great concern for my country but I have seen that I was part and parcel of the problem and not the cure. I am responsible and guilty of every bit of dishonesty, selfishness, hate and impurity in my country. I want to apologise and make full restitution, to accept absolute moral standards in a new God-led life. I pledge myself together with other African friends to obey the guidance of God in the building of a new South Africa and a new Africa to give the answer to the world."

The Tolon Na, President of the Northern Territories Council of Ghana, joins him in this task. "We can make our countries what God means them to be. An act of God-guided thought can change the balance from defeat to unity. As a leader, unless I break my personal ambition, I cannot see what is good for my country. We must decide between our selfwill and saving the world. We must decide now or never."

## IT IS AWAY THATWORKS



She was fourteen when the Japanese army came to Indonesia. Joty van Os, with all the other Dutch, spent the next three years in concentration camps. When she got out she vowed "to make sure I'd never go hungry again". Yet this year when the Japanese Government paid her compensation for her imprisonment she sent all the money back to Japan to help the work of Moral Re-Armament there. "Unless we in the West invest all we have in this revolution many millions will have to share the experience I went through. That is why I gave the money back. A changed Japan will build — and is already building — unity, giving security, faith and hope to the Far East."

At Mackinac, Joty met Kinu Wakamiya, Vice President of the four million strong Japanese Council of Youth Association. In her hand she holds the gold key of the Freedom of Tokyo presented to Dr. Buchman. "Two ideologies are fighting for the youth of my country", she says. "This summer I went to Caux instead of Peking and saw there that MRA is the hope for the future of the youth of Japan and the world."

Dr. Jernell talks with H. H. the  
Em of Ado-Ekiti, Nigeria.



#### A WAY THAT WORKS continued

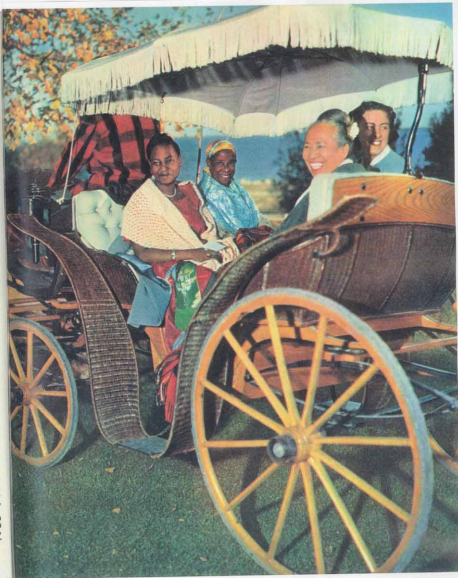
Today there is a vicious circle. What is the basis of the Suez Canal conflict today? The Western side lacks confidence in the President of Egypt, the President of Egypt lacks confidence in the West. Why? Because the two parties have not dealt with each other according to the standards and principles of Moral Re-Armament. If there were absolute morality, absolute unselfishness, we would not have a difficult problem at all.

Some countries which have been ruled by Europe may have — it would only be natural — prejudices and a spirit of vengeance. Many false ideas are harboured by our Western friends towards the Asians. All these selfish feelings, all that spirit of vengeance, all these relics of the past are there to poison the relations between Asia and Africa on one hand and the West on the other.

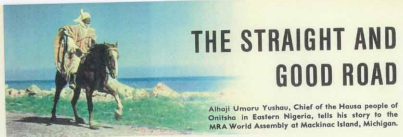
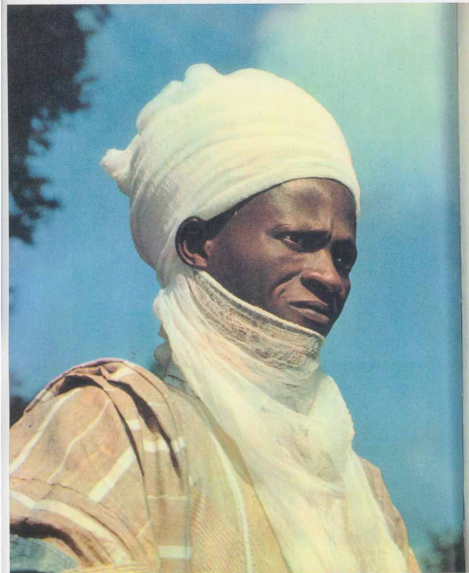
It is for Moral Re-Armament to teach both sides. The working road must be shown. Last year I went to the Bandung Conference which was attended by some 29 nations from Asia and Africa.

One of the first things we emphasized, myself and a group of us, was that we were there not as a bloc against the West, but to declare to the West our intentions of unity and brotherhood with them. This is the goal which we must aim at, not to divide East and West, but to invite the attention of the West that here are a group of your brethren who have achieved independence and wish to go hand in hand with you. We all agree that Western imperialism is something to be shunned.

Princess Irene of Baganda (left) and Princess Lucy of Bunyoro came from these two East African Kingdoms to the MRA World Assembly on Mackinac Island. With them in the carriage are Daw Nyein The of Burma and Lady Piana Graham, daughter of the Duke of Marlborough. The princesses took part in the play "Freedom." "I have seen that MRA is the only one hope in the world," said Princess Lucy. "We Africans and coloured people need freedom and peace in our hearts to work together with all races to build a new world, to benefit not one race or one class but all men everywhere."







## THE STRAIGHT AND GOOD ROAD

Alhaji Umoru Yushau, Chief of the Hausa people of Oritsha in Eastern Nigeria, tells his story to the MRA World Assembly at Mackinac Island, Michigan.

God in His power Who made the universe created four things. One He called East, another West, another South, another North. The company that are collected here—from every quarter they have come. This will show you the power of the thing which has brought us all together. And the thing that has brought us together is these four standards—absolute honesty, absolute purity, absolute unselfishness and absolute love. This thing is of God and that is why we accept it.

MRA is the straight and good road. Last year I went to Mecca and I found the title of Alhaji. This year I found MRA and I have found this good road.

When MRA came to my town and were making the film "Freedom" I helped them. And after that I asked, "What is it all about?" I was told of these four absolute standards. When I went back to my home I could not sleep. It worried me in all parts of my body. I got up in the night and woke up my wife and wrote out these four standards and said, "They are worrying me. I am not quite sure what is inside this, but look, here they are." I was drinking beer and doing all the things I wanted to do at night in the town. But this thing was worrying me inside whenever I thought about these four standards.

