

# World Journey

# World Perspective

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OLE BJØRN KRAFT

*Formerly Minister for Foreign Affairs*

*Denmark*

BLANDFORD PRESS

LONDON

A translation of the Danish book  
"EN VERDENSREJSE MED VERDENSPERSPEKTIV"  
published in December 1955 by Berlingske Forlag, Copenhagen  
Revised and first published in this English edition  
August 1956 by Blandford Press, London

The photographs in this book  
are by *New World News*

PRINTED IN GREAT BRITAIN  
BY KELIHER, HUDSON & KEARNS, LTD.,  
LONDON, S.E. 1.

WORLD JOURNEY—WORLD PERSPECTIVE



DR. FRANK N. D. BUCHMAN  
Initiator of Moral Re-Armament

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## I

### *In the Shadow of a Mushroom*

A SHADOW broods over the earth. It is shaped like a mushroom, and underneath it men are chilled with fear. You can get so used to a shadow that you no longer notice it—or you can ignore it and see nothing but the sunshine.

But the shadow of a mushroom still hangs over the earth and over every living thing upon it.

It will only disappear when its prime cause disappears; and that cause is our own fear and weakness.

We are standing at the beginning of an epoch in history. Two world wars and vast technical developments have revolutionized the relations between peoples and states, and the social conditions under which humanity must live.

Previously distance isolated us in our own corners of the world.

Now we have abolished distance. Wireless and television bring us all together in one room. A plane can fly at such speed that it will sometimes land earlier than it started. Time has lost its meaning.

Everywhere on this globe, mankind will more and more enjoy the same material benefits.

The era of domination by the white race is finished. They share their technical knowledge, their implements and machinery—and their weapons of war—with all nations.

The colonial age nears its close.

We are on the eve of a great fusion of world civilizations—in the material, intellectual and religious spheres.

Yet, over every continent and people hangs the fiery mushroom.

There is in human nature an instinctive urge to destroy, an aggressive tendency. History tells us how this impulse has dominated mankind, and of the suffering it has caused. But it is only now that it threatens to bring about the *complete* annihilation of humanity. For it is only now that science has created forces whose strength is incalculable. There is no longer any limit to the possibilities of destruction.

But we have not developed moral qualities that can control the destructive forces or change the urge to destruction in us.

Our generation must find a new form of social life which can establish confidence between people and cancel their fear and mistrust.

Never before have the motive forces in human nature made such demands upon the foresight and understanding of statesmen, upon their creative ability, their humility and devotion. Above all statesmen are called upon to believe in the possibility of changing human nature—to have faith in what God can do in the heart of man.

It should not be difficult to see that the structure of the twentieth century calls for a new attitude and a different pattern of human relations.

It should also be easy to convince people that the confidence which needs to be created between nations must be founded on a common moral assessment of values.

The East and the West differ widely in their customs and thinking. But deep in the heart of all men there is the same longing, the same knowledge of good and evil, the same effort to gain release from fear and to find the way to understanding friendship with their fellow men.

East and West must meet.

The walls which feelings of superiority, desire for power and exploitation have built—walls cemented by hatred, resentment and humiliation—must be broken down.

As a first step the West must admit its historic mistakes and their natural result on the Eastern mind. The East may, on the other hand, need to come out of its isolation and understand that not every product of the West was evil.

The nations must extend their hands to one another across the wide oceans that centuries of war and strife have created.

The free world must see that its present materialistic way of life, its accustomed way of thinking, its objectives and motives, are utterly inadequate to meet the impending crisis. The alleged relaxation of tension solves nothing. There is no let-up in the struggle to decide which ideology shall be victorious in the world.

If doubt existed, Mr. Nikita S. Khrushchev, Secretary of the Communist Party in Russia, removed it with a firm hand in his speech on September 19, 1955.

In that speech he said, 'Russia's smiles are sincere, but this doesn't change our conviction that Communism will triumph throughout the world. We will win, but we will not have to go to war to do it.

'We told Dr. Adenauer very frankly that Western Germany was going the way of capitalist decay. The way of the future is the way of the German Democratic Republic. Eventually all Germany will see the right way.

'They say in the West,' Khrushchev continued, 'that something has changed since the Geneva Conference. They say that the Soviet leaders smile, but that their actions do not match their smiles. The smiles are sincere. They are not artificial. We wish to live in peace. But if anyone thinks that our smiles mean that we abandon the teachings of Marx and Lenin or abandon our Communist road, then they are fooling themselves. You might as well say that Easter always falls on Tuesday.

'We are for co-existence. But we are also for the growth of Communism. The only reason we are for co-existence is that in



actual fact we are confronted with the reality of two different systems. You capitalists go your way so long as you do not see that it is the way of the blind.'

The Party Secretary elaborated this theme further, and ended by saying, 'We honestly told Adenauer that his world is dying, that capitalism is dying and that the star of socialism is rising.'

Will Communism finally triumph in the world?

We are so firmly convinced of the advantages of the West—so convinced that we have always been right and that everyone should see it! It comes as a rude shock that of 10,000 or so young people who escaped through the iron curtain from East to West recently, 20 per cent, after becoming acquainted with the West, decided to return to the totalitarian society. They evidently did not feel at home in the democratic one and were not convinced of its excellence. Quite obviously this was a problem of a mental kind; the Western way of life was not strong enough, in spite of all its material advantages, to grip and hold these young refugees who had grown up under, and were impregnated by, the Communist ideology.

The problem is serious and far-reaching. A report to the Consultative Assembly of the Council of Europe in Strasburg on this incident declares that it is evidence of the difficulties which will be encountered in convincing the populations east of the iron curtain of the value of the European conception of liberty. What will happen when people who, like these young refugees, have never had any experience of the Western world, are forced to decide which system they prefer—unless the West can succeed in making clearer to itself and to others what it is that we really stand for?

The above-mentioned report states that two conditions must be fulfilled in the West if a result is to be secured:

1. There must be complete knowledge of, and a serious belief

in, democratic principles and the democratic way of life.

2. And there must be an equally thorough grasp of the dialectic materialism with which the youth east of the iron curtain are inoculated.

There must in fact be a serious belief in, and the will to live, democracy on a different basis from that of materialism, as well as the will to engage in the struggle with a seriousness and a purposefulness equal to that of Communists themselves.

A British diplomat has expressed a similar view. He said: 'The West is still at the kindergarten stage of ideological understanding, training and strategy. We must live a basic answer to materialism if we are to win the minds and hearts of millions.'

It is not merely a battle to win a world for an ideology, but to survive by conquering the evil forces in the hearts of men; it is a battle for everyone. *The world's problem is a moral problem.*

There is no treachery so great today as the acceptance of co-existence with Communism without making the decision to live another ideology—the ideology which can cure materialism in ourselves and in others. Materialism is the mother of Imperialism, Communism and Nazism—and also of the neutralism without change, which is a betrayal of democracy.

If democracy as at present lived by us co-exists for another generation with Communism, then Communism will conquer the world without a world war.

For in the words of William Penn, 'Men must be governed by God or they condemn themselves to be ruled by tyrants.'

The trouble is that the revolution that has taken place in the external world has not been accompanied by a corresponding revolution in our attitude to this age and its problems.

We are still looking for this revolution. Its basis is *change*.

Change—that affects the aggressive human will and substitutes for it the will to live by moral standards. This will give every man

an ideology, an outlook on life which places his thinking, emotions and will wholly at the service of this revolution. It will draw nations together instead of dividing them.

This is the message of Moral Re-Armament.

It is not a new one.

It is to be found in all great and inspiring religions—above all and clearest of all in the Christian message.

The ideology of Moral Re-Armament is based on four absolute moral standards: *Absolute honesty, absolute purity, absolute unselfishness and absolute love.*

It also states that men and women in their daily quiet time—Christians sometimes speak of listening to the 'still, small voice', which we believe is God's voice—receive strength to live the ideology.

This book relates how this ideology was taken to the free Asian peoples, on one of the most remarkable journeys in history. It was a journey that may rival in significance the voyages of discovery which ushered in the Renaissance. Just as those opened up new countries, so this journey had the effect of opening human hearts and wills to a new understanding between nations. Thus it may usher in the spiritual and moral renaissance that will conquer materialism.

If that happens, we shall no longer fear the shadow of the mushroom.

## *An Idea Translated into Action*

HOW DOES a thought—an idea—arise?

Some hold that it is a chemical process. Others, that, if men listen, God can give guidance that issues in a decision far transcending in scope anything in the mind of the person who listens and obeys.

Dr. Frank Buchman is one of those in whom this belief has become a reality.

About forty years ago Dr. Buchman felt impelled to give up everything else and tell his fellow men that change was necessary and possible. Thereafter he built his life on the belief that adequate, accurate, definite information can come from God to man. He has said that 'when man listens, God speaks—when man obeys, God acts—when men change, nations change.'

Dr. Buchman devoted his life selflessly to the call he had received, and out of this inspiration Moral Re-Armament was born. Today when everyone knows that the hope of the future lies in men who can mediate and create understanding, who are tolerant and at the same time wholly committed, battling for a way of life—men and women in Moral Re-Armament are at work throughout the world. They are preparing the way for the great advance, for the spiritual renaissance which must come if darkness is not to envelop us.

For all who believe that God has a plan for the world which He uses mankind to accomplish, the story of Moral Re-Armament is a great encouragement. Its work fits with convincing clarity into the design of the new world. From the seed sown forty years ago

a great tree has grown. From one man's obedience a world force has matured at the right moment.

Yet there are many in the world who still do not understand, or who fail to see this ideology in the right perspective.

In Russia they do not underrate its effectiveness in the war against materialism. In a series of broadcasts dealing with Moral Re-Armament Moscow Radio declared: 'Moral Re-Armament is a global ideology with bridgeheads in every continent, in its final phase of total expansion throughout the world. It has the power to capture radical, revolutionary minds.'

That is an absolutely correct description as we, who took part in the journey round the world, can confirm from our own experience.

The idea, the thought of this world-spanning journey—where did it originate? It began when Dr. Buchman listened to God. It was kindled at the same time in the minds of people in Europe who were looking for some event that would pave the way for the decisive forward move for which, they felt, our generation was longing. The thoughts fused, the plan was born and took shape, and before we realized it the plan had matured and was expanding.

To begin with, the thought was that a group of politicians from the West, preferably from Europe and Africa, should visit the free countries in Asia and the Middle East, to gain contact with them and to spread a knowledge of the ideas of Moral Re-Armament. Then came the idea that a play should be written to arouse and foster understanding of this new way of thinking among the thousands who should see it. When this thought emerged such a play did not exist. But it was written. *The Vanishing Island* came into being—how, will be told in a later chapter.

In Europe I, amongst others, had the task of helping prepare the journey. This involved numerous visits to people, as well as writing a great number of letters to all parts of the world. As the idea

spread, those engaged in Moral Re-Armament throughout the world went into action. Meetings were convened in Paris and London. Dr. Adenauer associated himself with the idea that a prominent German politician ought to go on the mission, and a member of the German Cabinet, Dr. Oberländer, was selected. I also discussed the project with the former French Minister of Foreign Affairs, Robert Schuman, and other French politicians. But the inspiration of Dr. Buchman was behind it all. On April 7, 1955, I received a telegram from him, beginning, 'On the threshold of the greatest break-through in history, our mission will meet the deepest longings of millions in Asia.'

Then Dr. Buchman developed the plan in broad outline. He has the unique gift of lifting every issue into an ampler dimension and of never entertaining any doubt or fear that it cannot be carried through. He teaches others to live in faith that the impossible is possible. The journey was a marvellous confirmation of this.

For the consideration of those we approached about the mission, we composed a short statement, the main points of which were:

'Since the war the world has developed into an entirely new pattern. The world has become a whole. All peoples are dependent on each other as never before. This situation calls for a new outlook and we need to reconsider our position politically, spiritually and in many other ways.

'The time has come for a supreme effort to create a new thinking and a new understanding on a world scale. A new common way of life has to be found. We must pave the way for a time when people live peacefully in close co-operation with each other and when common moral laws are accepted as the basis of behaviour of peoples, leaders and nations. This is also the only adequate guarantee against the ill-use of the terrible destructive forces which science has developed.'

The statement concluded: 'We have been inspired not only by the need of the moment, but also by the existence of the well-prepared world force of Moral Re-Armament without which it would be impossible to undertake this mission.'

As the replies began to come in, we saw that the ground was prepared for the mission to an extent even beyond our expectations. The plan seemed to fulfil wishes which had been waiting for expression.

The Prime Minister of Japan, Ishiro Hatoyama, telegraphed:

Warmly welcome your bold conception of statesmen's mission to awaken conscience and co-operation of all free peoples. I appreciate the growing influence of MRA in drawing closer bonds of friendship and understanding between East and West. Be assured the visit of yourself and friends eagerly awaited in Japan.

The Shah of Iran sent the following message of encouragement:

Every good wish for your great world venture to re-establish moral principle in international relations and to unite the nations in a superior ideology. We trust you will succeed in enthroning Moral Re-Armament in the counsels of both West and East, and desire Iran to play her full part in this historic world event.

In connection with this message from the Shah, his Foreign Minister cabled inviting the mission to Teheran as guests of the Government.

The Foreign Minister of Iraq, H.E. Burhannuddin Bashayan, telegraphed:

It gives me great pleasure to convey my sincere good wishes for the success of the forthcoming World Assembly for Moral Re-Armament at Mackinac Island. The vital need for an ideology that provides for a moral force in the conduct of international affairs is keenly felt by us. We should be happy to welcome in Baghdad the statesmen who will be visiting key capitals of the world.

Invitations arrived in the same way from President Magsaysay of the Philippines, from Sir John Kotelawala, the Prime Minister of Ceylon, and at a later date from President Nasser of Egypt, the Prime Minister of Turkey, and others.

In the beginning of May the preparations were so far advanced that the plan could be made public at two large meetings: in Copenhagen on May 14, 1955, in the K.B. Hall, and in London on May 22 at the Royal Festival Hall. On both occasions the speakers represented many countries. In Copenhagen they included the German Federal Cabinet Minister Dr. Heinrich Hellwege, who has since become Minister President of Lower Saxony. He was the first German Minister to speak in Denmark since the Occupation. He had recently been active in helping to bring about a settlement of the Danish minority problem in South Schleswig.

At both meetings the plans for the World Mission were described, and from all parts of the world came a stream of good wishes and promises to support the enterprise.



## *Those Who Set Out*

THE RESPONSE from the Eastern lands was encouraging. So were replies from those invited to take part in the Mission. An average of 190 persons took part. Sometimes the number was a little greater, sometimes a little less. We represented twenty-eight nations, from all five continents. We were brown and black, white and yellow; with representatives from all the great religions.

With us was a group of politicians, chiefly from Europe and Africa, of practically every political persuasion. There were also trade union leaders and leading industrialists; and a group of workers from the Ruhr coal mines and the factories of northern Italy. Another was a Dane, who had for many years worked for the extension of Communism, but had now left Communism to spread the revolutionary conviction of Moral Re-Armament that human nature can be changed. The members of the Mission were both young and old, the oldest being a woman of over eighty. There was a cast of actors and actresses who every evening, wherever we stopped, showed the musical play entitled *The Vanishing Island*, which, by stirring people's imagination, sought to give the content of the ideology. At the same time politicians, industrial leaders, workers and former Communists explained it in speeches or in conversation with men and women like themselves in the countries of Asia.

We were a picture of the peoples of the world—very different in origin, education, way of life, tradition and mentality—with as great differences, in fact, as the nations of the world. Nevertheless we were united in our common faith in the things that are essential,

and were thus a visible proof that it is possible to bridge the gulfs that have hitherto divided mankind. Perhaps it was this unity which made the deepest impression.

When we stood each evening in front of the curtain after the performance of the play—Asians, Africans, Europeans, Americans, former Marxists, along with leaders of industry and agriculture and representatives of trade unions, each group with its own spokesman—one could feel how imaginations were stirred as minds and hearts became open and receptive.

It was a disciplined force. Many dangers threaten the traveller on such a journey as this, at the time of year when it is hottest in the East. One can only avoid sickness by unswerving obedience to the rules about what it is safe to eat and drink. How much might have gone wrong for us as we hurried from one country to another with only three or four days in each place! But the cases of sickness were few and unavoidable, for in three months there is bound to be an occasional illness among 190 people. On no occasion had the play to be dropped out of the programme or a meeting to be cancelled.

Naturally the journey had its personal problems, often great for the individual, who had his own battle to fight. But since this book must be an objective account I must add that I can hardly imagine a more harmonious, gay and considerate company of travellers. Considerate in helping you through the practical problems, and even more considerate in helping you through the spiritual problems, that always crop up.

Who were we? A few names may be mentioned by way of illustration. Some were with us for part of the way, others for the whole of it. I will begin with the politicians. There were two former French ministers, Diomède Catroux, who was Secretary of State for Air in the Mendès-France Government, and Eugène Claudius-Petit, Mayor of his city and member of ten French

Cabinets since the war, his latest office being that of Minister of Labour in the Mendès-France Government. From Germany there was Dr. Oberländer, Minister for Refugees; from Sweden came James Dickson, Royal Chamberlain and Conservative Member of the Swedish Parliament; from Great Britain, John McGovern, in his twenty-sixth year as a Member of the House of Commons; from the United States, Charles B. Deane, Member of the House of Representatives in the American Congress; from Switzerland, Dr. Oskar Leimgruber, Chancellor of the Swiss Confederation from 1943 to 1951; from Italy, Fausto Pecorari, Vice-President of the Italian Constituent Assembly and now a City Councillor of Trieste; from Tunisia, General Mohammed Masmoudi, the youngest member of the newly constituted Tunisian Cabinet, a man who has perhaps done more than anyone else to solve the conflicts between France and Tunisia.

From the Gold Coast, there was Yakubu Tali, the Tolon Na, President of the Northern Territories Council and a leader of the Opposition in the new Parliament. From Nigeria, we had a young Member of Parliament, B. C. Okwu. From Iran came the Shah's personal representative, M. Movaghar, Member of Parliament for a number of years; and from the Philippines, Member of Congress R. T. Lim. The Government of Free China was represented by Dr. Daniel Lew, the technical Counsellor to its United Nations delegation. During part of the time we had with us a Member of the Japanese Diet, Niro Hoshijima, of whom we shall have more to say, and other Japanese, such as Kanju Kato, formerly Socialist Minister of Labour, and his wife, Mrs. Kato, who is a Senator. From New Zealand came Major K. T. Harawira, representing the Maoris.

Representing Labour there was James Haworth, a member of the National Executive of the British Labour Party from 1953-55; Lady Dollan who has likewise been for many years prominent in

the leadership of the Labour Party; and William Grogan, from the United States, a leader of the transport workers. There were Charles P. Howard, a distinguished lawyer and Negro leader from the United States; and a number of industrialists such as Robert Carmichael, President of the Federation of Jute Manufacturers of France and Europe; John Craig, the Secretary of the British steel firm, Colvilles Ltd.; George Eastman, a leading California businessman; and Bernard Hallward from Canada, former President of the St. Raymond Paper Company.

The list is, of course, much longer, and many others deserve mention. A list of most of those who participated will be found as an appendix to this book.

The travellers were assembled. The journey could begin, but how should such a large company, together with the play and all its properties, be transported to so many countries—on a journey of nearly 35,000 miles, longer than the circumference of the earth?

## *The Flying Squadron*

NATURALLY IT was no small problem to transport all these travellers and all the necessary theatrical equipment to so many distant countries.

Great pains were taken to make the equipment easily portable. Engineers busied themselves with drawings and calculations, in order to reduce the weight of everything, including the lighting and sound equipment. So successful were the results that there were never any insurmountable transportation problems.

The starting-point of our journey was Mackinac Island on Lake Michigan, where Moral Re-Armament has its American headquarters, corresponding to Caux in Europe. Here the members of the world mission helped to inaugurate a large theatre built for the production of the constantly growing number of Moral Re-Armament plays.

From Mackinac we went by train and plane to Washington, where *The Vanishing Island* was shown in the National Theatre and many members of Congress became acquainted with our plans.

Vice-President Nixon received some of us in his office in the Senate building and we had conversations with prominent senators who were interested in the forthcoming ideological mission. We talked with both Senator Wiley and Senator George, the former and the present chairman of the Senate's Foreign Relations Committee, which plays a large part in forming American foreign policy.

The play was shown to overflowing audiences—a foretaste of

what awaited it in far-off Asia—and we began to hear of the interest with which people now awaited our coming across the Pacific.

But first we had to cross the American continent, and already our difficulties commenced. It is not easy at midsummer to book seats for 190 passengers and a large amount of theatrical equipment on the ordinary commercial airlines. We did not know, indeed, till two days before our departure, how we were going to reach San Francisco, where our flight across the Pacific Ocean was to start. However, by distributing our party over many different airlines, we got there.

The group with which I flew started at night on June 7 via Dallas in Texas, but we did not immediately reach our destination, Los Angeles. We had to land at Palm Springs—the hottest place but one of the whole trip—because Los Angeles airport was closed on account of ‘smog’. (Smog, the local term for a mixture of smoke and fog, is too often the pest of this otherwise wonderful city.) But it lifted later in the day, so that we could proceed; and from Los Angeles we met all the others in San Francisco.

Then we were to cross the great and—happily for us—really Pacific Ocean. Honolulu in Hawaii was the first stop; after that we were bound for Wake Island and Tokyo.

After some uncertainty we got off by J.A.L.—Japan Air Lines—the new wings of Japan.

