

THE FACTS ABOUT MORAL RE-ARMAMENT

A TIME AND TIDE INVESTIGATION

Through the door of 45 Berkeley Square, London, where Clive of India once lived, passes many a visiting statesman. What goes on behind that door has caused speculation in cabinet rooms and presidents' palaces and especially in the Kremlin.

For No 45 is the British headquarters of the Oxford Group, now more widely known as Moral Re-Armament. This movement has become powerful in many countries. It has 3,000 full-time workers and millions of enthusiastic adherents throughout the world.

Some say it has altered the course of history in a number of countries, certain leaders have admitted to having been influenced in their policy by it, and yet everything is done so quietly that most people do not know what a world-wide power it has become. It is one of the most influential organisations in the world.

Mention of MRA brings immediate suspicion to some minds. Is it the secret arm of international financiers and industrialists, as some have alleged? Or a subtle Communist plot, as one Conservative MP stated recently? What is the movement's income? How is it obtained and how is it spent?

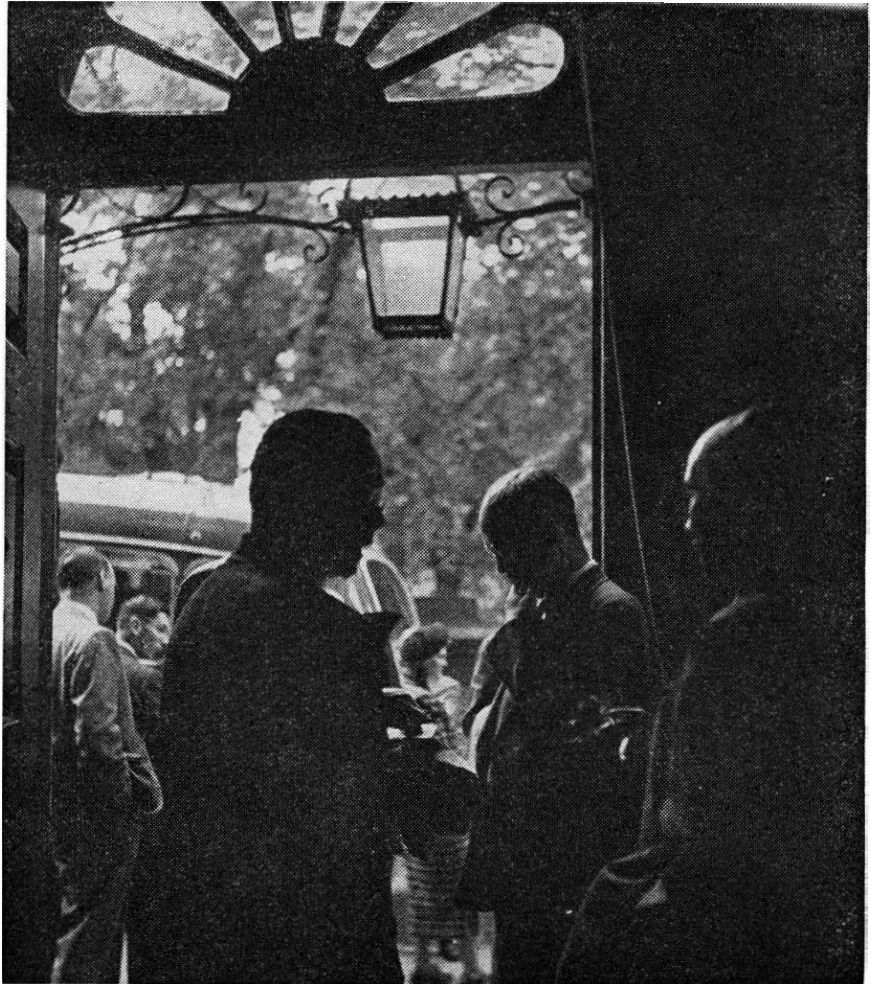
Many strange stories have been told about MRA. One fact without doubt is that the movement has grown tremendously in recent years. TIME AND TIDE decided to find the answers to many questions.

The inquiry has gone on over months and many have helped in it. The result is the fullest story on this subject published by a news magazine. The more TIME AND TIDE's staff dug, the more surprising and fascinating became the story.

All TIME AND TIDE's scores of questions were readily answered. But trained observers looked beyond, to see whether actions rhymed with words.

The movement was begun by Frank Buchman, an American Lutheran minister visiting Britain in the early twenties. As a woman was preaching in a little chapel at Kiswick in the Lake District he had a vision of the Cross which changed his life.

Soon he was enlisting men, convinced that if they would change their lives as



'Through the door of 45 Berkeley Square passes many a visiting statesman.'

he had, they could change others, then change their country and eventually 'remake the world.'

A number of Oxford men joined him and most of these are still with the movement. They received no salary. No worker of MRA receives any salary today. They all believe, 'Where God guides, God provides.' Personal expenses are not usually directly met by the organisation. TIME AND TIDE has looked carefully into finances.

Critics like Mr Tom Driberg, MP, have complained that Buchman appealed only to athletes. Certainly Peter Howard, who succeeded Frank

Buchman and died suddenly in Peru this year, played rugby for Oxford and eight times for England, being captain in 1931. TIME AND TIDE, being taken in a small car from Berkeley Square to the Westminster Theatre, found the driver played for Oxford and the man by his side was a former captain.

But many of the whole-time workers have very good degrees and could have had distinguished careers in the world. 'And not all sportsmen, in spite of Driberg, are morons,' said one man in Berkeley Square.

What is MRA? There is no official membership. The movement is regis-

tered as the Oxford Group and Buchman came to call its programme Moral Re-Armament, before the day when re-armament was in many minds. He felt that people and nations needed moral and spiritual re-armament.

Buchman thought that there was a certain amount of moral re-armament in everyone—and that the need was to increase the level. Men and women are invited to change their outlook and their lives, then they will change their family and later their country. Patriotism is another of the temporarily out-of-fashion virtues for which MRA stands.

Americans are taught to love their country, and Germans and Japanese and Indians theirs. 'Not a blind love, but to love your country, like your wife, as she is—and to fight to make her what she is meant to be.'

Is MRA a new religion? No—people are encouraged to go to their church; and those who have neglected their church-going, to go back to their church. A Christ-like life is the aim, and yet Muslims attend the world conferences.

Statements in favour of MRA by men like Konrad Adenauer of Germany, Robert Schuman of France, Mahatma Gandhi, President Azikiwe of Nigeria, and Keith Holyoake, Prime Minister of New Zealand, and stories of events being altered in various countries have led to allegations that MRA is a world force with secret aims.

Two telex machines in Hays Mews, London, click day and night with messages; and cables and airmail letters fly over the world.

The explanation the MRA people give is that you can't fight to remake the world if you don't know what is going on. Hence the world-wide information exchange.