The following day I called my friend. I showed him this thing and he said, "I have never seen this before." And then I called four of my Moslem teachers. They started to debate among themselves about what these four things meant and they wondered how they would be able to keep them. They called in others and they became twenty people. One of them, an old man of 75, stood up and said, "Yes, this is right. In the Koran there is a text which supports it", and he quoted it. We were satisfied that this was the real truth.

Then I called all my people and we had a mass meeting. I explained all this to them fully and they understood, and as it had worried me so it started to worry them, and for two days the whole town was talking about it. They said, "The King has brought something we all want to talk about." After two days I called my people again and said, "I must go and find out more about this and get to the bottom of it." They

supported me. Twenty-three cars full of people accompanied me 72 miles from my town to the airport and so I came to Mackinac.

I increased then in gladness when I saw men of many different nations who I never thought would agree. I prayed for them and I prayed for my people, that this would increase throughout the world.

After a while I started to listen for guidance. When my father, the Chief, died, he left me some money. We were twelve children of one mother. The money was all left in my name. I did not show my brothers the will. I left it for them to suggest what they needed. I made excuses and did what I liked with the money. I had guidance about this and wrote a letter to my brothers and for the first time told them the total of this money. I told them that now my heart is clear and everything dirty has gone out of it, and I feel that this money should be divided in three: one third for food, one third for our family needs, and one third for helping others of my people. That is the first thing I had in guidance.

The second was that there are two relatives that I drove out of my household. I thought it over and saw it was not right. I have arranged to give them somewhere to live and some money to live on. The third piece of guidance was about the way I conduct the cases which come before me in my court. My guidance is to take no bribes of any kind.

There was a certain chief who was an enemy of mine. If it was not for the Government, I would have been at war with him. We were always getting furious with each other. Whenever his men came to my town my men would be straining at the leash to capture them and beat them up. When I came here I started to think about it, and I said, "This is not good. What is the reason we are at enmity with each other?" Then I took pains and wrote him a letter apologising for what I had felt about him. I have written letters to apologise to all the other people with whom I have not been on good terms.

God will help this work that Frank Buchman is engaged in because this is not a work of our selfishness but is the work of God.



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Korea's flag was presented to Caux by Mrs. Hyun Sook Pak, for six years a Korean Cabinet Minister. Once imprisoned by Japan she says, "Caux is a place of cure. Absolute moral standard will deliver the present and coming generations from catastrophe."

## THE WAITING MILLIONS

General Ho Ying-chin, advisor to Generalissimo Chiang Kai-shek, who was Chief of Staff of the Chinese armies during World War II and received the Japanese surrender on the Mainland, lead the Chinese delegation to the MRA World Assembly at Caux. He talks with Dr. Buchman and Dr. K. Woo of Hong Kong (above). When he was welcomed by the Assembly he went over immediately to bow to the Japanese delegates (right).

"We must have a superior ideology", said General Ho. "MRA is the ideology the world badly needs. It has a common objective, an effective programme of action and a contingent of committed men and women. My colleagues and I are convinced we cannot settle our many problems by force alone but through an ideology, and through spiritual changes among ourselves."

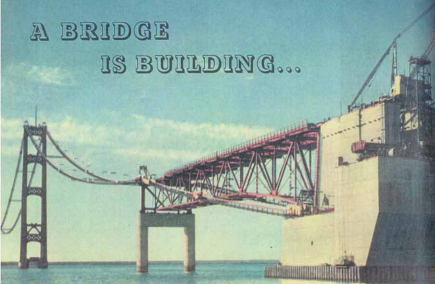
"Six hundred million of my brethren are eagerly awaiting the message of Dr. Buchman on the Mainland."



General Ho brought in Dr. Buchman traditional Chinese blessings embroidered by hand on these nine foot-long silk scrolls.

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# A BRIDGE IS BUILDING...



In an age scarred by divisions —  
of colour and class, of family and nation,  
In an age great with possibilities —  
of vast ranges of science and young nations taking form,  
on every continent a force is rising that bridges the ancient hates that have divided men.  
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PICTORIAL QUARTERLY  
NO. 14 SUMMER 1957



Pressmen  
at the MRA  
Asian Assembly

# WILL ASIA LEAD THE WAY?

# WILL ASIA

# LEAD THE WAY ?



PRESIDENT MAGSAYSAY OF THE PHILIPPINES WELCOMES THE JAPANESE WITH THE MRA WORLD MISSION IN JULY 1955

THE NATIONS OF ASIA are seeking a basis of unity to answer their problems and build a new world free of hate and exploitation.

1955 marked the beginning of a new era in the Pacific. Japanese leaders came to Manila with the Moral Re-Armament World Statesmen's Mission. They apologized to the Philippine people for the wrongs done during the war. This step created the atmosphere that made the Japanese reparations agreement possible. In April 1957, people from twenty-seven nations gathered at Baguio in the Philippines demonstrating that Moral Re-Armament is the one road forward for East and West.

PRESIDENT MAGSAYSAY had intended to open the MRA Asian Assembly, and after his death his successor journeyed to Baguio to take part in it. When Dr. Frank Buchman was his State guest a year ago, the President said to him, "Most people load me down with problems. You bring the answers." Not long before he died, Ramon Magsaysay told his friend Senator Roseller Lim:

"I used to settle my problems by weighing political issues, but now since meeting Moral Re-Armament I settle them on the basis of what is right, no matter whose feelings get hurt—even my own. And I have solved most of my problems."



## They sacrifice



The Colwell Brothers of Hollywood, singers of TV and radio fame, flew to Baguio for the Assembly in answer to a request made by President Magsaysay just before he died. Last year he had their songs recorded by the Army Signal Corps and broadcast nationally. Mrs. Magsaysay (left) received them at her home where they sang for her guests. Parliamentary and other leaders at Baguio sent Speaker Rayburn of the U. S. House of Representatives and Senator Green of the U. S. Foreign Relations Committee a cable in which they said: "The Colwells have played a vital part in creating the spirit in which unity is being forged between our nations."



## everything for a better world

President Carlos P. Garcia of the Philippines travelled to the Baguio Assembly by special overnight train. He had come to fulfil the commitment of the late President Magsaysay who had wished to attend this Assembly.

