

JOURNAL DE GENÈVE

A daily newspaper founded in 1826

An Idea to Win the World

EDITORIAL

1938 - 1955

September 1938. The tense international situation justifies the gloomiest prophecies. Chamberlain goes to Berchtesgaden, to Godesberg; on the 29th, with Daladier he meets Hitler and Mussolini at Munich. Vain efforts are made to save the peace: a year later war will break out.

At the beginning of this tragic month, an assembly is held at Interlaken under the leadership of Frank Buchman. He launches the 'Moral Re-Armament of the Nations.'

Three weeks later, on 21 September, the Journal de Genève issues a four-page supplement on the Interlaken Assembly and the movement which has come out of it, in this way helping to make known what some men are doing to answer war, and to lay the moral and spiritual foundations for a just and lasting peace.

Seventeen years have passed. Moral Re-Armament has just successfully undertaken an ideological mission to the capitals of Asia; its work of reconciliation in Africa is expanding; it is doing its utmost to create the atmosphere in which the much-needed understanding between East and West can be achieved, and to proclaim an over-arching ideology on which men of every colour, race and religion can unite.

A few days ago, at the moment when the Conference of the four Foreign Ministers was opening, the mission which had recently returned from Asia arrived in our city. Moral Re-Armament expressed the wish to share with readers of the Journal de Genève, as it did seventeen years ago, its hopes, its struggles and its successes. We have opened our columns to it.

Heads of state and government have hastened to send us messages for this new supplement. We publish them below. They are evidence of the eager hopes which have been raised by the Moral Re-Armament mission wherever it has gone.

In the following pages, MRA spokesmen tell you of their high aims, and the reasons for the faith they have in the principles which inspire their action. We leave them to speak for themselves.

Journal de Genève

Caption: TOKYO: ASIAN AND AFRICAN STATESMEN UNITED BY A COMMON IDEA
Mr. Ichiro Hatoyama, Prime Minister of Japan, receiving at Tokyo Mr. Mohammed Masmoudi, Tunisian Minister of National Economy, one of the 244 people who took part in Moral Re-Armament Mission.

THE DESTINY OF SWITZERLAND:

A spiritual mobilisation of Europe

BY RODOLFO OLGIATI

The aim of Moral Re-Armament is to upturn the thinking and living of the world. Our way of life in Western Europe does not attract either the Communist countries, Asia or Africa. We might as well admit it: it wins nobody. Our living is far below what our faith teaches us.

We urgently need renaissance. Nothing less is adequate. The country which is willing to come to grips with the materialism of the West will give a faith to Europe and the world. Which country in Europe will take on this task? Will it be mine?

Switzerland has a unique chance to take up this challenge. In recent weeks the MRA ideological mission, consisting of 300 people from 28 countries and five continents, has visited our chief cities: Lausanne, Berne, Lucerne, Zurich, St. Gallen, Winterthur, Neuchâtel and Geneva. In these cities more than 30,000 people

Frank Buchman

We have reached a point where man must either solve his problems or be destroyed by them. Politicians in every country are beginning to discover that the human mind, however able and sincere, cannot solve the problems created by the human passions of hate and greed and fear. It needs an electronic intervention, an experience of the Spirit.

Statesmanship, without guidance and without change, is like flying an aircraft in stormy weather over uncharted territory without choosing to use radio, maps or compass. It is both unnecessary and criminal. It is recklessly selfish. It leads inevitably to disaster.

With the Electronics of the Spirit, renaissance becomes inevitable—and it can happen fast. The statesman, the business man, the labour leader, the workers, the housewife, the family—all have their part to play. Guided by God, all can build unity and answer the frustrations and divisions of our times. The Electronics of the Spirit holds the answer to the second half of the twentieth century.

It is an answer that works.

From the speech
The Electronics of the Spirit
May 1955

ACROSS ASIA AND THE MIDDLE EAST

Ideological mission enlists nations in remaking the world

BY VINCENT EVANS

In a single generation a whole world of thought has been destroyed. Twenty-five years ago most of us believed that democracy was infallible—and that we had only to say so to make it so. If anyone challenged that simple conception of life we wagged an admonitory finger, told them how naughty they were, and that they had only to come and study life in, say, Britain to see how right we were and how wrong they were.

But just a quarter of a century ago there came the first whisperings that some of the people to whom we gave these assurances did not take them quite so seriously as we in Britain or America or even Switzerland felt they ought to do—and it became equally obvious that our smug acceptance of our comfortable way of life had left us without even the necessary gunboats to

enforce our point of view on the stormy racial, geographical and international issues that were arising.

For first there came nazism and then communism—both backed by arms and an ideology—to challenge our accepted and enforced point of view and to fight to change it if necessary. Nazism was sustained by the mass slaughter of those who opposed it. Communism sustains itself by enslaving men's minds to a false idea. But both were revolts against a social system which, however carefully concealed, aimed at preserving the comfort of the few at the expense of the discomfort of the many.