Powerful influences are exerted towards settling international disputes; and in many countries industrial disputes, too, have been settled by MRA efforts.

This is not power-politics or strike-breaking, answer the MRA men, but simply the extension to a wider field of what individuals are urged to do on first meeting MRA—make up your family and personal quarrels.

The strike-breaking allegation has led to the suggestion that MRA is financed by international industrialists. Henry Ford was one suggested 'angel.' TIME AND TIDE'S investigations show that Henry Ford never gave or left a penny to MRA.

In Britain in 1963-64, 5½ per cent of gifts, or £6,561, was from industrial companies. In the US, in 1963, 0.5 per cent was given by industry.

Communists in Russia and in Britain and other countries believe that MRA is financed to fight Communism.

The answer given is that Communists are not being opposed, but the materialism that Communism represents. The materialism in Western society is just as hotly opposed. One ideology must be confronted by another, MRA believe, and if Communists work day and night to win the world for Communism, then they must be matched by people who give their whole lives 'for a bigger and better aim.'

MRA men and women seem to have no rest at all. They get up early to have a 'quiet time,' as they quite straightforwardly say, listening to God. They sit with paper in front of them and write what thoughts come to them.

They believe that if people are willing to obey God, then He will guide them.

Mr Driberg has alleged that this guidance has always to be checked with headquarters before being acted on.

The answer given is that this is nonsense. People do find it helpful to take guidance together and check with each other what has been written, to separate personal wishes from true guidance, but no one is compelled to do so. They say that guidance should be checked against the person's Bible reading and against the 'four absolutes' MRA people strive after—absolute honesty, absolute purity, absolute unselfishness and absolute love.

These absolutes bring MRA under attack from people who say that their attainment is impossible. Peter Howard's reply was that sailors for centuries guided themselves by the North Star but knew they would never reach it.

Like John Wesley, many of whose ideas on living have been adopted by MRA, the full-time workers are ever active. They write books, plays and films, travel the world and are always available to every kind of person. If TIME AND TIDE asked for facts, however intricate and full, they were usually supplied within 24 hours.

And beautifully typed. Buchman taught that everything had to be done well. Visitors from overseas invited to Berkeley Square will find dishes of their country, superbly cooked.

Girls spend six months in the kitchens learning from unpaid experts how to cook, as part of their training—unpaid. Visitors will find themselves being served at table by girls of university type.

The high standard and intelligence of all the people connected with MRA possibly comes from the movement's founding at Oxford and Cambridge. But there is no snobbery. Dockers from the East End of London are as much at home as anybody—unaffectedly at home.

TIME AND TIDE'S staff found among

everybody a genuine friendliness and interest, alertness and particularly, as one reporter said, 'You always come away happy.'

There is a committee of management for Britain, as for other countries, of whom full details are published for the first time in this issue. TIME AND TIDE had to dig for this information: in a remarkable way personality does not intrude.

Frank Buchman, as the founder, was obviously the leader. On his death Peter Howard was not appointed leader—'he evolved,' as one man said to TIME AND TIDE.

When Peter Howard died at the untimely age of 56 there were speculations in the newspapers on the possible new leader. Among those mentioned were Dr Paul Campbell, of Canada; Michael Barrett, Roland Wilson, Dr Morris Martin, Blanton Belk, of the USA; Rajmohan Gandhi, of India; Masahide Shibusawa, of Japan.

These were all outside guesses. The truth is, there has been no attempt to choose a leader.

Just as there is no official membership, there is no official organisation. There are Finance Committees which carefully allot the scarce money. In Britain it consists of Roland W Wilson, A Lawson Wood, Basil Entwistle, R M Barrett, Garth D Lean and Leslie F P Fox.

'A strategy grows out of our common aim, and each genuinely tries to find his part in carrying it out.' One man may get a thought that it would be a good idea to do something, he will talk it over with some of the others, and they will together decide whether to go ahead or not. In a business the lack of formality would cause chaos, but among these people it seems to work.

Garth Lean was going to Mackinac, the US centre in Michigan where 5,000 young people are meeting this summer from all over the world. He was booked to speak there often. When it was found that TIME AND TIDE was making a thorough investigation of MRA, his colleagues in Britain suggested that he should postpone leaving and the men in the US agreed, so that he would be available to answer questions.

Recently when developments in their own publications were under consideration, people interested met in Switzerland and came away with decisions.

There are men all over the world leading the work in their own country, like Rajmohan Gandhi, grandson of Mahatma Gandhi, in India, and Masahide Shibusawa in Japan. They often meet.

One man will be asked to visit another country where he can be helpful, as Philippe Mottu, who left the Swiss Foreign Office to help found the MRA



Rajmohan Gandhi, grandson of the Mahatma, walks with Dame Flora MacLeod of MacLeod who took part in his 3,000 mile march on Delhi.

centre at Caux, this year visited Quebec's universities, where there are extremists calling for the splitting of Quebec from the rest of Canada.

How is it there is no pushing for power, or jealousy? It was admitted that there was some natural jealousy of Peter Howard among some people who had given themselves to the work much earlier than he, but these people knew it was wrong and turned to God for a cure. 'That's why we know that there's a cure for rivalry at the top of the Labour and Conservative Parties,' said one MRA man.

An MRA man, being human, will in talk sometimes attack someone; then as likely as not an immediate reaction can be seen, and the speaker struggles to say something good about him.

TIME AND TIDE has never been connected with MRA, though the staff's knowledge of it goes back many years. Before the war, when the Editor was

in charge of a national newspaper, eager young men from the Oxford Group would come to see him. (The same men, now mature, have been seen during this investigation.)

The skill of being persistent without being pushing is one which must come from training. There is no proselytising. There is no preaching. People find themselves in a happy atmosphere and soon asking questions.

About a year ago the Editor of TIME AND TIDE was invited to lunch at Berkeley Square by Peter Howard: they had been on the *Sunday Express* together. That such a tough, handsome, successful man had thrown in his life with MRA removed some cynicism about the movement among other tough Fleet Street men. Peter Howard was not one to be fooled.

Many Communists are against MRA, though some 'regard it as the essential next step,' and Moscow radio has

admitted that it 'has the power to capture radical, revolutionary minds.' And MRA has no time for the promoters of homosexuality.

The people in MRA do not talk like Puritans. At the receptions you will find the cocktails are a fruit mixture with an attractive bite. Full-time MRA men and women do not smoke. They simply say they would rather give the money which would go on smoking and drinking to MRA.

Not that they have much money, but all are well fed and nicely dressed. They sincerely believe that 'God provides,' and one family with a small private income will help another, which has none, from time to time.

The house in Berkeley Square and other Mayfair houses; the large centres in Caux in Switzerland, at Mackinac in Michigan and at Odawara in Japan are produced in evidence of secret large resources. This issue tells how they were all obtained and are financed.