With President Garcia came Mrs. Garcia, three members of his Cabinet and five Chairmen of Congressional Committees. On the right of the President (above) are: Senator Francisco Delgado, Chairman of Senate Foreign Relations Committee; Senator Emmanuel Pelaez, Chairman of Senate Committee on National Defence; Senator Domocao Alonto, Chairman of Senate Committee for National Enterprise and Minorities; the Mayor of Baguio City and the Governor of Batanes Province.

As the President arrived, he was garlanded by Mrs. Park, former Korean Cabinet Minister, then welcomed by a multi-costumed international chorus.

After bearing the Colwells, President Garcia introduced them to his wife saying, "They sacrifice everything for a better world."

At the ensuing session he heard evidence from Asian statesmen of reconciliation between their nations through Moral Re-Armament.

Addressing the Assembly President Garcia said, "It is most profitable that this conference is held in my country. It is sounding a chord that will certainly find response the world over."



## FREEDOM'S OFFENSIVE

MANASSEH MOERANE is Vice-President of the 10,000 strong African Teachers' Association of South Africa. He tells here of the origin and aims of the film *FREEDOM*, in which he plays the part of the Chief Minister

MONEY, MUNITIONS AND MANPOWER can never win freedom. Wealth never buys it. Power never secures it. In our lifetime we have seen nations of wealth, power and numbers forfeit their freedom.

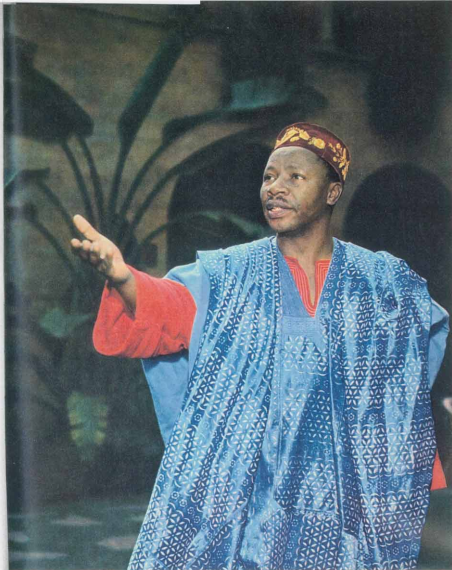
Freedom is a matter of character not of colour, and when its character crumbles a nation is inevitably on the high road to slavery. A nation with division in the family, racial discrimination and bitterness in industry, is a nation in danger of losing its freedom.

We in Africa need an ideology big enough to unite men above colour, race and class. The truest patriot today is a man with such an ideology. The greatest guarantee for its freedom that a nation can possess is a soundly trained ideological force.

Men with false ideas have come to Africa. Men with an answering ideology, many of them Americans, brought Moral Re-Armament to my country and gave us the vision of a new world.

Two years ago thirty of us Africans were in Caux, Switzerland, with Dr. Frank Buchman. He said to us, "The people of Africa have a message to give the world. Write a play." We wrote the play and made the film *FREEDOM*. It is the authentic voice of Africa. This film is a weapon of attack in the war of ideas. A leading American Negro educator called it "the boldest, most audacious approach to the solution of the fundamental problem of human relations that has been made in our time."

Manasseh Moerane as the Chief Minister of Boko







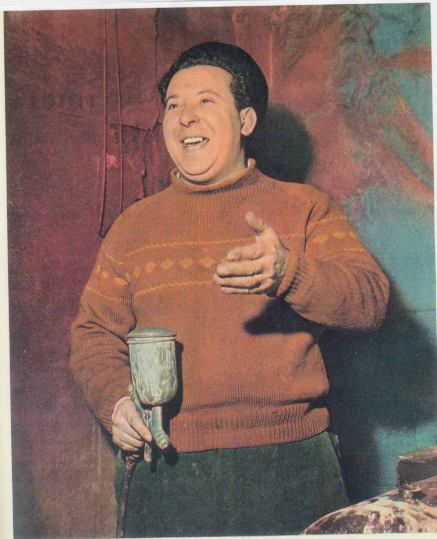
Remo's mother, his wife and little daughter (left) and his militant neighbour d'Angelo (right), a paint sprayer, carry on his fight

often in great pain, many who came found the answer to their deepest needs.

A frequent visitor was his Communist aunt. At first she bitterly opposed these new ideas, but as she stood by his bedside at his last moments, she silently took the decision to give everything in the same fight. A few weeks later, at a congress of the Communist Party, she publicly defended Moral Re-Armament against attack. Soon afterwards she resigned from the Party. "I have found the spirit of brotherhood I have looked for all my life," she said. One after another, Remo's relatives and neighbours have changed and taken up the task and the challenge which he left with them.

Frank Buchman asked me to represent him at Remo's funeral. There I met Raffaele d'Angelo, a huge rollicking fellow who had been in Togliatti's bodyguard in Milan, and whose workshop stands across the road

from the Biotello home. He asked me, "What was Remo's secret?" I told him of the Power that had transformed my life and Remo's. I told him that we were part of a world force of men and women, determined to create a new world free from hunger, hate and fear. A few evenings later he invited fifty of his Communist friends to see an MRA film in his workshop. Since that day he has travelled throughout the country and abroad to pass on the secret of change he learned from Remo. Today his wife and younger brother are with him. He says: "Remo sowed the seed of a new hope in me. He carried me into the fight which I know he would have continued shoulder to shoulder had he lived. This fight leaves neither victor nor vanquished, neither hatred nor bitterness, but only the deep satisfaction of knowing that we have a part together in building a new world."



# AMERICA NEEDS AN IDEOLOGY

PAUL CAMPBELL • PETER HOWARD

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**MRA**  
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## IDEAS ARE WEAPONS

"A book has just been published—AMERICA NEEDS AN IDEOLOGY. William Penn expressed the heart of this ideology: Man must choose to be governed by God or they condemn themselves to be ruled by tyrants."

FRANK N. D. BUCHMAN,  
in his June 4 speech in this issue.



