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CONTENTS

LEAVES FROM A DIPLOMAT'S NOTEBOOK	114
THE DILEMMA OF LABOUR By Robert Edwards	116
WORLD INDUSTRIAL ASSEMBLY A New Type of Industrial Statesmanship	117
Marxists are finding a new thinking in a day of crisis	
The class struggle is being superseded	
A moral and spiritual force above class, race, nation, point of view or personal advantage	
The full dimension of change	
The reconstruction of nations	
A world-uniting ideology	
The destiny of East and West	
WOMEN IN THE NEW JAPAN	
By Yukika Sohma	123
THE CAUSE OF THE TROUBLE By Loudon Hamilton	124
AUGUST THE SIXTH By Christopher Mayor	126
WASHINGTON REPORT By Willard Hunter	128

COVER STORY

The Mayors of Hiroshima and Nagasaki, pictured on cover, were among the seventy-two Japanese delegates to visit the Caux Assembly and later to be received by the President of the Swiss Confederation, Dr. Max Petitpierre. He sent a message to Hiroshima which had first experienced the bomb that has "ushered in an age of appalling possibilities, unless the ideas of Caux win in the world".

In Germany the Japanese delegates were received by the German Federal Chancellor, Dr. Konrad Adenauer, who said he knew well the spirit that was created at Caux, and that Dr. Buchman "beyond all doubt has rendered a priceless service to the world in this time of crisis".

The American High Commissioner, Mr. John J. McCloy, received the delegation.

The delegates were entertained at official functions by the cities of Dusseldorf, Essen, Hamburg, Bremen, Cologne and Berlin, and at special Government receptions by the German Federal Republic and the Land North Rhine-Westphalia.

LEAVES FROM A DIPLOMAT'S NOTEBOOK

British Secretary of State for the Colonies publishes Annual Report for 1949-50 on the Colonial Territories. . . .

This important Report records steady progress in most territories both in economic development and in political advancement. But is this enough? The leader column in the London *Times* analysed this Report. Referring to the presence in Britain of over 4,000 students from the Colonies, it went on: "Many of these young people will no doubt live to be leaders in communities that have assumed full responsibility for the control of their own affairs. It is natural, before closing the report, to reflect upon what manner of civilisation is to be bequeathed to them. Is the goal of their progress merely the art of self-government, with material prosperity and security against external enemies? It is so defined in a passage from a previous report which is placed with some complacency at the opening of its successor. Some of the pioneers on whose work the Empire rests—a Raffles, a Livingstone, even a Lugard—might have thought this a jejune conception. Older empires—the Roman and the Spanish within our own culture, the Arab and the Turkish outside it—had or acquired some belief concerning the purpose of human life on earth, which when their power declined, remained as a living faith to animate the emancipated peoples. The question whether the ultimate imperial legacy has any relation to absolute values forces itself upon the attention, because today, that other world Empire, which more and more disputes for allegiance, has armed its materialist doctrines with the proselytising fervour of a religious faith. Can Britain—can Europe—give to its still dependent peoples a faith as positive as Communism to set against it? Or is the room to be left swept and garnished?"

Thoughtful people everywhere, concerned with Britain's destiny abroad, are now looking for the answer to these searching questions. Is there any adequate answer short of an ideology? An ideology of inspired democracy. An ideology lived out and practised by a force of people drawn from every country in the world.

Korea: United Nations rallies international forces to save Southern Korea. . . .

Whatever the outcome, there seemed a moral rightness about the decision to send help to Southern Korea. But while the headlines dramatise the immediate military issue, we cannot afford to lose sight of the underlying ideological issue on which the future of each of the Asiatic countries must ultimately hang—what outlook, what ideas are to dominate their leaders and their policies? What help, we may ask, is being given on that critical front?

The tragedy of China reveals that the granting of military aid is not enough. China was a victor nation in 1945. But drooping morale faced by a dynamic and ruthless idea produced catastrophe in a short period.

Yet think of the changed outlook that General Ho Ying-chin, Dr. Chen Li-fu and other Chinese leaders were bringing to bear on national policies at the eleventh hour as a result of the impact of the ideology of Moral Re-Armament on their minds and hearts. Some experts say that if Moral

Re-Armament's influence could have been felt at these levels three years earlier, China's story would be very different today. Sceptical American newspapermen called General Ho Ying-chin "a changed man" when he took over the Premiership in 1948. Suppose there had been time to put into effect over three to five years Ho Ying-chin's publicly announced programme for sending selected young Chinese leaders from every profession for one year's ideological training with Moral Re-Armament, on condition that they would give a year's free service, lifting the standards of their profession, when they returned to China.

It proved too late to save China. But there is still time to save other hard-pressed Asiatic countries—not only by giving them military aid at the eleventh hour; not only by giving them economic aid, although that is necessary; but by giving them ideological assistance so that they can develop adequately leadership of their own, make effective use of the economic aid given to them and build that moral health which is the best antidote to the infiltration of disruptive ideas.

Here lies the significance of that impressive delegation of sixty-seven Japanese leaders from every section of national life who have come to Europe this summer for special ideological training with Moral Re-Armament. In the long run, the ideas that grip these men and which they live out can be a more powerful bulwark for democracy in Asia than any occupation garrisons.

London: House of Lords debates unusual motion asking Government to "take initial steps towards the reorganisation of human society, now in danger of collapse, to secure its survival. . . ."

Their Lordships were solidly agreed on the gravity of the present situation. They endorsed many times over Amos's description to Andy of the *status quo* as "de mess we're in." Of remedies they offered quite an assortment. One peer thought that the answer might be found if Stalin and Truman could be induced to meet in London. Another suggested that the root problem was to get people "back to the country." Another thought religion would help, especially if there were "more snappy prayers." Viscount Cecil, one of the great figures of League of Nations days, summed up his experience like this: "There is only one remedy for the state of things into which the world has fallen. That is conversion." The conclusion reached, however, was this: the subject was exceedingly important but quite impractical. And the motion was withdrawn.

Perhaps in the form in which it was presented, the motion was impractical. But one would have liked to transport their Lordships as a body to Caux—and then hold the whole debate all over again. For Caux brings a new factor to bear on political calculations. It demonstrates that human nature can be changed, is being changed, on a world scale. On that basis the impractical can become practical. "There must come a spiritual dynamic which will change human nature and remake men and nations," said Frank Buchman fifteen years ago. "Only so will order come out of chaos in national and international affairs. . . . Some nation must find God's Will as her destiny and God-guided men as her representatives at home and abroad."

And now in 1950, some words from another quarter that

are strangely relevant, defining Moral Re-Armament's work as "the beginning of a far-reaching transformation of society in which, during fifteen war-ravaged years, the first steps have already been made." Compare these words with the motion before the House of Lords. They provide a confident answer that something practical can be done, is being done. They happen to be the words of the French Foreign Minister.

Strikes Threaten Three Vital Industries . . . Mining, Transport, Food Distribution

On the day that this headline appeared in a prominent London daily, Paul Visser, the burly President of the South African Mineworkers' Union, was telling in Caux a remarkable story of industrial reconciliation and strikes made unnecessary in the African mines. Strife there has been, every bit as bitter as in any Welsh valley or Scottish mining town: the struggle between the union and the powerful Chamber of Mines has been as sharp as anything in mining history.