They may occupy a fine mansion, but it is full of people; in a basement you will probably find two or more beds. Sometimes friends invite young men and women in training, who have left well-off homes to take up MRA work, for a 'weekend out,' which is received with great rejoicing. They arrive for their 'weekend' on Saturday and go back after breakfast on Sunday.

Business men coming in contact with MRA workers wonder whether they would be even more efficient if they worked fewer hours. A hallmark of a full-time worker is a transparent look under the eyes, which more sleep and less work would cure. But the work is willing, people are driven only by their own spirit; and so quality and drive do not seem to suffer.

Outside friends have wondered whether Peter Howard's powerful constitution would have been able to ward off the pneumonia virus in Peru if he had not worn out his reserves of strength.

He got up at 4.30 am every day and would write as many as 30 letters before breakfast, or get on with his current play or book before the day's activities began.

Work goes on until late evening. Meals are social meetings or business talks.

On his death bed, Howard hurried to finish his play. He constantly drove himself to get still more work done.

'Time is short,' is one of the mottos, and that is perhaps why there is no procrastination, why there is always time to do everything.

'Will all the work stop now?' someone not in the movement asked when Peter Howard died.

It goes on, all over the world, and the following stories in TIME AND TIDE tell how.

Who is in it?

There are no members of MRA. 'You cannot join it, you cannot resign,' said Dr Buchman. 'You are in or out according to the quality of life you lead.'

Peter Howard said, 'We never will have a membership because the moment we did that we would become a kind of rival concern to other rival concerns. We don't want to run a rival union; we don't want to run a rival church—or a rival political party.'

'Moral Re-Armament exists only in so far as it is lived and applied by people. In terms of people around the world who have been affected by it, the numbers run into scores of millions. That is literally true. It doesn't mean that they're all saints. It does mean that their lives to a greater or less extent have been affected by this work and they are still in touch with it.'

A few weeks before he died, Dr Buchman said, 'I am learning more and more about Moral Re-Armament and how to live it every day.'

The hundreds of thousands actively in the work today as much as possible 'keep together and work together.' Their work is spear-headed by 3,000 full-time workers in different parts of the world.

Before a man or woman starts working with Moral Re-Armament whole time he must feel that it is his calling from God; and the Council of Management must be convinced. No MRA whole-time worker receives any salary or any guarantee of expenses. All live as a family, sharing what they have and praying for what they have not got. 'In the same spirit as St Paul or St Peter in their day or John Wesley in his day.'

All men and women working whole time in MRA, it is claimed, could have made a mark in other fields of life. Peter Howard left Fleet Street at the height of his career when he was earning a large salary.

The first batch of young people who joined MRA full time in Oxford in the 30s included eight first-class honours men and three doctors of philosophy—and all these men are still with the movement.

In other countries the story is similar. There is a group of able young men round Rajmohan Gandhi, grandson of the Mahatma in India; and in Japan there is a similar group around Masahide Shibusawa; and on the Latin American continent round Omar Ibarгойen of Uruguay, Esteban Daranyi of Peru and Alberto Kowarick of Brazil.

But the great numbers work out the principles of MRA in their day-to-day jobs. The stories of some of them were given by Gabriel Marcel, the French philosopher, in his book *Fresh Hope*

for the World (Longmans). They include a French woman Member of Parliament, a group of Brazilian dockers, a French steel magnate, an Indian student leader, a Muslim civil servant from Morocco, an Italian editor (formerly a Communist), one of the founders of the Norwegian Communist Party, a Nigerian chief, a Nigerian trade union leader, a German miner who met MRA first in a Soviet prison camp, a Canadian paper manufacturer, the head of the French textile trade unions, a Japanese human torpedo and one of the senior Buddhist abbots of Thailand.

Here are some MRA personalities.



Conrad Hunte.

Conrad Hunte, West Indies Vice-Captain and the world's greatest opening bat, saw *The Crowning Experience* in a Melbourne cinema during the 1961 Australian Test match there. On reaching Britain, he contacted Dickie Dodds, the Essex opener, and enlisted in MRA. He is now in charge of the work in the Caribbean.



Masahide Shibusawa.

Masahide Shibusawa is in charge in Japan. The great-grandson of the founder of modern industry in Japan and the son of a former Finance Minister, he met a Chinese Communist student on a boat to Britain and was much attracted to Communism. But in London they both met MRA, and decided that it was a superior idea to Communism.



Mrs Margaret Barrett.

Mrs Michael Barrett is the eldest granddaughter of Lloyd George. While in charge of the Girls' Training Corps for Wales she met Welsh miners who practised moral re-armament. She is married to one of the British Council of Management and is here seen in Welsh costume.



Prince Richard of Hesse. Dr Paul Campbell.

Prince Richard of Hesse was one of the three men with Dr Buchman when he died. He decided to give all his strength to carrying on Buchman's work and is one of those in charge of it in Germany. He is a great-grandson of Queen Victoria.

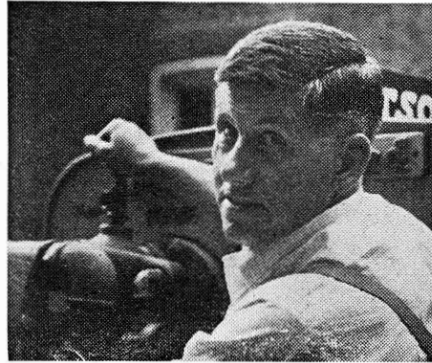
'What the world needs is not just one more good doctor, but a revolution big enough to change everyone.' Frank Buchman made this remark to Paul Campbell in 1940 when he was on the staff of the Henry Ford Hospital, Detroit, and had just been offered an appointment at the National Research Council. As a result he decided to quit his career and become Buchman's personal physician and co-worker, without salary. He co-authored three books with Peter Howard and is one of the leading personalities in world MRA.



Mrs Nellie Cressall.

Nellie Cressall has been a Labour Councillor in Poplar since 1919. She was first interested in the Labour Party by George Lansbury and says that Lord Attlee joined the party in her home. She was first interested in MRA by some German miners. 'I wish I had met it years before,' she says. 'It is the best way I know to fight for peace.'

Bishop West lived for ten years in a remote Burmese village in a house on stilts until he was suddenly appointed Bishop of Rangoon. Buddhist Prime Minister U Nu said that his work did more than anything to bring stability to Burma during the years when U Nu was in power. He is now Assistant Bishop in Durham.



Les Dennison.

Les Dennison is chairman of the Building Trades Operatives of Coventry. A life-long Communist, he found that he was a dictator at home and that his family was split. He met MRA through a workmate and now has a united home. Some of his building sites have increased production by 30 per cent. '500,000 houses can be built each year in Britain,' he says, 'if management and men will work together.'