The consequence has been that, in the past ten years, the old and valid conception of democracy—a democracy of disciplined freedom—has been made to look ridiculous by another ideology that had discipline, sacrifice and fervour at its heart. For we failed to live up to our conception of democracy. We defended it sometimes with a whiskey bottle in one hand and a girl friend in the other. It is one of the bitterest facts of modern political life that many democratic nations have been betrayed and have taken their moral standards from the standards of the people who have led them.

The world is faced with a clash that is going to end in a tremendous victory for those who see a new hope springing out of the muddy waters of the present century—or a tremendous victory for a force that represents all that is evil in modern life. In my opinion the force of hope is Moral Re-Armament; the force of evil is not communism or any other kind of ism; it is the force of men and women who deliberately seek to drag the world down to their own level of political and moral viciousness.

I have just been around the world with the Moral Re-Armament mission, through eighteen countries and into the homes of many of the leaders of Asia and the Middle East. There were half a dozen cabinet ministers, members of parliament from a dozen countries, leaders of every race and colour in Africa, India, Europe, the Americas and the Pacific, many former communists, sound trade union leaders, journalists and educators.

AFRICA

in the vanguard of Renaissance

BY MODESTO APALOO

Mr. Apaloo, one of thousands of Africans who have taken part in Moral Re-Armament Assemblies in recent years, is a young revolutionary nationalist who is Deputy Leader of the parliamentary Opposition in his country.

Moral Re-Armament has a vital part to play in the upsurge of nationalism which is rapidly leading to political independence in the lands of Africa hitherto dominated by imperialism. In West Africa, in particular, its message and answer are urgently needed as the pace quickens towards the goal.

Why is this the case? Because the problems which face West African statesmen, politicians and leaders in every walk of life are ultimately moral problems and must be solved as such.

There is no doubt whatever that we shall get rid of imperialism. But that will by no means end for us the problems of internal divisions, political strife, the exploitation of the weak by the strong and powerful, the abuse of power by those in office, the social inequalities and injustices which stare at us on every hand. These problems must be faced and solved. We shall not do so by merely pointing out that they are the inevitable legacies of imperialism.

Should a leader of Government reject a sound idea put forward for the good of the country because it came from the Opposition? Should the Opposition, in order to justify its existence, attack bitterly and as a matter of duty any scheme advanced by Government? Should the Trade Union leader invoke the strike weapon because he will not otherwise appear tough before his union or the management?

These are moral problems as are corruption, nepotism, favouritism and all other forms of abuse of power and public office. The solution does not lie with a more vigilant police force or stern judiciary; nor even, strange as it may seem, in public opinion. The solution lies in changing the motives of the men and women who assume the management of public affairs and of the people who put them there.

Moral Re-Armament is the ideology which changes the motives of men and deals with the underlying causes of hate, selfishness and impurity. It brings unity to the leaders of Government and Opposition, as well as to those of management and labour—making either side strive for what, and not who, is right. This is why I have decided to live Moral Re-Armament in my public and private life. MRA is the ideology which is changing the course of events in Africa. It is capturing the minds and hearts of the revolutionary elements in West Africa today.

WHAT DO STATESMEN THINK OF IT?

See on the next page the special messages sent by political leaders from four continents.

Caption: M. MAX PETITPIERRE RECEIVES AFRICANS FROM CAUX

Africans who came to the MRA centre in Switzerland to find hope for their country are received at Berne by the President of the Swiss Confederation.

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Mirza

I am glad to send this message to the *Journal de Genève* for its special supplement on Moral Re-Armament. The strength of the movement lies in the fact that it tries to mould human relations in accordance with the old and eternal values taught to mankind by great teachers and thinkers through the ages. In a world torn by ideological conflicts or clashes of culture and creed the only hope of survival of human civilisation is in toleration, understanding and forbearance. These forgotten factors can still transmute hatred and strife into love and understanding. Insofar as the Moral Re-Armament movement re-introduces these factors in human relations it deserves the support of men of goodwill everywhere in the world.

Major-General Iskander Mirza
Governor-General of Pakistan

Claudius Petit

The four standards emphasised by Moral Re-Armament are common ground to all religions and moral systems. They provide a spiritual meeting-point for men from the most opposing classes, races, religions and nationalities.

On the basis of MRA I have been able to meet with such men as Jamali and Hassouna in Baghdad and Cairo, and discuss with them the problems of Morocco and Algeria, of Israel and the Sudan. We did not try to press our own points of view, or to prove which of us was right. Instead, we tried to work out what was right for the Moroccans, the Algerians, the Sudanese, the French, the Muslims and Jews—and this in a spirit of honesty and unselfishness.

This new way of approaching political and human problems is full of possibilities. Light dawns at our point of deepest despair. This new way, this ideology, leads to a change in men who can then change the world.