Mr. Visser related that just before he left South Africa a dispute arose exactly similar to one which had vexed the industry for two years a little time ago. A conciliation board representative of the Government, the Union and the Chamber of Mines was set up. "I had become sick and tired of the continual struggle in our industry, and thought the Chamber might now feel the same. So I proposed that an adjournment should be granted while the two sides considered the matter in the light of Moral Re-Armament," said Visser. As a result, settlement was reached within a fortnight. A management observer commented: "This is a settlement without precedent in the industry's history."

Stories like these have made the industrial sessions of the Caux Assembly this year the subject of comment in all parts of the world. Thus the Geneva correspondent of *The Times* wrote:

"The wide interest taken in Moral Re-Armament may be due in part to the opinion expressed by one of the Japanese representatives; that in the alarming divisions among the nations, those on whom falls the task of reconstruction feel that they cannot afford to stand aside from any work which aims at preserving peace and order. A Brazilian industrialist remarked: 'Today it is more important to be up-to-date ideologically than industrially.'

"The Movement's aim is to approach the solution of the world's problems in a new spirit. Materialism, its authors say, is destroying the moral fabric of the nations. The class struggle is out of date and must be superseded by a new ideology. The alternative to class war is a moral and spiritual force springing primarily from the individual, above class, race and national advantage.

"Since poverty, insecurity and unemployment lie behind most of the world's discontent, the endeavour is to spread this ideology throughout the industrial world and to draw the leaders together to discuss their problems in an atmosphere of cooperation. The burden of many speeches from both sides of industry was that the human touch must be brought into relationships between employers and work people, and that those relationships must be built on moral standards."

THE DILEMMA OF LABOUR

BY ROBERT EDWARDS

From five generations of social protest, Mr. Edwards represents in a unique way the world of labour and trade unions. He has travelled frequently in the U.S.S.R. and met the leaders of the Russian revolution. During the Spanish Civil War he led the International Militia. He is now Chairman of the International Committee of the Socialist Movement for the United States of Europe and General Secretary of the British Chemical Workers Union.

ONE of the most significant features of the world Labour Movement in recent years is the influence that Moral Re-Armament has had, and is having, on the whole of the Labour and Trade Union Movement of the world.

During recent weeks many well-known leaders of World Labour have found themselves impelled to come and visit Caux, and to discover there the great experiment in equality and practical socialism that they have been aspiring to achieve throughout their lives. This little village set in the mountains overlooking Lake Geneva is being run by devoted people who are working selflessly to build a new world by changing human beings rather than winning political or industrial power.

The great new revolutionary force of MRA will have an increasing influence on world Labour because it has the answer to Labour's dilemma in every country.

The Labour Movement was founded by men and women who dedicated themselves to build a new civilisation where co-operation would replace competition, where men and women would win freedom and security, and where the nations of the world would be united in the spirit of friendship and peace.

The pioneers of the Labour Movement, many of whom professed to be materialists and atheists, were, in fact, men of great religious fervour. They understood the need for personal example and self-sacrifice, but as Labour has moved into power in many countries and towards power in others, this spirit of sacrifice and religious fervour has disappeared. The process that is going on within the Labour Movement can be summed up in four words: Sacrifice, Struggle, Success and then Stagnation.

The stagnation that has enveloped the Labour Movement can be attributed to our failure to deal with moral and ethical questions. We have only been concerned with political and economic arguments and not with the fundamental necessity of personal change in the individual. For this reason a mighty force that should have captured the world and built a new civilisation, has lost its impetus and is being overwhelmed by the materialistic onslaught of Russian Communism.

My first visits to the U.S.S.R., which began when I headed the Youth delegation there in 1926, and on which I was to meet all the great leaders from Trotsky to Stalin and Molotov, led me to believe that here was a social experiment that might well produce a great new civilisation, and prove itself a strong arm for peace in the world. Later

I was to be disillusioned and forced to look elsewhere for the answer to Labour's dilemma. This I have found at Caux. At first I was reluctant to allow myself to be involved because I was afraid of committing myself too deeply. But having experienced the beauty and comradeship of this great Movement, and having seen the dedication of the men and women who are its vital forces, I have come to be convinced that this revolutionary idea of changing people is bound to prevail.

While I was at Caux the news of the tragic conflict in Korea burst on the world—a conflict that threatens to set the whole Orient in flames, and could very well involve humanity in a devastating atomic war. The civil strife that has started up in this far-off corner of the world has bitter lessons to teach us. Why is it that after the tremendous sacrifice of life and wealth in a war for democracy, great military victories are turning into bitter defeats? Western democracy can win military victories, but clearly they are not enough. You cannot impose governments on people, you can only educate people to elect their own governments in whom they can believe and place their trust. This is not a question of institutions or organisations, it is fundamentally a moral issue that can only be decided in men's hearts by the strength of their faith and convictions.

In Eastern Europe, as in Korea, we have witnessed the advance of totalitarian materialism that has swept aside the governments of country after country as if they never existed. In many cases the forces of Communism have been assisted by the willing help of millions of working people who have lost faith in Western democracy. They lost faith in Western democracy because they feel that the Churches preach Christianity but do not practise it, that the politicians are seeking personal gain, and because the West has failed to offer a realistic alternative to totalitarian Communism capable of inspiring the masses.

The common peoples of the world have very simple demands. They want a new world where men can be really men and not cogs in a great industrial machine or robots in a great military machine. They want a civilisation where women can be real women, not domestic slaves, harassed to death to keep the home together on a few pounds a week, afraid to bring children into the world because of the fear of atomic death from the skies; real women full of the pioneering spirit and love, marching boldly into life with their menfolk, holding their heads high without fear of the future.

The common people want a new civilisation where youth can enjoy the springtime of life, where the universities of the world are open to the children of the common people, where the institutions of culture, no longer the private monopoly of the rich, can be used as a link between nations. They want a civilisation where men and women can enjoy a happy, adventurous, carefree life. This is the world that the revolutionary ideas of Moral Re-Armament are striving to achieve.



JAPAN, one of the forty-four nations at the Assembly, was represented by the largest group (seventy-one) to leave that country since the war. The Prime Minister gave a luncheon for the delegates on the eve of their flight to Switzerland.

WORLD INDUSTRIAL ASSEMBLY

The relevance of the Moral Re-Armament Industrial conference to the present world crises was stated by a member of the British Foreign Office, Mr. A. R. K. Mackenzie, who for five years had been a British delegate to the United Nations. "This conference," he said, "is operating in the new dimension which statesmanship must work in to solve the problems of an ideological age. It deals with a level of truth that is not even put on the agenda of any other conference I have been at, and yet it is the level at which you find the mainsprings of action and the mainsprings of policy. Caux demonstrates how it is possible to bring change in human nature that in turn will change national policies."

Dr. Angelo Costa, President of the Confederation of Italian Industry, in addressing a thousand delegates at the ten-day session said: "In all spheres of life it is a common trait of human nature to deal with symptoms rather than causes. Here in Caux under the leadership of Dr. Frank Buchman you go down to the real causes. The heads of nations can be brought together round a table but if they do not have confidence in each other how can they lead the world to peace? This is the reason why I have more trust in Dr. Buchman than in even the best of statesmen, however high their aims may be. Caux is on the right road. Its spirit has entered our hearts."

The following pages illustrate the themes of this conference.



A NEW TYPE OF INDUSTRIAL STATESMANSHIP

Eight of the Executive Board of the Confederation of Italian Industries attended the Conference. Picture on right shows the Italian delegation in one of the plenary sessions.

From left to right: Dr. Frank N. D. Buchman; Dr. Mario Marconi; Dr. Alighiera de Micheli, President of the Employers' Association of Milan and Lombardy; Mr. Giovanni Falck, Managing Director of Falck Steel Industries; Dr. Angelo Costa, President, and Dr. Mario Morelli, Secretary of the Confederation of Italian Industry.