From Japan we flew in two separate teams, one going to South Korea by a Korean airline, the other to Formosa by a Chinese airline; and eventually we managed to arrive, by different routes, at Manila in the Philippines.

Here we were stranded.

To go on as we had planned to Vietnam, Singapore, Thailand, Ceylon and India, and thence to the Middle East seemed practically impossible if the play and the mission were to keep

together. I must confess that my scepticism regarding the whole undertaking increased not a little. Fortunately there were others who remained unshaken.

They often told me: 'If you cannot live in faith that this is part of God's plan and that the solution will always be found if we listen and obey, then you have not really grasped the essence of Moral Re-Armament.'

I remembered the fine motto of my youth, 'No faith, no victory'—and waited for something to happen.

And then it did.

The American Government had placed three large, four-motored planes at our disposal—against payment—for the remainder of the trip, till we could expect to be in Caux, the European headquarters, by September 1.

Henceforward the problem of transportation was solved. The story of what led up to this is as follows:

After meeting the mission and seeing the play in Washington, seventeen members of Congress—they included members of the House of Representatives and Senators—sent an application requesting the Secretary of Defence to place government planes at our disposal. They wrote:

... We therefore vigorously support the assignment of three planes to this service. We feel that the contribution of these planes at this critical time would render a maximum national service, and the expense to the Government would be nothing compared to the decisive contribution that this task force is making to the establishment of a new spirit in the world.

The application was not refused, and the result was that one fine day three U.S. Air Force C-118 planes flew in over Bataan and Corregidor, where American soldiers fought so heroically in the world war.

Now these American airmen were helping to unite the world, overcome hatred and bitterness, and lay a foundation for peace.

There are people who see nothing significant in the fact that help came when help was needed, and in the remarkable way that seventeen members of the American Congress acted, at the right moment, just where the need had arisen, although they could not know how decisive their action would prove. And there are people who also see nothing significant in the fact that the Secretary of Defence, who had previously refused, now agreed to the suggestion that he should place these planes at our disposal.

Just a coincidence, they say.

I have always wondered how people who reject the idea of God can still believe in an interplay of chance, which saves the situation for people and projects. It seems a strange god to choose.

The decision of the American Government met with some criticism in the American press.

It was said that the Government lent the planes free of charge. That is not correct. For their use Moral Re-Armament paid the usual Government charge, namely, \$325 an hour while the planes were in the air, and \$325 a day when they were waiting on an airfield.

It is therefore incorrect to say, as has been alleged, that American taxpayers had to pay; but it is true that the cost was not high, even if the total sum was a large one for us, since all the money for this journey had to be, and was, raised by voluntary contributions all over the world.

There are also experts who have calculated that hiring out the planes with their officers and crews actually saved the American taxpayers money, because compensation was given for flying which would have had to be done anyway as part of their routine training.

From then on, we always knew how we should get from place



to place. The 'squadron' of altogether four planes—a British plane was chartered to carry the equipment for the play—took us safely all the rest of the way.

It was an immense journey by air. We flew over seas and deserts, jungles and extensive rice fields, and close to Fuji, Japan's holy mountain, whose cone projected above the clouds beneath us. We flew through the torrent of the monsoon rains and over ancient lands which were the cradle of civilization. We looked down upon volcanoes, islands, golden pagodas, mighty rivers, the teeming cities of Japan and India, and at length we came home to Europe—to Athens and Rome and Caux by the blue waters of Lake Geneva.

Hats off to the officers and crews who had the responsibility and the toil of conducting us safely to our goals.

## *A Play Goes Around the World*

SOME MAY be surprised at the importance assigned to the musical play *The Vanishing Island* on this journey. It will be natural, therefore, to say something about this play and to explain why the MRA plays make such a strong impression and were so useful, indeed indispensable, in our enterprise.

*The Vanishing Island* is an ideological play, that is, a play with a purpose, with a message to give. It has been said that it is 100 per cent entertainment—which is true, for from first to last it is full of life, colour, drama, and festive appeal both to the eye and the ear—but at the same time it is 100 per cent enlightenment, and a challenge. Through this play, and a number of other plays written by Peter Howard for Moral Re-Armament, the theatre is experiencing a renaissance, because it has once more a clear mission, implementing the motto written above the stage of the Royal Theatre in Copenhagen: 'Not for pleasure only.' It is this revival of the original purpose of the theatre, and the way in which it is effected, that accounts for the exceptional manner in which the play captivates the audience. It also captivates the actors themselves. Well-known English and American actors and actresses of the cinema, theatre and television gave up attractive contracts in order to travel round the world with *The Vanishing Island*—without salary; because they wanted to convey a message which had gripped them and which, they felt, had raised their calling to a new level.

And as for the audiences, it was almost everywhere the same. But let me mention a few cases. The chief Buddhist religious leaders in Thailand, who never enter a theatre, came and saw the

play. They sat there, in saffron robes and with shaven heads, listening; and at the close of the play they stayed till long after midnight discussing with the Prime Minister and members of the mission how they could do something to carry the moral message to their nation. The leading abbot of the Wat Mahatat monastery in Bangkok said to members of the mission whom he received: 'This mission must be regarded as one of the great and important events in human history. Frank Buchman is one of the world's great men.'

In a number of countries thousands of students crowded to see the play and asked for extra performances. One rector said: 'My students used to discuss Communism, now they discuss Moral Re-Armament.' In Iran the Shah placed his private theatre at our disposal and opened his gardens for the first time to the people, so that the play could be performed in fitting surroundings, rather than in an overheated auditorium down in Teheran. He had costly carpets laid on the ground for those who could not get seats.

One thing should be noted. The actors in the great chorus work without pay for Moral Re-Armament; and they contributed greatly to the special atmosphere surrounding the play. To them the participation in it is far more than play-acting; they *are* what they represent, from the first minute to the last. In this performance there is not a single dead moment. Why? Because the performers feel that they have a share in a battle for a new way of life, a revolution in thinking and conduct; that they are serving God by acting in this play. It is therefore quite natural to them to assemble before each performance for a quiet time which ends with prayer. This explains why the performance never becomes stale, is never felt to be mechanical, and why the actors—however difficult the situation and however great their physical fatigue—are never off form and are always ready for action.

The performance of the play appeals alike to intellectuals and to the ordinary man, because the problems of the day, the dangers

and fears, are treated so simply that everybody can understand, and yet with so much meaning that it is a joy to the mind. But what exerts the greatest attraction, I think, is the way in which it does not leave the audience, as so often happens, in a state of question. It gives an answer, an answer for each individual. The best review of the play I have read was written by Japan's leading theatre critic, Takashi Sugawara: 'From the artistic standpoint this play teaches a unique lesson. It is not the usual demonstration of how players on Broadway or the West End appear. Rather it shows how a dramatic impact is created because its objectives are pure and because it is performed with complete selflessness. As is true in all human society, greatness emerged from this play because the people forgot themselves. The purity, the unity and the sincerity, like that of a heartfelt prayer, left a deep impression in the hearts of the audience.'

Dr. Fadhil Jamali, twice Premier of Iraq and at present the head of his country's delegation to the United Nations, and one of the chief speakers at the Afro-Asian conference at Bandung, has given a description of the play in a leading Iraqi newspaper:

The play presents two islands with conflicting viewpoints. One of them stands for democratic freedom, but materialism and selfishness have so led it astray that its people pay no attention to the imminent threat to their way of life. They do not believe that destruction peers at them from behind the door.

Parts of the second Act portray a country under Communist government, where dictatorship, slavery and cruelty reign, where, with the death of individual liberty, human feelings are forgotten. This country wants to extend its control over the whole world. Thus all of mankind is led along in slavery by chains of materialism. The two countries clash and exchange emissaries, but there is not much to choose between these two regimes, both equally engulfed in materialism.

The good king of the first country gives warning of the imminent danger that threatens the island, which is complacent in its freedom

and in the supposedly enduring character of the benefits it enjoys. The citizens of this "free" country have no compunction about withholding freedom from other countries and tyrannizing over them. When they finally refuse to listen to their king, the island vanishes, and does not return until they have repented and come to their senses. The play ends with an appeal to all men to accept the principles of Moral Re-Armament which unite peoples and nations. These principles are not new, but are inherent in all inspired religions.

There is another commentary I should like to mention in this connection. It is a review written by the American writer, Winifred Bissinger. Her article, published in the *Manila Evening News*, contains these telling remarks, which place the play in a true light:

*The Vanishing Island* is not a subtle play. The faults of the Communist countries are exaggerated to the point of burlesque. But it is burlesque with artistry. The tyranny and ruthlessness of Communism are laid on with a very heavy hand, but still it is convincing. The materialism and smugness of the democracies are overdone. But every thinking American will appreciate the pointed barbs. The exaggeration is, of course, deliberate. The people who directed this musical are entirely capable of subtlety. They have also been wise enough to gauge the capacity of their world-wide audiences to appreciate subtlety. The cast is spirited and sincere—dedicated, in fact—but fanatical: Not in the slightest.

When the plan for the great journey emerged, and together with it the idea of a play, the play had not been written, still less produced. Nothing that goes into a musical such as this was ready, and of course the music itself did not exist. Nevertheless it was ready when the time came, and ready in a wonderful way.

One of the authors, Peter Howard, describes what happened:

The play is written in rhyming verse. It has three acts and takes two hours to play, it came naturally, easily and swiftly. It took just over two weeks to write, with an average of two and a half hours' work each day spent on it.

It had been decided to open the show in Santa Barbara, California. Three weeks before the opening night there was no full cast, no



PRESIDENT MAGSAYSAY of the Philippines receives the World Mission in Malacang Palace. On the right is MR. NIROY HOSHIJIMA, Supreme Adviser to the Japanese Cabinet, who represented Prime Minister Hatoyama on the Mission



NGO DINH DIEM, Prime Minister of Vietnam, presents the MRA delegation to 10,000 of his compatriots at a public rally



The entire Mission with the air crews and planes which took them around the world

producer, no costumes, no scenery and no choreographer. Frank Buchman was quite unshaken. He said: "We must create a resurrection of the drama to reach the millions and bring the renaissance of the nations. Where God guides, He provides."

The thought came to visit one of the great Hollywood studios. On the set, Lewis Allen, one of the most successful Hollywood producers, was working on a film starring Edward G. Robinson. After the day's work was done, Allen began to talk. He said he would come and see *The Vanishing Island* rehearsal next day. Then he offered to spend a day helping to produce it. He came early and worked late. He said regretfully he could not return again.

But late at night the telephone rang—it was Lewis Allen. He said, "I have one insistent thought—'cancel all your engagements and help produce *The Vanishing Island*'." He did so. The cream of the art of production was his contribution—and like everybody else on and off the stage in *Moral Re-Armament* he gave his services without a cent of salary.

Nico Charisse, one of the world's best-known choreographers, came to rehearsal one day and then spent many days with the cast arranging all the dances. Herbert Weiskopf, Director of Opera of the Los Angeles Conservatory of Music, trained the chorus.

Thomas Peluso, former West Coast music director of the National Broadcasting Company of America, arranged the musical scores.

Reginald Owen, one of the best-known stars of London, New York and Hollywood, a man who has appeared in over 150 Hollywood films, was so struck by the play that he offered to play a leading role in it—that of the Right Honourable Benjamin Bullfrog, Prime Minister. He has been playing it all around the world ever since.

Like all the others, Reginald Owen gave his service without salary. And he is continuing to do so, playing the same leading role during the showings in Scandinavia and in other European countries. He sees in these plays new life for the theatre and possibly also for the cinema. He feels that through his participation in the play he has found a meaning and a purpose in his art on a different plane than formerly.



It was the same with the other leading role, that of King Capricorn, which is played by Ivan Menzies, formerly of the D'Oyly Carte Gilbert and Sullivan Opera Company.

Technicians from Hollywood gave their skill and time to find out how the island could be made to vanish and reappear. The decorations were drawn and painted. The costumes were cut and sewn.

By the night of the dress rehearsal the play was ready, and a most critical audience, many of whom had spent a lifetime in the theatrical world, came to it.

Among them was the Danish singer, Lauritz Melchior. After the curtain fell he said: '*The Vanishing Island* is a wonderful and original play. The idea, the music and lyrics will capture the hearts of men and nations.'

I could quote many other appreciations. The audience clapped for ten minutes. That was how it began.

So this play had no ordinary genesis. Many were inspired to participate in a piece of work they had never thought possible. But of course there are sure to be those who will say this was all a matter of coincidence and nothing else. If so, they must think that this is the normal way of producing films and plays.

To them life must be quite a bewildering affair.

## *With Japan's New Wings*

WE FLEW early one morning from San Francisco. Everything at last was in order. The great journey started and the Japanese planes from the new Japan Air Lines set their course towards the first goal: Honolulu, Hawaii. The Hawaiian Islands are a little Japan under the American flag—little Japan because its largest population group, 40 per cent, are Japanese. That is perhaps the reason why Congress, in spite of the loyalty of the Japanese there, which certainly cannot be called in question, has not wanted to give the islands the status of a state and thus add a new star to the flag.

Quickly the enormous expanse of the Pacific Ocean lay below us. San Francisco with its beautiful suspension bridge disappeared behind us in the mist. Far, far ahead waited Asia.

The Hawaiian Islands—America's playground: an unbelievably strong sunshine, some violent colours and an aroma from the sea of flowers which is nearly overpowering. We received wreaths around our necks immediately on arrival—celebrations and happiness everywhere. But in all this festival atmosphere, which seems to be the accepted way of life, there is a reminder of corruption—suddenly the heavy scent makes you think of a funeral chapel. A moment later you laugh again with the happy people of Hawaii.

We had a very warm reception in the Governor's palace, which had originally belonged to the Queen of the Hawaiian Islands. There were many guests from distinguished families of the island. As a peculiar contrast to the many joyous colours, all the women of these families wore long black dresses—a reminder of the

influence of the missionary days. Much music, many colours, much laughter and no feeling at all of opposition or of the race prejudice which is still one of America's great problems. The original owners of the islands moved quietly and with dignity amongst those who had immigrated. Americans and Japanese seemed also to live in a relationship of understanding, even though there is at the back of every American mind the memory of the frightful hours in Pearl Harbour. Which of them can forget the moment when the sky poured out bombs and the Pacific Fleet became a mass of old iron, which filled up the harbour, while the island teemed with Japanese? It did not happen again and now the Japanese vote democratically and want to be citizens of a new state under the Stars and Stripes.

Honolulu gave us a warm welcome. We had hardly landed before the press and radio were in full action. In the country club there presided the grand old man of the island, Mr. Dillingham—80 years old, an enthusiastic supporter of Eisenhower and MacArthur. Here we met the leading people and made our first contact.

In the evening we gave the first performance on the way from America to Asia in a crowded hall. After some initial hesitation, finally came a thunderous applause, and the day after much comment in the press. The beginning was good.

Then onwards. The goal is now Wake Island, a horse-shoe forged in the great ocean, a horse-shoe with a runway. In the middle of the Pacific Ocean an island is only a pinprick on the map, but the Japanese pilot finds it surely. We come out of the clouds and there is Wake Island. During the World War there was a hard fight for it. It was the springboard for both sides, and still the reminders of the battles have not been removed. The rusty hulks of sunken ships stick up out of the water. On the beach it is not difficult to find empty cartridges and rusty weapons. A God-

forsaken place, where we had to stay a few hours longer than planned because of engine trouble. It proved to be fortunate as a threatening tropical storm over Japan had time to blow over.

So again on wings. We cross the international date line. A day disappears out of the calendar and will never be experienced. In its memory we receive a handsome document. Again endless hours. One sleeps well on these long flights. Finally Japan's green, mountainous islands stand out. We fly in across Tokyo Bay. There lies the world's third largest city, sooty with smoke from industrial smoke stacks, enormous in area, because the Japanese do not like to build their residences on the heights. We are in Asia.

*Japan*  
*A Land that Seeks Unity*

IT IS bright sunshine when we land. That is not according to the annual schedule, because it should be raining. But the sunshine is wonderful, and it is wonderful to see the long row of our friends, who wave and wave. The airport teems with journalists and radio men with walkie-talkies on their backs. Japan has everything that is modern and the radio people take statements on tape and swarm around all the delegates. Thirty photographers let their flash bulbs rival the sun. The MRA World Mission is obviously news in Japan. Peter Howard gives the keynote for the whole trip: 'We have come to learn. We have come to give. Moral Re-Armament is not something the West gives the East or the East gives the West. It is something man gives to man.'

At the Imperial Hotel, which looks Japanese but which is built by an American architect, a big press conference is held immediately after our arrival. The radio records our statements. A television broadcast is arranged. Our message is expected. Now the journey is on in earnest. We immediately get the feeling that the time is ripe for this great, creative ideology.

Tokyo is different from what I had expected—an enormous city, at this time of the year always colourless and grey except in the evening, when the neon lights blaze in the business district. The Japanese are always smiling, but in spite of the smiles one has often the impression that there is something very tightly closed.

Something hitherto unknown, however, happened, when we arrived: Japanese homes opened to the foreigners. Seventy-two of our party were put up in homes which had never before

had foreign guests, and many more were invited to come to dinners with their unusual courses and the difficult chop sticks.

The Japanese mind is divided—East or West? What are they to believe in? The old foundations have crumbled. The emperor and his family are still held in honour, but are no longer the old spiritual and uniting force. There is a vacuum. What will it be filled with? Communism has powerful forces at work in Japan and no clear or conscious opponent. The political life is divided, like the nation itself.

Overpopulation is Japan's perpetual problem. The Japanese farmer is the world's most industrious cultivator of the soil. We saw that everywhere. He is married to his rice field and not an inch of ground goes to waste. Every arable spot of land even inside the villages is used, and yet there is not rice enough, and the population grows and grows—soon there will be 100 million Japanese crowded together on these volcanic islands. And the countries around, where there is room enough, fear Japanese expansion.

It was with a great deal of concern that the leading politicians talked with us about these problems. Fear for the course the youth were taking was one of their chief worries, the youth who grew up in the post-war time of division, open to influences of every kind and without the firm basis which faith in the Emperor and national traditions had given to previous generations. In Moral Re-Armament they saw a possibility. Godless Japan saw a hope in an ideology which sets up firm moral standards. Perhaps it will lead the people on to a new faith.

The Japanese Parliament opened its doors. This building, which is so Western European—but of the Victorian era—is today a centre in Japan, but a very restless and unstable centre with powerful struggles and passions. Here representatives of the World Mission met leaders of the government party and of the opposition.

We were welcomed in the hall of the upper house by the Speaker. It was the first time this had happened to an unofficial delegation. We had a round-table conference with politicians of every party. The Speaker of the Upper House (The House of Councillors) said: 'In the present situation in Japan the first consideration must be how we can rebuild our country on the basis of Moral Re-Armament. We understand now that we must make a far greater and more complete effort for it to succeed.' One of the so-called elder statesmen of the government, Niro Hoshijima, who was one of the six signatories of the Japanese Peace Treaty in San Francisco, said that Japan's greatest concern at the moment was Communist infiltration among the students—'It is in this situation that Moral Re-Armament has come to work amongst us. The Japanese people look forward to this work with far greater expectations of what you can accomplish here in this country than you can possibly imagine.'

After the long conference we had with the politicians, the Speaker of the Lower House said: 'Through adopting the principles of Moral Re-Armament I believe we shall find the answers to the problems of Japan. That this great force, consisting of outstanding people from many countries, has come to our country is something we never have experienced before or imagined could happen. The world's problem today is division, and I cannot see that there is any other way to bring unity to the world than the way Moral Re-Armament shows. This visit brings new life to our country and the answers to our problems.'

The Social-Democratic Deputy Speaker of the Lower House stated: 'Here in Moral Re-Armament we see individuals who have united in a world force and it gives me a very great hope. I expect that Moral Re-Armament will spread over the whole world and especially in my own country.'

It made a very great impression on the politicians that they had

received just before our arrival a telegram from the American Congress, signed by the Speaker of the House of Representatives, Sam Rayburn, the Minority Leader, Joseph W. Martin, and the Majority Leader, John McCormack. The telegram was addressed to the Japanese Prime Minister, Ishiro Hatoyama, and emphasized the great significance the signatories attributed to our visit in Asia. It read as follows:

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

Then began some busy working days. We were received by the Prime Minister and by Governor Araki of the Bank of Japan. We met industrialists and trade union men. And the play was performed for crowded houses every evening. It is played in English, but we had printed a Japanese translation in the programme and it was interesting to see the audience follow with this translation and all at one time turn the pages with a gentle rustling sound. The reactions of the audience during the play showed how clearly they were able to follow it.

The Imperial Family showed great interest in the play. The Japanese Crown Prince, Akihito, whom my wife and I had known from his visit to Denmark when I was Foreign Minister, received us with some friends in his residence and asked interestedly about many details. A great many members of the Imperial Family attended the performances of *The Vanishing Island*. I mention it because the Imperial Family would never have done it if Moral Re-Armament had not been something which united everyone.

And that was really the case.

The workers showed the same interest as the employers. Together with other members of the delegation from five continents



I had the opportunity to meet the leaders of a number of Japanese national trade unions, who represented 2,700,000 workers. Sibaya, President of the railway workers' union, said: 'We hope that you can give new direction to the Japanese trade union movement.' The President of the textile workers' union, Mr. Takita, referred to the division inside the ranks of labour and added: 'I believe that the true cause of division is to be found in the human heart. We cannot find the answer for the world, because we have not found it in our own homes.'

At a reception with the Governor of the Bank of Japan, he said: 'The nations must find a new foundation for their life together—the foundation of the heart. Moral Re-Armament is the only way that can happen. Only through Moral Re-Armament can Japan find the way to be united with other nations.'