What is the problem—East and West? You could equally well say it was Black and White, or, more generally, underdog and ruler. But as soon as a man is ready to look at the problem from the point of view of the man on the opposite side of the table, as soon as he shares the cares, the concerns, the anxieties of others and asks them to share his, as soon as he asks his natural antagonist to work together with him in a spirit of unselfishness, purity, honesty and neighbourly love,

I was at Hiroshima when the atom bomb fell

by K. Nakajima

Former President of the Metal Workers' Union

I was in Hiroshima on 6 August, 1945, when the first atom bomb exploded over the city. I was only a mile away from the centre of explosion. The blast burnt 130,000 people, men and women, old and young, on the spot. It was infernal. I can never forget it. A week later the announcement of the end of the war reached us, but I and hundreds of thousands of people like me, who survived the bombs, had to live right in the midst of the fear of death that might come anytime. Ten years after the war, there are still people whose lives are in serious danger from that bomb.

Where is the assurance that the same thing will never be repeated again?

It took me six months to recover from a serious burn on my face and hands and I was able to walk again. Into the Union movement I plunged myself. I was determined to give my life to fight against the war-mongers through class struggle. Then hatred of America. How many times did I wish and dream of Americans being massacred like in Hiroshima. I was a determined anti-American fighter. But I failed to realise the fact that the way of hateful living such as mine helped make my family, my union and my country and Asia gripped by hatred, which was the inevitable cause of division.

An End to Hatred

One day in 1950 I happened to meet with two humble Americans. That was the first touch with Moral Re-Armament. MRA removed hatred from my heart. I changed.

The international conferences today have no answer to fear and hatred in the hearts of men. The new world will be made when people become different and live peace in their daily lives. The ideology of MRA, that can answer the basis of human nature, is the ideology that unites East and West and answers the atomic age.

Messages to the "Journal de Genève"

Some of the leaders who have received the MRA Mission in their countries have taken the opportunity to send messages for this Supplement and for the visit of the mission to Switzerland.

to find a way to abolish what separates them, he is on the road to finding a fair, practical and human solution, which takes into account whatever may be a uniting factor in the very thing which divides us.

Claudius Petit
Former French Cabinet Minister,
Deputy-Mayor of Firmigny

Hassouna

At this crucial moment when the Foreign Ministers of the four Great Powers meet at Geneva in an effort to bridge the differences between their countries and to seek genuine peace for mankind, it is our sincere hope that the Moral Re-Armament rays from Caux might inspire their deliberations so that they might achieve what the entire world is anxiously awaiting.

Abdel Khalek Hassouna
Secretary-General of the Arab League

Kaleel

The Vanishing Island shows a basis of common action for East and West. It brings unity through change.

Dr. M. C. M. Kaleel
Minister of Labour, Ceylon

Hatoyama

The Vanishing Island and the international force of Moral Re-Armament which visited Japan last June left a deep and lasting impression in Japan of a practical and possible way of uniting East and West on a moral basis. I followed with great interest the response of other Asian nations as the force, including Japanese representatives, travelled through the continents. Moral Re-Armament shows a practical way of rebuilding our relationships with our neighbouring countries. I am convinced that diplomacy needs this spirit in order to achieve world peace.

Ichiro Hatoyama
Prime Minister of Japan

Hussein Ala

I firmly believe that in Moral Re-Armament the statesmen assembled in Geneva can find the ideology on which East and West can meet. It is the earnest hope of Iran that the great powers in their discussions will be inspired by the principles of Moral Re-Armament which are identical with those of the holy Koran. In acceding to the mutual co-operation pact of Baghdad, Iran has had in mind the strengthening of peace and security in the Middle East. She desires the maintenance and consolidation of friendly relations with the USSR on the basis of Moral Re-Armament.

Hussein Ala
Prime Minister of Iran

Rayburn

The principles that Moral Re-Armament represents, which are basic to all people who desire freedom, can be a decisive factor for the whole world when applied by men and women of all races, all creeds and in all walks of life. We heartily commend this mission to you and to your people.

Sam Rayburn
Speaker of the House of Representatives
of the United States

British Parliamentarians

The need to face the challenge of absolute moral standards, personally and nationally, is greater than ever before in history. The choice before mankind is world disaster through moral compromise or world renaissance through Moral Re-Armament.

We hope that the mission, which is now moving through the capital cities of Europe, will come to Britain and help us find the programme of needed change in which our salvation lies. We wholeheartedly want our country to take its full part, ready to change, freely admitting past mistakes and united with other nations, old and young, in remaking the world.

H. E. Holmes Tom Oswald
Hamilton W. Kerr Will Owen
C. Kenyon Prof. Sir Douglas Savory
J. McGovern C. J. Simmons

Diem

The real problem is not just that East and West should come to agreement about words. 'The Geneva spirit' would be 'faith without works' unless all men, to whatever race they belong, can really be freed from fear of the rule of oppression and hate, and can have reason to believe in a world built on spiritual values.

Ngo Dinh Diem
President of the Republic of Vietnam

Chassin

The war which rages around us in the world is an ideological one.

Generals have suddenly discovered that nowadays the most efficient weapons are ineffectual. You cannot shoot your way into the hearts of men. The man who can awaken an effective faith in others is the one who will always win out in the end.

Today the battle is being fought out on a vast front, stretching from the Far East to the Far West, through India and the huge Black Continent. Millions of people are daily subjected to a far more dangerous attack than any tank invasion or air raid.