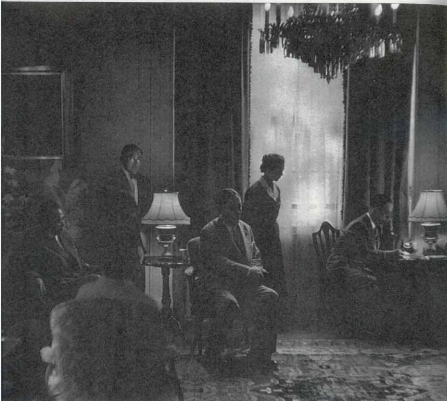
A NEW ROLE FOR  
**MURIEL SMITH**

SEE PAGE 30

# Crowning Experience

# THE NEXT PHASE IN WORLD CHANGE

- RECONCILE NATIONS
- BRIDGE THE GULF BETWEEN EAST AND WEST
- REDIRECT PEOPLES WHO HAVE LOST THEIR WAY
- INSPIRE A RENAISSANCE ADEQUATE TO RECONSTRUCT A CRUMBLING CIVILIZATION



## THE PRIME MINISTER OF JAPAN TELEPHONES DR. BUCHMAN AND 100 JAPANESE YOUTH LEADERS AT MACKINAC ASSEMBLY



Dr. Buchman speaking with Mr. Kishi

The youth of Japan are asking, "Which way shall we take—Moscow or Moral Re-Armament?"

The leaders of the Seinendan, the 4,300,000-strong youth organisation of Japan, were invited to Moscow in July 1957. They turned to Dr. Frank Buchman, and 102 came instead to the Assembly of Nations at Mackinac Island in the United States, for two months' training in Moral Re-Armament. "Here," one of the founders of the Seinendan said, "we discovered the idea that will win the nations of the Left and of the Right."

The Prime Minister of Japan, Mr. Kishi, while on official visit to Washington, telephoned from Blair House to Dr. Buchman and the Seinendan leaders in Mackinac. With him were Japanese Senators who had been taking part in the Assembly.

The Prime Minister thanked Dr. Buchman for the leadership he is training for the Asian nations. "I believe that the sure way to lasting peace is through a change of heart," he said. "What you are doing is more necessary than ever."

"These youth leaders from Japan," replied Dr. Buchman, "are learning to go not to the right, not to the left, but to go straight. That's the thing most youth throughout the world most need to learn—to go absolutely straight."

"I hope," Dr. Buchman added, "that the coming of these Seinendan leaders will mean that America will awaken—as she needs to awaken—to an ideology. I ask that Japan will not only be the lighthouse of Asia but the powerhouse as well, and bring unity, purpose and direction to the whole East."

The Prime Minister then said to the Seinendan: "I have been given news of you by the Diet Members of my own party and the Opposition who have come from Mackinac to join me in Washington. I expect a great deal from you. I hope you are fully understanding Moral Re-Armament and will absorb its spirit in your whole being and take it back to Japan."

Left: Prime Minister Kishi telephones from Blair House, Washington. With him are Niro Hashijima, Senator member of the Japanese Diet (centre) and Senators Kato and Togano

# Millions Hungry for an Answer

By R. N. TRIPATHI, a lifelong socialist, and Deputy Speaker of the Legislative Assembly of Uttar Pradesh, a state in India with a population of sixty-four million

I met MRA in 1953. As a Marxist Socialist I preached democracy from the house-tops, but I was a dictator at home.

I was honest with my wife and this gave us clarity in political affairs outside. I decided to live purely one hundred per cent and this brought new peace and unity in our home. I saw that impurity in me had been the cause of an individualistic life.

A man should not have two characters, one for public and one for private life. When I measured my speeches by the standard of absolute honesty it left little to say, and this meant less publicity. However, in the next election I got fifty per cent more votes than at the 1952 elections, and I was unanimously elected Deputy Speaker.

I decided as a politician that I should always work on

the principle of *what* was right and not *who* was right. When I was honest I found that bitterness motivated many things I did. This was true in my relations with the Chief Minister of my state, and also with the Sinhalese and the British.

I sent a letter of apology to the Chief Minister for my attitude towards him. He responded warmly, saying that now we could work together for the unity of the state. In the case of the Sinhalese I could not get rid of that bitterness, until one day I had the guidance to apologise. Now I want all my Sinhalese friends to know that I am simply sorry for that bitterness and thank God that I could get rid of it. I found it even harder to put right my feelings towards the British who had put me in prison for three and a half years and my wife for one and



Taking part in the Mackinnon Assembly from India and Pakistan were (left to right): Sofya Benerji, Socialist Trade Union leader from West Bengal; Gopibho Singh, M.P., Member, General Council, Indian National Trade Union Congress; B. A. Khan Bakhshiar, President, West Pakistan Federation of Labour (400,000 workers), and R.N. Tripathi. Back to camera, Dr. R.C. Shukla, Chairman, Socialist Party, Uttar Pradesh.



R.N. TRIPATHI

a half. But the thought came to me in my morning quiet time that I should do so, and I had taken a vow to obey all these thoughts. When I did, and said sorry for my bitterness, twelve Englishmen came to me and apologised for the way they had lived in India.

As a Marxist a classless society has been my dream. But for the first time in my life I have seen it in actual operation at the MRA assemblies, without any regimentation of thought, without clique or suspicion and without any need for liquidation of those who do not agree with you. A leadership is being created there which throws a challenge both to the Western democracies and to the Communist world. As a seeker of truth, I have found that MRA offers a superior ideology to any of the ideologies known to the world so far.

In the light of this I have taken four decisions. First, to listen to God for guidance every day and to obey. Second, no longer to be a democrat outside and a dictator at home. Third, as a result of seeing the self-righteousness in my own life I have decided to fight against the self-righteousness and disunity in my own country. And lastly, not to fight for one class only as a Marxist, but to fight for the whole world.

I am convinced that if India is ever going to make democracy effective inside Asia she will have to accept the four standards of MRA: absolute honesty, absolute purity, absolute unselfishness and absolute love. And I have taken the decision to start with myself, because without these four standards democracy is meaningless for those millions who are hungry for an answer.

