

FRANK NATHAN DANIEL BUCHMAN

Born Pennsburg (Pa.), 4 June 1878. A.B., A.M., Muhlenburg, also (Hon.) D.D. and (Hon.) LL.D. Oglethorpe. Leader of the Group 1921 and onwards, afterwards known as the Oxford Group. Initiator of Moral Re-Armament, 1938

Dr. FRANK N. D.
BUCHMAN

AN EIGHTIETH BIRTHDAY
TRIBUTE

BY SOME LONG-TIME FRIENDS
AND FELLOW-WORKERS

*With a Foreword by
Sir Lynden Macassey*

PRIVATELY PRINTED AT THE
UNIVERSITY PRESS, OXFORD

FIRST PRINTED 1958

REPRINTED 1959

PRINTED IN GREAT BRITAIN

FOREWORD

By Sir Lynden Macassey

THIS LITTLE BOOK is a modest effort to commemorate some of Dr. Buchman's distinctive and well-known work in many parts of the world. The occasion is appropriate. His eightieth birthday fell on the 4th June of this year 1958. The 29th May 1958 was the twentieth anniversary of his founding Moral Re-Armament as a dynamic extension of his original and then expanding Oxford Group. These two anniversaries have been highly honoured in all the countries in which at present MRA is in action. The particular tribute symbolized by this little book derives from a much more limited origin. It emanates from a small circle of some of the oldest (in point of association with him) of his friends and fellow-workers. I came to know him in the earliest days of his starting work in Great Britain, and have known him ever since. That is, perhaps, some qualification for writing this foreword, and I do it under a sense of real privilege. My friendship with Dr. Buchman has been one of my happiest experiences.

It is not the intention of those responsible for this little book to try to present anything like a full account of Dr. Buchman's work in connexion with the Oxford Group, and later with MRA. That would involve a lengthy compilation of activities and events that would fill a number of large volumes. In due course that may

come. The authoritative material available to draw on is immense and deeply impressive.

Dr. Buchman began in China in 1918 what turned out to be his real work in company with the Rt. Rev. Dr. Roots, then Bishop of Hankow. His later arrival and commencement of work in Oxford might seem to some to have been fortuitous, but looking back on its outstanding results makes that difficult to accept. I have the actual story from The Hon. Mr. Justice Lloyd-Jacob (the distinguished English High Court Judge). This is what he tells me:

'I have a perfectly clear recollection of the incident. I had rooms in Christ Church at Peckwater (Staircase 6) and one afternoon in the summer term of 1921 an American gentleman of middle height, dressed in a lightish grey suit and wearing rimless spectacles, came into my sitting room. He spoke of some activities in an American University (Harvard or Yale I think, but I can't now be sure) in which he had been engaged, the purpose of which was to re-awaken and renew our consciousness of our need of God, and of his earnest desire to enlist the interest of Oxford men in the same cause. I told him, as was the fact (I had come up to Oxford from the R.A.F. via a long spell in hospital) that I had at one time considered taking Holy Orders, but had realized that I had not received a genuine call, and that I had come to the conclusion that my own personal anodyne for post war resettlement of mind and heart was to concentrate upon my work. He seemed to see my point, and asked if I thought any of my neighbours would receive him. I knew four of them quite well, three of them having just come from their public school, and one, Loudon Hamilton, who was ex-service like myself. He had, I think, done a short spell as a Master at Eton before coming up; he was, I knew, unsettled in his mind and this was

plainly evident because he relieved his feelings by frequent recourse to his piano. His rooms were above mine and I suggested to my visitor that he should call on him—the piano was then going strongly—and that to ensure a welcome he should say that I had asked him to do so. I remember wishing Dr. Buchman the best of good fortune in his mission.'

Dr. Buchman obviously made an abiding impression upon the learned judge. At that stage the story is taken up for me by Captain Loudon Hamilton, M.C. He tells me that Dr. Buchman did come to his rooms higher up the staircase, as Sir George Lloyd-Jacob says, and that as a result he arranged meetings between Dr. Buchman and other undergraduates, out of which Dr. Buchman did gather a number of stalwart recruits. Eventually Captain Loudon Hamilton himself joined up with Dr. Buchman and became—and still is—one of his chief whole-time workers. Such was the historical beginning in Oxford in 1921 of what came later to be descriptively christened by the Press in South Africa 'the Oxford Group', out of which the great world movement known as MRA was drawn by Dr. Buchman in 1938.

The following years—1921 up to 1928—were formative years with Dr. Buchman in preparation for the world campaign which he was resolutely planning. He had become acutely sensitive to the increasing subtleness of evil in the world, especially to the potency of pervasive evil ideas. A radically new countering strategy was, he thought, imperative and skilful tactics essential for its application. So he used those years in working out new methods and ideas and trying them in practice, particularly

in recruiting and training, for a militant application of his methods, leaders in and from Oxford and other universities in Britain and in America able to take the field with him in an organized attempt to arouse a world-wide spiritual awakening. By 1928 he had provisionally adopted plans which he felt were calculated to make the impact at which he was aiming, both in individual and in mass application. Then from 1928 onwards highly trained and enthusiastic teams of men with fire and an urge of mission were sent out, often accompanied by Dr. Buchman himself, to a number of overseas countries. The objective results achieved soon made a widespread impression.