Madame Irene Laure.

Irene Laure was a leader of the French Resistance in Marseilles. The Gestapo tortured her son to try and force from her secrets of the Resistance, without success. When she met MRA she lost her hatred of the Germans and did much to build the postwar bridge between the two countries. She was an MP and President of the Socialist women of France for many years.



R Vaitheswaran. Robert Carmichael.

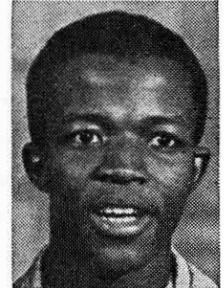
Vaitheswaran passed first of 23,000 candidates into the Indian Civil Service. He took part in the Communist uprising which took over a part of Hyderabad and was suppressed by the Indian Army. After two years in jail, he met Moral Re-Armament and now works closely with Rajmohan Gandhi in India.

Robert Carmichael is the President of the jute industry of France. His whole attitude to labour changed after meeting MRA and the effect of this is given on page 6.



Blanton Belk.

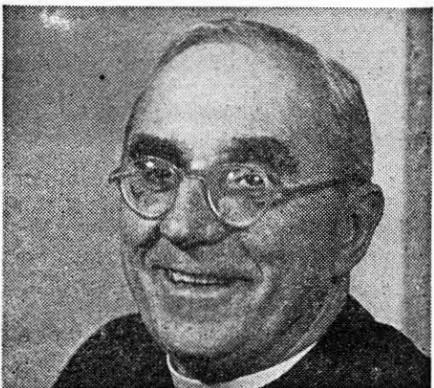
Belk is responsible for the work in the United States. Like President Kennedy, he commanded a PC boat in the Pacific and was torpedoed. This summer he has been running the Mackinac Assembly for 5,000 young people. He is from the South and feels strongly the need to answer racial tension and injustice. He has just sent out two forces to different parts of the United States in 'an emergency operation' to assist solve national problems.



Dr Morris Martin. Andrew Peppetta.

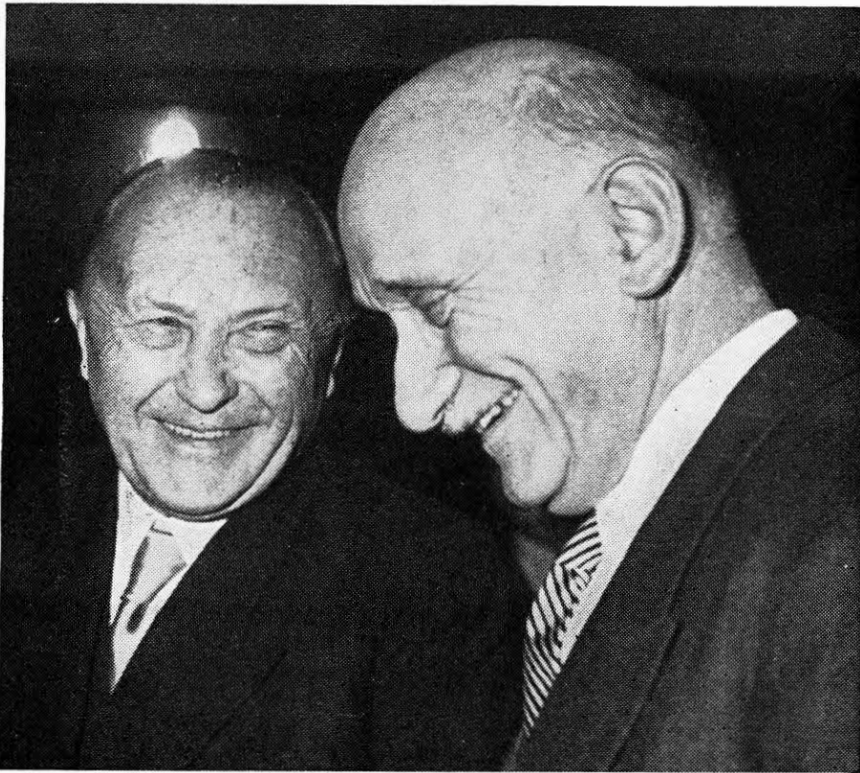
Morris Martin took the best First of his year in Oxford and had just won his doctorate when he met MRA. R H Crossman, the Minister of Housing, called him 'my most able philosophy pupil.' He refused a job as Secretary to the then Labour Prime Minister to become Dr Buchman's Secretary.

Andrew Peppetta comes from South Africa. He has worked with Moral Re-Armament in Nigeria, the Congo and East Africa. In the last two months, he has just shown the all-African film *Freedom* to 45 schools and colleges in Tanzania at the request of the Ministry of Education. In South Africa, Peppetta took part in some of the 26 inter-racial assemblies which the *Johannesburg Star* called 'the most impossible parties, impossible because... everyone was oblivious to the colour of the skin of his neighbour.'



Bishop George West.

How world events are influenced



Chancellor Adenauer laughs with French Foreign Minister Robert Schuman. Buchman first introduced them, and they began the Franco-German rapprochement.

What effect has MRA had in the world of affairs? Here are the views of some leaders of different countries:

FRANCE AND GERMANY

The German Under-Secretary for Foreign Affairs and former Ambassador to London, Baron von Etzdorf, stated in a newspaper interview in the US in 1960: 'The most significant development in Europe since World War II is the new accord and understanding between Germany and France. For this, the work of Moral Re-Armament is largely responsible.'

Chancellor Adenauer and Mr Robert Schuman have made statements to the same effect, and both have attended conferences at Caux.

In a meeting with Dr Frank Buchman in 1959, Robert Schuman, then Foreign Minister of France, said: 'I have for a long time felt that it was my duty to bring France and Germany together, but I have feared the resentment in one and the misunderstanding in the other... I do not know the men in the new Germany.'

Buchman gave Schuman the names of a dozen Germans whom he knew, having met them at Caux, among whom were President Luebke and Dr Adenauer. Shortly afterwards, Schuman went to Bonn and met these men.

In May 1950, he proposed the European Coal and Steel Pool, which was

the beginning of the rapprochement between the two countries.

Chancellor Adenauer said in 1951: 'In recent months we have seen the conclusion after difficult negotiations of important international agreements. Here also Moral Re-Armament has played an unseen but effective part in bridging differences of opinion between the negotiating parties.'

Dr Burckhardt, when chairman of the Advisory Council of the Coal and Steel Pool's High Authority, stated: 'The framework and organisation we have been able to set up has sprung, in large measure, from the ideas and philosophy of Caux.'

GERMANY

Dr Adenauer often stated that the acid test of the effectiveness of Moral Re-Armament was its work in the Ruhr where, in the four years after Moral Re-Armament began working there, Communist representation on the works councils in the coal mines fell from 72 per cent to 8 per cent.