From Tokyo we drove through the Japanese countryside with its great, wet rice fields, its tea plantations, its ragged mountains and pounding sea. Fuji was constantly hidden in a cloak of clouds. For three days we visited Osaka, the industrial city with four million inhabitants, and spent one day in Kyoto. Kyoto is the jewel-case of the old Japan—intentionally spared by American bombers during the war. In both places we were received by the mayors, city councils, trade unions, industrial leaders and students.

The first day we had a meeting at which the Governor of the district, the Mayor of the city and the President of the Chamber of Commerce presided. Later the Deputy Mayor led a meeting of 1,000. The high point was reached when Mr. Sumitomo—a refined, aristocratic figure and a leading name in Japanese industry—stood on the platform with the President of the shipyard workers' trade union in Tokyo, Mr. Yanagisawa. The dignified industrialist said: 'We met at Mackinac in the United States. I saw that I could show him confidence and since then we have worked together in the spirit of Moral Re-Armament to build a new

Japan.' The trade union president replied: 'When an employer like Mr. Sumitomo can change, it inspires us workers to change also. I used to pay lip-service to anti-Communism, but if I live a divided life, I lead the nation and especially the labour movement to destruction. Moral Re-Armament can bring unity to the country.'

*The Vanishing Island* was televised and broadcast for forty-five minutes. It is estimated that it was seen by half a million people. Six times there were wireless broadcasts to south-east Asia. During our stay in Japan over 10,000 people saw the play.

Among the many long articles which the newspapers carried, the leading article in the *Nippon Times* deserves to be mentioned. This paper also published a four-page supplement exclusively devoted to the work of Moral Re-Armament. The paper wrote:

The world has no greater need today than for the ideals of Moral Re-Armament. It is urgent that the moral forces of good be united to build a new world on the basis of honesty, purity, unselfishness and love. These forces must be brought together by overcoming individual, social and national barriers. . . . People are now about to put the key in the lock which will release forces of a strength hitherto unknown. We stand at a cross-road, whether these will be used for good or for evil. If the latter happens, humanity is lost. It is in this, it seems to us, that the great task of Moral Re-Armament lies: to call out the good which is to be found in every person. . . . It is significant that people with deep hatred and bitterness in their hearts have through Moral Re-Armament been able to greet their former enemies as newly-won friends. Japan has a deep need of the ideology of Moral Re-Armament.

Most important of all, however, were the political decisions to which the visit led. The Prime Minister appointed Mr. Hoshijima to accompany the mission to the Philippines in order there to create understanding with former enemies through Japanese admission of their own offences, and with a promise of making

good the destruction through reparation payments. The former Minister of Labour in the Social-Democratic government, Mr. Kanju Kato, and his wife, Senator Kato—an outstanding Japanese woman politician—joined him. Mrs. Kato travelled with us for the rest of the long journey.

With them was also a trade union leader, Mr. Nakajima, who had a very special story. When the atom bomb exploded over Hiroshima his family were among the victims. He himself was seriously burned and suffers still—ten years later—from the after-effects. One could not expect him to have especially warm feelings for the Americans. But he lost his bitterness towards them when he came to Caux and met this new ideology. He went with us on the further journey and gave his evidence of the ideology which unites East and West above all antagonism.

If we had had any doubt about the usefulness of the visit of Moral Re-Armament or whether our message would be understood, this doubt would have disappeared completely after the overwhelming response in Japan. The days in Japan were a great inspiration to all of us to carry the work further.

*Korea*  
*"You Came with the Rain"*

ACCORDING TO plan the next goal was to be Formosa. But during the final days in Osaka the conviction grew that it would not be right to pass Korea by. What would this small and struggling nation think of a world mission, which visited the country that had oppressed Korea ever since 1910, but which did not have a concern for the people who took up the fight against aggression? Frank Buchman telegraphed from Caux that he also agreed to this change of plan.

It is one of the secrets of Moral Re-Armament that it is always possible to alter plans that have been laid—to be open to an inspired change.

But the time was short—and would we be received? Visas must be arranged. South Korea is still a war area and permission from both the Korean government and the U.N. Headquarters was necessary. It was clear to us that it was impossible to send the entire force, including the play, because of the shortage of rooms and of travel facilities. We decided to take a team of fifteen. This team represented a cross-section; a small picture of a great whole. A miracle was necessary to get everything arranged in the course of the two or three days at our disposal.

But the miracle happened.

The Korean Ambassador in Tokyo, Ambassador Kim, was extremely helpful. Telegrams flew back and forth. On the last possible day for a decision a telegram came from Seoul: President Syngman Rhee was ready to receive the delegation on Friday, June 24, at 2 p.m. The Foreign Minister also invited us and rooms

were booked at the Hotel Bando in Seoul. Now all that was lacking was room in the Korean Airline's plane. But the Ambassador's smiling staff arranged that. A group visa was issued with no difficulty, after the telegram came from the President, and the United Nations headquarters placed their stamp on it without any argument. But we had one disappointment; a former Communist and a Japanese, whom we had put on the list—quite late, to be sure—could not get a visa.

On the morning of the 23rd we started from Tokyo towards Korea. At last we succeeded in seeing Fuji, which had been hidden behind banks of clouds during the entire period of our stay. This time we went up above the clouds and we saw the holy mountain, which with its almost snow-free summit pierced the grey clouds. We flew very close to this proud and venerable peak—all around it are high, wild mountains.

Then we are over the sea and soon Korea's wedge-shaped mountains are below us, with broad low-lying meadows where an occasional stream of water glistens in the sunshine. The rainy season is a fortnight late and the Korean farmers have for many days watched anxiously for the clouds which would bring the monsoon rains. It is a life-and-death question. The time was about to run out. If the rain did not come soon, it would be too late to grow the rice and the people, already so hard-pressed, would have famine staring them in the face.

But for one day more the sun shines from a clear, blue sky. We fly over Pusan, where the North Koreans had been stopped, and then up through the country. Seoul is in a valley surrounded by sharp, almost bare mountains.

The airport belongs to the military. Here, two days before we came, landed a North Korean YAK fighter plane with a Chinese pilot, who had tired of Communist methods and of the lack of freedom. Already before we land we can see that we are

coming down in a military area. Fighters, bombers, jeeps, tanks. But when we land, there stand the friendly Mayor of Seoul and his sweet little daughter to welcome us with many-coloured flowers, and behind them representatives of the Ministry of Foreign Affairs with cars ready.

Seoul was fought for four times. It was conquered and re-won and lost and again won back. There are ruins upon ruins to be seen in the city. But also new buildings everywhere. Here are swarms of soldiers and American vehicles. South Korea maintains the largest standing army outside Communist China. The expense is a heavy weight on the national economy—but freedom is certainly worth what it costs—and the Koreans will not give up.

They were remembering during these days the attack of June 25, 1950. Everywhere in the city large posters were put up, with the inscription: 'Remember June 25th. Demand Korea's reunion.'

The Koreans are a people in white clothes. There is something symbolic in this. It corresponds to their original nature. Before the Japanese seized power after 1905, there were in all this large country only 9,000 police, the only armed forces in the country. No more were needed for this gentle, peaceful people. Morality was high.

It is the great concern of the leading people that this cannot truly be said today. Foreign occupation is destructive. War left a raging inflation behind it, and enormous economic difficulties have undermined the morality of this honest country. 'More than anything else,' said the national Minister of Education, 'we need a moral renewal in order to overcome corruption.'

The fight they have taken up is admirable and significant. It Korea falls more will fall. Korea will be a pistol pointed at Free Asia.

Fortunately Korea will not give up. It was my impression that here is a country which is really determined to win or die.

Seoul is grey—the surrounding mountains are threatening in more than one sense. There is an armistice, but not peace, not security, not safety—and now the burning drought.

At half past ten in the evening the sirens suddenly sound, and as we look out of the windows people are hurrying off the streets.

Is an air attack expected?

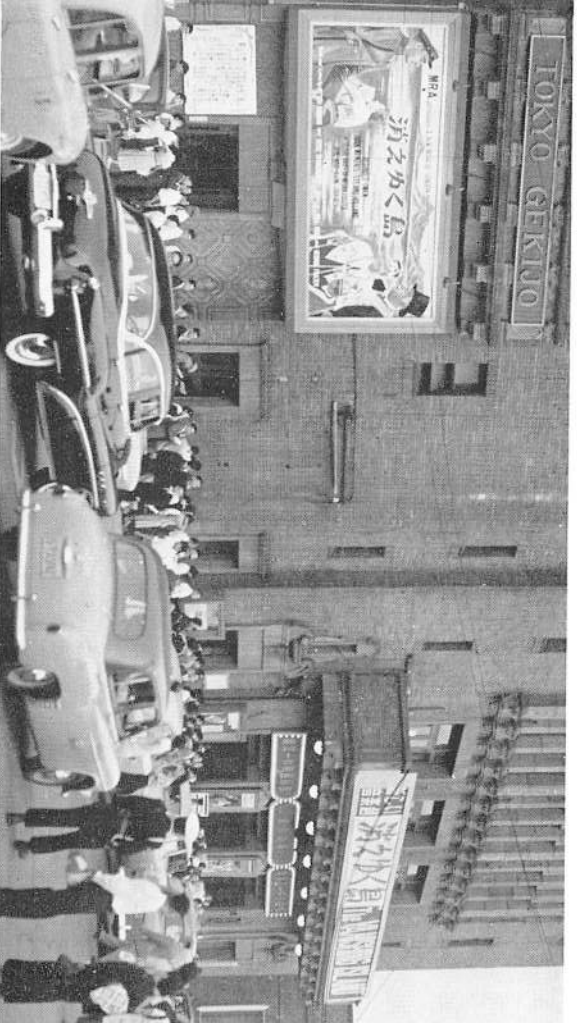
At eleven o'clock the howling tones sound again. What is the idea?

Next day came the explanation. There is a street curfew at night. It is for the people's own sake. The streets are not safe from bandits. In the mountains lurk brigands and partisans. There are constant skirmishes along the armistice front. No, there is no peace in Korea—its fate is not yet decided. But South Korea stands on guard with rifles at the ready. Another picture is perhaps still better: like the Jews of old, the Koreans build with bricks in one hand and a sword in the other.

We get a surprise immediately. We have only been an hour at the hotel—modern and well-built on the initiative of President Syngman Rhee—when a small group of people ask for us. It is a Moral Re-Armament team which, cut off from the outer world, meets once a week. Their spiritual leader is the head of the Korean Air Force, General Choi, an extremely pleasant man. They did not know we were coming, but had just heard and came down to the hotel right away to meet us.

There was something very moving about this faithful team. I could not help thinking of the first scattered churches on the west coast of Asia Minor and their faithfulness in an age that did not understand much of what they represented.

Another moving little episode later was meeting representatives of the Danish-Korean Society. These Koreans were very much concerned with Danish affairs. I received a book about Grundtvig in Korean as a gift from them. Denmark has a good name in

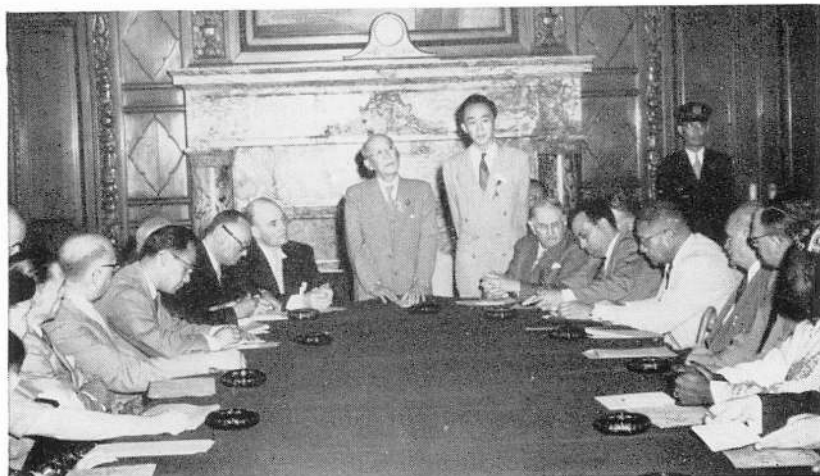


Throughout the journey crowds queued to see *The Vanishing Island*



PRIME MINISTER HATOYAMA and his wife watching a performance of *The Vanishing Island*. At his official reception for members of the Mission he said, 'This has been the most memorable moment of my life'





In the Japanese Diet, MR. YAHACHI KWAI, Speaker of the Upper House, addresses representatives of the MRA Mission prior to introducing them on the floor of the Senate. On the right are DR. LEIMGRUBER, former Chancellor of Switzerland, and GENERAL MASMOUDI, Minister of State, Tunisia



Generalissimo and Madame CHIANG KAI-SHEK greet REGINALD OWEN, veteran of stage and screen, who plays a leading part in *The Vanishing Island*, at their official reception

Korea, thanks to the hospital ship *Jutlandia* and its Commander Kaj Hammerich. Now his daughter is with us on the trip, including the visit to Korea, and she receives many indications that neither the *Jutlandia* nor Hammerich is forgotten.

On the very first evening we held a press conference. It turned into much more than that because the young journalists were so gripped by the matter itself—as journalists usually are not and perhaps must not be—that they asked many questions. It turned into a meeting that lasted an hour and a half, and which figured largely in the press the next day.

On that day the rain came—and what a rain—as though the bottom had dropped out of an enormous bucket and all the water splashed down at once, only it kept on splashing!

In no time at all there were flooded streets everywhere, and all the people in their thin, white clothes looked as if they had been fished up out of the river. But they were all very happy and continued so the next day, when the big parade in memory of the fifth anniversary of the outbreak of war came through the streets. Something struck me. Those who had umbrellas with them did not use them, because all in the procession were on an equal footing and so all were equally wet. But they marched and marched and sang and sang.

‘We shall always remember you,’ said the Minister of Education to us in a speech the next day, ‘for you came with the rain.’

The life-giving rain.

‘As the rain now falls over all Korea, so will your message be spread across the country,’ continued the Minister.

Foreign Minister Pyun Yung Tai is one of the outstanding figures of modern Korea. He made a strong and lasting impression on all of us during the conversation the team had with him for more than an hour. At this time he was not merely Foreign Minister, but also acting Prime Minister under President Rhee.

He is not a strong man physically, but he was able, when the spiritual pressure under Japan became too heavy, to withdraw to the country and cultivate his rice fields as capably as anyone. He was unrestrained and clear in his statements. I talked in Seoul with a man who knows him and Korea well, the American author Robert T. Oliver. He has spent many years in Korea and confirmed the impression which I had received of the Foreign Minister, as a man of intellectual courage, who is ready to give his life for what he believes and who in his speeches, articles and his work as Minister has exerted a great influence on modern Korea.

At the press conference held before the armistice negotiations in 1950 he spoke with customary frankness on Soviet foreign policy. His statement gives pause to those who wish to follow the turns and developments of Russia's relations with other nations. The Korean Foreign Minister said: 'When the Soviet Union talks of war, it is bluff. When they talk of peace, they mean war. When they mean war they act and don't talk.'

It was a fruitful discussion with Mr. Pyun. He developed many of his ideas during the conversation. He spoke of the necessity of a moral renaissance in his country and in others as well. 'I believe,' he said, 'in moral force. If we cannot control ourselves and let ourselves be guided by this moral force, we cannot use it or be used by it. Without faith in God we cannot face our difficulties. I believe in your cause. I believe that if Moral Re-Armament does not win, the result can easily be the extermination of mankind.'

The Foreign Minister expressed the concern which the Korean people constantly feel towards the Japanese, towards the Japanese sense of superiority and need for expansion. He said quite clearly they were not sure in Korea that Japan once again might not consider wanting to conquer Korea.

It was quite peculiar to hear about this relationship between two

Asian nations. Here it was Japan who played the part which is usually assigned to the West in the thinking of Asians.

But to this we had a message to bring. Japanese Members of Parliament had asked us to say to the Koreans that they wanted to ask forgiveness for all the wrong Japan had done to Korea and that they wanted now to offer friendship in the future and hoped that the outstretched hand would be taken.

There is no doubt that this message very strongly appealed to the Korean Foreign Minister. 'If Japan will hold out its hand,' he said, 'and give up its desire to dominate us, we here in Korea will not thrust the gesture aside.'

It was a good statement, and it showed once more that goodwill can find a way. Some time after we had left Korea I sent the Foreign Minister a letter and asked him not to forget this view when an approach would be made by Japan in the future, so that a real friendship could be built up between these two former enemies.

After talking with the Foreign Minister, we were received by the Minister and Deputy Minister of Education. We found again the same interest and in both ministries there was a request for literature. In a familiar phrase, the Minister of Education said: 'You are bringing oil to the lamps of Korea.' In the evening the Moral Re-Armament team in Korea invited us to a dinner. It is not easy to sit on a cushion with one's legs crossed at a table which is only a few inches above the floor and to eat completely unknown courses with chopsticks—especially when the lights go out—but it is an interesting experiment.

After dinner we showed the film concerning the work Moral Re-Armament is carrying on in Africa.

In the afternoon we made several visits. We went to the university with its large and old library of over 700,000 volumes. Several of these are many hundreds of years old, including annals from Korea's royal age, and they showed the Koreans' ancient history

and their love for it. We also visited one of Seoul's large schools, where we met the new Korea. Here in the school the classrooms were crowded. Ninety pupils in each class was not an unusual sight. The teaching force is all too small. We saw how these children were preparing for the celebration of the fifth anniversary of the outbreak of the war by drawing pictures in memory of that day. It was sad to see the close acquaintance these Korean children had with all the various types of weapons, ships, aeroplanes, tanks and cannon, which they painted true to life and in a touching and childlike way. In the Korean schools they are working hard to overcome all their difficulties. In spite of the shadow of war and the memory of the great loss, this work bore witness to a living faith in the future of the Korean nation.

The next day we were again on the wing. We did not get to see the President, as he was busy with important government negotiations. At 8 p.m. we landed at Tokyo and at midnight we flew on to Formosa. We flew all night, but before I arranged my seat in a reclining position for the night, my thoughts went back to the Korean people. To their industrious farmers who now thank heaven for the rain which had come, so that work in the rice fields could begin again and food supplies be safe for this year; these Korean farmers who, in the last five years, have been driven from house and home, come back and been driven away again, who have lost so much and suffered so much, and now deserve to have peace and security. And to the hard-working teachers in the schools and at the university, who at a far too low salary are preparing the next generation of Koreans for the school of life. To the crowded classrooms and to the sweet little children. What will their future be? To the young men we met in the ministries. To the politicians and the generals who carry the responsibility for the reconstruction of the country and who must live between hope and fear. To the young soldiers who now must themselves

take over guarding their country. My thoughts went to that grey city of Seoul with its bandits and robbers and hectic business life and to its thousands of plain, industrious workers, artisans and merchants. And I prayed: 'May the God who holds the world in His hand be gracious to these people, because they have suffered so much, and may He inspire people of responsibility who have the ability to help, to do all they can to see that the reconstruction which has been begun be completed and Korea get the support it needs. As this country was not failed when war burst over its borders, may it always be sure of help. Without this help its future can be frightful. But may it also be free of hatred and bitterness and, leaving the past, build the future by forgiving its enemies when they stretch out their hand for forgiveness.'

*Formosa**The Land that Waits for Its Destiny*

AT DAYBREAK we flew in across Formosa. While the smaller team had been in Korea, the main force had had wonderful days in Formosa as the guests of Generalissimo Chiang Kai-shek and his government. Since I was not present myself and my wife's and my stay there lasted only an hour and a half—during which time we did not leave the Taiwan airport—my account is at second-hand and must be relatively brief.

Prime Minister O. K. Yui had picked General Ho Ying-chin, Commander-in-Chief of the Chinese Army during the war, who in 1946 had received the surrender of the Japanese Army, to head the committee of invitation. In his speech of welcome, a copy of which I was given on my arrival, the general made some noteworthy statements, including the following: 'This visit is without precedent in Chinese history. Never before has a group like this visited an Asian country. To our brothers on the Chinese mainland the visit has brought hope and consolation.'

During the war General Ho had naturally had occasion to work together with many men from the West. 'I am grateful,' he said, 'for the technical and material help they gave us. But deep in my heart I have always felt a certain distance between them and myself, as man to man. I believe that if we had been able to show each other our true selves, and had treated each other with perfect sincerity, such as I have known between myself and my friends in Moral Re-Armament, perhaps China would not have been what

it is today. . . . If we feel very close to you, it is not because there are so many of you coming from many countries, but it is due to the fact that you come with such a fine purpose: to create an ideal relationship between man and man.'

In these statements General Ho touched a question which we met time after time: the bitterness of the Asians at the way the West had treated them, and the West's feeling of superiority, which so often finds expression in attitude and action. Moral Re-Armament's greatest accomplishment in this journey may perhaps prove to be that it has created a new relationship of confidence—of loyalty and reciprocity—a faith in the East that East and West can live together on a common moral foundation without humiliation.

Generalissimo Chiang Kai-shek and Madame Chiang gave a big reception. Sixty thousand asked for tickets to the theatrical performances, where there were tickets for only 6,000. Taiwan hung out flags and banners which carried the symbols and ideas of Moral Re-Armament.

In a leading article the *China Post* wrote: 'Free China is ready to join forces with the principles for which Moral Re-Armament stands and can be a springboard for that force to reach its goal of peace and good understanding in the world. Moral Re-Armament has created a great global strategy which is aimed at destroying existing misunderstanding and differences.'