As an illustration, on 4th October, 1933, The Most Rev. The Archbishop of Canterbury (later Lord Lang of Lambeth) received Dr. Buchman and a hundred of the Oxford Group whole-time workers at Lambeth Palace. After addressing them, the Archbishop conducted in his chapel a service commissioning them for the Christian work he said they were proposing to undertake.

On 7th October, 1933, seven thousand people attended a similar Service of Commissioning in St. Paul's Cathedral conducted by the Bishop of London, the Rt. Rev. Dr. A. F. Winnington Ingram. One hundred clergy formed part of the procession when the team of five hundred who were to be commissioned entered the Cathedral. The Bishop of London welcomed them with the words, 'Even as this Church was built that the Gospel of the new life in Christ might be preached therein, so may that same experience of the Living Christ be proclaimed wheresoever this fellowship shall come throughout the world.'

Dean Inge read the lesson and the address was given by the Metropolitan of India, Burma, and Ceylon, the Most Rev. Dr. Foss Westcott.

‘The most important religious movement of today’, was the description given to it by Canon B. H. Streeter, Provost of the Queen’s College, Oxford, in an address in Oxford Town Hall on 11th July, 1934. Dr. Streeter said in a personal statement made shortly before his death in 1937: ‘The Oxford Group is recalling the Churches to their proper task of saving the souls of nations as well as individuals; it competes with no Christian denomination though it aspires to revivify all. By 1934 I had seen enough of the Group to realize that it was making bad men good and good men better more rapidly and on a more international scale than any other movement.’

In August 1934, the Archbishop of Canterbury (Lord Lang of Lambeth), addressing his clergy said: ‘The movement is most certainly doing what the Church of Christ exists everywhere to do. It is changing human lives, giving them a new joy and freedom, liberating them from the faults of temper, of domestic relationships, and the like, which have beset them, and giving them a real ardour to communicate to their fellow creatures what God has given them.’

The Primate of All Ireland, the Most Rev. Dr. C. F. D’Arcy, addressing the General Synod of the Church of Ireland in May 1935, said: ‘I am deeply impressed by the influence the Oxford Group has had on some of the most powerful minds in the Church. I think the Oxford Group is for our time a demonstration that the old Gospel of

Christ is as fresh and mighty today as at any time in the past.'

Elsewhere in the British Commonwealth, and in Europe, America, the Far East, and other countries powerful endorsement was also accorded to Dr. Buchman's pioneer work by leaders of national churches and statesmen and by independent observers of whom there were many.

Lord Lang telegraphed on Dr. Buchman's birthday, 4th June, 1938: 'I would like to send a message of congratulation to Dr. Buchman on the great work which he has been able to achieve in bringing multitudes of human lives in all parts of the world under the transforming power of Christ.'

The whole story of the development and activities of the Oxford Group up to 1954 and the dramatic emergence out of it of MRA on 29th May, 1938, are concisely summarized in a book published in April 1954 by the Oxford Group (4 Hay's Mews, Berkeley Square, London W. 1.) entitled 'The Oxford Group and its Work of Moral Re-Armament'. It is fully documented on all material points, and is authoritative and accurate. Much of what is in it I myself checked by reference to supporting documents or by verification from personal statements made to me by those who had first-hand knowledge of the facts. And I was responsible for writing a short foreword, part of which I quote:

'The invitation to write it' (I said) 'came from the band of fully-informed and devoted workers for the Oxford Group who have collaborated to write this little book after checking all the statements in it against the facts as they know them, and none know them

better, men whose long, sincere, self-sacrificing and strenuous efforts to spread the message of the Oxford Group, have deeply impressed me. It came to me, I think, because they knew I was one of the earliest outside Dr. Buchman's team of fellow-workers to come into contact with him after he had started activities in London. My first experience of Dr. Buchman and his work came about in a curious way. An eminent and well-known bishop in the Anglican Church with whom I had been closely associated asked me to go anonymously to some of the meetings of the Oxford Group then being started in London and make him a confidential report about the proceedings and also to ascertain for him what foundation there was for some disquieting allegations that had been made to him about the Group by some prominent churchmen.

'I did what the bishop asked and, as it was the sort of thing in which I had considerable experience, I did it thoroughly. My investigation showed conclusively that there was no foundation whatsoever for the allegations that had been made against the Group or their work, that they had been made by persons who had themselves no personal knowledge about the facts and who had taken no trouble to try and ascertain whether the allegations were true, before taking it upon themselves to pass them on to the bishop as being founded on fact.

'The bishop was entirely satisfied by my report. He became a strong supporter of the Oxford Group and acclaimed its Christian work to the end of his episcopate.'

The Oxford Group in the United Kingdom was, on 8th June, 1939, constituted a legal entity under that name by licence of the Board of Trade under Section 18 of the Companies Act 1929 which enabled the Board to incorporate as non-profit associations with limited liability, bodies formed for promoting (*inter alia*) religion or

charity, and was officially recognized as a charity as from 22nd April, 1950.