Unfortunately the materialist West has nothing effective to put up against a powerful and skilful ideology. For the most important thing is not so much to fill men's empty stomachs as their empty hearts.

As I write these lines, the only chance left of bringing agreement between East and West is the work of Moral Re-Armament. Not only has it the power—as has already been proved—to bring to people hungry for an ideology all the spiritual values which they need, but also—and this is our greatest hope—actually to win over our opponents of today by offering them a moral ideology undeniably superior to their own.

For nothing lasting can be built on hate, but only on love.

General L. M. Chassin
Commander-in-Chief
Home Defence Command, French Air Force

Ba U

The human instinct is to protect and preserve oneself from danger either real or fancied. Danger arises from lack of understanding; lack of understanding arises from lack of contact; lack of contact arises from lack of love. Our lord Buddha teaches us to love and have compassion for our fellow-being: love begets love. To produce that condition of mind one's moral fibre must be built up and strengthened. That is the objective for which Moral Re-Armament is working and striving. May it succeed in the pursuit of its worthy ideal.

Dr. Ba U
President of Burma

Catroux

There is no doubt that during the painful period when Tunisia and Morocco were tending

to draw away from France, MRA, by making it possible for statesmen to approach each other directly, has played a part in bringing to light spokesmen who were determined to succeed anxious to get things clear and confident that peace was possible. Bourguiba, Masmoudi and Nouira can testify to this as well as myself with regard to Tunisia, and Si Bekkai can do so in the case of Morocco.

Diomède Catroux
Former Secretary of State for Air, France

Si Bekkai

After two years of struggle, Morocco is entering upon an important era of history.

Since 1953, Moral Re-Armament has given me a platform at Caux. So far MRA is not widely known in my country; but Morocco with its long tradition of spiritual and intellectual principles, has unquestionably many affinities which make it at once a natural field of action for Moral Re-Armament. I trust that the four standards of Moral Re-Armament will be the guiding principle of future negotiations between France and Morocco.

Si Bekkai Embarek Lahbi
Former Pasha of Sefrou, Morocco
Member of the Throne Council

Kraft

It is my conviction that we have reached a turning point in history. The development in free Asia will be decisive.

The world mission arrived in these countries at just the right moment to give an answer to the deepest need of the peoples. They saw that the West was totally sunk in the sea of its own mud, and that was no alternative to communism which they feared. And now they saw representatives from western nations bringing an ideology which was opposite to materialism and answering hate and bitterness.

The reception we were accorded by heads of States, by governments and also by the common man, students and workers, was far beyond our expectations. I have no doubt that nations have been set in motion and that Moral Re-Armament can be the strongest factor to unite East and West and the spiritual and religious basis which can bring renaissance and unity to the world.

Ole Björn Kraft
Former Foreign Minister of Denmark

Shieh

The Moral Re-Armament is a bridge between the East and the West. It offers an effective answer for the Asian people as well as the western nations. I have committed myself and my paper to bring this answer to 600 million people of China. I saw *The Vanishing Island* for the first time when the world mission came to Formosa and was so tremendously moved that I had to decide on going to Caux to attend the Assembly and make the commitment to change and work for the rebuilding of mankind.

Milton Shieh
Publisher of the *New Life Daily News*,
Taipei, Taiwan, China

BLACK AND WHITE IN SOUTH AFRICA

Unity comes from change

GEORGE DANIEL

A Member of a Boer family in Pretoria;
Former Rugby International

Our country is divided by two conflicting ideologies: white nationalism on the one hand with the idea of white supremacy, and black nationalism on the other hand with the idea of Africa for the Africans.

In Moral Re-Armament we found a uniting ideology, the ideology of change for all. For me change meant to admit that I and many like me, by the selfish way we lived, are responsible for the racial bitterness in our country. But it meant more. It also meant to apologise publicly to all the African and Coloured races for my pride and attitude of superiority.

Both black and white are responding to the demands of total change. Many inter-racial Moral Re-Armament assemblies have already been held throughout the country. Today black and white are fighting side by side to bring this uniting ideology not only to South Africa but to the whole continent, and to the whole world.

MANASSEH MOERANE

President of the Federation of African Teachers' Associations of South Africa

Until Moral Re-Armament came to my country recently, we were heading irresistibly for a serious clash of the races in South Africa. I sincerely believed that nothing short of a violent revolution would give justice and freedom to my people. It has been my priority work for this revolution.

I still believe that my country needs a revolution, but Moral Re-Armament has brought to my country the greater, more effective revolution, the only revolution which can solve problems such as my country faces. Moral Re-Armament deals drastically with the motives of men, black and white, and is pioneering real unity on the basis of what is right for all.

It is this unity that is knitting together an ever-growing number of us on both sides of the colour line in South Africa and we are committed to giving everything to see that our country gets this answer before it is too late.