A significant event was a radio broadcast by Peter Howard. It reached far into the Chinese mainland on the other side of the Iron Curtain, and gave a clear picture of the philosophy and effectiveness of Moral Re-Armament. Peter Howard said: '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 that they have



to use force to keep it. You cannot make a new world out of the same old people. You cannot make a good omelette out of bad eggs. A new type of world demands a new type of man. 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, because it happened to me.

'I come from the West. All of you know too well how the West has exploited the East, has preached to it and preyed upon it. I was a part of this selfishness of the West. Above all I had to face the icy superiority and chilly indifference of myself as a Westerner to other races and nations of the world. With all my heart I ask for forgiveness.'

Dr. Daniel Lew, who has been Free China's adviser at the United Nations, was chosen to accompany us as a representative of the government and returned to New York after completing the journey to Caux on September 1st.

Our short stay was over. The plane took off for Manila. We flew over a great deal of Formosa and got a good picture of this big island. The weather was clear and the plane flew comparatively low. We flew over cities, factories, large dry rice paddies, mountains with bright green colours—but a friendly land in contrast with so many other Asian countries, which often give me at least the impression of being hard and dangerous.

I have since made inquiries and, in talks with men who are close to the situation in Formosa, I have now got a picture of it. The island occupies, as everyone knows, a decidedly strategic place. It is a potential powder keg. As long as no decision is made about a lasting future, the situation there will be a constant source of danger. My impression has been that Formosa is big enough, rich enough and distinctive enough to be able to constitute an independent state, independent in all directions, and that that is what Formosa's own population wants.

So we are again over the sea. In one glimpse we see an illustration of the present political situation: under us is steaming the American Seventh Fleet—on guard in the Straits of Formosa.

*The Philippines*  
*Military Force Was Not Enough*

IT IS as though the clouds of war hesitate to withdraw from the Philippines, which suffered so frightfully, when the islands were conquered by the Japanese, during the time of occupation and when they were liberated by the Americans. Everywhere signs of this are still visible.

We flew in across the Bay of Manila—one of the world's most beautiful spots; but the face of beauty was marred by the scars of war. It is said that Manila and Warsaw were the two cities hardest hit by the world war. In the furious fighting around Manila there were 110,000 killed. There was fighting from house to house. When we come in to land we look across the bay towards Bataan and Corregidor—where the Americans put up their last heroic resistance, where General MacArthur made his famous promise: 'I shall return.' He did. On sailing in to Manila one can see the twisted wreckage of seventy-three Japanese ships which were sunk by American bombers. The crews of 150 of these planes now rest at the bottom of Manila Bay along with their Japanese opponents.

It is a beautiful scene that meets the eye when one flies in across the Philippine Islands; there are 20,000 of them. High, wild, richly-coloured mountains and broad, green plains. Manila has the finest beach promenade that can be imagined. Beautiful hotels, splendid houses, and, as nearly everywhere in the East, wretched cottages and great poverty just next door. Remarkable things are to be seen. One thing catches my attention and surprise right away—a different scale of sizes in the animal world. Hens, no bigger than chicklets, with correspondingly smaller baby chicks and

tiny little eggs. Horses that look like large dogs and dogs that are not much larger than rats. But there are of course exceptions: the grey, water buffalo with enormous curved horns are of normal size.

The American influence here is great and very obvious. For instance, there are the tremendous posters, where Coca-Cola and Pepsi-Cola carry on a terrific battle for customers. The streets literally swarm with small buses, which are made-over American jeeps, now furnished with roofs and painted many colours.

But outside of Manila life goes on in the villages—where the houses are built on poles, so that the animals can find room underneath—as presumably it has for a thousand years. There are animals everywhere. Black pigs roll happily in the dust, the tiny little hens strut across the roads between the cars, water buffalo stalk heavily off with a boy on their backs—and everywhere there is a heavenly cornucopia pouring out delighted and nearly naked children. Strong colours, in clothing and in themselves, by nature and by design, are the mark of this friendly people.

The Americans set the islands free and founded a wise friendship in this way between themselves and the new nation. This is a fixed point in this otherwise very fluid part of the world.

We were invited to Manila by President Magsaysay. Now he receives the mission in his palace, Malacamang, which was built by the Spaniards 150 years ago, and which has maintained its stamp of the Spanish love of beauty. In the great audience hall four large crystal chandeliers glisten, each with a thousand pieces of Venetian glass. Enormous, but lovely, mahogany tables, furniture of the finest woods, and heavy carpets.

But the President himself is a plain man in the best meaning of the word. He has literally fought his way to power by personal soldierly courage. He broke the back of the Huks in the Philippines. The fact that there is no longer any danger is due very largely to his wise policies and his personal courage.

The President tells about it quite simply during our visit. As he is accustomed to receive everyone who seeks him in the palace and to maintain his personal contact with the people, he is also without inhibitions in his story. With many other people his statement about what he himself had done would perhaps have given the impression of self-glorification. This was not so in the case of President Magsaysay, because he is a completely natural man, intensely concerned with the events in which he had taken part.

The Communists in the Philippines are known by the name 'Huks'—a shortened form of the longer word *Hukbalahap* (*Hukbond, Bayan Laban Sa Hapen*) or a guerilla group which fought against the Japanese. But after first trying to win power by political means at the end of the war, they started a civil war in 1946 against the government and changed their name to the People's Liberation Army. But the name *Huks* stuck to them.

The struggle against the Huks in the Philippines is worth studying, because it is partly a picture of how Communism works in many areas of Asia, and partly a proof that it can be overcome, when democracy understands both the ideological and material side of the struggle.

It was a bitter struggle, and the final result was not assured until the government in 1950 undertook a fresh initiative which ended the struggle in the course of five years.

The government founded a corps which in abbreviation was called EDCOR, corresponding to the English expression 'Economic Development Corps'—a special department of the army with special tasks.

This corps was designed to take on those Huks who were captured or who surrendered and to educate them into a democratic way of thinking and into peaceful and productive life. Then they were to see that former soldiers and guerilla fighters were settled on farms, which their organization had set up in order

to function as a stabilizing influence on the former Huks who were given land. Finally, the organization was also to re-educate, in other ways, the Huks who surrendered.

Through the creation of this organization the page turned. It was the farmers who were the backbone of the Huks and the government gave evidence by this decision that these farmers had a right to have land. The government, that is to say very largely the President himself, understood that Communism could only be overcome by a combination of economic and social reform, education, and finally, as the last resort, by force. It was a struggle for men's minds. And this struggle was won. Nine thousand five hundred Huks came down from the mountains, surrendered and were given land. There are still Huks in the high mountains not far from Manila, but they are under military control and are no longer a danger to the government.

The President told us in detail, as I have said, about this struggle. 'We followed to a large extent the principles of Moral Re-Armament,' he said. 'I decided that we should find out what sort of infection it was which made a man become a Communist. What it is that gets a man to leave his family and go up into the mountains in order to kill his fellow-countrymen? You must find out what makes the patient ill, and then cure the illness. Kill the virus which kills people. Don't kill the patient.' It was the President himself who led the campaign and did it with great personal courage. Once he escaped assassination only because the car in which the chosen murderers were riding broke down, so that they did not arrive on time. But he had by his side a group of energetic national leaders, sincerely working for democracy and their country. They understood that military force alone would not suppress the Huks. Propaganda by words alone about democracy is not enough. Land reform also is not enough. It is necessary to undertake projects on many fronts and to try to win the support

of public opinion, especially among the farmers, who first must learn to understand that the government had deeds behind its words. And President Magsaysay met that test.

The events in the Philippines have shown that every nation will respond to a challenge to live up to an ideal, a cause, a mission. Democracy means not merely a high standard of living, but first and last a life of liberty, with a higher goal, in a society where people are not punished for believing in God and where decisions are not made by a handful of men who control a political party. It is this that the President has taught the people to fight for and that is perhaps why Moral Re-Armament received such a magnificent reception in the Philippines.

Here, as in Japan, we met politicians, businessmen, trade union leaders and students. The theatre of the University of the Far East was crowded every evening. Here the Japanese politicians spoke to the Filipinos about Japanese offences. It must have been a heavy task for them. For it was very obvious that the atmosphere was much against them and the audience at first reacted in a hostile manner when Hoshijima began to speak in Japanese, until the interpreter had translated his first words. Hoshijima said: 'My Prime Minister has sent me on this mission to ask for forgiveness for all the evil Japan has done. Please forgive us. I return to Japan in order to hasten the settlement of the war reparations. Moral Re-Armament is creating a new Japan. And together we can unite all of Asia.' The tense atmosphere in the theatre was broken by enormous applause. This simple speech gripped all minds. On another occasion Hoshijima said: 'Your former president, Mr. Quirino, released all the war criminals from Montenglupe and recently a group of war widows came to Japan and brought us a message of forgiveness instead of the bitterness we deserved. It deeply moved our people. It is my hope that with the spirit of Moral Re-Armament we can learn to change and find a new basis

of unity with other nations of Asia, such as Korea, China and the Philippines, and live for a new world.'

There were many meetings during our stay in Manila, including a meeting in the Philippine University, where seventeen speakers in twenty-seven minutes told 5,000 men and women students about the ideology of Moral Re-Armament. That same evening another team talked to 700 members of the Philippine Women's University. The newspapers were full of news of the visit and carried long articles about what happened.

The Speakers of the Senate and of the House of Representatives gave a joint reception. The President of the Senate, Eulogio Rodriguez, declared that the hope for an Asia in conflict lay in the effect of this great movement. He said: 'I can assure you that the nation stands behind Moral Re-Armament.' The Speaker of the House of Representatives, Jose Laurel, Junior, stated at the reception: 'I believe in Moral Re-Armament. I can assure you in my capacity as Speaker of the House of Representatives that the Philippine people are with Moral Re-Armament, not only because of the desire for equality between all races, but also to show that the idea of peace is not just a dream.' Then he announced that Congressman Lim had been given leave from his work as a Member of Congress in order to join the mission for the rest of the journey around the world. He added:

'Like all of you, I believe that it is possible to create happiness for the peoples of the world. I am wholly in favour of Congressman Lim's remaining with your group, so that we in this country can help you fight for the principles for which this movement stands.'

Congressman Lim himself said: 'The coming of the mission at this time is the beginning of a tidal wave of change in the nations of Asia. I have decided to live for Moral Re-Armament and with God's help to give the rest of my life for that purpose.'



*Vietnam: Which Way Will It Go?*

PRESS, WIRELESS and television reported our visit in the Philippines, as they had in Japan, with tremendous interest. The first four countries we visited had thus given us a reception far beyond expectation. But now we must go on. The American planes stood ready at the Manila airport; again the plan was changed. Vietnam and Singapore—two exceedingly strategic areas—had slipped into the picture. We must divide our force into teams. The main body went to Thailand with the play, and two smaller teams to Saigon and Singapore. My wife and I joined the team that went to Vietnam—which proved to be one of the most interesting experiences of the whole journey.

In spite of the fact that there was only a short time for preparation, everything worked out well here, too. We received the invitation to come to the country from President Ngo Dinh Diem and his government. The visa question was put in order and we landed on schedule at the Saigon airport after a flight over Indo-China's enormous jungles, where there had been fighting quite recently, and then in over the large delta, so important for the cultivation of rice and for the economic development of this part of the world. Sixteen of us stepped out of the plane on arrival, while the rest of the passengers on board carried on to Singapore, later to return so that we could fly together to Rangoon, the capital of Burma.

We were driven in government cars to the Majestic Hotel. Here a fortnight after our visit there was a violent attack on the international commission which was supervising the armistice

agreement and its observance. While we stayed there, however, everything was quiet. The hotel—a modern building with every comfort—is close to the great river with extremely ramshackle cabins along its banks. Saigon was a surprise—a typical French provincial city with broad avenues, beautiful houses and government buildings and, beside these, great areas with the poverty-stricken natives' miserable huts.

President Diem is a small, compact man with an open face, strong and yet gentle. His taking over of power in Vietnam is an unusual story, a witness both of the man and of the special situation here. He was thrown out by France and was in reality a prisoner in the palace for a long time, while the armies of the 'sects' tried to overthrow him. But he did not budge from his convictions, either for the French or for the sects. When we came to the country he had a short time before beaten the armies of the sects, decisively it seems. They have been as a matter of fact the curse of the country. Under cover of fighting on the national front they have robbed the country's inhabitants. Their domination seems now to be over.

Diem builds his power on three factors: the defence forces, the police, and a feeling in the people that he is an unselfish man who wants what is best and who can build unity.

During my stay I had the chance to speak with a number of foreign residents, men outside the group which directly surrounds the President. They all agreed that if there is anyone who has a chance of uniting South Vietnam it is Diem. He is honest, courageous and purposeful. Only he can do it. If he is forced out, the cause is lost.

There has not been the same unity among the great powers. The United States and, from a somewhat later date, Great Britain, have supported Diem. The French remember the past and have adopted an attitude of watchful waiting.

What is necessary all over Asia are men who will lead their nations forward towards democracy, who will work for the people's education, improve living conditions and bring about peace and order, which is a prerequisite for the creation of a regime of justice. But on the way to this goal they must lean on the force which protects them while they work.

I believe that President Diem is such a man. The whole of his history points in that direction and the impression gained from him confirmed it.

A half hour after we arrived we were received by the President in the Independence Palace, the former residence of the French Governor. With the President was a number of his ministers. The audience lasted a full hour, during which various men of the delegation had reported on our journey and its purpose.

When we were about to leave the President said: 'You are the bearers of a noble ideal and strong defenders of this ideal—and I will add—for a great movement for unity between men and nations. What we heard of you even before your arrival has won the sympathy and interest of the Vietnamese people. For my part, I understand the enormous effects which will be brought about through mobilizing forces of the spirit all over the world, which you have begun to do in effective co-operation with men of good will. I share your idea and I have the firm conviction that the universal renaissance of spiritual and moral forces which we all want in our heart of hearts will break through as a blessing on us all. It will thus be the dawn of a new age which will change the world.'

It is an extraordinary man who, in the midst of his struggle for power in his own country, threatened by the danger of invasion, can have such a vision and can express it in words like these.

Legends are already beginning to gather around Diem, about his courage and the impression he makes on people. One of these

legends tells that murderers one evening got into his room, but gave up their purpose because they found him sleeping with an expression of peace on his face under the large crucifix on the wall. Diem is a faithful and sincere Catholic. Whether the story is true or not it is impossible for me to decide, but the fact that it is told witnesses to the President's success in capturing the imagination of his people.

During the whole of our visit President Diem kept in the closest touch with us, though they were busy days for him. One of the days was the anniversary of his assumption of power, a great holiday in Saigon. In the morning thousands of people marched by the steps of the palace, where the President received their cheers. At his express wish we stood at his side in the bright sunshine and at his request one of the delegation spoke to the crowd, after being introduced by the President as a representative of the great ideology that is going to conquer the world. We were welcomed with repeated storms of applause when the President shook hands with each one of the delegation.

In the evening the army, the navy, the police and the partisans of the President went by the palace in a big parade. Darkness had fallen and the marching columns carried thousands of torches, lamps and lanterns—a fantastic sight in the gentle, tropical evening. The President stood patiently, as he had in the morning, smiling in his white uniform, and received the cheers of his adherents. This man is not afraid. He lives in danger every day. The country is still far from being at peace. We went on a drive outside the city to visit one of the refugee camps which receive the throngs that constantly stream down from the north. There was a soldier stationed every 500 yards, and at road-crossings and bridges over the river the former French sentry posts were constantly manned. A bullet or a knife could easily have found Diem in the crowd as he stood there clearly lighted by the torches' glare, or

when, in the morning, he went down the steps and into the crowd to shake the hands that were stretched out towards him.

When the parade was over we went to the banquet which the President gave in our honour on his own special anniversary. Members of the government, diplomats and other distinguished guests were present. Here, too, we were given an opportunity to tell about the journey and its purpose.

Our immediate host during the whole visit was the head of the department of psychological warfare under the Ministry of Defence, Dr. Phuoc—young, energetic, loyal, a former dentist, now one of the President's closest co-workers. It is characteristic that Diem's cabinet are young energetic men, who have seen the great task ahead and who expect it to be achieved. We met with many of them, and first of all with the Foreign Minister, Vu Van Mau, the Minister of Defence, Tran Trung Dung and the Minister of Information, Tran Chau Thanh.

In July 1956, according to the Geneva Armistice agreement, the fate of Vietnam—which will deeply affect all South-East Asia—is to be decided by the plebiscite which has been planned to determine whether the country will be Communist or not. When that agreement was made, Vietnam was not consulted. 'A remarkable procedure,' said the Foreign Minister to me, 'to sign a treaty without asking the people who are affected by the treaty and who had no opportunity during the negotiations to make their opinion known. It is a complete breach of all international law to force a country to respect an agreement which others have made without consulting the country in question. But it is Communist policy to let the great powers arrange the whole thing and let the small countries pay the price.' There is naturally bitterness in Vietnam.

In the Ministry of Defence we met a group of officers who are being trained ideologically to take up the fight against Commun-

ist agitation in the divisions of the army and in the villages. This agitation is of an ideological nature and aggressive with a wealth of promises. The national army has had great difficulties to contend with because it fought alongside the French. But now a change is coming because the people are beginning to understand that it is their own army. But it must have an ideology. It is no use talking about democracy, because the soldiers don't know what that is. Dr. Phuoc said, 'We have been grateful for America's military and economic help, but we lacked an ideology. Now you have given us this idea which can win over Communism.'

A million refugees have come to Saigon and to Vietnam from the North. According to the agreement they were not permitted by the Communists to take anything with them—but they came anyway. Naturally this is a big problem for Vietnam to handle, both economically and otherwise. For the youth they have set up a refugee university. We visited it and the chairman of the students told us of their hope for the future. He surprised us by knowing in detail about Moral Re-Armament and the four absolute standards. 'It is a higher ideology than Communism,' he said. 'We can live and fight for it. The battle we are fighting is a moral battle and a battle for the individual.'

It cannot be put better than that.

## *Thailand*

### *The Land in the Shadow of Coming Events*

WHILE WE were in Saigon, a second smaller team had gone to Singapore, another of the strategic points in South East Asia. This city, with its teeming Chinese population, and its conflict between rival Malayan and Chinese political parties, is very much an ideological hot-spot. Meetings were held here with representatives of all parties, with the Chinese Chamber of Commerce and with other business organizations, and when the team met us again at the Saigon airport, they told us about the interest Moral Re-Armament had aroused.

The main force, however, had flown with the play to Bangkok, capital of Thailand, at the invitation of the Prime Minister, Field Marshal Pibulsonggram, arriving there just as military heads of the S.E.A.T.O. powers were holding an important meeting. They thus had the opportunity to see *The Vanishing Island* and to hear the ideological message of Moral Re-Armament.

Concerning the visit to Thailand I must confine myself to the official reports, since I did not take part in the visit personally. The Prime Minister, Field Marshal Pibulsonggram, and his wife, Lady La-iad, came twice to see *The Vanishing Island* which appealed to them very much. At a reception given for the mission, the Prime Minister said: 'The ideology of Moral Re-Armament is a powerful force which brings the answer to the materialism of the world. The world mission from twenty-eight countries aims to build unity between nations and to build a bridge between East and West. It serves to eradicate division between nations. Its ideology is pure and sincere. Thailand's doors

will be gladly open to Moral Re-Armament at all times.'

The Communists are striving to gain influence in Thailand. They have made great efforts to win the Buddhist world. One can truthfully say that Moral Re-Armament showed the ability to make contact with this great religion in quite a different way. Buddhist monks are not normally allowed to go to the theatre. But an exception was made for *The Vanishing Island*. As one of them said: 'This is not a play—it is the description of a great idea which we can learn from. That is why we came.' The Chief Abbot of the Wat Mahatat monastery, one of the leaders amongst the Buddhist clergy, made the following statement about Moral Re-Armament: 'As a Buddhist I am happy to welcome this mission, because we can all learn from one another. Our Buddhist faith teaches us to seek good company, and in Moral Re-Armament I can find something good—your four basic principles. You can be assured that I am one of your friends and will be only too happy to be able to help you. I say this face to face with the Lord Buddha.'

At a press conference the Prime Minister told the journalists that Moral Re-Armament was the answer to the needs of Thailand.

Good contact was also made in Thailand with the university and with the student world. A large group of the mission met more than 500 students from Chulalongcorn University.