They made plans during their stay to send representative groups of management and labour from Italian industries to the World Assembly at Caux during the summer.

* * *

With the heads of the employers' federation also came the General Secretary of the Italian Confederation of Trade Unions, Signor Giovanni Canini, pictured (right) with Mr. Evert Kupers, for twenty years President of the Dutch Confederation of Trade Unions, and Chairman of the Trade Union Advisory Committee for the European Recovery Programme.

Mr. Kupers said: "I have fought for fifty years in the Socialist Movement and I am still a Socialist. We thought that when we improve the living con-



ditions of the workers then men will change. But something is missing, that is a sense of spiritual stability in this torn world in which there is such an alarming division between the nations. Moral Re-Armament says to all people, 'If you want to make the world better, start with yourself'. And that is the message we have to bring to all the millions organised in the Labour Movement, which has acquired a social and political position practically no one would have dreamed of half a century ago."



MARXISTS ARE FINDING A NEW THINKING IN A DAY OF CRISIS

Former German Communist leaders Johann Holzhauser, Max Bladeck, Paul Kurowski, Willi Benedens and Hermann Stoffimehl attended the Caux Conference in a body. "Here," one of them said, "we saw proof of a classless society. Here we saw people come together from all the different races, nations, creeds, classes and professions. Here we found the bridge between man and man. We in the West need an ideology that solves unemployment, poverty, housing problems and refugees and bridges competition between countries. Communism is a one-sided ideology because it wants to liquidate one whole section of humanity. The ideology of Moral Re-Armament is for everyone everywhere."



THE CLASS STRUGGLE IS BEING SUPERSEDED

Representatives of management and labour found at Caux the positive alternative to class war in a revolutionary teamwork to provide for the needs of all.

An interesting delegation (right) came from the S. African gold mines: Mr. R. P. Erasmus, Vice-President of the mineworkers' union; Mr. W. P. Boxall, mine manager; Mr. P. Visser, President of the mineworkers' union. Mr. Erasmus, who has been a miner for thirty-nine years, and who has spent a lifetime in fighting for the rights of his fellow workers, described to the conference how in 1922 he had led 13,000 men under arms in the greatest strike in South African history. Condemned to death for his part in the bloodshed, hundreds—perhaps thousands—were killed, he said, though the official casualty list was never released by the Government. Mr. Erasmus was later reprieved and sentenced to ten years' imprisonment. After serving three years he was released. "And as soon as I got out into the sunshine I began fighting again," he said. "The only way I saw to fight the master class was with force. But the day after we saw *The Forgotten Factor* a mine manager said to me: 'Erasmus, never again will I treat any man as of less value than myself.' I replied: 'And never again will I call a strike when we can settle our differences on the basis of Moral Re-Armament.'"

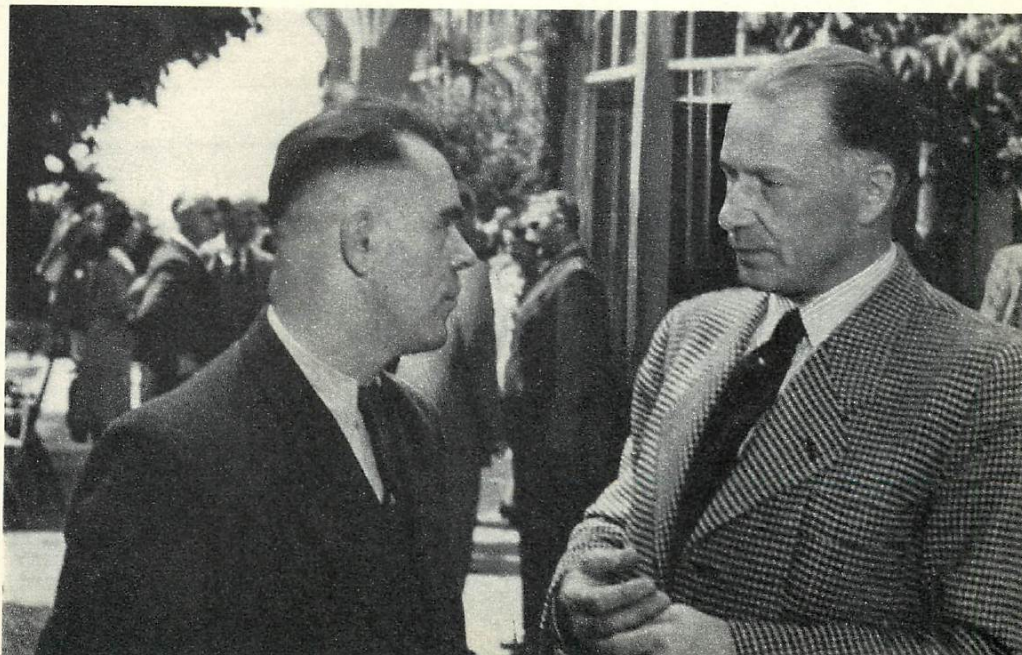
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Mr. Hans Dütting, head of 25,000 men in the Gelsenkirchen Coal Mining Company, attended the assembly with the Chairman of his Works Council, Mr. Paul Dikus. He said: "MRA has meant for me taking the four standards of Moral Re-Armament into business life and negotiations. It has saved endless time formerly wasted in friction and conflict. A time of quiet each morning enables me to go into negotiations with an attitude of complete selflessness and honesty."

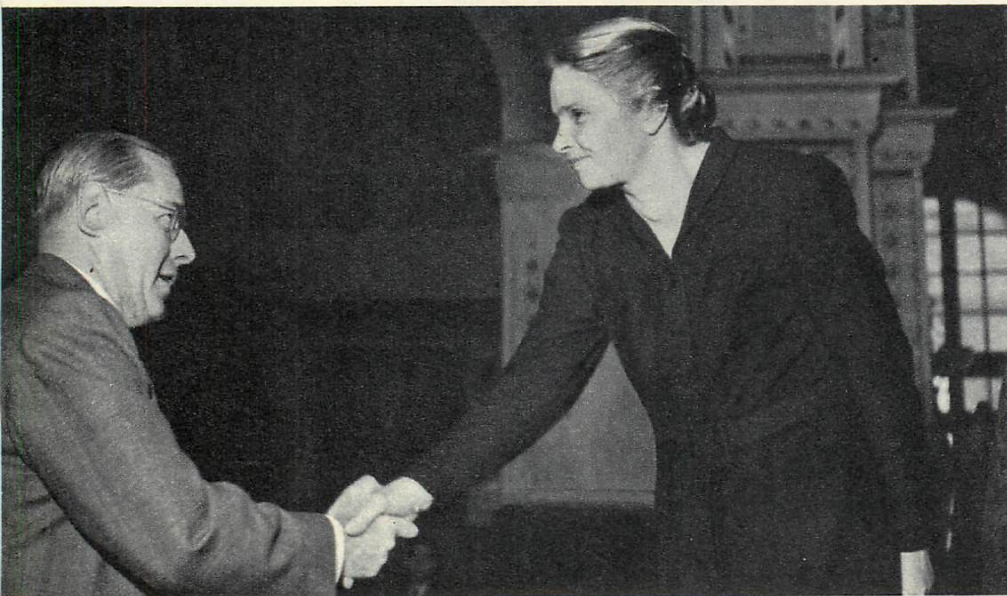
Mr. Dikus adds: "In our pits we are demonstrating how you can answer all problems without resorting to class warfare." Referring to the burning question of workers' co-partnership in industry, he says: "We have already got farther through the relationship we have reached between management and labour than any law could bring us to."