ON THE RADIO

Peter Howard speaks to Communist China

Extracts from a broadcast by the author of *The Vanishing Island when the Moral Re-Armament mission was in Formosa.*

We live in an age of hope and danger. The hope is that millions today are resolved to build a new kind of world. The danger is that, frustrated by delays and disappointments, or lured by promises or fears of false leadership, some nation may resort to atomic force in an effort to enforce its will upon mankind and so destroy the world as we know it.

We need a vast transformation of human society—and it can happen fast. Dr. Frank Buchman, the initiator of Moral Re-Armament, which has been described as the greatest revolution of all time, was addressing thousands of workers in the paddy fields. He said, 'There is enough rice in the world for everybody's need but not enough for everybody's greed. If everybody cared enough and everybody shared enough, wouldn't everybody have enough? Empty hands will be filled with work, empty stomachs will be filled with food and empty hearts with an idea that satisfies.'

Radio Moscow in a series of world broadcasts on the subject of Moral Re-Armament said, 'It is a global ideology with bridgeheads in every nation, in its final phase of total expansion throughout the world. It has the power to capture radical revolutionary minds.' And throughout the world a growing army of great revolutionaries, many of whom have spent a quarter of a century and more fighting for the Communist and Marxist cause, now fight for Moral Re-Armament—which they describe as an ideology superior to Communism because it changes Communist and Capitalist, West and East, White and Black alike—and unites them in a common struggle to remake the world.

Attempts, however sincere, to make a new world must inevitably fail unless a new type of man is created to live in it. New systems crumble before the same old motives of greed, mistrust and exploitation. Those who use hate to gain control inevitably find they have to use force to keep it.

The ideology which produces a new type of man will win the world. And a basic change in man's motives can take place. I know it because it happened to me. I come from the West. All of you know too well how the West has exploited the East, preached to it and preyed upon it. I was part of this selfishness of the West. It is true that as one of the highest paid political columnists in my country, I used to write fine articles in the newspapers calling for honest government, more democracy, equal rights and so forth. But basically I was out for myself all the time—I would be

MARXISTS AND CAPITALISTS united to create a world where there is enough for everyone's need

BY EINAR POULSEN

For seventeen years a member of the Danish Communist Party

During almost the whole period in which I was a Communist Party member, the ordinary man had only two systems to choose from: capitalism and communism. Lenin, in one of his most famous utterances, said to us: 'There is only one choice, either the bourgeois ideology or the socialist ideology. There is no middle way. For humanity has not created a third ideology, and, besides, in a society torn by the class struggle, there never can be an ideology that is classless or above class.'

For its part, Moral Re-Armament equally categorically states that there actually does exist a third ideology which is above class, and that this ideology alone can unite the world and give it peace. The founder of Moral Re-Armament, Dr. Buchman, ex-

a dictator if ever I did not get my own way.

I was sent by my paper to investigate Moral Re-Armament. They challenged me to measure my life against absolute standards. I laughed at first. I said I didn't believe in absolute standards. A marxist friend of mine said, 'Of course a standard must be absolute. Otherwise it is not a standard at all.' I saw the truth of this. My Marxist friend challenged me to make a revolutionary experiment. I did so. I had to begin by being absolutely honest with my own wife. Dictatorship in my home ended and democracy began. I paid back money I had stolen. I apologised to my only brother, later killed in the fight against Fascism, for my jealousy of him. This built unity in our family.

Above all, I had to face the icy superiority and chilly indifference of myself as a Westerner to the other races and nations of the world. And with all my heart I want to say sorry today for that attitude in men like myself which has played such a large part in the misery and suffering that China and so many other Asian lands have been made to endure. But men like myself have changed. We are giving the rest of our lives to restore as best we may for the past. We have given up our highly-paid jobs and work without any salary. Together we are out to remake the world.

Frank Buchman, who knows and loves the Chinese people so well, and who made the first of seven journeys through China as long ago as forty years, puts it this way: 'Human nature can be changed. That is the root of the answer. National economies can be changed. That is the fruit of the answer. World history can be changed. That is the destiny of our age.'

expressed the essence of this ideology to a group of European journalists in Copenhagen in 1934: 'Everybody wants to see the other fellow changed. Every nation wants to see the other nation changed. But everyone is waiting for the other to begin. If you want to bring an answer to the world today, the best place to start is with yourself, and your nation.'

Frank Buchman traces back the origin of MRA to 1908, when he himself began to live out this principle. He apologised to six people against whom he had had what many would call justifiable resentments. 'Then I learned,' he said later, 'that I too wanted to have my own way and that the solution of our social problems lay in the human heart. When I changed, I found the spirit of those around me changed.'

Hans Bjerkholt preached class war for thirty-five years. He was one of the founders of the Norwegian Communist Party. He says, 'In the past, class war has been inevitable. It was a perfectly natural consequence of the social condition of the world. But who said that class war and dictatorship should go on for ever? Not Marx or Engels, Lenin or Stalin.'

'No class and no group can alone produce the new world we want. All have equal responsibility. Moral Re-Armament is a super-national thinking above all groups, nations and parties. In it I find exactly the same society I had been fighting for during all my years of Communism.'

'The true revolutionaries of our time are those who understand that the real revolution is the change in the heart of man. This will be the greatest and most radical revolution in the whole history of mankind.'