The Group in the United Kingdom owes everything to the selfless generosity of its supporters in Britain. It works under a Council of Management; the accounts are audited annually by an eminent firm of chartered accountants in the City of London and are lodged annually with the Board of Trade, and are open to inspection in accordance with the ordinary departmental rules. All this is clearly and fully set out in the little book referred to above, published in 1954. In other countries where incorporation of the local Group has taken place, incorporation—after allowing for differences in the local law governing it—follows in pattern and effect much the same model as in the United Kingdom.

The short review of MRA up to date and of the future before it, later herein, is compiled by some experienced workers in it who have almost from the beginning been associated with the Oxford Group and MRA at the very centre of their respective activities and are in an authoritative position to provide a factual account.

But to see MRA actually in action exercising its characteristic influence upon human personalities is by far the most convincing experience. That can most effectively be gained by going to one of its now regular World Assemblies which are attended by every kind of race, nationality, and religion. In this year, 1958, two principal long-session assemblies are, as before, being held (there are many other smaller ones)—one in the United States, the other in Switzerland. That in the United States is at

Cedar Point, on Mackinac Island, Michigan, under the auspices of the American MRA, which has also been incorporated as a non-profit association under the name of 'The Oxford Group, Moral Re-Armament, MRA, Inc.' the purposes of which are impressively stated in the preamble to the Articles of Incorporation. The Mackinac centre—built and maintained by American supporters of MRA—is a wonderful example of what Dr. Buchman calls 'sacrificial giving'. In Switzerland a World Assembly is also being held in Caux-sur-Montreux under the auspices of the Swiss MRA, incorporated under the Swiss Civil Code of Law, as 'la Fondation pour le Réarmement Moral', which takes place in the great assembly rooms and hostels known as 'Mountain House', likewise provided by the Swiss at their own expense.

What is deeply impressive, in my experience, is a Sunday spent at Caux. Two attractive churches or chapels, looking down upon the Lake of Geneva, face one another just above the Mountain House centre, one an Anglican, the other Roman Catholic. The Anglican Church provides services, sacramental and otherwise, for all sections of Anglican faith, and lends the church at other times for other denominations. In the Catholic chapel Masses are said every morning and on Sundays a large number of people of different nationalities attend them.

After the church services the congregations stream down the hill into Mountain House and mix with adherents of the principal religions of the world attending the Caux Assembly and later take part, if they like and most do like, in the special business of the day which usually

includes discussion of vital questions on which men and nations are divided.

But let it not be thought that the day at Caux, whether Sunday or weekday, is occupied with nothing but weighty matters. It would be difficult to find elsewhere a more cheerful environment or happier atmosphere created as it is largely by the friendly and informal contacts which are a distinction of every MRA meeting, and at appropriate times of the day music, lectures, films, &c., provided by persons of outstanding eminence in their particular lines of culture, learning, or recreation. Nothing is forced on anyone. All are left free to pick and choose or to sit on the beautiful terrace of Mountain House and gaze down on the blue waters of the Lake of Geneva or outwards at the distant snowcapped summits of the Alps.

When one has heard the character and scope of MRA discussions, particularly the good-tempered way and kindly spirit which distinguish them, and the obvious anxiety of all participating in them to find a solution to divisive questions and to seek agreement on them, one cannot but think of what could grow out of a world moved by the spirit which prevails at Caux. One is driven to ask who or what is creating this dominant spirit of personal and racial goodwill. There will be found to be a singular unanimity of opinion. And all of what is said regarding Caux likewise applies to Mackinac.

As might have been expected, MRA throughout the years of its active operation, has been subjected to criticism from all kinds of angles. That has consistently worked out to the good of MRA; has materially helped to mould and

speed its forward progress. Particularly has it led to responsible leaders in different churches and denominations throughout the world for their own satisfaction making their own independent inquiries into the principles and techniques of MRA and seeing them in action. Their conclusions where published have been, in regard to all fundamental matters, eminently satisfactory to MRA. Dr. Buchman has wisely left everything to the conclusive test urged by Gamaliel in Acts v. 38 and 39.

That seems the only explanation of the growing numbers of people of all nationalities, races, classes, and creeds who continue to come voluntarily to the World Assemblies of MRA and to its frequent smaller gatherings elsewhere. No other satisfactory explanation than that outlined by Gamaliel has yet been offered, nor of the subsequent adherence of so many supporters. No pressure is put on anyone, either to attend or to adhere. Everything is strictly left to freedom of guided decision. There is no joining anything; there is no entering into any kind of pledges; there is no complying with any stated rules. And so, MRA has attained its present magnitude and momentum as one of the great integrating forces in the world in the face of all the actively disruptive forces of materialism.

What is the secret of Dr. Buchman's influence? One would not presume to venture an answer to that crucial question. You have to draw it from the observable results he has obtained. But two of his qualities are arresting; one is the absorbing interest he instinctively takes in persons as individuals, leaving them in no doubt of his sincerity. The other, perhaps arising out of that, is the

amazing power of persuasion he exercises over large groups of people as to the compelling truth of his mission, not by polished oratory, nor rousing argument, nor theological subtlety, but by quiet and telling force of chosen words, bringing them in touch with God, which does get his message over to them and leaves it with them to grow and fructify.