Mr. John Nowell, President-elect of the National Association of Cut Sole Manufacturers (right) discussed this new philosophy with Marxist lecturer and Socialist official Dr. Heinz Grohs. "Revolutionary changes in us will effect revolutionary changes in our industrial situations," he said. "Unless people change, nothing changes." Dr. Grohs added: "The millions in Western Germany need more than a programme of houses, employment and materials, they need a simple and inspired way which will lead them away from the fear-plagued road to a new war. There is no other way to create trust between men except the way which has been shown us by Moral Re-Armament."



A MORAL AND SPIRITUAL FORCE ABOVE CLASS, RACE, NATION, POINT OF VIEW OR PERSONAL ADVANTAGE



A moving incident—Dr. Heinrich Straeter, German Minister of Justice of North Rhine-Westphalia, thanking Madame Irene Laure of France after the veteran leader of the French Socialist Women told how she had given up a life-long hatred of Germany in order to work for reconciliation between the two countries on the basis of a common ideology for Europe.

Dr. Straeter brought greetings to the Assembly from Minister-President Karl Arnold and spoke himself "on behalf of those who have taken on the task of bringing the new Germany back into the community of nations". Both French and Germans, he said, were finding here the human factor that unites people of different nations and of different political beliefs.

THE FULL DIMENSION OF CHANGE

Major objective of the World Industrial Conference and its most distinctive feature was well stated by Dr. Buchman as: "Moral Re-Armament gives the full dimension of change. Economic change. Social change. National change. International change. All based on personal change."

Below this is illustrated by a striking international group at Geneva Airport: Left to right: Dr. Hans Dütting and Dr. Theo Goldschmidt, Ruhr Industrialists; Dr. and Mrs. Anton Storch, German Minister of Labour; Hermann Stoffmehl, founder of the Communist

Party in Altenessen; and Chojiro Kuriyama, representing the Prime Minister of Japan, who welcomed the German delegation on the arrival of their special plane from Düsseldorf.

* * *

Mr. Jack Manning (right) London dockworkers' leader and business manager of the *Portworkers' News*, exemplifies the far-reaching effects of this new approach to industrial problems.

"Whoever controls the dockworkers of the world controls the lifeline of the world," he says. He himself had been responsible, before meeting Moral Re-

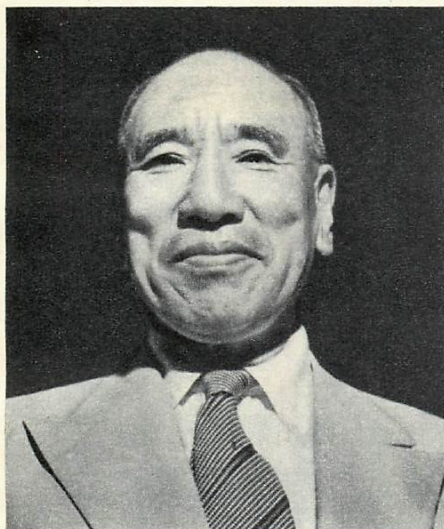


Armament, for a series of stoppages, the last one of which cost Britain £217,000,000, but had since been able through applying MRA, to avert two work stoppages to the satisfaction of all concerned.

"We are training the dockers in the four standards of Moral Re-Armament," he told the conference. "This force is developing like a giant steam-roller that nothing in the universe will be able to stop. In this ideology the dockers, who have known unemployment, suffering, war and destruction, see the meshing of industrialist and worker through change in each."

THE RECONSTRUCTION OF NATIONS

A new level of teamwork between the major Japanese political parties was one of the by-products of the Conference. Shown here are three of their representatives. Left to right: Mr. Yasuhiro Nakasone (Democratic), youngest Member of the Diet; Mr. Kinjiro Kawashima (Socialist); and Mr. Chojiro Kuriyama (Liberal), shown reading the Prime Minister's message to Dr. Buchman at Caux. In it the Japanese statesman, who formed an emergency coalition government following the outbreak in Korea, expressed his belief that the Conference would "inspire and give moral content to Japanese democracy, inject the nation with a stabilising force by curing rampant materialism and lay the foundation for a cultured and peaceful nation."



A remarkable reconciliation took place during the conference between Mr. K. Nakajima (below, right), a leader of the Japanese Metal Workers' Union, and his bitterest enemy, Mr. E. Suzuki, Chief of Police of Osaka (below, left).

"I spoke no word to him," said Mr. Katsuji Nakajima, "for my comrades had been beaten and dragged through the streets. A million men hated him. But Caux taught me to reach out my hands to him."

The police chief was profoundly moved by the apology. "When Mr.

Nakajima came to my room I felt as though an electric shock had gone through me," he said. "I felt that the activities of Communism in Japan were preventing the proper development of labour unions, and I directed my force and hate against the union. I realise I had not distinguished between the labour leaders who were out for their own particular good and those who were trying to do something about the situation from a really sincere attitude. I grasped Mr. Nakajima's hand and we both wept together."

Mr. Taiyo Ishizaka, President of the Tokyo Shibaura Electric Company (above) and one of the "big four" in Japanese industry, said that the new understanding and unity he had found with Japanese labour at the Caux conference would "influence greatly the industrial condition of Japan".

"The whole world is hungry for something new," he said. "Nations cannot survive without an ideology which is beyond class and race—the ideology of Caux. I start with change in myself: personal change is the basic foundation for world prosperity and the priority task for an industrialist."



A WORLD-UNITING IDEOLOGY

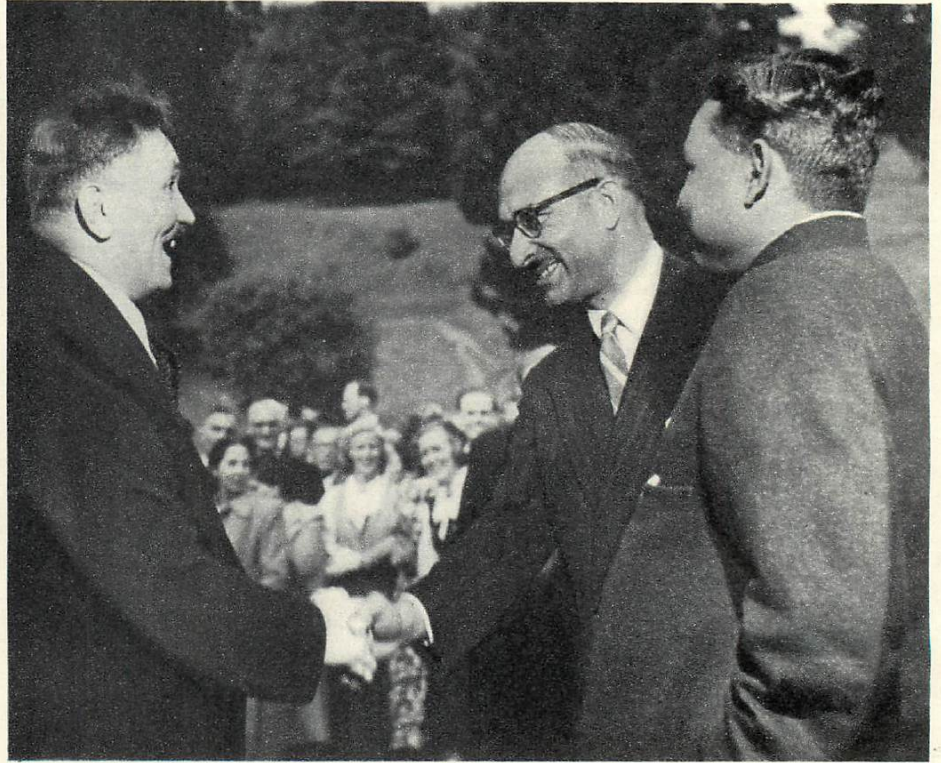
This conference provided a universal ideology for every class, every race, every nation, for everyone everywhere.