In point of fact MRA attacks the root causes of class war between Left and Right. It brings the answer to the materialism and bitterness of Left and Right alike. Moral Re-Armament is not anti-Capitalist, nor anti-Communist; it changes both, and gives them the secret of changing everybody with an ideology that really satisfies.

One of our great hopes is the number of industrialists who have not only changed their personal lives and their way of running their business, but have also accepted a revolutionary standard of values. I have met many of them, but I would like to conclude by letting one of them, Gottfried Anliker, a Lucerne industrialist, himself give the reasons why now he is fighting side by side with me in this world revolution.

He writes, 'It is our selfishness as businessmen that has created the class war and division. Only a radical change in us can save the world today.'

'When employers and workers accept absolute moral standards, they find a common basis on which to unite for a common aim—to satisfy the deepest needs of all men everywhere.'

'I decided to apply these moral absolutes. For me it meant first of all being honest with my wife, in my factory, and with my taxes. In our firm that cost me and my co-directors more than 100,000 francs. But I found a freedom that I had never known before.'

'I have learned that I am not called upon to act for my workers but with them, and from now on to put ideology before profit.'

'I am fighting now with the working class to make Moral Re-Armament the philosophy of all industry and the whole world. If employers like myself change, workers and social conditions will also change. That will build a new industry, free from class conflicts, which will produce enough for everyone's need.'

A book which shows where the real battle is

Peter Howard: 'An Idea to Win the World'

Millions hope that the Geneva Conference may produce a lowering of international tension. One fervently hopes so. But though the cold war may be ending, the ideological struggle goes on. Mr. Krushchev has made that very clear.

The very possession by both East and West of the nuclear deterrent may make H-bomb warfare less likely but it also makes the struggle of ideas more crucial.

What is involved in launching an ideological offensive on a world scale? Moscow certainly has more experience in this field than the democracies. But here is a book that answers that question in arresting fashion, not in theory but in practice. It tells of a group of 250 people, drawn from 28 nations and all backgrounds, who calmly and audaciously undertook a full-scale ideological offensive which carried them into eighteen countries in four continents in less than three months.

With a fascinating wealth of detail, Peter Howard gives the inside story of this mission, how it was conceived, who were on it, what they did, how they were received and why they met opposition.

The book makes starkly clear that the ideological struggle is a struggle, involving opposition both devious and violent. One could hardly expect otherwise when men's basic motives are being challenged. Moreover, this story shows that this is a struggle which knows no geographical dividing lines. That is the warning it contains for the democracies.

It is a living drama, disturbing at times in its implications for the security of the free world, but in the end triumphantly reassuring. For it offers a mass of evidence of the enthusiasm which an ideological answer evokes, even in areas whose future is most in doubt. One cannot miss the significance of the response of national leaders in vital areas in Asia and the Middle East. The response of the Mau-Mau detainees in Kenya was no less interesting. And the references to Moscow Radio show that the point of the mission was not missed there.

This is diplomacy in a new dimension, grappling with the ideological issues that lie behind the issues in the headlines and demonstrating a challenging answer to East and West alike.

A Geneva Diplomat

PRESS COMMENT

'The Vanishing Island' across four continents

The musical play, *The Vanishing Island*, by Peter Howard and Cecil Broadhurst, was produced last spring by Hollywood artists and technicians. Since then it has travelled 35,000 miles in less than three months. The cast of 60 formed part of the World Mission of Moral Re-Armament which visited sixteen countries in Asia and Africa and, more recently, went to different cities in Switzerland. The play was given an enthusiastic reception, which was echoed in the national newspapers.

North Hollywood Valley Times

'A phenomenon in theatrics and showmanship. A cheering, standing ovation by an overflow audience. This was unique in theatrical history and the audience seemed to sense it.'

Nippon Times

'This event is as significant in the cultural history of our nation as the time Japan's doors were open to modern civilisation in the Meiji era. The most appealing factor of the play was the atmosphere of purity. It is a rare thing on any stage in the world. It shows how a dramatic

impact is created because its objectives are pure and because it is performed with complete selflessness.'

Manila Evening News

'Saturday night we stepped off the cocktail party circuit. It was the most rewarding experience of our life. The musical is exceedingly cleverly conceived, magnificently presented . . . a high professional standard. It is a fine thing to have a good strong mirror held to one's face in time like these—even a magnifying mirror.'

Images, Cairo

'The admiration this play inspired has been expressed in superlative terms—"a resurrection of the theatre", "brings renaissance to the nations," "greatest spectacle of our times." In Cairo, where it was invited by Prime Minister Nasser, its success has been equally brilliant. Symbolising a new dimension in international relations, it has made an indelible impression on the capital.'

Bangkok Tribune

'The cast consists of veteran stage figures who work in harmony and with passion to

achieve a glorious finale. The most appealing feature of the play was the atmosphere of purity.'

Ceylon Observer

'This play portrays the germ of democracy so compellingly that millions will follow the lead of the nation that takes it to heart. It is designed to answer the deepest longings of millions and set them talking and living differently.'