To the many tributes offered to Dr. Buchman throughout the world during this year (1958), a year marked by anniversaries, among them his eightieth birthday, and the twentieth year of his founding of MRA, this little book is added by some of his oldest friends and fellow-workers in their grateful commemoration of his inspiring comradeship in a great cause.

THE FUTURE UNFOLDING FOR MRA

As viewed by Some Long-time Fellow-Workers with Dr. Buchman

*Recorded by John McCook Roots **

THE YEAR 1958, marking as it does the eightieth anniversary of the birth of Dr. Frank Buchman, and the twentieth of the launching in East London of the campaign for Moral Re-Armament associated with his name, provides a timely occasion for an appraisal of his life and work.

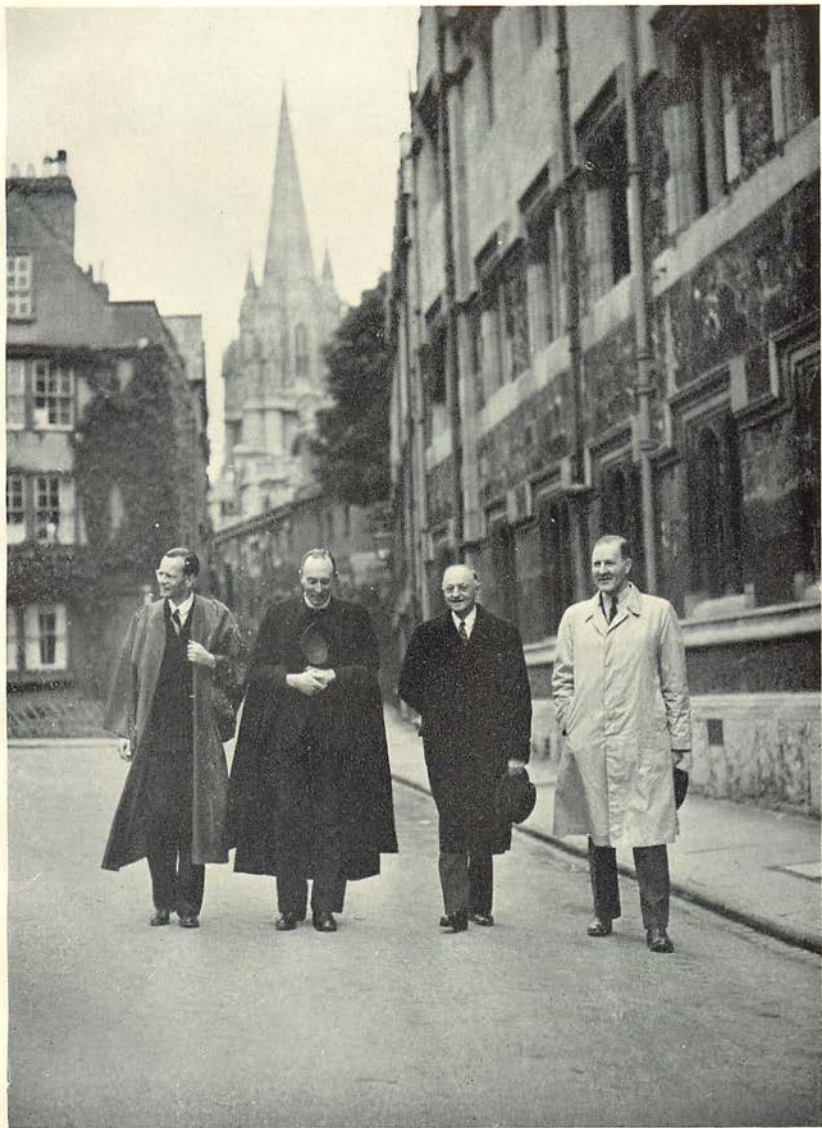
Since the war Moral Re-Armament has spread with great speed—particularly on the continents of Asia and Africa—and has won the active support of leaders of widely differing racial, social, political, and religious backgrounds. MRA task forces have been welcomed officially in Rabat and Tokyo, in Teheran and Capetown. MRA plays and films are today being shown in a dozen languages from Helsinki to Accra, Melbourne to Djakarta, from Ottawa to Buenos Aires. The Assemblies at the alpine village of Caux, above the Lake of Geneva, and at Mackinac Island on the United States-Canadian border, draw thousands of representative personalities from nearly

* John McCook Roots is a graduate of Harvard and a son of the late Rt. Rev. Bishop Roots referred to on p. 4. He has been a whole-time worker with Dr. Buchman for thirty years in all five continents.