The Labour Ministers of Germany, India and Egypt met at the Assembly (right). Mr. Anton Storch (left) representing the German Federal Chancellor, Dr. Konrad Adenauer, came with fifty-four German industrial, political and trade union leaders. He said the ideas of Caux would build the society men longed for everywhere.

The Hon. Mr. Jagjivan Ram, Minister of Labour and Social Affairs for all-India said:

"Moral Re-Armament has a special appeal to the people of India. We must create a new type of society. To change mankind and society we have to change the individual."

Mr. Hassan Ismail (right), Director General of the Department of Labour for Egypt said: "This is the meeting ground on which East and West can get together, learning from each other how to re-make the world."



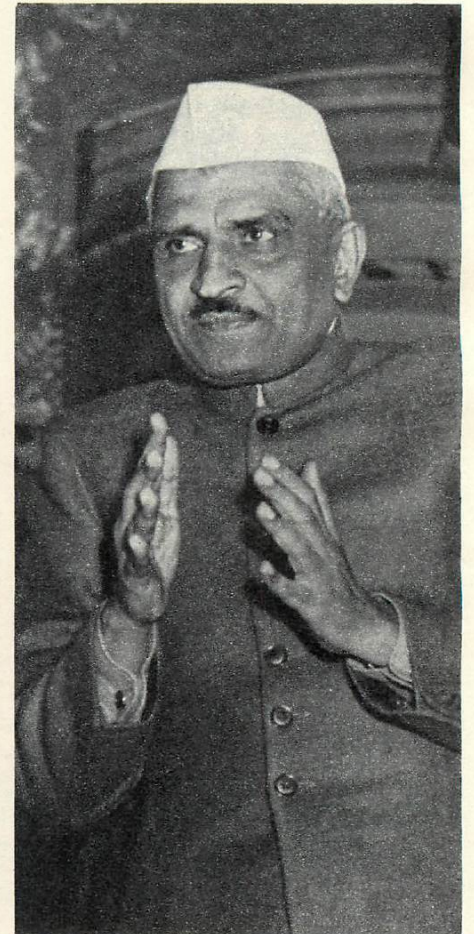
THE DESTINY OF EAST AND WEST

"Is there any East and West on a round globe?" asked Mr. Khandubhai K. Desai, President of the Indian National Trade Union Congress (extreme right). "Here at Caux we see representatives of business, the workers and employers of all nations and races gathered together in a new spirit. I will tell my countrymen that what Mahatma Gandhi has taught us is not something in which we have to act by ourselves alone, but there are kindred souls all over the world who want to go the same road, the good road, the right road. Frank Buchman and his co-workers during the past twenty-five years have found out the remedy of our industrial civilisation. If we do not bring it to the world there is no doubt the world is ready for destruction."

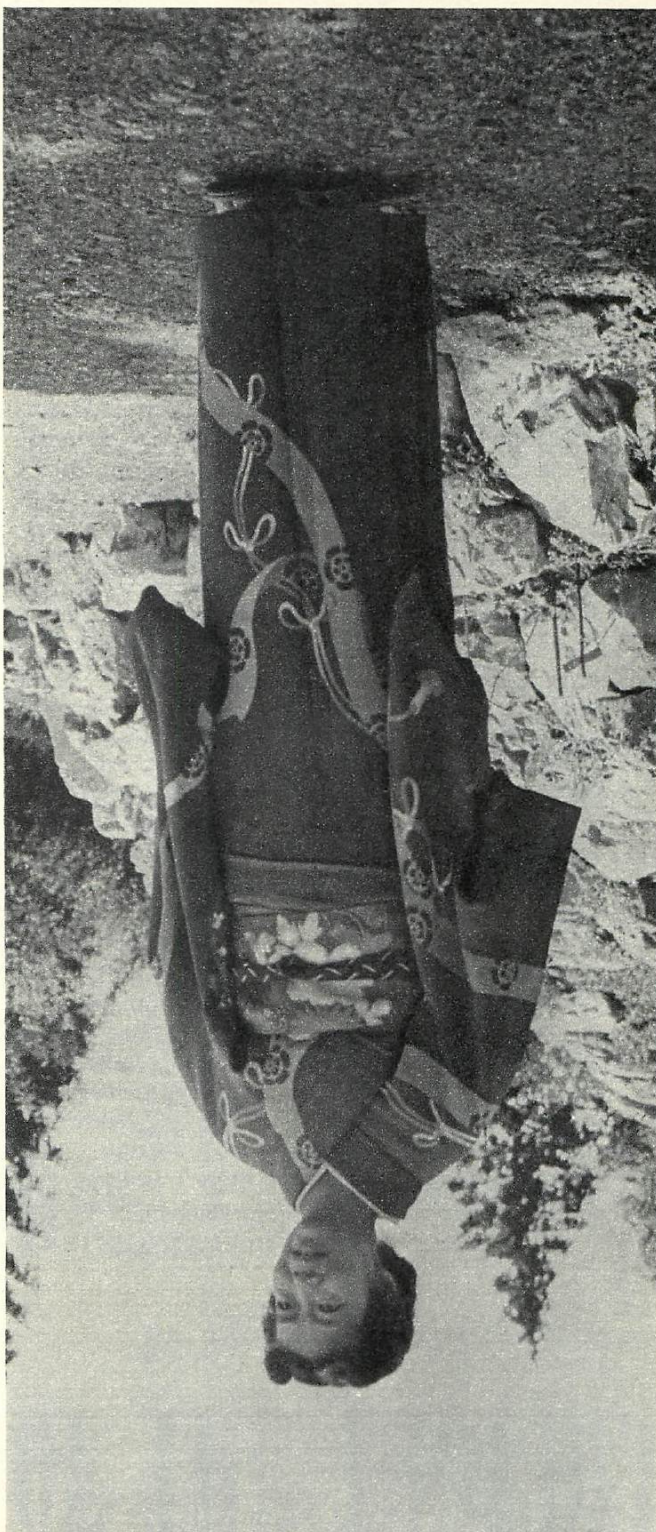
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Mr. Robert Edwards, Secretary of the British Chemical Workers' Union and Chairman of the International Committee of the Socialist Movement for the United States of Europe, summed up the progress of the workers' movement of the world in four words:

"Sacrifice, struggle, success, stagnation. Caux has demonstrated the solution of Labour's dilemma—that the class struggle can be superseded by a greater philosophy uniting East and West," he said.



WOMEN IN THE NEW JAPAN



BY YUKIKA SOHMA

Mrs. Sohma is the daughter of the ninety-one-year-old Liberal statesman, Ozaki. She has spent her life fighting for the emancipation of women in Japan

THE new Constitution of Japan after the war changed the whole social structure of the country. It gave the women social and political freedom and equality for the first time in history. They could vote, they could become Members of Parliament, they could enter the universities on an equal status with men. Equal human rights were established for both men and women.