Hubert Stein, vice-president of the German miners, attributed this 'in large measure to Moral Re-Armament.'

FRANCE

There was long unrest in the textile industry of France. Now there is peace; and it is attributed by both employers and union leaders to the work of Moral Re-Armament.

Maurice Mercier, Secretary-General of the Federation of Textile Workers (Force Ouvrière), states: 'Since the visit to Caux of delegations from 80 textile enterprises, a climate of confidence was created. This enabled us to lay the solid foundations which led to the agreement of 9 June, 1953, applying to 520,000 workers, which has resulted in a 9 per cent wage increase each year for textile workers and the winning of first a third and then a fourth week of holidays with pay per year....'

'These results were obtained without a cry of hatred, or a single drop of blood spilt or an hour of work lost. That is the revolution to which Moral Re-Armament calls workers and employers alike.'

M Robert Carmichael, president of the jute industry of France, stated: 'This agreement stems directly from the new spirit of co-operation built in the last years by MRA-trained men in French industry.'

AFRICA

Mr Philip Vundla was once described by the South African Government as 'the most dangerous man in South Africa.' He was 'changed' in Moral Re-Armament and now has spoken in the South African Parliament Building and was appointed a spokesman for 600,000 Africans in Johannesburg.

He said recently: 'It is significant that at a time when Africa is saying to the white man "How soon can you leave?" that 17 African nations are saying to Moral Re-Armament "How soon can you come?" Freedom must come for Africans, but without Moral Re-Armament, there will be chaos.'

Many Africans have paid tribute to MRA's help in bringing independence without bloodshed.

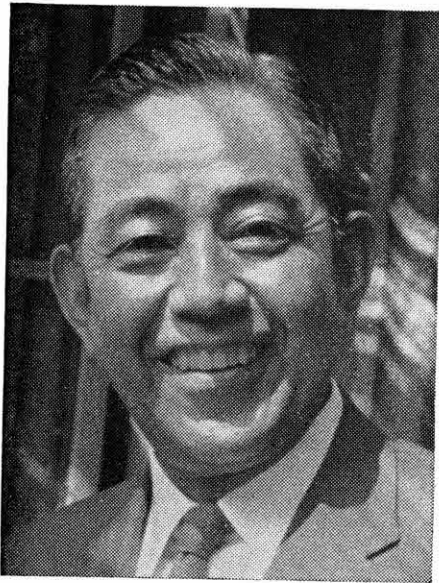
MOROCCO

King Mahammed V to Dr Buchman: 'I thank you for all that you have done for Morocco, the Moroccans and myself in these testing years. My desire is that your message, which is founded on the essential moral values and the Will of God, reach the masses of this country.'

TUNISIA

Mohammed Masmoudi, then Minister of Information and chief negotiator with France before independence, said: 'But for Moral Re-Armament, we would be engaged in a war without mercy with France.'

President Bourgiba said: 'MRA creates the atmosphere which brings together the conflicting sides and makes political independence possible. Still



Prime Minister Sato of Japan.

more important, however, after political independence has been achieved, MRA brings together opposing points of view, political groups, classes and faiths to give that initial unity which makes our political independence effective. We have experienced that in my country and so I know that it is applicable for the entire continent.'

NIGERIA

Chief Justice Ademola: 'Moral Re-Armament has been a contributory factor in forging a united Nigeria. This has helped us to achieve independence without bitterness and bloodshed.'

CONGO

Mr Bolikango, then Minister of Information and National Defence, said: 'We would have known a more terrible catastrophe but for Moral Re-Armament.'

CAMEROONS

Prime Minister Assale of the Cameroons said in January 1960: 'It is through MRA that our country received independence without war.'

SOUTH AFRICA

In South Africa, MRA has held 26 inter-racial assemblies in recent years. They have produced plays with mixed African and European casts. The films, *The Crowning Experience*, and *Voice of the Hurricane*, are virtually the only films with mixed casts which have been authorised for exhibition throughout South Africa.

Of *Voice of the Hurricane*, the *Rand Daily Mail*, Johannesburg, wrote: 'How this film ever managed to pass the censors here is a mystery.... For the first time since cinema began some-

one has made a film that faces the problem in Africa squarely.... No one who sees it can remain unmoved or undisturbed.'

JAPAN

Mr Kishi, the former Prime Minister, said: 'But for Moral Re-Armament, Japan would be behind the Bamboo Curtain today.'

He told in a speech how Moral Re-Armament inspired him to seek better relations with Japan's Asian neighbours. An official statement by the Japanese Foreign Office on 12 April, 1958, attributed the improved relations with Korea, the Philippines and Australia to the inspiration and influence of Moral Re-Armament.

This policy has now culminated in the treaty, signed last month between Japan and Korea, which was carried through by the present Prime Minister, who is Mr Kishi's brother. The Korean Prime Minister has invited a Japanese force of MRA to Korea in October.

The Asian Assembly Centre at Odawara was opened by the then Prime Minister, Mr Ikeda.

Mr Eisaku Sato, the present Prime Minister, has stated: 'Old concepts of political, economic and daily life are no longer valid. It is time to expand our thinking. The changing of human nature has not kept pace with scientific changes. We need to change and make Moral Re-Armament the basis of our society.' Mr Sato, this year, sent six Japanese students to work with Moral Re-Armament in India at his own expense.

A letter to *Time* magazine (13 November, 1964) said: 'Moral Re-Arma-

ment is Japan's next logical step for national and international life.' This was signed by Naka Funada, Speaker, House of Representatives; Kisauro Yokota, Chief Justice; Admiral Ichidzo Sugie, Chairman, Joint Chiefs of Staff; and Nobosuke Kishi, former Prime Minister.

SOUTH AMERICA

Some of the men behind the Tokyo riots of 1960, which prevented President Eisenhower from visiting Japan, 'changed' and wrote a play called *The Tiger*, which they took to South America and showed personally to 1½ million people, as well as to many millions on television.

Marshal Tavora, a former presidential candidate and a national hero of Brazil, who is now Minister of Transport, said at Lucerne in September 1961, 'This action saved Brazil from civil war at the time when President Quadros resigned.'

The film, *Men of Brazil*, which was the Brazilian Government entry to the Berlin Film Festival, showed that MRA was responsible for bringing the first democratic trade union into being in the Brazilian docks. The work was counter-attacked by Communists with Government backing under President Goulart, but is now again a decisive factor there.

The Minister of Transport, speaking in Rio last month, stated that whereas a year ago, 'the port were in total breakdown,' now 'the whole situation was changing as a result of MRA. I expect this change to be the beginning of a bigger transformation in all parts of the national life,' added the Minister.



Japanese students who stopped President Eisenhower going to Tokyo apologise to him. He said: 'I am with you 100 per cent.'