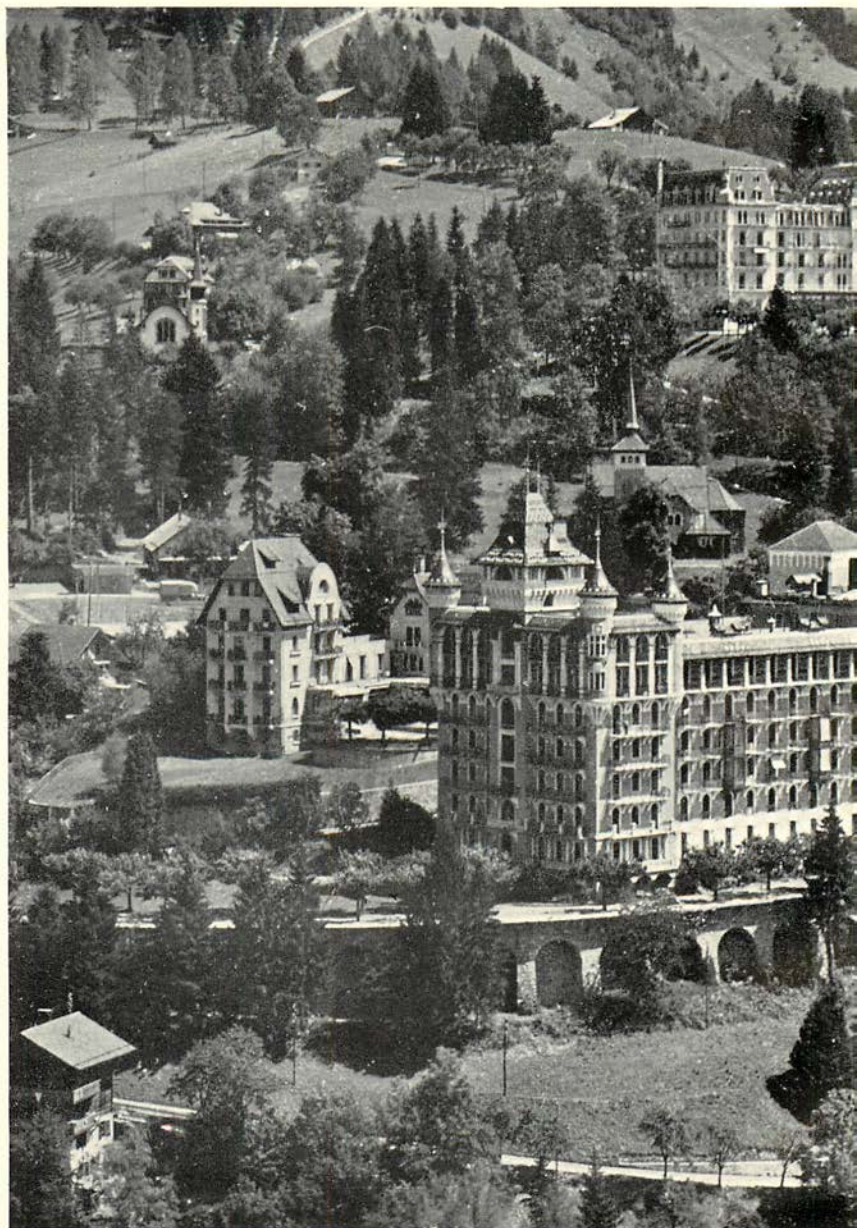
every country, East and West. Even Moscow radio, while condemning MRA as 'an ideology of the heart and conscience' which aims at 'superseding the class war', admits its success in luring Communists away from the Party, concedes that it has 'established bridgeheads on every continent', and predicts the imminence of 'its final phase of total expansion throughout the world'.

Moscow's assessment finds confirmation from the present heads of Government of two nations which have been particular targets of world Communism—Germany and Japan. One of Dr. Adenauer's first acts as Chancellor was to invite Dr. Buchman to the Ruhr, where Communist penetration, then in an advanced stage, has since been strikingly reduced. The German statesman is known to feel deep satisfaction in the passing of the 'hereditary enemy' era with France, and to attribute this fact in substantial measure to the ameliorating influence of Moral Re-Armament. He once referred to MRA as a 'household word' in Germany, has expressed appreciation for its 'unseen but effective part in bridging international differences', and in June 1958 appealed to Dr. Buchman to give personal attention to the further advance of European unity through Moral Re-Armament. 'Unless this work is carried forward', he wrote, 'peace in the world cannot be maintained.'

In Japan, Prime Minister Kishi has made no secret of his belief that the recently improved condition of relations with Korea, the Philippines, Free China, and Australia derives from the same source. The Vice Foreign Minister, Mr. Matsumoto, in a formal declaration on behalf of the



DR. FRANK BUCHMAN IN OXFORD WITH SOME OXFORD FRIENDS
(From left to right): Dr. Morris Martin, Wadham and Merton Colleges; Rev. J. P. Thornton-Duesbery, Master of St. Peter's Hall; Dr. Buchman; Capt. A. S. Loudon Hamilton, Christ Church, in whose rooms Dr. Buchman's work in Oxford began



CAUX—The scene of the World Assemblies for Moral Re-Armament



Europe to which 100,000 people from 118 countries have come since 1946



Aerial view of group of newly constructed buildings for the Moral Re-Armament Assembly of Nations, Mackinac Island, Michigan



A delegation of Brazilian dockers present a gift to Dr. Frank Buchman at the World Assembly in Mackinac. They told the Assembly that Moral Re-Armament had created a new leadership in the ports of Brazil superseding the domination of the Communists

Government, confirmed this in a speech in Tokyo on 12th April this year. Indeed, it is freely stated in the lobbies of the Diet in Tokyo that the emphasis during Kishi's recent Asian tour on Japan's regret for past mistakes, rather than on her hope for present markets, was originally suggested by a Senator of the Socialist Opposition just returned from an MRA Assembly. Certainly the tour was a conspicuous success in creating unity between peoples previously divided, and incidentally seems by no means to have damaged the prospect of fresh outlets for Japan's straitened economy. 'I have myself experienced', said the Prime Minister on his return, 'the power of honest apology in healing the hurts of the past. We need the statesmanship of the humble heart to bring sanity and peace.' He has since been forthright in his espousal of the new ideology as the right course for his nation, and the only one offering a creative alternative, *vis-à-vis* the East-West struggle, to policies of either neutralist appeasement or sterile anti-Communism.