In the past the rigid family system determined the whole social life of Japan. Marriage was not a union of individuals but an agreement between families. The husband was the 'Foreign Minister' and the wife was 'Minister of the Interior'. They kept their camps and looked after their own affairs. The husband often had nothing to do with domestic life. If he went home with a worried look, and the wife asked what was on his mind, he would say, "It is nothing to do with you, forget about it." The outside world was separated from domestic life.

But in the home the woman had complete control. Reversence for age contributed to this. Often the mother-in-law dominated the whole family.

Under the old constitution women had no legal right to manage their own property but had to give all property to the male member of the family. When a woman married she became a member of a very large family and came under the control of the male head. Although he rarely exercised his right to do so, he could order anybody in his family to move to any particular place at any time.

A husband could divorce his wife just because he was tired of her, and she would have a hard time to combat it, because there were so many social restrictions. She usually accepted it. She, on the other hand, could not divorce her husband without very good reasons. Failure to provide her husband with a son was considered a good enough reason for her to be divorced. This was not so to the same extent in the cities, but certainly it was true in the farming areas. The farmers' wives were just another labour hand. If a wife died in a farmer's home, relatives would get together and decide who the next bride should be. They needed the labour hand. Women were taught the virtue of obedience first to their father, secondly to their husband and after his death, to their son. Education was very limited; many regarded it as wholly unnecessary. Flower arrangement, the tea ceremony and cooking were regarded as the essential items.

Today marriage is a union of free men and free women who do not have to wait for the consent of the head of the family. Couples can marry on their own authority. If the wife has any property she is legally protected. Women, who have equal rights with men to divorce, have taken advantage of their freedom, and the swing may have gone too far.

Many people accept the new constitution without much thought. About two years ago, while I was helping a friend in his political campaign in the Prefectural election, I went from village to village on my bicycle to speak to the farmers. Before the war women were not allowed to be present at political meetings, but now the men would say, "Let's wait for the women before you speak." But after all those years of feudalism, the old modes of thought still exist in many people's minds. In the first elections women didn't know how to vote, and often they would vote for a woman or according to their husband's wish.

In the natural course we would take many decades to

learn and develop, but the world situation is such that we cannot afford to wait. We women have been given the framework of democracy and have pledged ourselves to realise it. But we need the spirit to make it work.

Moral Re-Armament is that spirit. It shows women how to live as human beings. Even the farming communities who have little contact with the world, understand it. Often they have come up to me and said it is the first time they have begun to see that they are worth something. Many of them have begun practising Moral Re-Armament in their own circle.

I myself was brought up with a great resentment against the Japanese male. Ever since I began to think, I remember people telling me it was a pity I was not a boy. As I began to read and understand the Imperial Constitution I resolved to fight to change it. It was a lonely ineffective struggle as I used my energy fighting against the existing system and tearing people down.

I married into one of the aristocratic families of Japan. My father said that the only condition he had for my marriage was that I loved my husband. At school, however, the teacher had told us not to think of marriage, our parents would arrange it.

I found myself right in the midst of a typically old-fashioned family. Most of my "in-laws" were against this marriage. I was determined that I was going to succeed.

Both my husband and I felt we had everything we needed to make a successful marriage. I tried to be appreciative of the old ways but kept a critical eye open for every fault in the family system. I admired my grandmother-in-law, but felt sorry that she had not been educated in the right way. I was critical of my husband. Often we didn't agree and I tried every means possible to get him to change his ways.

After about a year and a half I met something which gave me a vision that no matter what may happen I could be linked up with a world family working for world peace. At that time Japan was on the path to war. I was bitterly frustrated as I felt I could do nothing about it. I was about to raise a family who I felt would be at the mercy of the Government. I was challenged with the idea that there was a force of men and women around the world trying to live up to absolute moral standards. I had to face the fact that I was far from perfect and start with myself. My first thought was to apologise to my mother-in-law and stop trying to improve my husband. I found we could really build family life only when each of us is ready to change.

It works with the children, too. It is the only basis for unity between parents and children. I was on good terms with my father but not my mother, and thought it was natural for children to grow away from their parents at a certain age. So I resolved not to put my heart into my children so as not to be hurt by them. I closed my heart and thought out logically a plan for their welfare. But I began to care for them without fear as I began to experience in my own life the power of change.

This ideology of change will bring to the Japanese women the right kind of freedom—not licence, but real freedom, the basis on which they can build sound family life and take up their task side by side with their men to bring democracy to their nation. It links the individual with the nation and the world. It is the natural way for a human being to live.

THE CAUSE OF THE TROUBLE

BY LOUDON HAMILTON

PRESIDENT COOLIDGE was so taciturn that it was said that when he opened his mouth at the dentist's one day a moth flew out of his mouth.

On his return from Church one Sunday he was asked by his wife what was the subject of the minister's sermon. His reply was, "Sin." "And what did he say about that?" asked his wife. "He was against it," answered the President.

When we speak of sin we talk a common language. (I am familiar with the subject, only too familiar, so I am talking on what I know.)

It deals with human nature and most of us have a lot of that! It is common to all nations, a universal problem. "Crows are black the whole world over." Human hearts are the same wherever you go.

A Japanese friend said to me at lunch the other day, "We must first build moral foundations for our country. Then social, political and economic plans follow." His thought was echoed by the late Lord Salisbury, then Leader of the Conservatives in the House of Lords. He said: "The problem is not economic, it is moral. Any scheme of alleviation that ignores this fundamental fact is unworthy of serious consideration."

Frank Buchman in his broadcast last year, said: "People don't worry about sin any more, so they have to worry about everything else!"

One school of psychologists have done away with sin. But unfortunately they have not done away with temptation, and sin is what happens when you give way to temptation.

This disease in human nature is highly personal. It concerns the way you live and behave day by day at home and outside the home. But it also concerns your nation, because as I am so is my nation.

A good definition of sin is "Anything in my life (not the other fellow's) which keeps me from God or from some other person." These two relationships go together, between you and God and between you and some other person. You cannot be right with God so long as you are wrong with anyone else. The Bible says, when you come to worship and then remember that you have something against your neighbour, first go and be reconciled to your neighbour, and then come and offer your gift to God.

What are the things that break these relationships? Perhaps it is resentment or jealousy or criticism. We are always quickest to dislike those who have the very same

things that are wrong in ourselves. Or perhaps somebody hurt our feelings a long time ago and a sort of iron curtain comes down in our heart towards that person. It may not be active but it is there.

There is such a thing as sin of the tongue. Saying about people what we don't say to them, or we should never have said anyway. It is not a question of whether it is true or not, it is a question of whether it is loving, and therefore helps the other person to change.

Sin binds. Many speak of "freedom" today but we need to be sure it is the freedom of real liberty leading to victory and not of licence leading to defeat, making us slaves to ourselves. That is the binding power of sin so that we cannot do what we ought.

Sin blinds. "Blessed are the pure in heart for they shall see God." The impure in heart cannot see God. It is exactly as if our windows were blacked out and we were to say, "There is no sunshine." We cannot see it, but that curtain is only inside our windows and we can take it down if we want to. The trouble is we are afraid to see ourselves and that is why we don't want to let the light in. But do not shrink from what you see, for "the light that shows us our sin is the light that heals." Often because we have no standard or only half a standard we can never tell the difference between one thing and another. Moral compromise distorts vision and one result is that people get confused. Confusion is one of the powerful weapons of negative ideologies. The root is moral defeat and moral rottenness in men and in nations.