How it Began

When Buchman was a man and world celebrated, Mary, who was cook in his early days in Philadelphia, said you never could tell how many there would be for dinner, because you never knew how many people Frank would meet in the street on his way home. The boy had a natural love of people which lasted him all his life. For a school dance there were 12 girls who might not be able to go because they had not escorts. Young Buchman acted as escort to them all.

He never lost this attitude. In later life his table was always full of steelworkers and statesmen, kings and cobblers, and many said they caught from him qualities which altered not just their lives but the direction of their nations.

Frank Nathan Daniel Buchman was born on 4 June, 1878, in Pennsburg, Pennsylvania: his ancestors had come over from Switzerland.

He graduated from Muhlenberg College and was ordained in 1902.

In 1907, when he was running a hospice for poor boys, money became short and the committee insisted that Buchman cut down the boys' food. He quarrelled with the committee and resigned.

From his long hours of work his health had suffered and he went off on a trip through the Continent and then went to England and in the summer of 1908 found himself at Keswick in the Lake District. He went into a country chapel where a woman was speaking about the Cross of Christ. He had a vision of Christ on the Cross—'an actual vision.'

'I had entered the little church with a divided will, bursting pride, selfishness, ill-will, which prevented me from functioning as a Christian Minister should.

'I saw the resentments against the six men on the committee in Pennsylvania standing out like tombstones in my heart. I asked God to change me, and He told me to put things right with them.

'I wrote six letters. At the top of each letter I wrote this verse:

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

'Then I said, "My dear Friend,

"I have nursed ill-will against you. I am sorry. Forgive me. Yours sincerely, Frank."

That same evening a young Cambridge undergraduate asked Buchman to talk with him. They walked round Derwentwater and by the time they reached home the young man, like Buchman, 'had undergone an experience of change.'

Until 1921 he held an extension lec-



Peter Howard and Frank Buchman at Caux.

tureship under the Hartford Theological Foundation and travelled on Christian work to India, Korea, Japan, China and the Philippines.

Buchman held his first informal gathering to 'win men' at Kuling, China, in 1918. Here Buchman impressed the Anglican bishop, the Right Reverend H J Molony, who asked him next time he was in England to call on his son at Cambridge University.

He spent two terms at one of the Presbyterian theological colleges at Cambridge, during 1921 and 1922. Undergraduates among whom he worked suggested that he should go also to Oxford.

One report says that he began to 'enlist and train' men. Another report given to TIME AND TIDE was that 'a group of men began to gather round him.'

Probably both are right, for there is usually no single explanation of the beginning of a great movement. Young men at Oxford had no idea of founding a movement or a society and still less a sect or church. Each worshipped at his own church but all aimed to bring new life to every church, college, party and even nation to which they belonged.

These young men say they made two discoveries. First, that their nature could be changed.

Secondly they discovered 'that God has a plan for every man and nation, which He can and will communicate to anyone who listens, providing he is willing to obey.'

A few weeks later, Dr William Selbie, principal of Mansfield College, Oxford, preaching in the college chapel publicly gave thanks for 'the new

illumination which has come to Oxford.'

In the same year, 1921, Buchman met a Brigadier David Foster, of the War Office. Later that year Foster was in Washington as a member of the British Commission at the disarmament conference. He invited Buchman to join him there.

As he travelled to Washington, Buchman told later, a voice kept coming saying 'Resign, resign resign!' He decided to resign from his paid position with the Hartford Theological College.

From this decision sprang the work which Buchman was to see flourishing, before he died 40 years later, in over 100 countries. Even in 1922 he had seen his work as 'a programme of life issuing in personal, social, racial, national and supernatural change.' Before he died, he had been decorated by the Governments of France, Germany, Greece, Iran, Japan, Thailand and the Philippines for his services to their countries.

What was the secret of that influence? Writing in the last year of Buchman's life, an historical writer, wrote:

'Buchman's statesmanship is of such a direct and unusual order that the hide-bound find it hard to grasp. A parallel can be found in the story of the abolition of the slave trade. Burke, writes John Morley, thought seriously of taking up the fight for abolition, but rightly judged it beyond his scope. "He was quite right," commented Morley, "in refusing to hope from any political action what could only be effected after the moral preparation of the bulk of the nation—and direct moral apostleship was not his function." Wilberforce, following his conversion, was better equipped. In fact, while Burke's—and Pitt's—statesmanship was only the classic "art of the possible," Wilberforce was used of God to make possible today what had been impossible yesterday.

'Buchman, on a far larger scale, showed the same quality. Thus, it was one thing for Churchill, after the war, to go to Strasbourg and call on France and Germany to forget their hatreds. But it was a very different thing so to heal the hates and fears of thousands of French and Germans—both statesmen and ordinary men—that the reconciliation could become reality, and this is the service for which both Governments have decorated him ...

'Buchman himself would disclaim any personal achievement. "I have done nothing," he often says. "I have been wonderfully led."

Buchman's last words, spoken to Peter Howard and Prince Richard of Hesse as he lay dying on 7 August, 1961, were: 'I want to see the world governed by men who are governed by God.'



Peter Howard who captained England at rugby football, is nearest the ball.

Why Peter Howard left one of the top jobs in Fleet Street

One autumn afternoon, when he was at Oxford, Peter Howard went to watch the University Second Fifteen. One of the team fell ill and by a string of chances he was the only available player. Next day he was picked to play for Oxford University. And though he had a thin, lame left leg, in two years he was picked to play for England.

So that no one should know how thin his leg was he used to roll two puttees round it, rolled into the shape of a sound leg, and then pull his stocking over them.

Just before a match against Ireland at Dublin he found he had forgotten the puttees. He ran into the wash place, grabbed a towel, put it around his leg and tied his stocking over it.

During the game he took the ball from his own 25 line, avoided three tackles and a full-back crashed him down only a few yards from the Irish line.

During the run he sensed a white terrier running alongside, then as he crashed down he heard laughter of the crowd and found the towel was trickling behind him.

He played eight times for England and was captain in 1931.

Then he went into Fleet Street, caught Lord Beaverbrook's attention, and became one of the top writers and top paid men on the *Express* newspapers.

He married Doe Metaxa, the Wimbledon tennis star.

One day at lunch he launched into criticism of some of Britain's leading statesmen he had been meeting that morning.

Next to him was Garth Lean who said quietly, 'You know, criticism is not much good by itself. Any fool can do

it, and most fools do... I believe the men of the future are those who match their criticism with cure.' Peter Howard retorted sharply, 'Death is the only permanent cure for some of our politicians.' After a little talk Howard laughed with scorn and said, 'you're not suggesting you have got some secret that will change the world, are you?'

Garth Lean answered, 'No. I am not suggesting anything. I am telling you. It is the forgotten factor that will turn the tide of history. It will affect the future more fundamentally than the discovery of wireless, print, steam or the internal combustion engine affected the past. It is not theory. It is fact. I have tried it.'