North Africa, too, has been touched by the new spirit. In 1953 the French Foreign Minister, Robert Schuman, moved by the Indo-China tragedy, and impressed by the part played by MRA in reclaiming post-war Germany and Japan, privately urged Dr. Buchman to visit Morocco and Tunisia. The latter's subsequent visit to Marrakesh led to a dramatic reconciliation, described in *The Times* of 9th November, 1955, as an event of 'nobility and grandeur', between Pasha el Glaoui, the celebrated Berber chief, and the exiled Sultan Sidi ben Youssef. This helped to pave the way for the Sultan's return and the peaceful

evolution of Moroccan independence. The Sultan sent his thanks to Dr. Buchman on 17th January, 1956, 'for all you have done for Morocco', and his Prime Minister, Si Bekkai, announced his determination 'to make Moral Re-Armament the philosophy and practice of our Government'.

In neighbouring Tunisia, many of the country's leaders freely acclaim MRA. 'But for its influence', says their Ambassador in Paris, Mr. Masmoudi, 'we would long since have been engaged against the French in a war without mercy.' This view was supported by Jean Rous, Political Editor of *Franc Tireur* of Paris, who wrote, 'Had it not been for the intervention of this ideology, Tunisia and Morocco would have gone the road of Algeria.' In a North African scene still fraught with peril, it is significant that President Bourguiba has announced his desire personally to represent his nation at a Caux Assembly.

Such a response from men who are leaders of affairs in Europe, Asia, and Africa, suggests that we are here dealing with a conception which appears to meet the requirements of twentieth-century statesmanship at its most vulnerable point—namely, in the realm of ideas, motives, and relationships. Dr. Buchman is the first to disclaim any originality in this conception. As he himself says of the pivotal experience of change of heart that came to him fifty years ago, 'Truth which I knew as a boy, which my Church believed, and which I had always been taught, that day became a great reality to me.' His contribution, he would say, is to have taken age-old moral and spiritual truths which are the common heritage of humanity, to

apply them in absolute terms to himself and his world force, and thus to fashion a world ideology. He believes that if limited materialist creeds of class, race, and nation can grip peoples and continents, and split the world, so a universal moral ideology, rooted in a basic change in human nature, can and must be made effective for everyone everywhere, and give a unifying purpose to mankind.

It was in 1921, after extensive travels throughout the post-war world, especially the Far East, that Dr. Buchman came to Oxford to recruit picked groups of youth mostly from British and American Universities who were to form the nucleus for his international striking force. The following year, impressed by the need for a moral and spiritual awakening on a world scale, he decided to resign a secure teaching post in America and give his full time and energies to its development.

Asia and the Middle East first felt the impact of one of his trained teams in 1924, Australia in 1925, Africa in 1928, South America in 1931, Europe in 1932. By the following year, Canada's Prime Minister, the Rt. Hon. R. B. Bennett, at a Cabinet lunch in Ottawa, reported that the influence of Dr. Buchman's work had spread 'to every town and village in the Dominion'. In the mid-thirties, with Hitler in power in Germany, General Ludendorff complained of 'this sweet poison' which was 'seeping across our frontiers', and about the same time Moscow first took official cognizance of the rival ideology by sending observers to Oxford to study the movement's impact on Western youth.

In 1938, as Europe moved toward war, the late Marquis

of Salisbury, supported by Earl Baldwin and a number of Service chiefs, wrote to *The Times* of 10th September, 1938, a letter calling on the world's statesmen to apply the new spirit before it was too late. In June 1939, when it had become clear that war was inevitable, a message from the President of the United States was presented to the National Meeting for Moral Re-Armament at the Constitution Hall, Washington, by Senator Harry S. Truman and was subsequently printed in the *Congressional Record* of 8th June, 1939. In this message President Roosevelt said: 'The underlying strength of the world must consist in the moral fibre of her citizens. A programme of moral re-armament for the world cannot fail, therefore, to lessen the danger of armed conflict. Such moral re-armament, to be most highly effective, must receive support on a world-wide basis.' Significantly the Gestapo, as has since been revealed, was at that very moment engaged in circularizing the Nazi leadership with a secret indictment of MRA as 'the pace-setter of Anglo-American diplomacy' and a 'cloak for Western democratic aims'. A few months later in December 1939, when war had broken out, Major-General the Earl of Athlone, broadcasting on Moral Re-Armament over the national and overseas services of the B.B.C., said that MRA had 'encircled the world and become a source of fresh hope to millions of men and women'. It must, he added, 'be the foundation of national life, as it must be of any world settlement'.