# Eighteen African Nations speak to America



ALGERIA CAMEROONS DAHOMEY FR. GUINEA FR. SUDAN GHANA KENYA LIBYA MOROCCO

NIGERIA RHODESIA SENEGAL SOMALIA SOUTH AFRICA SUDAN TOGOLAND TUNISIA UGANDA

## An African nationalist speaks:

**Dr. Nkomo, first President of the African National Congress Youth League**

I have always been a revolutionary. I mobilised the youth of my country to that end. For me the only way was bloody revolution. Then I met Moral Re-Armament. I saw white men change, I saw black men change. And I myself decided to change. I saw the revolution I had given my life to was narrow, sectional and divisive. I saw that if I really loved my people, I had to give my life to bring in the superior uniting ideology.

## A South African judge speaks:

**C. J. Claassen, Judge-President (Chief Justice) of the Supreme Court of South-West Africa**

For me, to be standing here with Dr. William Nkomo, an African nationalist, is a miracle. It is a revolution. But that is Moral Re-Armament.

I used to lay down the law in my family as well as in my nation. Homesty where I was wrong brought unity first to my family.

The way I lived has caused hatred and division between races in Africa. I apologised to leading African revolutionaries like William Nkomo, and to all the coloured peoples of the world, for my attitude of indifference and superiority. Black and white have found unity.

My wife and I and our three sons have dedicated our lives to this force that can avert national disaster and make our divided country into a pattern of unity.

*Left: Mr. Justice Claassen speaking after a performance of "The Next Phase", Dr. Nkomo in the centre in light blue robes.*





#### THE NEXT PHASE

**"Amazing, amazing! It must go to every city,"**

says EDDIE DOWLING, well-known actor and producer.

"It must go to the industrial heart of America and of the world.

"These Africans are doing the job that comes closer to answering all the trouble going on in our country than anything I have seen in this day.

"The greatest experience in my life was to see the impact of these people from eighteen African nations in *The Next Phase* on Broadway. I have worked with great personalities from Sarah Bernhardt to Tennessee Williams, and have directed most of them. None of them has said anything more potent than these people of Africa.

"For seven weeks they played in New York. They not only had the SRO (Standing Room Only) sign hanging out night after night, but they turned thousands of people away.

"As I watched the play I suddenly realised that I was not watching people acting. I saw a dedicated group in their traditional costumes and unspoiled national idiom. I saw how they moved sophisticated and critical audiences to rise and applaud and cheer. To stand on a stage and face a crowd of 1,200 people takes years and years of training. It is a specialised talent developed only by extensive study and hard work. But these Africans, without any training, are vitally alive because they are bringing their own story.

"These Africans have shown us the magnificent thing God has given to the world through Dr. Buchman—a common basis on which all men meet."

IN THE PLAY, the change in Azure, the laundry boy (above, left) starts a chain reaction of change that soon reaches the Cabinet and Parliament. Left: Mrs. Kalia, wife of the local government official, with the Cabinet Minister's wife. "God's gift for women is to feed the hearts of the world," she says. "I will change now." Below: In Parliament, the Minister of Health accepts the Opposition's proposal because "It is our policy to do what is right and not please or favour any individual or group." Both sides begin to find a new basis of political action.



From their convention in New York the Transport Workers of America sent the following message to John V. Riffe, international representative of the United Steelworkers of America (right) who received it at the Assembly of Nations for Moral Re-Armament on Mackinac Island. The Transport Workers gave the message an ovation when it was read out at the convention in New York.

## "The entire labor movement is forever indebted"

It is with real warmth in our hearts that the international officers and delegates of the tenth biennial convention of the Transport Workers Union of America AFL-CIO extend to our brother John Riffe, the last Executive Vice-President of the CIO, our sincere fraternal greetings.

We hail his sterling contributions to the building of the labor movement in the United States both as a former member and official of the United Mine Workers Union, as an official of the great Steelworkers Union and as the Director of the CIO Southern organizing drive and many other notable organizing efforts. We recognize the great part he played in bringing the 30,000 members of the Railroad Divisions into our union.

Your credo in the labor movement will always live in our hearts because you have stood for the finer things in life. We recognize and pay tribute to your steadfast fight for sound ethical practices both within the labor movement and within industry and your example in living and applying sound moral principles in your work in the labor movement.

The test was that you practised what you preached. The entire labor movement is forever indebted for your untiring efforts to eventually consummate the historic merger between the AFL and the CIO. All our officers and delegates join in prayers that you have a speedy recovery so that you may again take your rightful place in the fight to make our labor movement a greater one in years to come and the world a better place to live in.

Sincerely and fraternally yours,

**MICHAEL J. QUILL**

International President, Transport Workers Union of America

**WILLIAM GROGAN**

International Vice-President

*Continued from previous page*

constituency of Calabar, a storm of opposition broke out. The press attacked him violently and on all sides there was furious discussion of his actions. Undaunted, he went to meet the executive board of the Separate State movement. He explained that he had not deserted their political fight, but had done what God had laid on his heart, putting right his relationships with his political enemies.

The next day, at a mass meeting of Separate State supporters, he gave the crowd his conviction, apologising for any misunderstanding his action might have caused. Next morning the *Nigerian Daily Standard*, voice of the Separate State movement, under the headline "Appeal for Understanding and Unity" quoted him as saying:

"I have learned that we should not wait for the others to start. Our need for national unity is so deep and urgent that we should not let a day pass before we begin. Hence the step which I have taken to put right my personal relationship with Dr. Azikiwe and others. It is the only hope of our nation."

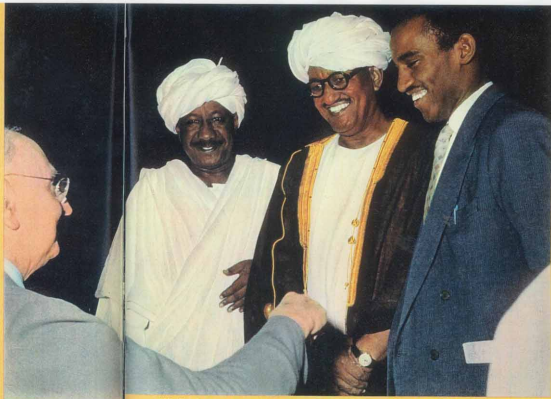
Government men responded. The Chief Whip of the party and two parliamentary secretaries in the government wrote in the press, "What we need is not politicians to outmanoeuvre the Separate State politicians, but statesmen who will build unity in our land."