'I took a good look at the fellow,' Howard related. 'I saw he was no crank. Indeed he seemed one of the sanest men I ever had met.'

How this interview ended is told on the next page. It started a far-reaching change in Howard.

The effect was immediate. A woman at the House of Commons told Peter Howard he looked much younger. His first office apology 'had a detonating affect.' 'My work improved, because my judgment was no longer swayed by my feelings.'

During that summer of 1940, there were many Press attacks on the Oxford Group. Howard felt they were unfair.

Howard decided to write a book about the Oxford Group.

He asked Dick Plummer, an enemy of MRA, who was in charge of the *Express* while Beaverbrook was in the Cabinet and Robertson was ill, for permission to publish it and was told that he could write a book on any other subject but not on the Oxford Group.



Mr and Mrs Peter Howard more than 20 years ago.

If he wanted to write about that he would have to leave the *Express*. He took the big decision and decided to leave.

He climbed into a railway carriage and travelled to Suffolk where Doe and he owned a ramshackle old farm. That evening 'we knelt and prayed together, that first night in our old farm house. It was a habit we had lost in the clatter and drive of Fleet Street, but which seemed both natural and necessary in the quiet midnight of our farm bedroom at the beginning of our new adventure.'

Night and day the two worked at the farm and after a number of years turned it into one of the model farms of Britain.

Frank Buchman put Howard through a hard training and for many months rebuffed and snubbed him because, Buchman suggested, the darling of Oxford, the tiger of Fleet Street, still had not forgotten *himself*.

It was exactly similar to the hard treatment which St Ignatius handed out to his three closest collaborators—Layne, who succeeded him, Nada and Polanco.

The time of testing ended, and for the last ten years of Buchman's life the two men worked together in vigorous partnership.

After Frank Buchman died at the age of 83 on 7 August, 1961, Peter Howard became the new leader of MRA.

No one dreamt that Howard himself only had three and a half years to live. In that time he twice circled the globe, marching with young Gandhi in India, meeting with Johnson, U Thant and Nehru, frequently conferring with Adenauer, U Nu, Kishi and his successors. His speeches in the United States, especi-

ally in the universities, made a national impact, and at his death, Speaker McCormack was to say that 'few if any foreigners, since Lafayette, had rendered comparable services to the American people.' He was touring South America, at the head of a force of fifty, when he fell ill and died at Lima, Peru.

The position he had come to fill was shown by the messages which flowed in to Mrs Howard from all over the world. 'Leaders of nations will miss his guidance,' cabled Prime Minister Holyoake, one of seventeen Heads of State and Prime Ministers to send their condolences. 'He was like a great cedar,' wrote Cardinal Cushing. 'We learnt much from him,' added Cardinal Rossi of Brazil.

The shanty dwellers of Rio de Janeiro set up a stone in memory of him. Twenty-six ministers of the Church of Scotland wrote: 'He brought an imagination cradled in Christ to bear on the great issues of the day.'

A friend from his Oxford days, Quintin Hogg, MP, summed it up when he spoke in St Martin-in-the-Fields at the Memorial Service at which Sir Max Aitken and Howard's son, Philip, read the lessons.

'He was determined,' said Hogg, 'that goodness should not perish from the earth, that light should conquer darkness. He was untroubled by doubts about the nature of goodness and in this he was wise. It does not need a philosopher to tell right from wrong, courage from cowardice, integrity from deviousness, kindness from cruelty, purity from its opposite. If it did, it would be a poor lookout for most of us. But most of us are inhibited by

modesty or shame from becoming open advocates of goodness. Peter Howard was not, and in this he was right. The world not merely heard but listened.'

The day he was challenged

BY GARTH LEAN

I first knew of Peter Howard at Oxford when he was the football idol of the university. It was here that he first heard of Moral Re-Armament from the captain of boats in his college, Frank Bygott, but he rejected it.

In 1940, when Lord Beaverbrook joined Churchill's Cabinet, he forbade Peter to write about politics. (He had much enjoyed Peter's sharp digs at the politicians, but it was another thing when he had to meet his colleagues in Cabinet on Monday morning.)

Peter was furious because, although he was doing much else on the *Express* papers besides his political column, he thought that his career rested on this column.

He made a great rumpus about it in the *Express* office and E J Robertson's secretary, Mrs Ducé, had to bear much of the brunt of this. She had been greatly helped by Moral Re-Armament and one day she told Peter that she thought he ought to meet me.

Peter, as he describes in *Innocent Men*, rejected the idea, but then reversed himself when he suddenly thought that here might be a victim for his column to take the place of the politicians. He sent a message asking me to see him.

Knowing that I was liable to be ridiculed in Peter's column, I tried to get direction what to say to him.

I had one thought. It was, 'Tell Howard that he is as selfish as hell because at a time when men are being killed for this country his absorbing concern is that he is not allowed to write about politics.'

When we met for lunch this was the only weapon I had, so I thought I had better use it at once. Directly we sat down I said to Peter, 'I had a thought about you yesterday.' He was interested, and asked me what it was. I said, 'It is just possible that the thought may have come from God.'

Then he was wild to hear what it was. So I said to him, 'My thought was that you are as selfish as hell, etc.' Peter was furious. He said, 'What do you want me to do?' I said, 'I think you ought to change. Your whole attitude and life ought to be different. At a time of national crisis like this we cannot afford to have writers like you with such a selfish aim.'

He said, 'But you cannot change just like that.' I said, 'God can change

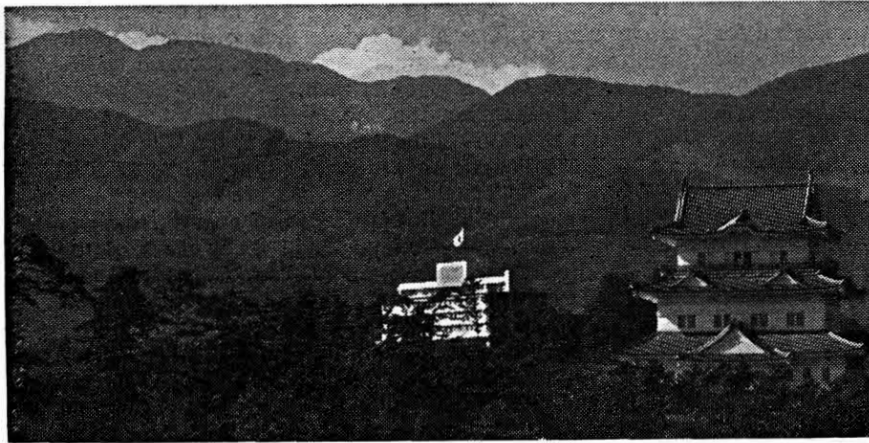
MRA centres throughout the World

The main European conference centre is Mountain House, Caux, Switzerland, and four other hotels at Caux, seen on the opposite page. There 130,000 people have attended conferences since 1946. Among them have been 12 Prime Ministers, hundreds of MPs and the elected leaders of sixty million workers.