During the war years, with the bulk of his men serving on the battle fronts of the world, Dr. Buchman devoted himself to planning for the ideological conflict he knew

would follow the coming of peace. Since 1945, as everyone now knows, that conflict has become the supreme issue of our time.

It is often claimed that Moral Re-Armament defies conventional categories. Though spiritual faith is its driving force, it is manifestly not a 'religion', since its aim is to induce all men to practise the religion they profess—with-out prejudice, of course, to any further truth into which they may subsequently be led. Nor is it a 'party' in the political sense, since its aim is to infuse all parties with a new spirit. Inquirers are told there is 'no membership', and that 'you cannot join or resign'. Dr. Buchman himself has steadfastly maintained that MRA is not an 'organization' but an 'organism'—adding, not unreasonably, that if a new organization would solve the world's ills, we should long since have reached the millenium. He dislikes even the word 'movement'. He prefers 'quality of life'. Or better still 'ideology', for this rather formidable term seems to be the only one in the language that connotes a combination of what he regards as the three essentials: a revolutionary faith, a united force of men dedicated to its practice and propagation, and an intelligent global strategy for world rebirth.

Moral Re-Armament, then, could be defined as a moral ideology—as distinct from materialist ideologies of left and right. Indeed, theologians have sometimes called it an ideology of the Holy Spirit—that little-understood but potent force which, Christians are taught, may be expected to guide mankind into all truth.

Two apparently contradictory facts about Dr. Buchman

impress the observer. One is the range and depth of his personal friendships. Few Americans can be as widely loved abroad, particularly in those very Afro-Asian lands whose goodwill the West has so eagerly and often so maladroitly sought to win. The other is the singular diversity of the attacks on his work and the angles from which they have come.

Writing shortly after Pearl Harbour, Colonel J. D. Langston, wartime Deputy Director of National Service in Washington, noted that MRA drew the fire equally of Nazis and Communists; of militarists and pacifists; of aggressive atheists and narrow ecclesiastics. It was as unpopular among the fanatics of ultra-nationalism as in the strongholds of imperial privilege and power. Certain trade union elements denounced it as anti-union; certain management elements as pro-union. In Britain and America it was accused of being a brilliantly clever front for Fascism; in Germany and Japan of being a super-intelligent arm of the Allied Secret Service. 'Nothing', Colonel Langston concluded, 'but a moral and spiritual renaissance of global proportions could possibly be honoured by antagonisms so venomous and contradictory in character, and so world-wide in scope.'

Though Dr. Buchman modestly insists he has done nothing more than re-emphasize old verities, viewed historically certain features of his life and work invite special notice.

First should be mentioned the ideology itself, which by any reckoning must be adjudged as nearly universal in its appeal as any we are likely to see in this century. 'For us

Catholics and Christians', said the Philippine educator Dr. Araneta in a recent Presidential address to Araneta University, Manila, 'Moral Re-Armament will be the remaking of each of us in the teachings of Jesus Christ. For others who believe in God'—as well as, he might have added, for those who do not—'it will be the remaking of men under the most demanding moral tenets implanted by God in their consciences.' Communists and anti-Communists, Conservatives and Socialists, believers and unbelievers, men of every colour, class, and race, all see in the absolute moral standards the ideal, however neglected, which in their hearts they know to be right.

Because it possesses in every man's conscience a secret ally, MRA opens the door to a change of motive and nature in those it attracts, to a degree that neither the conventional religious practices of the free nations nor the militant atheism of the totalitarian states have been able to match. Even in Moscow and Peking, it should not be forgotten, the most baffling and hitherto unanswered question is how to find 'the new type of man'.

Other features of the work should be mentioned. There are the MRA international task forces, often several hundred strong, which attract wide popular interest as they move across the continents, and have developed into a highly effective instrument of public education and mass appeal. In 1955 one such force, travelling with a colourful musical 'The Vanishing Island', drew overflow audiences in fourteen capital cities of Asia and the Middle East and was entertained in eleven of them as state guests. Those in

a position to judge feel that they have substantially affected for the better the attitude of many Asian and African leaders towards the white races of the West. Certainly the importance of a rebuilding of confidence between these great segments of the human race, when viewed in the context of the relentless Communist drive to divide them, can hardly be over-estimated.

Then there are the international assemblies, held not only at hemisphere centres like Caux and Mackinac, but also now in many regional areas on all continents. The French philosopher Gabriel Marcel has paid tribute to the success of these gatherings in creating 'unbelievable reconciliations above race and class'.

There is, too, the growing volume and widening showing of MRA plays and films, where every refinement of stage-craft is employed to dramatize the ideology. 'Its impact is tremendous', said the late Hollywood pioneer Jesse Lasky, after a preview of the all-African motion picture 'Freedom'. Elisabeth Bergner has called these productions 'the most intelligent in the world'. They are, she said, 'the theatre of tomorrow'.

Most important of all, perhaps, is Dr. Buchman's own simple conviction embodied in all his work that the guidance of God can and must become the normal policy of men and nations. He is fond of quoting Penn's words, 'Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants.' His belief is that the Creator's plan is not only for individuals but also for entire populations, that each country and continent is destined to make its unique contribution to a new world,

and that in this way the tide of history will be turned.