*Burma*  
*The Year 2500 of the Buddhist Era*

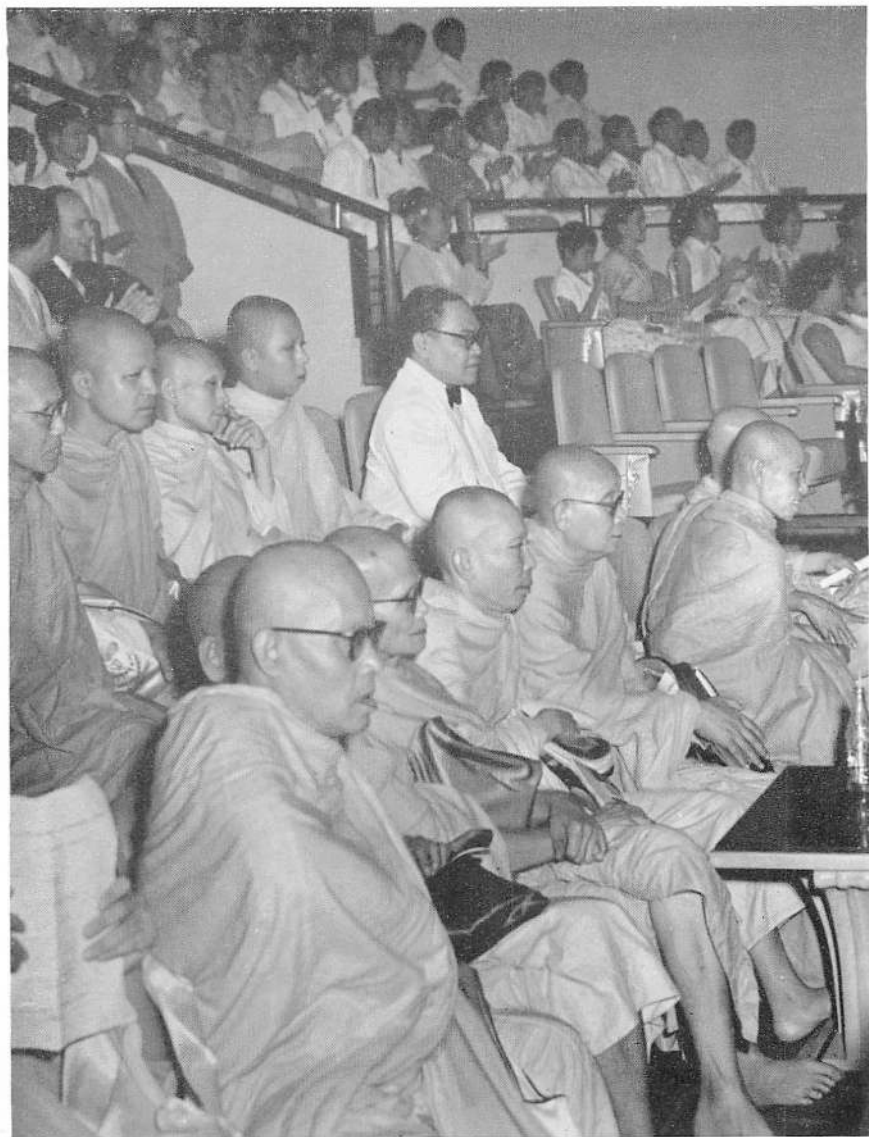
THEN WE flew again across a new country. It took three hours and ten minutes to fly from Saigon to Rangoon. It is hard to say how long it would have taken if we had used any other means of transport. We should have met with great difficulties if we had travelled across Indo-China, Laos, Cambodia and Thailand to Burma. In Asia flying has become a powerful means of bringing people together and national air lines are rapidly developing. There are strong indications that Asia will simply omit the era of railways.

We flew a direct route and soon Burma lay beneath us. Burma is a country of contrasts, both between the various races and also in the types of nature—mountains, jungle, plains, delta; but the country over which we now flew was as flat as Holland and, in the rainy season when the rice paddies are under water, just as wet. There I saw for the first time in Asia individual farm houses out in the fields, instead of together in villages.

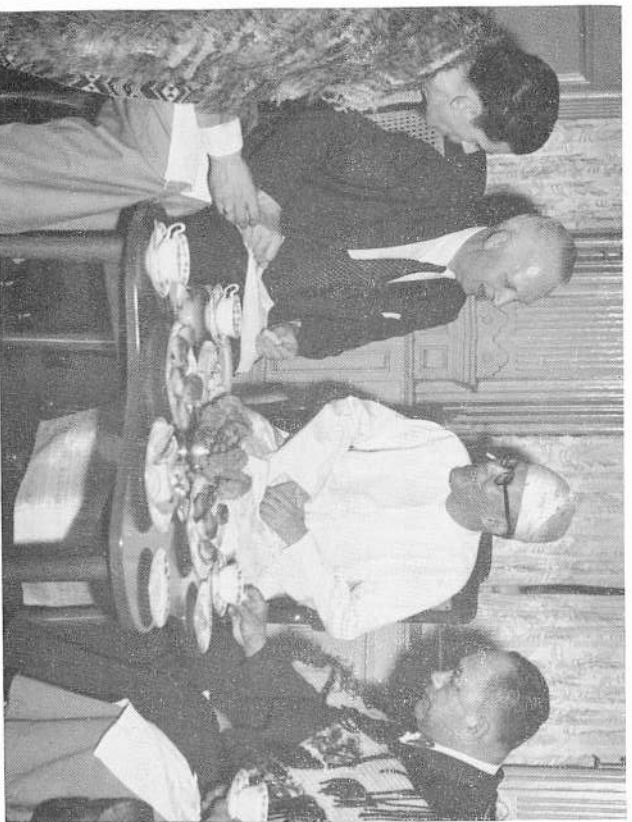
Prime Minister U Nu, Burma's leading figure, was on a journey around the world, which brought him as far as Scandinavia. We were welcomed on his behalf by the Minister for Religious Affairs, U Win (U is the usual male form of address). He is a large, heavy, happy man, perpetually smoking a pipe; a highly cultivated man with lively interests. He is now his country's ambassador in the United States. He was our host and our constant companion and interpreter of this Buddhist country's many treasures, both spiritual and material. During the visit my wife and I and other members of the mission lived in the Prime Minister's



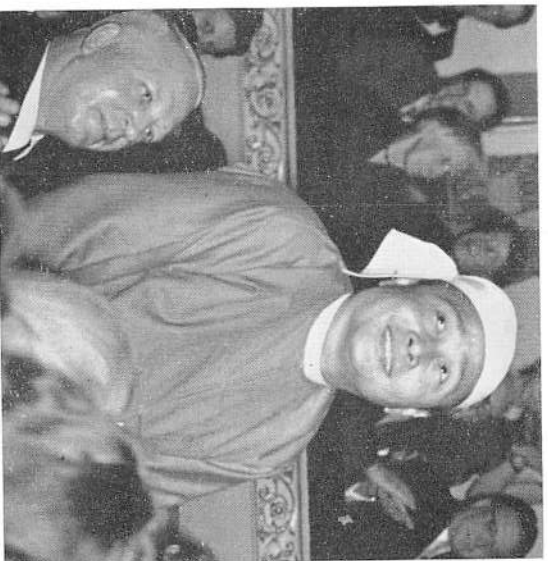
FIELD MARSHAL PIBULSONGGRAM, Prime Minister of Thailand, and his wife, the LADY LA-IAD, watch a performance of *The Vanishing Island*



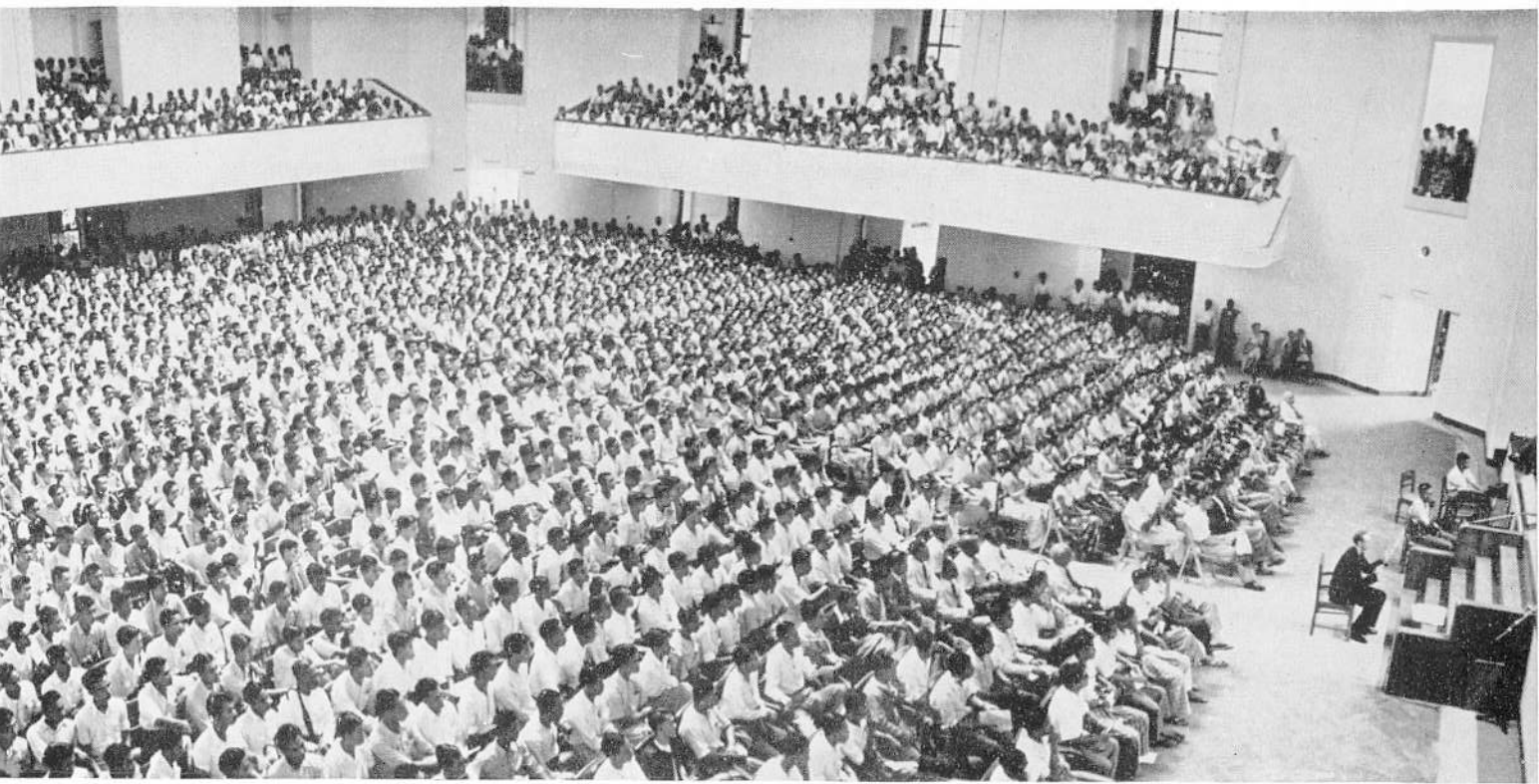
The President and fourteen other members of the Supreme Buddhist Council of Thailand attend *The Vanishing Island* as the Prime Minister's personal guests



The President of the Union of Burma, DR. BA U, gave a State reception to the Mission. He is seen here with MR. JOHN MCGOVERN, British Labour M.P. (on his right), and Maori members of the party who represented their King and people



U NU, Prime Minister of Burma, speaking in Hellsinki where he met the World Mission, said, 'I believe very much in Moral Re-Armament. I am prepared to give it every backing'



A special performance of *The Vanishing Island* was given for Rangoon University students at the Government's request. Classes were adjourned for the afternoon. 3,000 students packed into a theatre built to hold 2,000

guest house. Bishop West, who was for many years the Anglican Bishop in Burma, was also one of the Prime Minister's guests. Burma became independent, as is well known, only seven years ago. At a public reception in Rangoon U Nu paid unqualified tribute to the Bishop's work in creating unity amongst the people of Burma.

The guest house had a delightful position by a lake, which reminded me of Lake Esrum (near Copenhagen). In general the Burmese landscape, in spite of palm trees and other oriental vegetation, seems very Scandinavian with its tall trees, lakes and hills. Here we also found for the first time, remarkable as it sounds, flowers and summer birds, perhaps because of the particular time of year of our trip. The whole impression was home-like and pleasant. Roosters crowed in the morning. Crows and magpies screamed all day long. Grey sparrows are here, as everywhere.

In this atmosphere I became homesick. For the first time, I understood as never before the lines of Paul Martin Moller: 'The rose is abloom in Dana's garden, and gaily pipes the black starling.' Now it was strawberry time in Denmark. Letters from home told about Denmark's delightful summer weather. Here in the Prime Minister's beautiful guest house in this wonderful Burma, with its golden pagodas, its saffron-robed monks, its endless riches and magnificent hospitality, my uneasy Danish heart sighed: 'Oh, for Espergærde, oh, for my summer house by the Øresund!'

Rangoon has become a focal point of Buddhism. U Nu, a real spiritual leader, has placed first things first. Although the country was poor after the war and in no sense had a stable government, before undertaking projects for material welfare he created a spiritual centre in Rangoon. With a golden world peace pagoda, the Kaba-D Pagoda, completed in 1952, as a centre, there is rising on the outskirts of Rangoon a Buddhist university city, or theo-

logical centre. In an enormous meeting hall, which is surmounted by an artificial mountain in order to recall the cave where the Buddha gave form to his ideas, a great Buddhist congress is being held. Its purpose is to create a common edition of the Buddhist holy scriptures, so that all misunderstandings and unclear points may be eliminated, and the Buddha's words may appear in their purest form, accepted by all. This congress has been visited by more than 5,000 members of the Buddhist hierarchy from five Buddhist countries of Asia—Burma, Ceylon, Cambodia, Laos and Thailand.

This is the fifth Pan Buddhist congress. Years are not counted here in the same way as with us. These are the really old countries of the world. The first meeting of this kind took place 2,500 years ago, immediately following the death of Buddha. This fifth series of meetings began on the day of the full moon, May 17, 1954. (That was the day Buddha was born, the day he became Buddha and the day he passed away.) It is now planned that the work is to be finished by May 17, 1956, 2,500 years after the death of Buddha. This date marks, according to the Buddhist faith, the close of a Buddhist era and the beginning of a new one, which will bring great changes to the world.

U Nu met with a great deal of criticism when he carried through the building of the peace pagoda and this enormous meeting hall. The country lacked roads and the people lacked social welfare institutions. Why bother about something so 'unpractical' as this? But his action was in accordance with the best Buddhist traditions, an expression of a clear sense of the essential element in his people's way of thinking—and a stroke of genius at the same time. It has lifted Burma and Rangoon up to be the centre of the Buddhist faith and of the study of Buddhist doctrine.

U Win showed us around this great area with obvious pride. The enormous hall rests on six large pillars, and along the whole

wall are golden statues of the Buddha's disciples. From the roof of the building U Win pointed out the foundation for a large library building which is under construction. Here the holy scriptures, when the work is finished, are to be preserved, carved on silver plates. The climate renders any other method of preservation impossible, if one is working and thinking, as here, in terms of centuries.

The President of the Burmese Union, Dr. Ba U, received us formally in the throne room of the presidential palace, with Burma's ancient golden royal throne. A simple but dignified ceremony took place. The British Member of Parliament, John McGovern, read aloud an address from the mission, and the President rose quietly from the high oak chair in which he had been seated in front of the throne, flanked by two adjutants.

I shall quote here from my diary. For, as the President spoke, a remarkable feeling came over me, which I described on the same day in the following way:

I feel this is a moment when the spirit of history is moving through the hall. The atmosphere is tense, as it is when something very great, but in reality indescribable, is happening. I believe that this moment will go down in the annals of history. What happened there? What happened was that a leading representative of one of the great religions of the East has taken our ideology to his heart and has declared that Buddhism and Moral Re-Armament understand each other.

We now live so closely together that a welding together of civilization must take place. Out of this in the course of time a new epoch of civilization will emerge. This is something intangible which can be reached by thought and argument. But in a brief moment it was for me an experienced reality.

What did the President say? He gave first a description of the basic Buddhist doctrines and then said:

In so far as the shaping and moulding of character is concerned, your



outlook on life is the same as ours. We, as Buddhists, must hope and pray that the truths and principles which our Lord Buddha has laid down for us, may spread to the four corners of the earth and save us from complete destruction. The world is now enveloped in a cloak of materialism. So long as this materialism prevails, there will always be the danger of world war. We must therefore replace it with a garment of spirituality. To do it successfully we must start with the shaping and moulding of moral character. That is what you in Moral Re-Armament are doing. I earnestly and sincerely wish you success.

The President had understood Moral Re-Armament. It is not a new religion. Nor is it a faith which is above religions. But it is a philosophy which points out the fundamentally important matter of accepting moral standards as basic in one's life. In that way it makes active and alive the religion and faith to which one belongs. In this way it can unite people of different faiths and civilizations and races across the whole earth, and thus become a strong, peace-bringing and uniting ideology.

At the request of the government a special performance was given for students of the University of Rangoon. Several members of the Government expressed doubt to us whether the students, of whom many are revolutionary in their attitude, would come and listen to the performance. Three thousand students crowded into the hall which could seat only 2,000. Before the curtain went up, there was a great uproar. But it became quiet and the play was followed with attention and applause.

After the curtain fell the chairman of the students asked to speak, climbed up on the stage and declared that the atmosphere in the play must become the atmosphere in the university and in the nation.

They were very rich days in Burma. This deeply religious people understood our aims. We talked with the earnest monks in their saffron robes, with students and members of the govern-

ment, and we bowed in memory of the Burmese national hero, General Aung San, founder of modern Burma. He had visited Frank Buchman's home in Berkeley Square, London, during the treaty negotiations. We climbed the hundreds of steps of the Shwedagon Pagoda—barefoot in accordance with custom—and wrote in the golden book: 'A symbol of living faith and an inspiration to all who believe that the truth will make us free.'

This beautiful shrine is the greatest Buddhist temple in the world. Its history stretches back over 2,000 years, and the building is constantly being added to. Its golden spire is now 326 ft. high and was during the war a beacon for the British flyers.

Burma's population stems from three great migrations from Tibet and Central Asia. It is a composite and not yet completely amalgamated nation. One special group is composed of the Karens, who number about 2 million out of Burma's 18 million population. Their leader, Dr. Hla Tun, Prime Minister of the Karen state and Minister for Karen Affairs in the federal government, who had been in violent opposition to the government after the country became independent, declared to us:

One failing has poisoned our national life—our hatred of our Burmese brethren. It is high time for us to face this matter squarely and to get rid of this moral evil from within our hearts. We are grateful for your coming. We are sure that without a moral basis there can be no real peace and co-operation. In these days of doubts and fears and general pessimism, your visit has cheered us, and given us hope that a new world can be built.

We could now begin to evaluate the effects of our trip in the countries of Asia. There could no longer be any doubt that we had met feelings and ideas closely related to our own and that the trip had helped to break down the walls between East and West, and begun to create new fellowship. After seeing *The Vanishing Island*, the ambassador in Burma of one of the countries of Asia gave

evidence of this fact when he said: 'My prejudices disappeared and my bitterness toward the West disappeared with them.'

*The Times of Burma* wrote in a leading article: 'Moral Re-Armament is today a world force and stands unrivalled in the fight against moral decadence. It is a spiritual insurrection against a world enmeshed in the tentacles of hate and greed, of selfishness and intolerance.'

Thus strengthened and encouraged we flew across the Bay of Bengal to Ceylon, which, like Langeland in Denmark, is a rose branch stretched out in the sea.

*Ceylon: A Rose Branch in the Sea*

CEYLON IS a beautiful island which deserves the name of rose branch, fruitful and blossoming as it is. It was the sixth country my wife and I visited—because I don't count Formosa, since we were there for only an hour and a half.

It was peculiar to notice how the white man has set his mark on most of the countries over which he has ruled. The Philippines bear clearly the American pattern, Vietnam the French, and now Ceylon the British. In Burma the British mark is only faintly visible today. In all the countries their original nature and character are again emerging. History will continue this fading process of the marks of foreign domination. In the passing of the centuries waves of conquest have again and again washed over these peoples, and have left their traces without breaking down the people's essential character.

Colombo, the capital of Ceylon, is in the British colonial style—broad colonnades, large government buildings and harbour offices. Men of the British Navy liven up the street scene. And there has been no bitterness against the British on this island, since it became independent.

'The British brought us three good things,' said an outstanding Sinhalese to me: 'Justice (which we never had under our own princes), education and an honest administration, which we still enjoy. But they made one decisive mistake. They wanted us to think like Englishmen and to live like Englishmen. They always felt that their way was the best and ours inferior.'

No, the bitterness is not turned against Great Britain or the

Commonwealth, of which Ceylon is still a member. Just as the Koreans and the Filipinos maintain bitterness against another Asian nation, the Japanese, so Ceylon is not particularly friendly toward India.

We received a very warm reception from the Prime Minister, Sir John Kotelawala, and from the ordinary man in the street. Before the English, the Dutch had come here, as to many other places. The Governor-General's rich and beautiful palace bears witness to that time. The present Governor-General, Sir Oliver Goonetilleke, is the first of the Sinhalese people to hold that position. You are never for a moment in doubt that he is a very significant personality. Together with a number of cabinet ministers, he received us at the palace. The doors to the great, lofty rooms were opened by servants in colourful uniforms and with remarkable long tortoise-shell decorations in their hair. It is clear that Ceylon is rich. At the moment a great deal of money is being made by selling much-needed rubber to China in exchange for rice—a deal which is not viewed with equal satisfaction in all quarters.

It was the Prime Minister who invited us. Oriental, princely wealth met us at the reception in his residence, Temple Trees, and again in his private dwelling near the airport. On the lakes of the wide park swim white and black swans. Massive elephants brush flies away with their broad ears, while they industriously carry heavy tree trunks for building operations.

Sir John came to *The Vanishing Island* with a party of fifty, including six members of the cabinet and the President of the Supreme Court, H. H. Basnayake. The Prime Minister gave Moral Re-Armament his full support. This need surprise no one who remembers his part in the Bandung Conference, where the nations of Asia and Africa met. His talk, together with that of Dr. Jamali from Iraq, was one of the factors which kept that



SIR JOHN KOTELAWALA, Prime Minister of Ceylon, with representatives of the delegation at the performance of the play in Colombo



Members of the Mission honour the memory of Gandhi at the Rajghat, Delhi



HIS IMPERIAL MAJESTY THE SHAH OF IRAN and QUEEN SORAYA shake hands with each member of the Mission at the Royal Command Performance of the play in Teheran



DR. FADHIL JAMALI, former Premier of Iraq, said, 'We absolutely cannot hold back from accepting this ideology'

conference from becoming a Communist triumph.