Dr. Azikiwe was now due to make his visit to Calabar. He was given a tremendous welcome by his supporters and next day, at the official meeting where he was to address the leaders of the Calabar community, Professor Eyo Ita and his colleagues were among those on the platform to receive him. The Premier spoke of ways in which the practical needs of the people could be met and, calling for unity of spirit, said he had no intention of prejudicing people's free voice on the Separate State issue.

Later, Professor Ita rose to his feet. He referred to his apology to Dr. Azikiwe, their reconciliation and his hope for the future—that the right thing will be done for the minority groups in the region.

The country which had expected an outburst of violence, found instead a chord of unity. "Here is something to fight for and live for," Professor Ita said. "The greatest lesson of my life is the invincible power of God through the four absolute moral standards of honesty, purity, love and unselfishness to change people, however bad, and thereby unite them that they listen and obey Him."

"I am personally committed. I cannot go backward. I must go forward uncompromisingly."



At Mackinnon Dr. Buchman receives leaders from the Sudan: Sayed Mohammed Ahmed Abu Sin, Minister of Labour and Social Affairs; Sayed Mohammed Saleh Shaghatti, formerly Speaker of the Parliament; and Sayed Ahmed al Mahdi, grandson of the Sudan's great leader

**"The idea  
that will  
save us from  
destruction"**

"Moral Re-Armament gives everybody the chance to build a new world and everybody is needed. It is providing people of goodwill today with an ideology without which life itself is not worth living. I regard Dr. Buchman as the greatest man born since the Prophet. The success of MRA is the only way for the world to find peace. It is the idea that will save us from destruction."

SAYED MOHAMMED AHMED ABU SIN, Minister of Social Affairs, SUDAN

# The Needed Miracle

DR. HANS KOCH

Dr. Hans Koch is an expert on East European affairs. He accompanied Chancellor Adenauer on his recent visit to Moscow. In an address to the Mackinac Assembly he said:

I was born in the Austrian town of Lemburg. Today it is Communist. I was for three years professor in Königsberg, where the German philosopher Kant used to live. Today it is called Kaliningrad, and there the Russians have their weapon-launching sites against England, Canada and America. I was for three years professor in Breslau. Today it is called Wrocław and is Polish. I was for a year and a half professor in Sofia in Bulgaria. Today it is the centre of the Balkan Communist policy.

For five years now I have directed the East European Institute in Munich. My task is to study and teach ideology.

On behalf of the Germans here I feel myself bound to make two apologies. First I want to apologize because we Germans with our national and political worries tend to get on the nerves of the rest of the world. Here we have learned that reunification is not just a German problem, but that the Americans have our own problem of reunification between black and white, and the Koreans and Vietnamese their problems. We wish to put out issue of reunification in the framework of world problems.

My second apology is that we Germans have thought too little about others and felt too little for them. In the years following the war we found it a very bitter thing to go through the world as the despised and outlawed. Here, however, we have met people who have had that fate for two or three hundred years. We are sorry that we have thought of ourselves first instead of thinking of the black and coloured races and of all who have been despised and outlawed in the world.

I want to tell you how we Germans see the task of Moral Re-Armament in relation to world problems. In our battle to answer Communism across the world, we have over-estimated it in one point and under-estimated it in another. The peoples of the still-free world in the West and in Asia often have a picture of Communists as revolutionaries who still intend to keep the world in unrest by revolutionary acts and disturbances. If Communism were only so today I would be grateful. If it were still only the shooting and liquidation of people, putting them in concentration camps and executing tens of thousands, our battle would be easy.

But unfortunately the Communism of today is no longer a fighting Communism in shirt-sleeves but the Communism of the drawing room. It does not stamp with mighty strides across the world, but goes in patent leather

shoes with rubber soles. It does not have the revolutionary uniform of the dictator, but the dress-coat of the diplomat. It not only uses the threat of the atomic bomb, but also the unseen tactics of infiltration.

To answer that Communism is much more difficult than using atomic bombs, shells or diplomatic notes. It can only be done by an ideology which knows it has to change the materialist in us as well as in the Communists.

In a document published six months before his death, Stalin advised those who should follow him not to push into the foreground the battle between East and West, between Communism and Western freedom, but to sit up and increase by every means the battle between the imperialist and the capitalist nations themselves.

Stalin also talked about the possibility of a rise in power of Japan and Germany. He sees like a visionary into the future. "To believe that Germany and Japan will not rise again," he says, "is to believe in miracles."

Now what does this nightmare of Stalin's really mean? The man was too clever to be thinking of a new military alliance between Japan and Germany in the old style with fleets and guns and airplanes, to perform again some second Dunkirk or a second Pearl Harbour.

The nightmare Stalin feared was an ideology which could unite countries so far apart and so different as Japan and Germany, countries in Asia and the West, countries from the black world and the white. How colossal naïve we must be in the West if, realising what Stalin feared, we do not follow his prescription, unite, and forge such an ideology.

I believe that Moral Re-Armament is the platform where East and West, French and Germans, the Anglo-Saxons and the coloured races unite in an ideology that can answer the other ideology. It has made us Christians realise that we have not thought enough about the continuing work of the Holy Spirit which is the answer to the spirit and passion of Communism.

The danger of the absence of the Holy Spirit over white and coloured peoples, over Europe and all the other continents, that is the greatest historic danger in which mankind stands today. God help us, our nations and the world, if the Holy Spirit is absent.

We are grateful that Moral Re-Armament is removing this danger. This Assembly where we are united with men of every colour and race, is a modern miracle of the Spirit.

# FIRE FROM HEAVEN

DON LUIGI STURZO

The great Italian thinker and parish-priest

whose political philosophy

has shaped the Christian Democratic parties of Italy,

France and Germany, sent a personal message

to the Assembly of Nations at Mackinac.

It was reproduced on the front page of L'ITALIA,

the leading Catholic newspaper.

Society rearms to meet a danger.

What danger does society face today which calls for moral rearmament?

When evil actions come to be tolerated, when authorities fail to act vigorously and the public is indifferent, then those who feel outraged are stirred to action. What is this action? That which today is called Moral Re-Armament.

Moral rearmament can be compared with the great struggles against slavery and feudalism. They carry society towards a new moral level, which will bring far-reaching social advance.

Today we are convinced that against subversive Communism and against the subjection of peoples among whom slavery still exists or race discrimination has not yet been abolished, must come the universal and deeply felt conviction of the need of a moral rearming. This alone can lead to a peaceful and lasting solution.