The complaint is sometimes heard that, in face of the Kremlin's single-minded global offensive, the policies of the free nations are strangely devoid of cohesion and thrust. However that may be, it is undeniable that from Dr. Buchman's work there has emerged over the past three decades a strategic pattern embracing many of the earth's chief storm-centres, and often anticipating the designs of subversive forces.

Africa, for example, now suddenly heralded as the world's most potential and neglected continent, was recognized as a key area by Dr. Buchman as early as 1928, when he sent to South Africa his very first team which consisted of Oxford Rhodes scholars—to be christened by the *Cape Times* the 'Oxford Group', which was the origin of the name. In 1929, when he himself followed with a larger team, the Governor-General, the Earl of Athlone, appealed to him for help with Africa's racial problems, and from that time on, the extension of a uniting ideology from the Cape to the Mediterranean and from the Gulf of Guinea to the Kenya highlands, has been one of MRA's strategic priorities. Twenty-five years later the Government paper of Eastern Nigeria writes editorially, in a special edition of 6th February, 1956, that 'many of the leaders from all parts of Nigeria owe much to Caux, for the influence of MRA since 1949 has been greater than anyone can assess'. From a different area of that great continent the present Prime Minister of the Sudan states that he and his fellow leaders of the newly independent and key country want to play their part with the leaders of the East in the

moral re-armament of the world.* An African authority on nationalism, in his latest book, described MRA as 'the most formidable challenger to the Communists in the colonial field'.

Similarly with Asia. In 1915, six years before Lenin outlined his famous strategy for reaching Paris and London via Peking and Calcutta, Dr. Buchman in India was beginning a life-long association with Gandhi and his family which, along with his friendship with Sun Yat-sen in China and the pioneer industrialist Baron Shibusawa in Japan, was to introduce his philosophy into the heart of the Orient well in advance of the Comintern. During the next forty years, the MRA leader made a dozen journeys throughout the Far East and Australia, and since the war task forces, plays, and films have covered the continent at an accelerating pace. 'Whatever place they visit', commented the Calcutta journal *Indian Finance* in 1953, 'they secure significant triumphs of the spirit.' In 1956 Dr. Buchman conferred with Prime Ministers Hatoyama and U Nu, and Presidents Magsaysay, Diem, and Chiang Kai-shek, with the result that an all-Asian Assembly in Baguio, summer capital of the Philippines, has become an annual event. This serves a triple function as a training

* In a message to the Moral Re-Armament Conference of Asian Nations in Baguio, March 1958, Sayed Abdullah Khalil, Prime Minister of the Sudan, states: 'The destiny of Asia and Africa is entwined in the roots of our common spiritual heritage. We leaders of the Sudan want to play our part with Prime Minister Kishi, President Garcia, Prime Minister U Nu, and other Asian leaders whose initiative and statesmanship is paving the way for the moral re-armament of the nations under the common authority of the guidance of God.'

centre for statesmanship, a staging area for the ideological penetration of the mainland, and the sounding board of a superior idea for millions on both sides of the Bamboo Curtain.

Other strategic threads may be discerned. One of these runs through the Muslim world where, between Karachi and Rabat, no less than ten nations have already welcomed an MRA force and requested its return. Another links certain countries in Latin America, where the breaking of Communist control in the Rio and Santos docks of Brazil has had repercussions throughout the continent. Still another is traceable in the alleviation of racial tensions in the Southern states of America. Speaking of the recent campaigns in Georgia and Arkansas, Colonel A. T. Walden, Negro member of the Bar of the United States Supreme Court, said in a broadcast on 19th March, 1958, 'MRA will ultimately erase and demolish all barriers based solely on differences of race and colour'.

It is noteworthy, too, that the initiative of the grandsons of Mahatma Gandhi and the Grand Mahdi of the Sudan deflected some key delegations last summer from the Moscow Youth Festival to the Mackinac Assembly. One result has been the elimination, in recent elections, of the powerful Communist element in the leadership of the four and a half million strong Youth Federation of Japan.

Finally, there is the East-West struggle itself, with its threat of apocalyptic doom pervading the thoughts of statesmen and peoples everywhere. Has MRA a solution for this nightmare? Perhaps the only possible answer is that of Asia's U Nu, Prime Minister of Burma and one

of the few heads of Government respected by both Washington and Moscow, who recently affirmed 'my faith in the actual and potential influence exercised by Moral Re-Armament on the peoples of the world.' Certainly an increasing number of statesmen, East and West, would agree with M. Schuman, now President of the European Assembly, who like his friend Dr. Adenauer has personally attended the Caux Assembly. 'Other conferences', he said, 'normally end with great disappointments. Here' (in Caux) 'we find nothing but fulfilment—and a great hope.'

BOOKS and booklets descriptive of Dr. Buchman's work throughout the world are obtainable from Moral Re-Armament, 4 Hays Mews, Berkeley Square, London, W. 1. A particularly comprehensive and informative book is *Remaking the World*—the collected speeches of Dr. Frank Buchman (new and revised edition) published June 1958—Blandford Press, London, 10/6.

PRINTED IN GREAT BRITAIN
AT THE UNIVERSITY PRESS, OXFORD
BY VIVIAN RIDLER
PRINTER TO THE UNIVERSITY