As everywhere, our three days in Ceylon were fully occupied from morning to evening. We met all the leading politicians, talked with trade union leaders, representing 400,000 workers. The Speaker of the Lower House, Sir Albert Perie, and the leader of the opposition, S. W. R. D. Bandaranaike, were united in their evaluation of Moral Re-Armament. The latter gave significant emphasis to the decisive facts in the world situation when he said:

‘The world’s brains and intellect have grown faster than the world’s character. With this play and the spirit of Moral Re-Armament human character is developed.’

Sir John Kotelawala said: ‘We in Ceylon will learn from all of you. I hope that by applying Moral Re-Armament, we shall have peace in the world, so that people can walk in freedom and dignity.’

Some time after we had left Ceylon, Dr. Kaleel, who is Minister of Labour, telegraphed to us: ‘*The Vanishing Island* shows the basis for common action on the part of East and West. It brings unity through change.’

The *Ceylon Observer* wrote about the play: ‘It describes the germ of democracy so convincingly that millions will follow the nation which takes it to heart. It is written to give an answer to the longing of millions and get them to speak and live differently.’



*India: Quo Vadis, India?*

FROM CEYLON to Madras it is only two hours by air. But even so we now enter quite a different world from what we have seen hitherto. In India, we visited the three great cities of Madras, Calcutta and Delhi, the capital. In Pakistan we were in its two great cities, Dacca in East Pakistan and Karachi, the capital, in West Pakistan.

Each city is a world in itself, and outside of this city world there is India's enormous village world, which is perhaps the real India. To think that in our sixteen days' travel through this mighty sub-continent it would be possible to gain a real understanding of its life and problems would naturally be senseless.

We met many of the leading Indian personalities. And this is significant, if it is true, as is said, that India is governed by 1,000 men. Among these Nehru is certainly the undisputed leader.

India is known from many descriptions—the crowded city life, the holy cows, which lie down to rest undisturbed on railway tracks, the great religious festivals and the poverty, completely beyond our understanding. But there are perhaps not so many who know that in India there are no less than twenty-four written languages and that the spoken dialects multiply that number many times. This they are now trying to eliminate through the creation of a common language. But it will take a long time for it to succeed. There is so much in India which is the opposite of our presuppositions, that it takes a long time to understand India. One simple example is that Indians often shake their head when they agree to something.

The reception in Madras was, as everywhere, a warm one. Flowers from the Mayor, a series of receptions, meetings, evenings in the theatre filled to over-flowing. This enormous country must, of course, be divided up into states, but it has a firm central government. The State of Madras has a population of 30 million. It is said to be the best governed of India's states, with a civil administration which is considered to be one of the most effective. It was an especially interesting experience for us to visit India's great film studios—after Hollywood, the greatest in the world—with a leader who gave us a wonderful welcome.

In India, too, the ice was broken. After our visit to Madras we received the following telegram: 'Grateful for your inspired visit to Madras. There is a widespread response to Moral Re-Armament here. Our best wishes for the success of the World Mission in Delhi.'

The telegram was signed by a group of leading citizens of Madras, including the Mayor, the Vice-Chancellor of the University, the President of the Film Producers' Organization and the General Secretary of the Southern Railway's trade union.

A number of India's leading newspapers have published large supplements to their daily papers on Moral Re-Armament. One is the very influential paper, *The Hindu*, of which the publisher, Shri K. Srinivasan, gave a reception for us and printed long accounts of our stay in India. The paper had earlier published a twelve-page supplement on Moral Re-Armament, which had been sent out all over the world. The publisher declared: 'I have the greatest admiration for Moral Re-Armament and will do everything to support the movement.'

Another important paper, *Amrita Bazar Patrika*, wrote in high praise of the play and Mr. Tushar Kanti Ghosh, editor of the paper, stated: 'This world journey is an event of broad signifi-

cance, especially at this moment in history. As far as India is concerned the mission will receive a warm recognition.'

I could go on a long while to quote the many statements which were made during the visit. It is especially worth mentioning that Devadas Gandhi, Mahatma Gandhi's son and editor of *Hindustan Times*, arranged a special showing of the film, *The Voice of India*, which describes Gandhi's life. The Moral Re-Armament international chorus had contributed background music to this film. Gandhi and Dr. Frank Buchman were good friends. Before leaving we laid a wreath on Gandhi's great monument.

Everywhere we went in Asia we sought contact with the students, who mean so much out there and whose attitude can play a decisive part in the future. In Madras there was a meeting in the Christian College, in which 450 students participated. The president of the students' organization, who had visited Moscow last year, told of the change which came in his life when he met Moral Re-Armament. He said, 'Moral Re-Armament's goal is to revolutionize the world by producing change in the individual.'

Calcutta is an enormous modern industrial city with 4 million inhabitants. Here, in this swarming sea of humanity, we met Indian poverty in its most tragic form and felt India's mighty problems close at hand, including the refugee problem. Hindus from East Pakistan streamed into Calcutta after Pakistan had become an independent nation. We met the same problem in reverse in West Pakistan—the hundreds of thousands of Moslems from India who poured into Karachi. Everywhere in the world one meets those made unhappy by the great wars and revolutions.

Delhi—it would take a whole book to describe this city, over which conquering armies have poured for thousands of years and left their monuments. We came to Delhi at a tense moment. Goa, the Portuguese colony, was on the day's agenda. In Parliament, Nehru announced the closing of the Portuguese Legation. On the

way to Parliament to meet the leaders of the political parties, our car became stuck in a wild procession of demonstrators who demanded the return of Goa to India. Nehru's speech was made to a full house. He speaks with quiet dignity, weighing his words and maintaining a nice balance between satisfying his fellow-countrymen and not pushing the matter as far as war.

The President of India received us in his palace. Rajendra Prasad is a large, friendly old man. He lives in magnificent surroundings, but one wonders whether he does not have some private refuge for his meditations. There were many pictures of heads of states in the audience room. The President was very much interested and talked with us for a long time about the problems of the day and the message of Moral Re-Armament.

The Home Minister was kind enough to receive my son and me at a morning meal. We also had a long conversation with the Minister of Agriculture, who had just been in Denmark. The play was performed to full houses in Delhi as well as in Madras and Calcutta and it was much talked about in the newspapers.

*Quo vadis, India?* The fate of the world depends upon it. India is the country *par excellence* of neutralism. It does not want to take a decisive stand either for East or West, to join Communism or the Western world. It cannot be hidden that India's feeling is mostly against the West, without however being for Russia and China.

The Soviet Union is attempting to exploit this situation to the full and shows an overwhelming friendliness. While we were staying in Delhi, an impressive film of Nehru's recent visit to Russia was being shown in the cinemas. He certainly could not complain about his reception there! The film was excellent advertising for him, but its picture of Russia's vast grain fields and the great industrial progress did not neglect Russia. *Quo vadis, India?*

The fight for India will be decided by whether the West will now understand that the decisive struggle is for the hearts of the Indian people. Material help will not do it. In a choice between a godless West and a godless Communism, Communism will win. The material progress being made in Russia is what India wants for herself and seems more obtainable than the rich life of the West, especially of America. The West's chance is to live an ideology which is not built on hatred and bitterness and greed, but on goodness, purity, unselfishness and which can thus meet the spiritual and moral longings of this deeply religious people. Hitherto the West does not seem to have understood the seriousness of the struggle which is going on in the heart of India.

*Pakistan: A Nation at Prayer*

WHILE WE were in Calcutta a new invitation came to us. The provincial government in East Pakistan, which knew that we were to visit Karachi, the national capital, asked us to make a visit to East Pakistan as well. Pakistan is a quite remarkable country, divided into two parts with the mighty sub-continent of India between them.

Eighteen of us from eleven countries flew off one morning by Pakistan Airlines eastward to the wet country of jute and rice—the first really Moslem country on the trip. On the streets of Dacca, the East Pakistan capital, the women walk closely veiled. There are many other interesting sights here as everywhere. I mention one: the policemen in the hot sun have a parasol made fast to their belts, so that they have their arms free.

The reception here was again on the highest level. In a picturesque summer palace we were received by the Governor, H. E. Amiruddin Ahmed—a fine, quiet man who carried on a long serious discussion, and was especially interested in the accounts of the work of Moral Re-Armament in Africa, as told by our African delegates.

We also visited the Prime Minister in his office. He said during the conversation: 'In Moral Re-Armament we find a common ground on which all nations can stand.'

The government was host at a lunch for us along with 200 outstanding persons from politics, business, trade unions and the university. The diplomatic corps was also well represented. As an example of what happened I would mention that the MRA

speakers on that occasion included a French woman socialist, a revolutionary leader from South Africa, the Shah's personal representative, a former German Communist, and a leader of the Danish Conservative Party.

We were invited to see the world's largest and perhaps most modern jute mills, the Adamjee Mills. This brought us to the life on one of Asia's great waterways, the River Ganges.

It was like going back 100 years, as far as the steamer which took us was concerned, and 2,000 years when you looked at the boats and ships that sailed on this great water-way. I have always thought that the pictures of life on the Nile in the time of the Pharaohs were stylized. I understand now that they are an exact reproduction of reality. For we met rowboats and houseboats exactly like the pictures, with people sitting literally at the water's edge, and we also saw the high-decked ships that were driven and steered by enormous oars and large triangular sails. What a swarm, what life! Not a river—a world!

The Adamjee mills, when they are finished, will employ 18,000 men. They are run efficiently in a modern way. Much is also done for the workers, who live in houses built by the factory. They get wages which are one-fourth of the European scale.

In the evening we met representatives of the trade unions. 'It is the employers who must change,' was, as so often, the opening gambit of a discussion, which gradually became more positive.

We came back to Calcutta, went to Delhi and then again we were on wings over the desert to Karachi. We are about to turn our backs on the real Asia—before us lies the great Moslem world of the Middle East. When one comes this way, Pakistan, on the west coast of the Indian sub-continent, is the gateway to the Middle East.

Here we are in the desert, the broad belt of sand and cliffs which stretches from Delhi through Pakistan to Iran and Iraq and down

across Egypt and North Africa. A merciless burning world, the land of the nomads, the land of the black tents. In these regions was the cradle of western civilization—they are the really ancient countries. But they have slept for a long time. Now they are about to awaken and they can in more than one respect become the lands of the future. Poverty and wealth here live side by side. That is one of the reasons why there is such a strong current beneath the surface. They are lands with strong passions and mighty unsolved problems.

What stands there one day falls the next. But the question is whether the *status quo* can be maintained in the face of the social problems which hitherto have remained unsolved, but which the great mass of the people will demand to have solved. The Shah of Iran has recognized this situation as far as his country is concerned when he realistically declared: 'This country must either accept a revolution by force from without or a moral revolution by consent from within.'

Progress and social improvements are no longer out of the question, as they were formerly, by reason of poverty: for under the glowing, golden sand are hidden the riches of oil. It has flowed for a long time, and recently new reserves have been found. Up to the present, however, this wealth has tended to benefit only a minority and has not brought the economic development which it ought to bring. There are luxurious Cadillacs, but few roads to drive them on. Without a moral revolution from within which lets the people share in the wealth under the ground, by investing the wealth in the development of works and projects, the revolution supported by force from the outside can hardly be avoided.

Pakistan is a new country with many large problems. The refugee problem has already been mentioned. Outside Karachi, where we arrived after a difficult flight through a sandstorm, lies



an enormous camp populated by modern refugees from India. It contains hundreds of thousands. It can be smelt from a great distance because the hygienic arrangements must be insufficient. Here great epidemics lie in wait. Karachi is by the sea. After the 112° temperature in Delhi's baking oven, the breeze from the ocean is a blessing. The great waves that roll in to the beach send our thoughts back to Denmark. Perhaps it is the breeze that does it, but here in Karachi one has a feeling of a desire to work and of progress. Building and work are going on. New blocks of buildings are going up.

We arrive at Karachi in the midst of a government crisis which broke out a short time after we had left and led to Mohammed Ali, the Prime Minister, being forced to resign and being succeeded by Choudhri Ali. We met both of these men and had good opportunity to talk with them.

Frank Buchman's name is honoured in Pakistan as in so many other lands of the East. He was a good friend of the founder of Pakistan, Jinnah. They met first in 1915 and often after that. It was Jinnah who said to Dr. Buchman: 'Honest apology—that is the golden key. You have the answer to the hates of the world.'

In the large open courtyard of the Hotel Metropole a theatre had been erected. Every evening *The Vanishing Island* was performed, and 2,500 people crowded on to the floor and into the hotel's balconies and in the windows to see the performance. In Pakistan, too, it gripped men's minds.

*The Pakistan Standard* had a leading article with the headline, 'The Ideology of the Future'. Part of it read: 'The Moral Re-Armament Mission represents a revolutionary effort to give international relations a new and sounder form. It is an effort to put international relations on the rock-firm foundation of absolute morality. Never has there been a world mission so representative of nations as the one visiting us today. For Moslems Moral

Re-Armament has an irresistible appeal, because Islam stands for individual, national and international morality. Moral values alone can change the shape of things to come and make this veritable hell of hatred a place of love and contentment, worthy to live in and strive for.'

Absolute obedience to God's commandments is an important part of the Moslem faith. One of the days we spent in Karachi was a great religious festival—the Id festival—which is held in memory of Abraham's faith in God when he was ready to sacrifice his son, at God's command.

In the Moslem countries religion is a natural thing—a part of everyday life. The Moslems observe their religion—international negotiations are broken off when the prayer hour strikes. On this day of religious festival the whole population of the city came together and prayed. They gathered on the great squares and streets, designated for the purpose, spread their rugs and knelt down. Prayers in unison were led by loudspeakers and priests read from the Koran. For a Westerner this was a remarkable sight—these kneeling thousands, who prayed to Allah on the streets and market places of the city.

It was a Sunday, and the Christian churches were also full. Neither in the Catholic cathedral nor in the Methodist church was there an empty seat, and as each one prayed to his God, a city, a nation was at prayer.

*Iran: The Young Shah*

IRAN, THE modern Persia, opened wide its doors and—even more important—the doors of its heart. The wireless announced our arrival and followed us through the days. Moral Re-Armament was front-page news in all the papers. Members of the Government received us, spoke at our meetings and attended our plays. On arrival we were given each a small metal flag with the colours of Iran and the initials MRA, and in the broadcasts it was announced that those wearing this insignia were the guests of the country and everyone was requested to offer them all possible assistance during the visit.

But, above all, it is the picture of the serious young Shah and his vital interest in the World Mission which remains most strongly etched in my memory. The Shah saw in this visit a great possibility—that the ideological answer of Moral Re-Armament could be an effective aid in the struggle for the resurrection of Iran.

The situation in Iran is unstable. All know the story of Mossadeq's revolution, which was about to throw Iran into chaos and thus hand over the country to Communism. A counter-revolution took the power from Mossadeq and recalled the Shah, who had been forced to leave the country. Bloody fighting raged in the streets of Iran. Mossadeq is still in prison—the Shah has offered him amnesty, but the old man has refused to receive it at the hand of the Shah.

While we stayed in Teheran, the parliament—or Majlis—celebrated the fiftieth anniversary of the introduction of a free

constitution. Truly fifty disturbed years. For the first time the Shah drove to the Parliament and addressed the large assembly of Members of Parliament and guests who had gathered in the park around the Parliament building. The Shah stood in a window and the loudspeaker carried his words out to the crowd. But the building and the roads from the summer palace to the Parliament were closely guarded by soldiers and police and the Shah's car drove at a furious speed with escorts behind and before.

Yet there is no doubt that this young Shah is a man of the people and the people trust him. He has publicly declared: 'I do not want to be king of an unhappy people.' He came back when the country stood face to face with economic ruin and in danger of a violent overturn because of the oil conflict. He made his stand. He risked his dominion and his personal existence in order to bring about a moral revolution from the inside, which can save the country from the revolution which is threatened with outside support. He has also given a personal example by sharing property from his estates and money from his wealth. He, who has absolute power in the country as long as he is supported by the army and police, has given his government clear instructions to eliminate corruption, which in Iran as in other Eastern countries absorbs the vigour of the country, and prevents any real and lasting progress by wasting the means which ought to be used for social improvement.

In the ideology of Moral Re-Armament he saw a further step in this struggle. That was the reason for the personal invitation he had sent us. Now he helped us in every way and made it quite clear by his personal action that the World Mission were his guests and had his full support.

Teheran is surrounded by bare, round desert hills—but the city itself is an oasis with green trees and bushes and running water in open channels and conduits. Just beyond the green areas there is

the yellow sand. The contrast is sharpest perhaps in the Shah's summer palace, where lofty fountains splash and tall trees offer shade from the burning sun; but when the eyes are lifted toward the horizon, it immediately meets the grey-brown bare hills with their depressing emptiness. Teheran is a city of contrasts. Here the ancient meets the completely new. Donkey carts and Cadillacs. Women in long dark capes or coats—and men and women dressed in the latest Paris fashions. Grey poverty and golden wealth. Palaces which are an oriental fairyland with their crystal-ornamented walls, their gold, silver, and ivory and their floors covered with rugs such as only Iran can produce. Most magnificent of all, Iran's scintillating peacock throne, valued—if it can be valued at all—at 10 million pounds.

We saw it all, because we were received everywhere and talked with everyone. Not merely by members of the cabinet and government, but by trade union men and workers and members of the religious hierarchy.

We opened our visit by laying a wreath on the monument to the late Shah, Reza Pahlavi the Great. He was the creator of modern Iran and the founder of the young dynasty. His monument is inspired by that of Napoleon at the Invalides in Paris. When we came near the building we heard texts from the Koran being read in a loud voice from the minaret—a remarkably loud voice. When we came inside we understood why. We saw still another picture of the amazing contrast and mixture of ancient and modern. With his legs crossed under him the muezzin was reading the words of the Holy Koran—into a small microphone which was placed on the floor in front of him and which sent his voice out through loudspeakers from the roof of the minaret.

Prime Minister Hussein Ala received twenty members of the mission in his summer residence. He was working with his secretary in an open tent in his beautiful garden. A refined and quiet

man with a rugged knowledge of the world. For an hour we talked over various questions with him and he had an answer for each one. To me he spoke feelingly about Hans Christian Andersen. But the chief subject of conversation was naturally Moral Re-Armament. About this the Prime Minister said: 'Your journey has made a deep impression on the nations. You are showing the world how to put aside the old ideas of nineteenth century imperialism, from which we have suffered in the Middle East, and replace them with moral standards which are universal. You have created an ideology which is superior to Communism, and therefore it will win the world.'

For two hours the wireless of Iran broadcast the government's welcome. Among the speakers were the Deputy Prime Minister, Ali Moltamedi, the Minister of Education, Mahmoud Nehran, and the Minister of Posts and Telegraphs, Quasim Eshrayi.

A very significant speech was made by one of Iran's leading religious personalities, His Eminence the Ayatullah Haj-Modjtahedi. I had the pleasure of one long evening in his home discussing Moral Re-Armament and the attitude of Islam, with him and one of his friends.

It was an enriching experience. The Ayatullah talked with great dignity, weighing his words, emphasizing them with restrained gestures, as he now and then stroked his pointed, black beard. Above the trees of the garden, as darkness fell, a pale new moon rose, and a few twinkling stars—the gentle sound of water flowing through the narrow irrigating canals of the garden.

The quiet voice said: 'If the world is to avoid destruction, we must build our lives on faith in God and on absolute moral principles. You have come with a message, which is also to be found in our faith. You come without weapons in your hands, yet armed with the best ammunitions for winning the battle. Ordinary armaments end by destroying civilization; they create

more hatred, bitterness and new destruction. But your weapons are a love of people and eternal life.' His Eminence went on to tell of his visit to Caux—when he had found a rare harmony among all, without regard to race or faith, and agreement on the essentials which unite East and West. 'Therefore many in all parts of the world will join you, as we here in Iran have done.'

I told of our journey and our hope and of the personal experiences I had had, and thus the hours slipped by—an evening in a garden in Teheran, an evening of contrasts—the noisy warring world and the quiet peace in our hearts.

At one meeting the President of the Supreme Court, Ali Heyat, made a statement which deserves to be remembered because it says so much about the attitude of the East toward the West, and how East and West can unite.

'We in the East have felt that the West was totally sunk in the sea of its own materialism. That materialism has produced two wars which shook the whole world with disaster. But now we have this new phenomenon of Moral Re-Armament before our eyes and we praise God as we see the only sound principles returning to the world and being displayed before our eyes by representatives of the Western nations.'

We had many meetings with workers, with men from the university and schools, and with students, and everywhere we found understanding and a desire to co-operate.

The first performance of *The Vanishing Island* took place in a theatre specially constructed in the Shah's palace, Saheb Gheraniyya. A memorable evening. When we were all gathered, the Shah and Queen Soraya came in. It was not planned, but the King and Queen went among the whole force and shook hands with each one, before they went up to their reserved places in front of the stage. What a picture! Amid the garden's tall, 200-year-old trees wires were stretched to hold gently glowing lamps. The sound of



Seven thousand of the Kikuyu tribe meet to welcome Moral Re-Armament to their reservation. It was one of the first gatherings of size held since the outbreak of the Mau Mau disturbances. Some walked more than 100 miles to reach the meeting





The Deputy Prime Minister of Turkey, MR. FUAT KOPRÜLÜ (centre), received the Mission in the Hall of Honour at the Hippodrome, Ankara, at the conclusion of the morning's celebrations of Turkey's Victory Day. Beside MR. KOPRÜLÜ is the Governor of Ankara, MR. KEMAL AYĞÜN



DR. BUCHMAN (centre) with PRINCE RICHARD OF HESSE and THE ODEMA OF ISHARA welcome the Mission to the MRA World Assembly at Caux, Switzerland

the water which softly trickled through the small canals and the gentle music of the falling fountains created a delicate harmonious melody. On the ground were spread costly rugs and above the stage sparkled a golden royal crown—the play could begin.