Sin multiplies. We do not sit still: we either go up or down. There is no neutrality in the war of ideas. Can you remember when you told your last lie, and how you had to tell three more to cover up the first one. Thus sin multiplies like a litter of pigs. First you have the old sow then you have twelve little pigs. That is the way sin works. First the look, then the thought, then the fascination of the thought and then the fall. A break must come somewhere between the look and the thought.

They have a proverb in the Far East which says, "You cannot prevent crows from flying over your head but you can prevent them from nesting in your hair." They make an awful mess and that is just what evil thoughts do. Let them go, they only stay because you want them to.

Sin deadens and deafens. We soon lose a sense of wrong. We excuse ourselves by saying: "Everybody does it," or "a little doesn't matter," or "it won't go any further," or "just this once," or "nobody will know anyway." So we deaden our conscience. We prefer to live in a sort of grey area halfway between black and white with "everything correct but nothing clear."

We need to accept absolute moral standards—absolute honesty, purity, unselfishness and love. I never find them easy. I would much prefer Einstein's theory of relativity; relatively honest, comparatively pure, occasionally unselfish and exceptionally loving (that is with exceptions). These standards are more natural to man.

Even good people can lose a sense of sin, but a small sense of sin means a big ego, a big capital "I". Put on its side that "I" becomes a minus (—). Draw a line through it and it becomes a plus (+). Carry that line a little further and it becomes a cross (†).

That is how to deal with Sin.

1. *Hate*. We must learn to hate sin: we cannot just run away from it. We cannot sit on it and try to repress it.

I need a deep change of heart daily, because by nature I know I love the thing that is selfish or impure. But my nature can change and it can change on the spot. It can change on the particular point that is worrying me. Change now, not in the sweet bye and bye, but in the nasty now and now. We need more than remorse, just being sorry for our sins and then going on all over again; we need repentance which means being sorry enough to quit.

Call sin by its right name. Some people treat their favourite sins like orchids, kept in a hot-house and carefully tended day by day. The only thing we cannot do with them is to smell them because then we would know they were just rotten cabbages.

2. *Forsake Sin*. Deal with it in its early stages. When the fire is still a small flame it can quickly be put out. But when it becomes a whole house on fire it is too late. Some of us are like monkeys. We are terribly inquisitive. We want to see just how far we can go without actually falling over the edge of the cliff. That is playing with sin. That is not forsaking it.

3. *Confess Sin*. Most people wear a mask and they think they hide a lot, but they don't hide half as much as they think. There is a saying, "Love is blind but the neighbours ain't." When we change, that mask goes down and we are honest. Some of us are like a one-storey house with a two-storey front. It looks fine from in front but there isn't much behind it.

When we are honest and humble we will win people and they know that we understand. That is reality, not "to look too good or talk too wise." Don't try to be right and sinless. It makes us very dull and uninteresting. We need never be afraid to let people know what our temptations are; we may help them to new victory.

4. *Restore*. When we decide to change there is a passion within us to make what restitution we can. There may be things in the past which we cannot put right now. But put right the ones you can. I had four simple things to do.

1. To return money to people who did not know I owed it to them.

2. To make an apology to one man whom I greatly disliked and frequently criticised behind his back.

3. To put things right at home, and there was a lot to be done.

4. To be absolutely honest with a few friends about certain things in my own life that I had never told anybody.

Faced with these things I made a fundamental decision to change and I asked God's help because I knew I couldn't do it myself, the task was too great.

If we wish to be free, there is a price to be paid. It cuts across our self-will, our self-indulgence, our self-importance. We say in Moral Re-Armament, "Change, beginning with ourselves." Yes, but has it?

Change is an act of will, not of the emotion. Emotion may be the fruit, but the will is the root. Change is an act of will on our part and an act of grace on God's part. He will forgive you, He will remake you, your home and your nation.

AUGUST 6th

BY CHRISTOPHER MAYOR

THIS is the story of two men who lived through an experience millions now fear; and found the answer millions now seek.

Mr. Shinzo Hamai was about to leave home for the City Hall of Hiroshima, where he was in charge of much-needed supplies and aid to the people of his city. The clock showed 8.15 a.m.; the calendar August 6. It was 1945. Within the space of seconds Hamai lost seven relatives and many friends. Ninety-five per cent. of his employees were killed or injured in the atomic explosion which shook the world and ended the most devastating war in history.

Now Mayor of Hiroshima, Mr. Hamai talks reluctantly about that morning when, a mile and a half from his home, the atom bomb was dropped as a weapon of war for the first time in history. The official figures stated that some hundred thousand citizens were incinerated that morning. Hamai believes the figure to be nearer two hundred thousand, or half the original population of the city. The official estimate, he says, did not include the 130,000 soldiers who were stationed in the city, 80 per cent. of whom were killed. "Nearly all the remainder of the population was injured or affected by atomic radiation," says the Mayor, whose legs still bear scars caused by the deadly rays.

"There is not one person," says the Mayor, "who, having lived through the hell of August 6, is not passionately determined to dedicate himself completely to the fight for peace and the task of ensuring that his children will not have to suffer the same experience." One soon senses that even more than most, Hamai is a man who has accepted such a commission. His quiet sincerity indicates that he has found the secret which alone can translate the aspirations of the millions into action.

Hamai is a native of the city he now serves as Mayor. The son of an engineer, he is one of nine children and the father of four. He talks modestly about his civic career which began when he graduated from the Tokyo Imperial University with a degree in Judicial Law. Quickly he climbed the ladder of departmental directorships until soon after the end of the war, he was appointed Deputy-Mayor of Hiroshima. As a result of Japan's new constitution, he was to become in April 1947 the first elected Mayor of the city.

To questions about the explosion which rocketed the name of Hiroshima into the world's headlines overnight, Hamai quietly replies, "I would rather talk about what I believe is the only safeguard against a recurrence of atom warfare." And with that he launches into a fascinating exposition of the burning convictions his first trip to Europe has given him. Mr. Hamai was one of the Japanese delegation which flew by special plane from Tokyo to the World Assembly for Moral Re-Armament in Switzerland last June. An amazing story in itself, this delegation of seventy-two Japanese has been described in the press as "the largest and most representative group of leaders" ever to leave Japan for any conference.



The City of Nagasaki as seen soon after the atomic bombing

Before leaving Tokyo the delegation was given a farewell luncheon by the Prime Minister, Mr. Shigeru Yoshida, who sent two members of the Diet (Parliament) as his personal representatives to Caux. That same evening the delegation was given a reception by a group of leading citizens including the Governor of the Bank of Japan, the President of the Federation of Labour and the President of the Federation of Economic Organisations.

The one word which sums up the hopes and aspirations of the Japanese people is 'peace'. "But before we can play a part in achieving this we have first to free ourselves from the hatred, resentment and fear we feel for the atom bomb," says the forty-five-year-old Mayor. "At Caux we find how to accept responsibility for the horrors we have let loose on the world and find also the only sure basis on which the peace we long for can be practically achieved."

Hamai tells how before coming to Caux his last hope was in some conception of world federal government. "Now I am convinced," he declares, "that if the individual nations within such a world government do not live by the moral standards necessary to outlaw war—absolute honesty, purity, unselfishness and love, which we find at Caux—the whole structure will eventually collapse. History proves that we cannot have peace through goodwill and treaties. Such an international framework can only succeed if it is based on Moral Re-Armament and the absolute moral standards it proclaims. From now on I am determined to give every-

The City of Nagasaki five years after the end of the war





thing for this ideology, because when it becomes established in my country and the world, the best form of international government will automatically evolve."