Amrita Bazar Patrika, Calcutta

'The play depicts an answer to the very problems faced by the "Summit" Conference—conflict between democracies and dictatorships. The solution is presented with a surprise that leaves a lasting impression.'

The Times of India

'An example of grand showmanship, worthy of emulation on the Indian stage. There is no doubt the play will be hailed as a masterpiece of stagecraft with high production value.'

La Suisse

'A living and speaking illustration of the principle on which all social and international reconstruction depends.'

Tribune de Genève

'A theatrical and moral phenomenon of extraordinary power . . . Our critical faculties are off the track; we search through literature for supporting instances, references, precedents . . . But if we go back to France in the 18th century, to the Renaissance in England and Germany, to Ancient Greece (one could even go right back to Biblical times) it is much less to dig up artistic precedents from these sources than to name certain courageous experiments whose revolutionary symbolism has never failed to elicit a response. *The Vanishing Island* appeals to all types of public, to all peoples of the world, as an urgent message of love, understanding, reconciliation and peace.'

HOLLYWOOD: the theatre in the service of the world of tomorrow

Caption: Four Hollywood actors are in the cast of *The Vanishing Island* which is touring the world: (left to right) Ole Olsen, Marion Clayton Anderson, Janie Wax and Reginald Owen.

THE plays of Moral Re-Armament are so good that in my mind they will bring about a renaissance of the theatre—and not of the theatre only.

When statesmen have learned the lesson that old-fashioned diplomacy is outmoded in the atomic age, they will employ ideological plays played by dedicated actors and actresses who will give of their talent to fulfil the need of the times—a spiritual renaissance for the starved emotional life of people.

I would suggest to my friends in the film industry that they study the possibility of the ideological film.

If American producers for example would give the world less gum-chewing Chicago gunmen and their molls and portray more of the honest, ordinary men and women and their everyday problems, it would completely revolutionise America in Oriental eyes, and perhaps make Mr. Dulles' task less difficult.

In fact with great humility I would like to suggest to Mr. Dulles that he find out for himself how potent Moral Re-Armament is. For if it came to a show-down between the Big Four and the Four Standards of MRA, the problems which deadlock international politics would vanish in a brace of shakes.

REGINALD OWEN

WE have seen the historically tragic spectacle in the last twenty years of the screen and stage picturing to the world an age of confusion, moral decadence, drink, delinquency and discord and influencing the youth, the future statesmen of the world. There is no more powerful medium for affecting the thinking and living of a nation today than the arts. I believe we are in the dawning of an age of renaissance, when the theatre and screen will bring a resurrection of moral conviction and standards that can shake and shape the modern world. We artists who have made the decision to accept the ideology of Moral Re-Armament in our own lives have been put on the front line of the great battle in the world today: the battle of which idea, which ideology will grip the minds and wills of millions and decide the fate of the world.

The day of art for art's sake, the self-centred individual career, the personal materialistic success, is passed. He who would live relevantly in the world which faces us today needs to be the servant of an ideology and pour out gifts, time, talent, every resource of the artist's mind and spirit to picture with power and passion the world that millions long for and show every man, woman and child what his part is.

This is the greatest drama of all time—written in the depths of the human heart and played with utter reality by people who live off the stage what they say on it.

MARION ANDERSON

AFRICAN PLAY GIVES 'FREEDOM' ITS TRUE MEANING

FREEDOM, written and played by Africans, has in recent months packed out the theatres of the capitals of Europe. France Soir called it 'the most surprising play of the summer.' The Basler Nachrichten said, 'This play has the same impact as "Uncle Tom's Cabin" had in its day.'

Members of Parliament, trade unionists and student leaders have come from Nigeria, the Gold Coast, the Cameroons, Kenya and other parts of Africa to act in the play.

The scene is set in an African country. The Prime Minister, played by the President of 10,000 African teachers in South Africa, is saying to the imperialist countries, represented by a European administrator: 'Gentlemen, do we need to disagree? Our objective is the same—the welfare of my people—except that perhaps my objective is now the welfare of all men everywhere, and every nation everywhere, that all may enjoy the gracious benefits of God.'

3,000 BURMESE STUDENTS SEE

'THE VANISHING ISLAND'

How can you give youth a purpose for living? Everywhere that *The Vanishing Island* has been given—Tokyo, Manila, Kenya, Teheran, Cairo, India, Burma—youth in their thousands have flooded in to see it.

At Manila, more than 3,000 students of the University of the Philippines packed a Moral Re-Armament meeting. In Egypt, a delegation of 33 students from the Universities of Cairo and Alexandria were sent at Government expense for three weeks' training this summer at the Moral Re-Armament centre in Europe. At Rangoon, on a Monday afternoon, the University suspended its lectures to enable the students to go to a special performance of *The Vanishing Island*. Three thousand students packed into a hall built for two thousand, and gave the play an enthusiastic reception. When the final curtain fell, their President went up on the stage and said, 'We want to see the spirit of this play become the spirit of this University and of the nation.'