After the performance the Shah spoke with the actors and many members of the Mission. It was midnight before the drums beat as the Shah drove away.

The next evening the play was given in the city in a crowded and sweaty hall. When the Shah heard of our difficulties down in the heat of Teheran—it was difficult for the actors, too, to stand the heat—he ordered the play to be moved back to this stage in the palace garden and opened his park for the first time to the ordinary public.

Here workers, artisans, generals and diplomats, businessmen and students gathered unitedly the following evenings to see the play, which was the talk of the whole of Teheran. When the chairs were all full, people sat on the Shah's magnificent rugs, which were spread out on the ground.

Our final meeting with the young ruler of Iran took place in his summer residence outside Teheran. Fourteen of us were called to an audience which took place on the green lawn in front of the palace. We were told that we must not talk more than twenty minutes, since the Shah was going to the jubilee celebration of the parliament. But it was not we, but the Shah, who decided. For over an hour he talked with us, going from man to man, asking about our experiences, speaking of his worries and his hopes, his desire to work for his people.

'We must create better social conditions. We must give a secure living to people. We must give our nation a firm faith in moral principles. What do the workers say about Moral Re-Armament?'

This question was one of those directed by the Shah to a Danish former Communist, Ejnar Poulsen, and I was called to help with

the language. The Shah was interested in all the answers. We had met a deeply serious ruler, honest and conscious of his responsibility, whose thoughts were for his people and who was ready to risk his life for his beliefs.

The young Shah of Iran is one of the men who can secure the future.

*Iraq: By the Cradle of Civilization*

THE TIGRIS flows turgidly. This broad river is not navigable at Baghdad, but is a good playground for bathing youths and small rowboats. Our hotel's garden goes right down to the river. And in the warm evening after the sunbaked day it is a relief and rest to let thoughts flow with the quiet stream.

We are now in the country where the cradle of civilization stood. Its great historic period lies some thousands of years before Christ. In Baghdad's archaeological museum, which has collections of a unique character right back to the dawn of our history, there are objects more than 7,000 years old. But the Iraq and Baghdad of 1955 is no centre for power or civilization. What one notices, at least at first, is the dust, the decay, the poverty. But times are perhaps about to change. The great wealth under the desert—oil, minerals, precious stones—and the rich date plantations above it show every possibility of renewing the country's development.

There is one general impression, which grows more vivid and stronger in me, as we travel through these countries: that we have come at a moment when history is about to turn, when old nations after a long time of rest are receiving new strength and are being prepared to step forward on the world scene. I went so far as to ask the question: Will these countries once more, as before in history, bring light to the West? There is this possibility—because they have preserved a knowledge of the soul, which seems almost lost in the West.

When we came into the oven of Baghdad the only cool thing

was our reception. Many of us were guests of the Government and were accommodated in great comfort, in every way well cared for. But here at the airfield it seemed as if our hosts were not at home.

We decided to wait and let our friends act for us. They soon discovered the facts: rumours had been put about. Everyone knows that in Iraq the young king is beloved of his people. From certain known quarters came the story that the play was anti-monarchist and an investigation was demanded before the play could be performed.\*

The result was as could have been expected. The truth is, of course, that the king in the play is quite definitely the hero. So it was cleared and the performances and the whole visit followed the same excellent course as in all the other countries.

In Baghdad we had a good and able friend in the former Prime Minister and present head of Iraq's delegation to the United Nations, Dr. Fadhil Jamali.

I had been in correspondence with him and now it was a pleasure to meet him and be a guest in his home. Dr. Jamali is a free and open personality—a man of learning and vision. His speech at the Afro-Asian conference in Bandung was an event of historic significance. His home is filled with books from cellar to roof, and he is himself, alive, straightforward, and at ease in any company. He helped the Shah of Iran, when he had had to leave his country.

The value of his support in Iraq could not be overestimated.

All went well with the play, and the meetings with cabinet ministers, trade unionists, and others. *The Vanishing Island* was performed in the King Feisal II Hall. It is a very modern theatre, a

\* The reader is referred to Mr. Peter Howard's book, *An Idea to Win the World*. The author reveals the network of materialism across the world which is bitterly opposed to the work of Moral Re-Armament and in this case attempted to stop the MRA Mission. It is published by Blandford Press, London, at 3s 6d.

result of the new wealth which oil is bringing to Iraq. It was a colourful sight to see hundreds of Arabs with their variegated turbans, and their wives in flowing black coats, wait outside for hours in order to get in to see the play. There were always too few seats. Every evening the hall was packed and overflowing. The press printed long accounts every day. The most important contribution came from Dr. Jamali. The day after we left Iraq the leading newspaper *Akhbar* carried a striking article by him.

In this article Dr. Jamali gave a description of the action and the purpose of the play. He wrote that it contains a useful lesson for anti-Communist countries who believe they are right—perfectly right—when they forget that they themselves are governed by materialism and selfishness. A continuation of this condition will bring a serious threat to their existence.

About the principles of Moral Re-Armament Dr. Jamali wrote:

These principles are not new. What is new is that the world needs them more than ever before in history. In this atomic age men have the choice between changing human nature and thus changing human destiny, or continuing towards a war of extinction. Moral Re-Armament believes that the first thing that must happen is a change in character, and that change is an effective way for individuals and for societies. On this basis there is spread over the whole world, through a change of heart and the guidance of God, a light of faith which will save mankind from final destruction.

We must accept this ideology, We must stand together to purify ourselves and decide for absolute honesty, unselfishness and love in all our work, in our families and in social, economic and international life. What this ideology calls for is a faithful bringing to life of the verse in the Holy Koran which says: "God does not change conditions for a nation until the people in the nation change."

In accordance with these views Dr. Jamali spoke at the opening of the Plenary Session of the United Nations General Assembly on September 27, 1955. Here he said:

We must achieve Moral Re-Armament. If we accept these principles, the charter will become a living organism, which will be effective in regulating international relations.

In this way a man of the East takes the principles of Moral Re-Armament into the sceptical international assembly, whose task it is to secure the peace.

*Africa*  
*The Answer to Hatred and Bitterness*

THEN WE were in Africa. Egypt, the Sphinx and the Pyramids and Tut-Ankh-amen's incomparable treasures. The Nile, the mother of Egypt, who looks after her children—and modern Cairo, which hums with newly-awakened energy. Egypt has come alive.

The first day we were received by the Secretary-General of the Arab League, Abdel Khalek Hassouna. He has been interested in Moral Re-Armament for a long time and we had invited him to participate in the World Mission. Conditions had made it impossible. Now he was our host in Cairo. He sent a greeting to Dr. Buchman in Caux, where a group of Egyptian students had just arrived for a course of ideological training.

Here my wife's and my part in the trip around the world ended. Duties called us home and our flight went via Athens and Rome to Copenhagen. We had left home on May 27. On the evening of August 15 we again stood on the green grass at Kastrup airport.

But the mission still had fourteen eventful and significant days before it reached Caux. From the accounts of various participants I have pieced together the following resumé in order to round off the picture.

The play was performed several times in Cairo's famous Opera House. When the departure was postponed an extra performance was given, also before a full house. The Mission accepted an invitation to come to Alexandria.



But first they went to Kenya, to Nairobi, to the land of the Mau Mau. There were great difficulties to be overcome. The departure had to be postponed, but finally everything was clear. It was at the last possible moment if the promise to visit Nairobi was to be kept.

Kenya lies 2,500 miles from Cairo. The curtain went up in the Cairo Opera House at 9.30 p.m. At midnight the audience was still in the building. At 3 a.m. all the paraphernalia, scenery, sound and lighting equipment were packed into cases and by daybreak the whole mission had been brought to the airport and were in the air. One of the planes with the equipment on board had engine trouble en route and had to land at Khartoum for repairs. That meant several hours' delay, but in the evening they arrived. The trip ended at the National Theatre, which had been made available by the Royal Air Force. The curtain went up on time.

Two great events took place in Kenya: a meeting in the Mau Mau internment camp on the Athi River, and a great meeting with 7,000 of the Kikuyu tribe.

For two women—one white and one black—the visit had a very special meaning. They were Mrs. Agnes Hofmeyr, daughter of a well-known Kenya farmer, and Miss Mary Waruhiu, daughter of one of the chiefs of the Kikuyu tribe. The fathers of both had been murdered by the Mau Mau. Mary Waruhiu said: 'Moral Re-Armament has given me the answer to hatred and bitterness. We can have peace and unity in Kenya by living Moral Re-Armament.' Agnes Hofmeyr said: 'I want to apologize to the Africans for the selfishness, superiority and arrogance which has characterized my life, and which has helped prepare the ground from which Mau Mau has sprung.'

The whole mission was received in the Mau Mau internment camp. One of the internees, Bedan Kabori, said: 'Here in this

camp I heard for the first time a European admit his mistakes. It changed my thinking and I have been changed.'

A group of internees gave a present of £24 which they had saved up, and told of the change Moral Re-Armament had brought into their lives. One of them said: 'Before I thought that the only way of dealing with Europeans was by violence. I took the Mau Mau oath and became secretary-general of a district with a population of 200,000. I gave advice about terroristic activity and was arrested. Then I met Moral Re-Armament. An officer, trained by Moral Re-Armament, was good to me although I hated him, and this changed me.'

Ever since the outbreak of the Mau Mau disturbance it has been forbidden for the Kikuyu tribe—of whom it is thought that a million have taken the Mau Mau oath—to have a large gathering. The prohibition was lifted and 7,000 met at Githunguri on the Kiambu Reserve. A colourful sight, to see this variegated gathering, many of whom carried bows and arrows.

They listened for two hours to speakers from the mission. When the meeting was nearly over, one of the tribal chieftains asked to speak. He had been deported for revolutionary agitation against the British. Now he said: 'We have never experienced a day like this one. Our joy is greater than can be described.'

What was the result of these and other meetings, of the performances of the play for white and black, of the interviews in the internment camp? The commandant of the camp, Colonel Alan Knight, stated publicly that more than 600 Mau Mau had changed their lives through Moral Re-Armament. David Waruhiu, Mary's brother, who voluntarily gave up the chieftaincy of the Kikuyu tribe to work in the internment camp, said at a large meeting: 'Now is the time for the Africans in Kenya to accept the challenge to live Moral Re-Armament and to have a part in creating the future of the world.'

In many hundreds of hearts, bitterness has died and new hope is born. Moral Re-Armament did not come to Kenya in vain.

From Nairobi the mission returned to Alexandria and from there to Istanbul and Ankara on the invitation of the Turkish government, who gave them a splendid reception.

Thus the journey ended. On August 31, the four planes landed at Geneva airport. In large buses the trip continued to Caux, where Dr. Frank Buchman and 931 delegates from thirty-seven countries were waiting. There my wife and I were again together with all of those we had been close to on the long journey. We were not the same as when we left, a stronger and more vital faith had been born in our hearts together with more humility and a recognition of how much we have to learn, and how rich life can be when we are changed.

One of the most valuable experiences my wife and I had on the long journey was the help to be found in the quiet time and by sharing it with others.

If this is done in true sincerity, people can make change real. For me personally it means a recognition of the danger in ambition and the desire to be in the spotlight.

We all know how difficult it is to live up to the standards set by the four absolutes—but they are meant to be a part of everyday life, in politics as everywhere else. If that happens the world will be different and the fear which now overshadows us will disappear.

The world journey had reached its goal, but at the same moment a new goal was born. Europe was waiting, the goal is always beyond.

## *East and West Can Unite*

WHAT WAS the result of this great journey?

We had on this trip a unique opportunity to meet the leaders of free Asia. It was our impression—it cannot be more than an impression—that they gave us their confidence. From these contacts it was possible gradually to form a composite picture of their countries' general situation—of their religious and spiritual beliefs, their relations with one another and their attitude toward the West.

We were only three or four days in each place. So one hesitates to express an evaluation. If I do dare to do so, it is because the same picture gradually emerged in country after country. The points of view we met did not vary much in decisive questions. They supplemented each other and confirmed a conception which gradually took form.

A basic element of life in many of these countries is insecurity. What stands today may fall tomorrow. Another constant trend is the social unrest as the demands of new strata in society make themselves felt.

Their attitude toward the West varies. Roughly speaking, most of the countries we visited are, under their present leadership, politically inclined to be allied with the West. The exceptions are India, Burma and Egypt. India does not want to commit herself either to one side or the other, and is striving to build up a neutral bloc of Asian and African countries. Burma has a very difficult position, which demands a fine art of balancing, because of domestic conditions within the country and her proximity to Communist

China. She is afraid of a closer connection which would do away with her independence, but cannot on the other hand—in contrast to Thailand, which has a similar position—ally herself with the West, since that would lead to revolutionary movements inside the country. It is a great blessing to Burma that she has such a strong, single-minded personality, U Nu, as Prime Minister at the head of the country. Egypt's position is well known.

Most uncertain of all is the future of Indo-China, and especially of Vietnam. But here too there is encouragement in the fact that a strong and honourable figure, President Diem, has, together with a young group of enthusiastic followers, dedicated himself to save the country from Communism.

Several of the Arab countries have joined the West. But the Arab world is in constant movement, and a strong anti-West feeling is now noticeable. It is the relationship to Israel, and the responsibility of the West for creating this Jewish state, together with events in North Africa, which have created this unhappy situation. One ray of light is France's agreement with Tunis, and more recently the arrangement with Morocco. The effects of this understanding show immediately. People see that it is not hopeless to try to build a bridge if the right spirit dominates the negotiations. If one asks why events in North Africa and in similar situations have such deep consequences, the answer must be, because they leave the impression that the governments and nations of the West do not consider Asians and Africans as human beings with equal standing and equal rights. We touch here a focal point in the relationship between the peoples of the East and the West. The hundred-year-old bitterness at being treated as inferior people, and the sense of inferiority which grows out of it, is one of the most difficult barriers to be overcome. If we in the West want to co-operate with the East to create a world where men can live in understanding and freedom, the first step must be for us

to recognize that they have absolutely equal rights with us. And we must live that principle out in our daily contact with them.

As long as the suspicion remains that the West is seeking teamwork with the East only to strengthen its own position, and perhaps continue its domination, the West will be disappointed and the future will be very different from what we desire.

The East must be convinced that the West aims at true fellowship on an equal footing.

These countries are happy about the material help they have received and are also glad to express their gratitude for it, but this material aid will not lead to secure co-operation if the East doubts the West's purposes and motives. A complete change of attitude is needed in the West, and in the way the West's representatives meet and deal with the leading men of the new nations.

As for the new nations' attitude toward Communism, it can be said in general that there is not much sympathy for it either in the governments or the peoples, and that both fear it. But the Soviet propaganda is very effective and uses many means. The unhappy social conditions, poverty in many of the countries and corruption in administration are cards the Communists play with great skill.

Into and through this varying world the Moral Re-Armament World Mission came. I feel I am right in asserting that this journey created quite a new atmosphere.

These new nations saw in the mission something which they had longed to see—a comradeship of complete equality and co-operation between all races and between very different people.

The mission met them—as should always be the case—with respect for their way of life, traditions and religious beliefs. Here the West came to the East not to dominate, but to find together a solution both to national and individual problems.

The West did not come to tell of its material superiority and to be a teacher. The West came with a spiritual message from man

to man—a message which was immediately understood, because it was in harmony with all religious thinking and with the highest experience of all people. The mission came not merely with the message; they lived it, with many imperfections, yet clearly and consistently.

So we and they became more and more convinced that East and West do not need to be separated in enmity and bitterness, but can unite. We saw that this ideology—absolute moral standards and the guidance of God—is the power which can fulfil the hopes of the centuries and meet the need of our age.

## *Notes on Members of the Mission*

*Among the 244 people from 28 countries who participated in the MRA World Mission were the following:*

MR THOMAS ALLEN (U.S.A.) served in the Army in Korea.

MR AAGE ANDERSEN (Norway) fought in the Norwegian Resistance during the war.

MR MICHAEL BARRETT served as a captain in the United States Air Force during the war and was an orientation officer with the Eighth Air Force. He is the son of a member of the Royal Company of Archers, the Queen's Bodyguard in Scotland.

MRS MICHAEL BARRETT is the eldest granddaughter of the late Earl Lloyd George.

MR J. BLANTON BELK, JR. (U.S.A.) served as a lieutenant (J.G.) in the United States Navy in the Pacific during the war.

MR DONALD BIRDSALL (U.S.A.) served in the United States Army in the Aleutians during the war. He was formerly with the Columbia Broadcasting System, New York.

MRS DONALD BIRDSALL (U.S.A.) is the daughter of the late William Manning, well-known West Coast businessman.

MR MAX BLADECK (Germany) is the former head of the Works Council of one of the largest collieries in the Ruhr. He was for twenty-six years a member of the German Communist Party. He met MRA in 1948, when a force came to Germany at the invitation of post-war leaders with the co-operation of General Lucius Clay. At that time Communist membership on the Works Councils of the Ruhr was 72 per cent. Today that figure



is less than 9 per cent. Hubert Stein, a member of the Executive of the Mineworkers' Union, attributes this change largely to MRA.

MR DWIGHT BOILEAU (U.S.A.) served with the United States Air Force in Greenland during the war.

MR BRIAN BOOBYER (Britain) played nine times for England in international Rugby football matches, was secretary of the Oxford University team and represented the University for four years at cricket and Rugby football.

MR CECIL BROADHURST (Canada) is joint author of *The Vanishing Island*. Formerly a radio artist. He wrote the music and libretto of *Jotham Valley*, which has played to thousands in America, Europe and Asia. He is connected with the family after whom the Broadhurst Theatre on Broadway, New York, is named.

MR GEORGE CALLIGAS (Greece) was appointed by the Foreign Minister to be the special representative of the Greek Government at the MRA World Assembly, Mackinac Island, Michigan, in June, 1955, and throughout the world mission.

MR ROBERT CARMICHAEL (France) is President of the Federation of Jute Manufacturers of Europe. He is one of the industrial leaders who has applied MRA in French industry, and was largely responsible for the recent agreement covering 600,000 workers in the French textile industry. M. Pinay, former Premier of France, described this, in a series of articles in *Figaro*, as one of the solid achievements in the change of attitude necessary to the economic survival of France. The Belgian textile industry has since patterned its policy on the agreement.

MR DIOMEDE CATROUX (France) was Secretary of State for Air in the Mendès-France Government. He was an early member of the French Resistance. He is a pilot, and holds the world speed record for two-seater planes in level flight.

MR JOHN CAULFIELD served as a captain in the U.S. Air Force in the war, and was orientation officer for the Ninth Air Force.

MR DAVID CHANNER (Britain) was a captain in the Royal Engineers and served for two years in India.

MAJOR-GENERAL G. O. DE R. CHANNER, C.B.E., M.C. (Britain) was Deputy Adjutant-General in India and commanded the Third Gurkha Regiment.

MR RICHARD CHANNER, M.C. (Britain) fought with the British Army in Burma during the war.

DR WILLIAM CLOSE (U.S.A.) until recently a chief resident surgeon at Roosevelt Hospital in New York, served with the United States Air Force during the war, and is now giving his full time to the work of Moral Re-Armament.

REAR ADMIRAL SIR EDWARD COCHRANE, K.B.E., R.N. (ret.) (Britain) was Commodore of Atlantic convoys during World War II, and served for forty-three years in the Royal Navy.

MR SAAMI CONTRACTOR (India) the son of a Bombay doctor, is one of the many Indians who have worked with Moral Re-Armament in Asia, Africa, Europe and America.

MR JOHN CRAIG (Britain) is the Secretary of Colvilles Ltd., Glasgow, a firm which manufactures one-tenth of Britain's steel.

MR GEORGE DANEEL (South Africa) is nationally known as a member of the Springbok International Rugby teams of 1928, 1931 and 1932. He has worked with Dr Buchman since 1929. In recent years he has taken a leading part in pioneering unity between the races in Africa. His earlier work attracted the attention of the Earl of Athlone, K.G., when he was Governor-General of South Africa. Lord Athlone, after having entertained Dr Buchman, as Governor-General, asked as he was leaving, 'How do you change a man like George Daneel?' and spent more than another hour discussing the subject with him.

MR CHARLES B. DEANE (U.S.A.) is a Member of the House of Representatives (Democrat, North Carolina) and a member of the Appropriations Committee.

MR VICTOR DE KOWA (Germany) is a leading film and stage producer and actor. He has just completed a leading role in the film version of the play *The Devil's General* by Karl Zuckmayer.

MADAME DE KOWA (Germany) who played in *The Vanishing Island*, is Michiko Tanaka, the well-known opera and stage actress from Japan. She played a leading part in the recent film *Madame Butterfly* and represented Japan in the 1955 Venice Film Festival.

MR JAMES DICKSON (Sweden) Member of Parliament and Chamberlain to the King, who welcomed H.M. King Gustav Adolphus VI and H.M. Queen Louisa at the première of *The Vanishing Island* in Stockholm, November, 1955.