This first trip outside Asia has given Mr. Hamai a new perspective on his country. "The class war in Japan is the enemy of my people and the surest road to military war," he adds. "But I realise the inadequacy of anti-Communism. We need a better way; and Moral Re-Armament can give much to Japan because it offers a superior road all can tread. The hostilities in Korea are simply the result of this war of classes and ideologies. And even at this late hour, Moral Re-Armament can be the saving ideology for my country which lies only fifteen minutes' flying time from Korea."

There had been a deathly quiet of only three days following August 6, when at approximately 11.00 a.m. in Nagasaki, 130,000 people and 20,000 houses were pulverised in the mushroom of smoke which for the second time rose ten miles into the sky above Japan. "The whole population was dazed," says Mr. Hiroshi Ohashi, Mayor of Nagasaki, "for due to severe internal censorship, the people had not heard about the similar explosion three days earlier in Hiroshima. No one knew what had caused the terrifying destruction; but from that moment on, the resistance of the Japanese people ended, in spite of their earlier determination to fight the war to the last ditch."

At zero hour Ohashi was at work in charge of 40,000

workers at the large Mitsubishi shipbuilding yards where he had been employed for thirty years. Practically everyone working outside was injured by the blast and radiation though an intervening island saved the docks from severe damage. To this day, Ohashi, who was working indoors, believes it was a miracle that he was spared. Like the Mayor of Hiroshima, the Mayor of Nagasaki feels he was saved for a special purpose and that he has a destiny to fulfil for his people. These men came to Caux and together found what they believe to be the common destiny for both of them.

In August 1949 the Japanese Diet passed two Bills declaring Nagasaki and Hiroshima to be officially constituted centres for culture and world peace. Says Ohashi: "We want to establish in Nagasaki a centre which can contribute to the permanent culture and peace of the world. But I realised that was not enough, so I came to Caux to find the spirit which alone could make practical our effort to outlaw war and ensure peace.

"Through our bitter experience of the atom bomb we are determined to fight to see that such weapons and the hydrogen bomb are never used." Whether there is a war of arms or not, Mr. Ohashi is sure that the war of ideologies will grow more intense, and it will be continuous. But he concludes confidently, "In the long run, Moral Re-Armament will prove to be the superior ideology of all, because Moral Re-Armament is the decisive force in the war of ideas that the atom bomb proved to be in the war of arms."



WASHINGTON REPORT

BY WILLARD HUNTER

WHETHER the Korean conflict sets off World War III or not, much of the attention of the people of the United States will be focused on election campaigns as well as military campaigns.

A pivotal state where this type of battle will rage is mid-western Michigan, dubbed during World War II as the "arsenal of democracy," because of the production miracles of "dynamic Detroit."

In Michigan, youthful Governor G. Mennen (Soapy) Williams, is battling to be re-elected in a state which is normally Republican, and is likely to return to the Republican column in an off year when the national Presidency is not at stake. It is quite possible that President Truman will enter the state to make at least one speech to help the Governor and other democratic candidates for office.

Last month Williams moved his family to Michigan's "summer capital" at Mackinac Island, which he will make a base from which he will take his case to the voters in both peninsulas of this lake-studded state.

Also, last month, on Mackinac Island, the ninth North American Assembly for Moral Re-Armament opened. Meeting against the background of a nation thinking in terms of a possible war mobilization, delegates from all parts of the United States and Canada, as well as Europe, began planning for the part the ordinary citizen of North America can play in the world ideological struggle running through every home, industry and community.

"At Mackinac," the printed invitation to the Assembly reads, "an answer has been found not only to the militant materialism of the East, but to the complacent materialism of the West."

Among the first arrivals at the Mackinac conference were Mr. and Mrs. Heikki Herlin, from Finland. Mr. Herlin is a newly elected member of the board of directors of Rotary International and is a manufacturer in Helsinki.

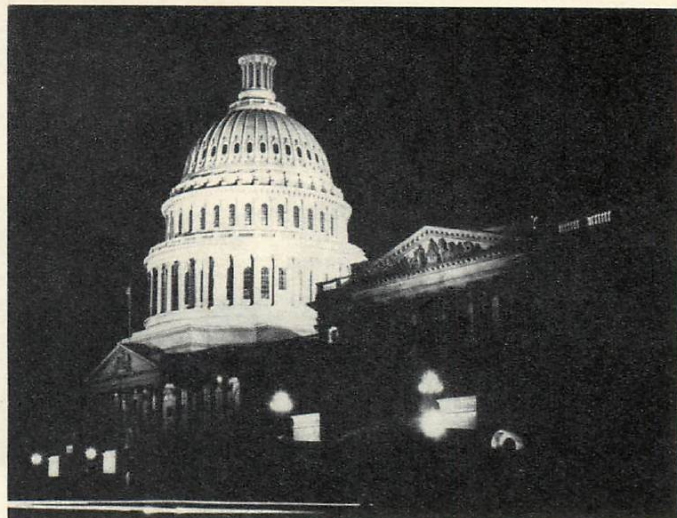
Speaking as a businessman who is accustomed to daily dealings in his plant with Soviet agents regarding production and reparations questions, Mr. Herlin told the conference, "The Iron Curtain is transparent to a powerful enough light from the West. Moral-Re-Armament is providing that light."

A constant interchange of delegates with the World MRA Assembly at Caux, Switzerland, will mark the conference, and a delegation of 55 prominent Japanese on their way through the United States to their homeland from the Caux Assembly will arrive this month.

One of the most talked-about Congressional groups to travel overseas last summer was the special five-man, bipartisan Committee appointed by Speaker Rayburn with unanimous consent of the House to attend the Caux Assembly.

On their return, the committee's chairman, Representative Prince H. Preston of Georgia, addressed the House, giving a review of the Assembly's achievements.

Preston has now served four years in the House, representing the south-east Georgia district, which includes the



Acme

seaport city of Savannah. On June 28 he was again re-nominated in the Democratic party primary, which, in Georgia, is tantamount to election to another two-year term.

He is a member of the influential House Committee on Appropriations. The sub-committee he serves on deals with appropriations for the State Department, thus making him a key figure in decisions on American foreign policy where money is involved.

The Appropriations Committee is known as one of the hardest working units in the House, particularly in the early months of each session, when the groundwork is laid. Preston is one of those who expresses genuine concern that the tremendous investments the U.S. is making are backed by sound ideas and secured by the right spirit.

Last month the Georgia Congressman took further action to call the attention of his colleagues to a world force which he believed gives evidence of hope along these lines.

On the day President Truman ordered U.S. forces to resist the invasion of South Korea by North Koreans, Preston signed 531 personal letters to his colleagues in the House and Senate. The letters forwarded to each Member were a copy of the maroon-covered, 231-page, official "Report of the World Assembly for Moral Re-Armament, Caux, 1949."

In his letter, Preston wrote, "It seems to me that private initiative is needed to help attain the objectives which we are trying to reach through the Atlantic Pact and the Marshall Plan. Certainly we need to find new ways for tackling the world ideological problem and to accept help from whatever source it may come.

"Because of the impressive evidence of a new spirit at work throughout the world which has been demonstrated at Caux, I am enclosing a full report on the 1949 Assembly there. I believe that you will find therein, to use the words of M. Robert Schuman, French Foreign Minister, not 'some new scheme for the public welfare or another theory to be added to the many already put forward,' but 'a philosophy of life applied in action.'

"The 1950 Caux Assembly will start with a world labour-management conference this month and will continue until October 1. If you are going abroad this year, I think you will find it well worth your while to include a stop there in your itinerary."