It is one thing to hold such a conviction. It is another to find the basis for making it universal. This basis is found in the principle of man's freedom—the necessary condition of his perfectibility.

We demand freedom for peoples because we are convinced that all men are equal in their rights and duties to one another, worthy to be brothers and called to love and help each other. This solidarity of mankind and mutual love are of central importance if we are to achieve real moral rearmament.

It is rearmament because it is the call to defence and to conquest, effectively carried out on the moral plane. It is not enough to do no evil. You must do good to others.

This brings us to what moral rearmament really is: avoiding evil and doing good through every phase of human endeavour until all mankind is carried to the level of universal love, until we are rid of the dangers of war and the sad consequences of dictatorship, until no peoples are oppressed, no classes considered inferior, undesirable or untouchable.

It is our duty to fight in ourselves the passions that produce hatreds, conflicts, and acts of selfishness, violence and crime, and above all to fight the pride which is the root of all immorality.

May the Moral Re-Armament of the nations be the triumph of love, of that love which Jesus announced as the fire brought down from heaven which must set fire to the hearts of all men.

## "Basinful of Revolution"

Tod Sloan called himself "a watchmaker by trade and an agitator by nature." He was a revolutionary veteran of London's dockland. He fought with Kell Hardie in 1895. He was the friend of Ben Tillett and many other Labour pioneers. He knew Mahatma Gandhi. For twenty years he was Frank Buchman's devoted friend and fellow-fighter.

Tod Sloan met MRA in 1937. A poster in East London announced an MRA meeting with the words:

It's not an institution,  
It's not a point of view;  
It starts a revolution  
By starting one in you.

"Revolution!" said Tod to his friends. "Let's go in and have a basinful!"

A revolution started in Tod which was felt up and down Britain and beyond. In 1938, he visited the Prime Minister of Sweden. In Geneva he urged the need of MRA on his old friend Litvinov, leader of the Soviet delegation to the League of Nations. In 1939 he went with Frank Buchman to America to take part in launching Moral Re-Armament. Till the day he died at the age of eighty, Tod fought for an ideology above class which can revolutionize the world.

Every year, Tod wrote Frank Buchman a Christmas letter. In the first, written from Crown Street, Tidal Basin, in 1938, he said:

"In Tidal Basin the people are really hungry today for a New Leadership. They want this new thinking

and today there are many homes where whole families are living this quality of life.

"Moral Re-Armament and its implications are being taken up throughout the nation's life now, and we must see to it that its meaning is kept intact, that it is a real laughing living Obedient Willingness to restore God to leadership.

"These words are God's Property coined for His service and this is what goes into them: There will be no more immoral bargaining, no more Social Justice, no more conflict. Chaos cannot obtain if we work live and practice Moral Re-Armament.

"It will bring into being a new thinking thereby bringing into life a new social order a new hope with God as our Leader, Guide and Strength.

"Frank this to me is the only revolution that matters, the change of human nature and it does happen."

### Tod's final message

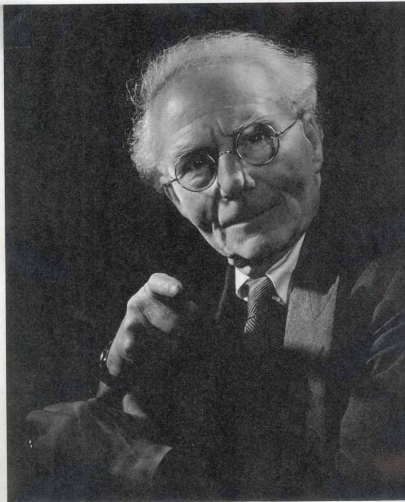
A few days before he died, Tod wanted to send a last message to Frank Buchman at Mackinac. A friend brought along a tape-recorder. Tod spoke the thoughts written that day in his guidance book:

"The world of people is not satisfied with their present leadership. That's the reason for these outbreaks in the various countries. They are confused by the Left and by the Right. They are longing for a new direction. The news from Mackinac is simply and truly heartening. So glad Frank is well. He is great because he's given himself to God and he's been able to get others to give themselves willingly to change the world. It must become the every-minute thinking of the ordinary men and women everywhere.

"Be still and know that I am God.' Peace and the green pastures are before you. Thank God for the day. Obedience to guidance is the acme of peace. I love to be guided, so I do. I love to be guided, I *love* to be guided. I shall have no fear, I shall fear no pain. In God's good time He'll transfer me to a bigger job."

Left: Tod Sloan speaks from East London to Frank Buchman by transatlantic telephone, June 4, 1937. With him are Professor Eyo Ita of Nigeria, and Dan Hurley, a trade union official in the London docks.

The full story of Tod Sloan is told in "A Basinful of Revolution", by Geoffrey Gais. Price 2s 6d or 3s cents from addresses on back cover.



*Frank this to me is the only revolution that matters the change  
of human nature and it does happen  
from Yours Ever  
Tod*





THESE MEN FROM SIBERIA, two Japanese, one German, after ten years in Russian prison camps have found at Mecklenac the answering ideology

CHAPTERS IN  
AMERICA  
NEEDS AN IDEOLOGY

AFRICA SPEAKS TO THE WORLD

THE EAST LEADS THE WAY

ASIA'S LIGHTHOUSE

AN IDEA FOR MOSCOW AND  
WASHINGTON

THE NEXT STEP FOR SINCERE  
COMMUNISTS

MIRACLES IN THE MIDDLE EAST

THE MOST SIGNIFICANT EVENT  
IN AMERICA

IT DEMANDS EVERYTHING

# AMERICA NEEDS AN IDEOLOGY

BY PAUL CAMPBELL AND PETER HOWARD

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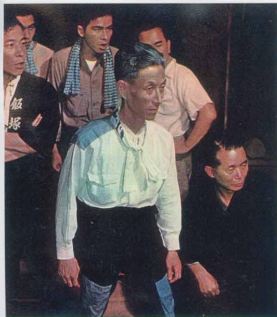
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REMAKERS OF THE WORLD

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## JAPAN



Mr. Sumitomo, head of a great industrial family, speaks at the end of the Japanese play *Food for Tomorrow*. "Man like me", he says, "were indirectly responsible for the war. I opposed violence but did not have the moral courage to stop it. Today I give my whole heart to cure the hurts the war has left." Beside him stands the National Chairman of the Shipbuilding Workers' Union of Japan. Mr. Renzo Yamagawa (left).