RODOLFO OLGATI—continued from page 1

colour or religion found a unity of spirit in the conception that co-existence without an ideology of change is a betrayal of freedom.'

A veteran Swiss labour fighter, one of the founders of the Communist Party in his town and a man who knew Lenin well, said, 'We have one essential task—to create together a world in which no human being need live in fear of the morrow. The only people in the world who neither fear nor hate the Communists are the men and women of Moral Re-Armament. Nothing shakes their faith. And this faith gives them the discipline, the willingness to sacrifice, and the attractive force that will win the world.'

Some Swiss people have changed their business and personal plans or have obtained leave from their work in order to fight on a world front with the ideological mission. Many others have given sacrificially in money and in kind to finance this mission and the work of Moral Re-Armament throughout the world.

In this way our country, in spite of its neutrality, or rather because of its neutrality, can and must take part in the remaking of the world.

Moral Re-Armament in Finland

Helsinki 7 November

Fifteen Bishops, and the Deans of Copenhagen and Stockholm, have sent a warm telegram of welcome to the Moral Re-Armament ideological mission which is now in Helsinki.

The Prime Minister of Burma, U Nu, after attending a special performance of *The Vanishing Island* with the Prime Minister and the Foreign Minister of

Finland, said, 'It was magnificent. I wish to thank you for the new possibilities Moral Re-Armament has opened up for the students of Burma. You have given them a new vision.'

This week the President of the Finnish Republic will give a reception in honour of the MRA mission, and the Government will welcome them officially tomorrow.

KENYA: stronger than the Mau Mau oath

David Waruhiu is the eldest son of a Kikuyu Senior Chief who was among the first to be murdered by Mau Mau. He was profoundly changed through meeting Moral Re-Armament. He had been an ambitious and self-centred District Officer. He became a humble and selfless servant of his people, committed to give them the sound ideas he had found. He asked to be appointed by the Government to work in the Athi River Detention Camp near Nairobi where hard-core Mau Mau terrorists are detained. He was joined there by European settlers who gave up their farms and offices to commit themselves with him to win these men over to a living faith. This was in 1953. Since then about 500 of these hard-core terrorists have renounced their Mau Mau oath and adopted the principles of MRA. A number have decided to devote their whole lives to spreading this idea.

When the Mission passed through Kenya, two women stood side by side as they spoke to the detainees. The fathers of both had been killed by Mau Mau. One was Mary Waruhiu, David's sister. The other was Agnes Hofmeyr, whose father, a British settler, had been carried off by Mau Mau and buried alive as a human sacrifice.

These two women told simply how they had overcome bitterness and hate. Agnes Hofmeyr apologised for the pride, selfishness and superiority which her people had shown toward the Africans.

Shortly after, one of the detainees said, 'I felt the deepest bitterness and resentment when

I was arrested. One day David Waruhiu came to see me in the Camp. I knew the Mau Mau had killed his father, and I thought he had come here to plot to get us killed off by the Government. But instead he came and loved us. His words cut into my heart. I realised what I had done and I wept. I decided to start applying the absolute standards of honesty, purity, unselfishness and love to my own life. And I am today dedicating my life to creating a new world.'

A British settler describes in these words what the visit of the Moral Re-Armament Mission meant to him: 'I began to see that I, as a Britisher, had put up an iron curtain of steely selfishness and superiority between myself and other races. I saw all too clearly how I as a European, with all the schooling, training and Christian background and heritage that I had been given, had failed to see the causes of the hates and fears of the African people, and to provide them with a faith strong enough to resist the Mau Mau magnet.'

'What I had accepted as my traditional right to leadership, with its false assumption that I always knew best, and the certainty that I would always have the last say, was the fuel that fed the fires of hate around me.'

'I am convinced that, imbued with the spirit of selfless devotion that these men and women of 28 nations showed, we shall be able to bring a new hope and an answer to the disunity and frustration, to the fear and hate that beset this beautiful land of Kenya.'

Caption: Not far from Nairobi, nearly 7,000 Kikuyu meet people of all nations in the MRA Mission. One of the revolutionary Kikuyu said, 'We have never had a day like this. We have seen that the work of MRA is building a new

peace for us. Our gladness today is too great to be spoken.'

Below: Peter Howard, author of the play *The Vanishing Island*, talking with a Kikuyu elder.

VINCENT EVANS—continued from page 1

It is in the work those men and women did that the hope of the future of this world lies. For they left a trail behind them not of discord, but of concord. The Japanese who went with the mission—two men of high government rank—opened up a new vista of collaboration in the Pacific by their acceptance of responsibility for what the Japanese had done there during the war; the leader of the Karen state in Burma brought an end to the bitter feud that had split the Karens and the Burmese wide open; a Tunisian cabinet Minister joined the mission only after he had played his immense part in solving the dissensions which threatened to bring France and Tunisia to war.

That is the diplomacy of the future—the diplomacy of honest apology. It is a diplomacy against which the diplomacy of co-existence without change of heart looks barren and hopeless.

Frank Buchman, the initiator of Moral Re-Armament, said many years ago:

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