LADY DOLLAN (Britain) was for twelve years a member of the National Executive of the British Labour Party. Her husband, Sir Patrick Dollan, was war-time Lord Provost of Glasgow and until 1954, editor of the Scottish *Daily Herald*.

MRS MILTON DURLACH (U.S.A.).

MR GEORGE L. EASTMAN (U.S.A.) is a leading California businessman, was President, Los Angeles Chamber of Commerce and is President of the Japanese-American Society of Southern California.

MR ERIK EGELAND (Norway) is a senior reporter on *Morgenbladet*, Oslo, for which he was special correspondent on the mission.

MR. ALBERT H. ELY (U.S.A.) is a Washington attorney and one of the Americans who has given sacrificially of time and resources to work with Moral Re-Armament in many countries.

MR VERNON ERIKSSON (Canada) served as a major with the Royal Canadian Armoured Corps. He took part in the landings in

Normandy, and commanded the first Canadian tank squadron to enter Germany. He was awarded the Croix de Guerre.

MR VINCENT EVANS (Britain) was chief of the Washington bureau of the London *Daily Express* and later editor of *Truth*.

MR MUSTAFA FARRAG (Egypt) is the son of General Mahmoud Farrag, who was the commander of the Northern Zone of Egypt.

DR EVELYN FLEMING (Canada) is a surgeon with twenty years' experience in India, and was head of a large hospital in Assam.

MR ROBERT FLEMING (Canada) is a member of the Commercial and News Photographers' Society of Canada and covered the mission for world picture agencies.

MISS MEGAN FOSTER (Britain) has been a leading soprano on the British concert stage. Her husband, Admiral Spooner, was lost in action at Singapore.

MR GEORGE FRASER (Britain) is joint composer of the musical score of *The Vanishing Island*. He has created and directed the MRA International Chorus, which has a repertoire of over 250 original songs in 25 languages. During his previous tour of India he was asked by Devadas Gandhi to direct this chorus in singing background music to the film of the life of his father, the Mahatma.

MRS R. H. GARDINER (U.S.A.) of Boston, is a member of the family from which the town of Gardiner, Maine, derives its name. Her husband was the founder of the Fiduciary Trust.

MR KARL GRAF (Germany) is a well-known landowner and agricultural expert.

THE MARQUIS OF GRAHAM (Britain) is the heir to the Duke of Montrose.

MR WILLIAM GROGAN (U.S.A.) is a leader of labour in the transport industries.

MISS KIRSTI HAKKARAINEN (Finland) twice lost her home to the Russians during the war.

MR BERNARD HALLWARD (Canada) was President of the St Raymond Paper Co., and is known in Asia for action which he took after the war to make newsprint available in India, at a reduction of 30 per cent, at a time when newsprint was exceedingly scarce.

MR JOHN HALLWARD (Canada) is a graduate of McGill University, Montreal, and Balliol College, Oxford.

MR LOUDON HAMILTON, M.C. (Britain), is the man in whose rooms in Christ Church College, Oxford, in 1921, Dr Buchman first began the work which led to Moral Re-Armament.

MISS VIVI HAMMERICH (Denmark) is the daughter of Commodore Kai Hammerich, who commanded the Danish hospital ship *Jutlandia* in Korea and was formerly head of the Danish Red Cross.

MRS JOHN HENRY HAMMOND (U.S.A.) of New York is the great-granddaughter of Commodore Cornelius Vanderbilt.

MAJOR KAHU HARAWIRA (New Zealand) represented the King of the Maori People at the World Assembly for Moral Re-Armament at Mackinac Island, Michigan, September, 1954. He served in World War I at Gallipoli and in North Africa in World War II.

DR ISMAIL HASSAN (Egypt) is a Doctor of Laws, Zurich University.

MR JAMES HAWORTH (Britain) was a Member of the National Executive of the Labour Party. He is President of one of the national railway unions, and was Member of Parliament, 1945-50.

MR BREMER HOFMEYR (South Africa) is a cousin of the late Jan Hofmeyr, who was Deputy Premier of South Africa, and who, in a cable to Members of the British House of Commons, said

of the visit of Dr Frank Buchman and a team to his country, that 'the future of democratic institutions in South Africa may well depend largely on the fruits of their labours.'

MRS BREMER HOFMEYR (Kenya) is the daughter of a prominent Kenya settler, A. G. A. Leakey, who was murdered by the Mau Mau. Her brother was awarded the Victoria Cross for exceptional gallantry in North Africa. She is taking a pioneer part in bringing unity to the races of Kenya and the African continent.

MR LELAND HOLLAND (U.S.A.) served in General Patton's army as an infantryman and was wounded in the 'Battle of the Bulge'. Before the war he was a union official in the Lockheed Aircraft Corporation of California, then employing 100,000 men. Through his training in MRA he was instrumental in averting a plant-wide strike. The President of the Union said later, 'There are planes in the air on the fighting fronts that would not be there but for the work of MRA in Lockheed.' He takes a leading role in *The Vanishing Island*, and has sung to hundreds of thousands throughout America, Europe and Asia.

MR JAMES HORE-RUTHVEN (Britain) has worked with MRA since leaving Eton, and took part in the production of *The Vanishing Island*. His father, Colonel the Hon. Malise Hore-Ruthven, was Commander, 1st Battalion the Black Watch, and his uncle, the late Lord Gowrie, was Governor-General of Australia.

MR NIRO HOSHIJIMA (Japan) has been a Member of the Japanese Diet for thirty-five years. He is also Supreme Adviser to the Japanese Democratic Party, and was one of the six signatories of the Japanese Peace Treaty in San Francisco. He joined the mission with the support of the Prime Minister, and in Formosa and Manila publicly apologized for Japan's actions in those countries during the war, and promised to speed reparations to them.

- MR CHARLES P. HOWARD (U.S.A.) is a distinguished lawyer and Negro leader from Des Moines, Iowa.
- MR PETER HOWARD (Britain) is co-author of *The Vanishing Island*. He was for many years a leading political columnist in Fleet Street. His books have run to two million copies in a dozen languages, and his plays are being performed by twenty-eight casts in Europe, America, Africa and Asia.
- WING-COMMANDER EDWARD HOWELL, O.B.E., D.F.C. (Britain) was a fighter pilot in the war and was wounded and captured in the Battle of Crete. His escape from prison hospital was so remarkable that he was invited to Downing Street by Sir Winston Churchill to tell his story. He is the author of *Escape to Live*. He was also decorated by the Greek and U.S. Governments.
- MR WILLIAM JAEGER (Britain) has an extensive knowledge of the Labour Movements of Europe, Asia and America. Philip Murray, the late head of the C.I.O., described him as the friend and confidant of more leaders of labour in the world than any other man he had ever met.
- MR BROR JONZON (Sweden) is the son of Bishop Bengt Jonzon, whose diocese includes the strategic iron ore mines of Northern Sweden. He and his father have been responsible for training in the ideology of Moral Re-Armament the miners' leaders who, for the first time in thirty years, won the leadership of the trade unions away from Communism.
- MISS ROSHAN KALAPESI (India) comes from a prominent Parsi family in Bombay.
- MR KANJU KATO (Japan) was Minister of Labour in the post-war Katayama Cabinet. He helped found the Japanese Labour Movement and has been a revolutionary figure in it ever since. Since meeting MRA, he has been a recognized force for unity in the Diet and between the two wings of the Socialist Party.

SENATOR (MRS) KANJU KATO (Japan) is a Right-Wing Socialist Member of the Foreign Relations Committee. As one of the foremost women's leaders of Japan, she has pioneered women's rights and suffrage.

MR THOMAS KENNEDY (Britain) has appeared in several J. Arthur Rank and other British films, and plays a leading role in *The Vanishing Island* as well as other MRA productions.

MR PAUL KUROWSKI (Germany) is a coal miner from the Ruhr, who had been twenty-six years in the Communist Party when he met MRA in 1948. He is one of the many former Communists who have carried the superior ideology of MRA to the workers of Asia, Africa, America and Europe.

MR STEWART LANCASTER (U.S.A.) is a graduate of the University of Virginia and worked with the Marshall Plan in Paris before giving his full time to the work of MRA.

MR VICTOR LAURE (France) is a founder of the French Seamen's Union and was for forty-five years a Marxist, trained by Marcel Cachin, one of the great Marxist theoreticians of Europe.

MRS VICTOR LAURE (France) a resistance leader in the war, was elected to the Chamber of Deputies for Marseilles with the largest majority in French political history, and was Secretary-General of the Socialist Women of France. In 1948 she and her husband went to Germany and apologized over the radio and in meetings with many of the Land Parliaments for the bitterness and hatred they had held. Both Chancellor Adenauer and M. Robert Schuman have spoken of their unique part in creating a new spirit between France and Germany.

DR OSKAR LEIMGRUBER (Switzerland) was Chancellor of the Swiss Confederation until 1951. He has since been invited to Turkey on three occasions by the Turkish Government to assist in the reorganization of their national civil service.



MR DANIEL LEW (China) is the technical Counsellor to the Chinese United Nations delegation. He represented the Government of Free China on the mission.

MR ROSELLER T. LIM (Philippines) is a member of the House of Representatives and Chairman of the Committee on Labour and Industrial Relations. He was a Government member of his country's delegation to the I.L.O. Conference at Geneva, 1954.

MR IAN MACLEAN (Kenya) is the Executive Officer of the Coffee Boards of Kenya, and has worked closely with other European and African leaders to bring an answer to Mau Mau through Moral Re-Armament.

DR MORRIS MARTIN (Britain) is a Doctor of Philosophy from Wadham College, Oxford, and a former Harmsworth Senior Scholar of Merton College, Oxford.

GENERAL MOHAMMED MASMOUDI (Tunisia) Minister of National Economy in the Tunisian Cabinet, has played a leading role in the successful Franco-Tunisian negotiations, and is one of the seven members of the Tunisian Government who look to MRA for their nation's future.

MR RAJENDRA DAS MATHUR (India) was head of the students at the University of Delhi and was the founder and first Secretary-General of the United Nations Students Association of India.

MR JOHN MCGOVERN, M.P. (Britain), now in his twenty-seventh year as a Labour Member of the House of Commons, is a veteran of fifty years of political life. He has been a fearless fighter for the rights and welfare of workers in his own country and also of the peoples of Asia.

MR JAMES McLAUGHRY (U.S.A.) served as a pilot with the Air Force in Europe, and is one of seventy U.S. servicemen who contributed \$70,000 from their muster-out pay to the work of MRA.

MR IVAN MENZIES (Britain) took the leading role in the productions of the D'Oyly Carte Gilbert and Sullivan Opera Company in Britain, Africa and Australia. He played a major part in the MRA musical play which was specially performed in the Australian Parliament Building in Canberra during the war.

MRS IVAN MENZIES (Britain) is Elsie Griffin, for many years leading soprano of the D'Oyly Carte Company, and who also starred with the Carl Rosa Opera Company.

LADY MEYNELL (Britain), wife of the late Sir Edward Meynell, and a relative of Lord Halifax.

MR GEORGE MOLEFE (South Africa) is an African leader and headmaster from Port Elizabeth. Inter-racial assemblies in many South African centres are now being held for the first time as the result of the work of Molefe and his friends.

MR CECIL MORRISON (Canada) is President of the Morrison-Lamothe Bakery. His application of MRA in business so won the confidence of his competitors and Government leaders that during the war he was made Bread Administrator for the whole Dominion. It was chiefly due to his efforts that the price of bread was kept at pre-war levels all through the war, in spite of a 25 per cent rise in cost of labour and ingredients.

MR MAJID MOVAGHAR (Iran) representing H.I.M. the Shah of Iran on the mission, has been four times a Member of Parliament and is publisher of a daily newspaper in Teheran. He was one of the Shah's official party on visits to America, Egypt and Pakistan.

MR R. C. MOWAT (Britain) is a lecturer in history at the Royal Naval College, Greenwich, and author of *Climax of History*.

MR HIDEO NAKAJIMA (Japan) was ready to sacrifice his life as a human torpedo during the war. As a student leader in Tokyo after the war he found in MRA the idea for which he could lay down his life for all nations.

MR KATSUJI NAKAJIMA (Japan) is a former member of the National Executive of the Metal Workers' Union of Japan and one of the survivors of the centre of the Hiroshima blast.

MR PAUL NANTON (Canada) was one of the early associates of Dr Frank Buchman in Canada. His father, Sir Augustus Nanton, was a pioneer in the construction of the Canadian Pacific Railway.

PROFESSOR BAREND NEL (South Africa) is head of the Education Department of Pretoria University. He and members of his student body have played an important part in creating confidence between Africans and Europeans and have helped to lay the foundations for a new spirit between the races of South Africa.

DR WILLIAM NKOMO (South Africa) was a founder and first President of the revolutionary African National Congress Youth League. He was one of the African leaders committed to bloody revolution to remove white domination. The change he saw in white men trained in MRA convinced him that a new dimension of racial unity was possible in Africa. He has fought at the side of men of every race in America, Europe and Asia, demonstrating the answer to bitterness and the key to unity for all races.

DR THEODOR OBERLÄNDER (Germany) is the Minister for Refugees in the German Federal Cabinet. He is an authority on Russia and Eastern Europe and speaks Russian fluently. He officially represented Chancellor Adenauer at the Moral Re-Armament Assembly on Mackinac Island, Michigan, in 1955.

THE HON. BASIL OKWU (Nigeria) is a member of the House of Assembly of the Eastern Region. He is one of thirty-one Nigerian Members of Parliament who have attended MRA assemblies recently. At the opening of Parliament last year, in replying to the Speech from the Throne, he urged that MRA be made the policy of the Government of Nigeria.

MR RUDOLFO OLGIATI (Switzerland) is a member of the Executive Committee of the International Red Cross.

MR JOHN (OLE) OLSEN (U.S.A.) is partner of the world-famous stage and screen team, Olsen and Johnson.

MR REGINALD OWEN (Britain) who plays a leading part in *The Vanishing Island*, recently completed two years on Broadway in *Affairs of State*. He has had fifty years' experience in the theatre, has appeared in 150 films, and won the first Gold Medal Award at the Academy of Dramatic Art in London.

MR ANGELO PASETTO (Italy) of the Montecatini Chemical Industries in Milan, is a former member of the Italian Communist Party who used to write marching songs for the head of the party, Togliatti. He now writes songs for MRA.

DR FAUSTO PECORARI (Italy) was the Vice-President of the Italian Constituent Assembly, 1946-48. He is a City Councillor of Trieste, a former President of Catholic Action in Trieste, and has given leadership there which has helped to settle the international dispute over the city. He was imprisoned in the Buchenwald concentration camp during the war.

MR EUGÈNE CLAUDIUS-PETIT (France) has been a member of ten French Cabinets since the war. He was Minister of Reconstruction, 1947-51, and Minister of Labour, 1953-54. He is the first non-Communist Mayor for twenty-five years of the important steel manufacturing town of Firminy.

MR ANTON PHILIPS and MISS ANEJET PHILIPS (Holland) are son and daughter of the Vice-President of the Philips Electrical Industries, which employ 110,000 in different parts of the world.

REAR-ADMIRAL O. W. PHILLIPS, C.B.E., R.N. (ret.) (Britain) was Fleet Engineer Officer to the Eastern Fleet.

SIR ROY PINSENT, BART. (Britain) is a senior partner in a firm of corporation lawyers in the Midlands.

- MR EJNAR POULSEN (Denmark) was on the National Executive of the Danish Painters' Union, and before meeting MRA was for seventeen years a member of the Danish Communist Party. He saw most of his friends die in a Nazi concentration camp. Since the war he has worked with MRA in Europe and America to bring the answer he has found to hatred.
- MRS. F. F. POWELL (U.S.A.) was for twenty years a member of the Seattle City Council.
- DR MANSOUR POURSINA (Iran) is economic adviser to the Ministry of Finance.
- MR JACKSON RAVENSCROFT (U.S.A.) served as a captain in the United States Air Force during the war, and was Adjutant-General at Wright-Patterson Field, Dayton, Ohio.
- DR WILL REED (Britain) is a Doctor of Music from Oxford University and is joint composer of the musical score of *The Vanishing Island*. One of his works was performed in the Albert Hall by the London Symphony Orchestra, and his songs have been published in many countries.
- MRS WILLIAM RITTER (U.S.A.) is a well-known Washington hostess whose husband was a leading figure in the American coal and timber industry.
- THE HON. JULIET RODD (Britain) is the daughter of Lord Rennell of Rodd and the great-granddaughter of the late Countess of Antrim, lady-in-waiting to Queen Victoria and Queen Alexandra.
- MR JOHN MCCOOK ROOTS (U.S.A.) graduated from Harvard after being brought up in China where his father, Bishop Logan Roots, was Primate. He first met Dr Buchman after a visit to Moscow in 1925 and has worked with him ever since.
- MR JOSEPH SCOTT (U.S.A.) a leading California attorney, is a

Knight of Malta, Knight of the Holy Sepulchre and a Papal Chamberlain. Prominent in the Republican Party, he nominated Herbert Hoover for the Presidency. A personal friend of Dr Buchman's for many years, he has flown over 35,000 miles to take part in MRA assemblies in Europe and America.

DEVAR SURYA SENA, O.B.E. (Ceylon) is a barrister whose father, Sir James Peries, presided over the first Legislative Assembly in Ceylon. He was recently decorated by Her Majesty the Queen for his public services. He is internationally known for his singing, as an exponent of the musical culture and folklore of Asia.

MR IBRAHIM SHUKRULLAH (Egypt) is Secretary of the Arab League Council. He helped arrange the official reception given by Dr Abdel Khalek Hassouna, Secretary-General of the Arab League, for the MRA mission in Cairo.

LADY SINHA (India) is the wife of the only Indian Member of the British House of Lords.

MRS CHARLES L. SLATTERY (U.S.A.) is the widow of the Bishop of Massachusetts.

MRS YASUTANE SOHMA (Japan) is the daughter of Mr Yukio Ozaki, the Japanese statesman who was sixty-four years a Member of the Diet. He is well known for his gift of cherry trees to Washington, D.C., when he was Mayor of Tokyo.

MISS HAZEL SQUIRE (Britain) is the daughter of Sir Giles Squire, former British Ambassador in Afghanistan.

MR OSKAR STREUN (Switzerland), an electrical engineer, played a major part in designing electrical and electronic equipment for the MRA productions.

MAJOR GEORGE SUTHERLAND (New Zealand) has a distinguished war record in North Africa and was one of the Maori representatives on the mission.

THE REV. H. M. S. TAYLOR (Britain) was for twenty-seven years headmaster of Cheam School in Hampshire.

MR RANVIR TEWARI (India) is a graduate of Delhi University.

DAW NYEIN THA (Burma) is a leading educator who, following the liberation of her country, was asked to broadcast to the nation with Aung San, then Prime Minister of Burma.

MR THIO CHAN BEE, C.B.E. (Singapore) is headmaster of a large school and was for seven years a Member of the Legislative Council of Singapore.

AIR VICE-MARSHAL T. C. TRAILL, C.B., O.B.E., D.F.C. (Britain) was Air Commander, Central Atlantic, under NATO, until 1954. He served during the war in Bomber Command in North Africa where he was on the staff of General Spaatz, and was decorated with the U.S. Legion of Merit. He was Director of Air Tactics at the Air Ministry, and later held an important Air Ministry post on the personnel side.

MRS C. VAN BEUNINGEN (Holland) was recently decorated with the Order of Orange and Nassau by the Queen of the Netherlands for her long public services. The Red Cross of two countries have honoured her for her work for prisoners-of-war.

MISS MARY WARUHIU (Kenya) is the daughter of a Senior Chief of the Kikuyu who was murdered by the Mau Mau. Her brother, David Waruhiu, is on the staff of the Athi River Mau Mau rehabilitation camp, where he and other MRA-trained instructors have won over more than 500 of the hard-core Mau Mau.

MRS CARROLL WAX (U.S.A.) is a Hollywood radio singing star and plays a leading part in *The Vanishing Island*.

MISS SYLVIA WAYMOUTH (Britain) is the daughter of Captain Ridley Waymouth, R.N. (ret.), who took part with the mission in Kenya.

MR ANDREW WEBSTER (Canada) is Vice-President of a building

materials firm and former President of the Building Materials Association of Canada. He was one of the Canadian choral group who sang at the coronation of King George VI. He took six months from his business to take part in *The Vanishing Island*.

THE RT. REV. GEORGE WEST (Britain) was the Anglican Bishop of Rangoon, Burma, from 1934 to 1954. He was credited by Prime Minister U Nu with being responsible for '75 per cent of the unity' of the people of Burma.

MISS ANN WILKES (U.S.A.) is the daughter of William C. Wilkes, a partner of Kidder, Peabody, on Wall Street.

MR GORDON WISE (Australia) is the son of the Administrator of the Northern Territories of Australia. He served in the Royal Australian Air Force during the war.

MR JOHN COTTON WOOD (U.S.A.) a graduate of Harvard University, served as a captain in the United States Army in the war.

DR F. CATHERINE WOO (Hong Kong) is a leading educator who was decorated by King George V for her public services. She first met Dr Buchman at a conference in China in 1915.

YAKUBU TALI, THE TOLON NA (Gold Coast) is a Member of Parliament and the President of the Northern Territories Council, representing one and a half million people. On the basis of MRA he played a leading part in solving a constitutional crisis which threatened the development of parliamentary democracy in the Gold Coast in 1954.

MISS CATHERINE YOUNG (Canada) is a niece of the Canadian Foreign Minister. Her father was killed in action at Dieppe.

MR MAX ZEERLEDER (Switzerland) is an architect and a member of a leading family of Bern.