Written and produced at the MEA Assembly, Mackinac Island, the play had its preview in Los Angeles. It has played in the cities of Japan to packed audiences, like these textile workers of the Toyo Rayon Company, Otsu (below).

"...more revolutionary than they are"

of Manila, where tens of thousands of Filipinos had died in Japanese prisons, this Japanese play was given at the request of the Filipinos. A former Philippine guerrilla fighter and a former Japanese officer introduced it. The crowd would not stop applauding the play until the Japanese stepped before the curtain and told of the answer they had found in their own hearts. Wounds were healed. Unity was born.

ONE MEMBER OF THE CAST is Mr. Sumitomo. His industries employ more than half a million men. He has been called the "Rockefeller of Japan." He takes the part of the poorest man in the play, a tenant farmer. At first he met opposition from some of the heads of Japanese industry. Some of his own directors at the Osaka plants, which dominate the life of that great city, were against him. But the firmness of Mr. Sumitomo's conviction and the world-spanning size of his idea won them. And the labour leaders, too, say they can work with Mr. Sumitomo for he is more revolutionary than they are.

Moving with these weapons throughout Asia is a group of Asian leaders. Koreans, Chinese, Burmese, Filipinos, Indians and Japanese are among the seventeen nations represented on this force. Premier Kishi understood their effectiveness and cabled, "I cordially invite you with your plays, believing that the idea that you



**"...FREEDOM,  
voice for a continent"**

to the whole country." Said another Atlanta leader, "We have been listening to the tick of the time bomb in Atlanta but you have taught us to listen to the tick of the Holy Spirit." A newspaperman's conviction is, "You are doing what the Communists boasted never could be done in the Southern States of America."

The European and African press heralds this miracle in Atlanta as the "answer to Little Rock". It is what the world hopes for and rightly expects from America.

**A**FRICA POINTS THE WAY. The African film *Freedom* has been shown in this past year on every continent. At its New Delhi premiere the press wrote, "*Freedom* has been seen by the maximum number of India's most important personalities." Said the great Indian producer S. S. Vasan, "Wonderful! Wonderful! It must be put into every language of the world." It was shown to officers and men in the NATO Headquarters at Fontainebleau and is being taken by the Government of the Sudan through the length and breadth of their country. The Speaker of the Canadian House of Commons, introducing *Freedom* to a premiere audience of political and diplomatic leaders in Ottawa before its nationwide distribution, said, "In this film our friends from Africa are heaping coals of fire on our heads." Africa has produced in *Freedom* a voice for a continent which in the words of President Tubman of Liberia is "destined to remake the world by shaping the lives of all who have seen it and all who will see it." And he adds, like the Indian film producer, "It is a wonderful, wonderful film. It must go to the whole world."



**A**LHAJI UMORU YUSHAU, Chief of the 23,000 Hausa of Onitsha in Eastern Nigeria, with many of his people, helped to make the African film *Freedom*, which Frank Buckman calls

"the voice for a continent."

In these words the Chief tells how he has brought unity to his people:

"I had division in my heart, among my people, my family and with my wife. I was told of four absolute standards—honesty, purity, usefulness and love. When I went home I could not sleep. It worried me in all parts of my body. I was drinking and doing all I wanted at night in town. I woke my wife and told her. I told my friends. I told my Muslim teachers. They said, 'The absolute standards are right. The Koran supports them.' I called all my people together. They understood the standards and it worried them as it had worried me. The whole town talked of these.

Then I began to listen to God. My first thought was to apologise to my wife. I had not told my brothers the truth about the money our father left us. I told them the truth. 'My heart is clear of everything dirty,' I said, and we shared our inheritance. We became united. I was the enemy of another Chief. His men and mine were always warring to fight. I wrote letters apologising to him and to twenty-three others in the city to whom I had given trouble. I visited each of them, one by one in their homes. I had guidance to take no bribes when I judge in Court. Now I and the six men who judge with me have guidance together. We have found unity. When we live MRA all peoples have unity. House, Yoruba and Ibo, Christian and Muslim. Other Chiefs came from distant lands to ask how they too can live as brothers. I have told the Federal Prime Minister and those of the North and East, and they see the change in me and know that it is true. God will help this work because it is not the work of our selfishness but the work of God."



WITH HIS BROTHERS



WITH HIS ENEMIES



WITH HIS COUNCILLORS

*Can a statesman bring the answer to confusion?*

*Can he bring the answer*

*that will unite East and West?*

# A PREMIER POINTS THE WAY

U NU IS A KEY TO ASIA.

He is Prime Minister of Burma, a country which, because of its history, has important economic links with the West as well as the East. He is, in the words of a western statesman, "the man perhaps, above all others, who influences Asian thought."

In May 1956 U Nu had a long talk with Frank Buchman in the Prime Minister's residence in Rangoon. "A time as memorable as I ever spent with a statesman," Buchman recalls. U Nu

asked him how he had decided to make the long and strenuous journey at that time. "Oh," replied Buchman, "that was guidance. I had the thought 'Now is the time to accept U Nu's invitation to visit him.' So here I am."

"Tell me about guidance," said U Nu. "I spend much time in meditation. I have a house by a lake where I go to meditate. But I do not receive definite direction such as you describe. Once I did have the thought that my daughter some twenty miles away was ill. And she was,



U Nu, Premier of Burma

But," he added, "I don't think that was very important."

Frank Buchman answered that every God-given thought is important, no matter how small it may seem at the time. "Are your thoughts clear?" asked U Nu. "Yes," said Frank Buchman, "so clear that I write them down."

There was a long silence.

Then U Nu said, "This is important for me. I am faced with problems as Prime Minister too great for the human mind unaided to solve."

He spoke of the urgency for unity and strength in the non-Communist world—and of his need to solve the problems of rebellion and subversion inside Burma.

Frank Buchman spoke of the creation of a new type of man, of the change needed in West and East alike. "The West does not yet have the secret," he said. "We do not live a faith any more. The illumined men and maybe the illumined man who can lead the world into a new phase may come from the East."



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