The main North American conference centre is Mackinac Island, Michigan, USA.

The main British centre is 45 Berkeley Square, London, with offices at 4 Hays Mews, London, W1.

The main Far Eastern centre is the Asian Training Centre, Odawara, Japan. In addition, training centres are at the moment being built for India, at Panchgani; for South America at Petropolis, near Rio de Janeiro, Brazil. 45 Berkeley Square, where Clive of India lived, was given to Dr Buchman as a centre in 1938. It was paid for by hundreds of his friends from all over the world, but mostly from Britain. The 99-year lease cost £35,600, and is vested in The Oxford Group.



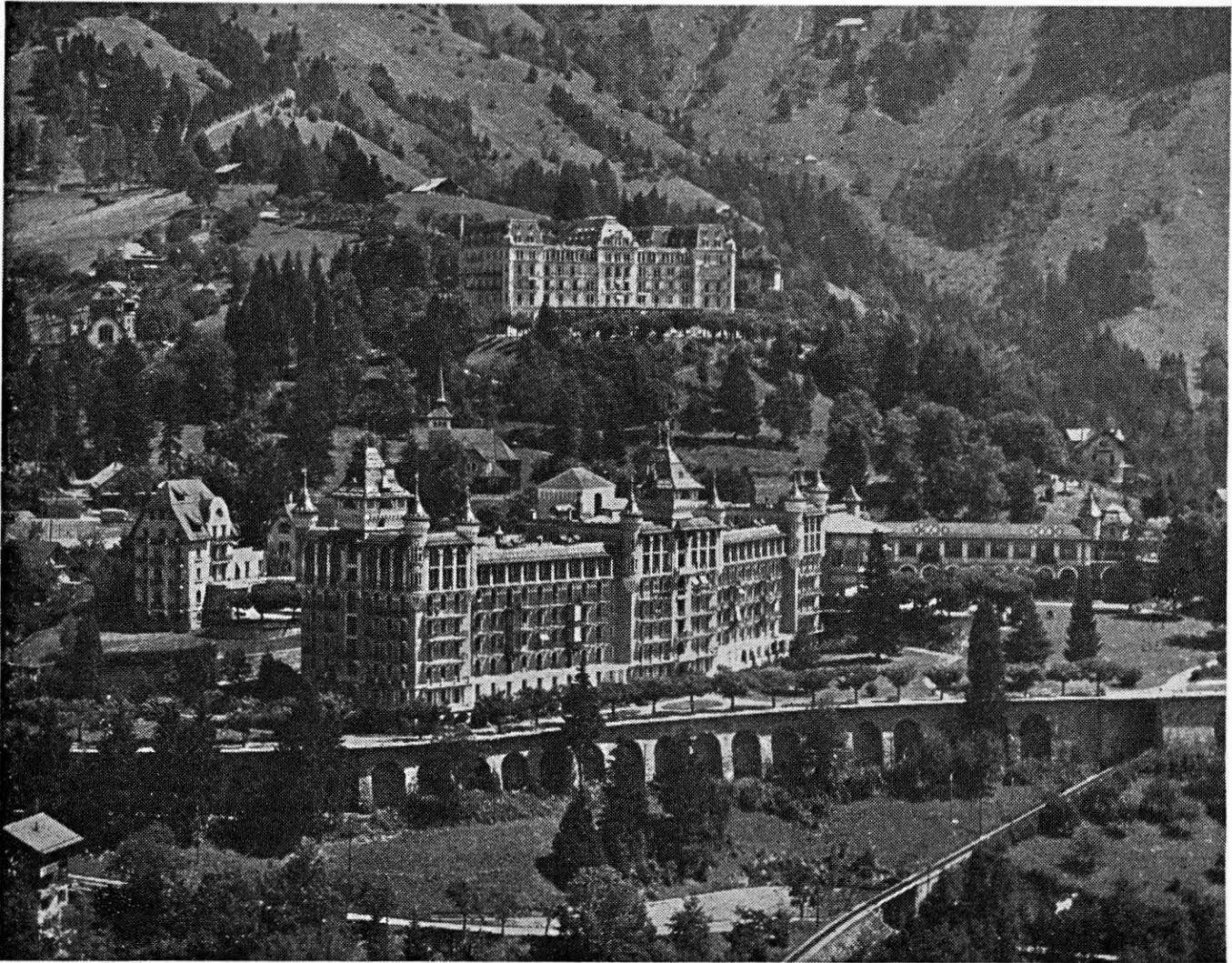
The Asian Assembly Centre at Odawara was opened in 1962 by the Prime Minister of Japan, Mr Ikeda. It had been built by a Japanese committee headed by Mr Saburo Chiba, then Chairman of the Security Committee of the Diet, and including Governor Sogo of the National Railways; Mr Keizo Shibusawa, former Finance Minister; Mr S Kudo, Chairman of the Tokyo Metropolitan Bank, and others.

The first building contained meeting and dining facilities for up to one thousand delegates and is operated with the co-operation of the newly opened civic theatre at Odawara.

Rajmohan Gandhi and friends viewing the site at Panchgani near Poona where eating and sleeping accommodation for 1,000 is to be erected during the coming year.

In South India a site has been given for another centre. Nine youth camps have been held in India in the last year, and trades unionists, MPs and army leaders have now asked that the training programme should cover all walks of life. Leaders of Pakistan and Ceylon want to establish their own training centres.





In the summer of 1945 a party of Swiss were invited by Dr Buchman to take part in an Assembly for Moral Re-Armament at Mackinac Island in the USA. They were much inspired by what they saw there and felt that a similar training centre should be established in Europe.

One of the Swiss was an engineer, Robert Hahnloser. He said, 'We in Switzerland had the privilege of being saved from the war. We felt it was the destiny of Switzerland to do something to build Europe. A new moral climate in Europe was essential if the world is to be remade. We felt the need to create a training centre to give an answering ideology to Europe and to the world.'

These Swiss looked for a suitable place and found the 'Caux-Palace Hotel,' derelict and about to be torn down—it had been used as an internment camp during the war. They decided to raise the money from all over Switzerland to purchase the hotel from the bank which then possessed it.

Three families were at the heart of this decision and the sacrifice involved—Robert Hahnloser, Dr Erich Peyer, then personnel manager of the Oerlikon Machine factory; and Philippe Mottu,

then with the Foreign Office. So the money was raised and the hotel bought for 1,050,000 Swiss francs.

Shortly afterwards the Grand-Hôtel and the Hotel Maria were also acquired (SF 225,000). The Fondation pour le Réarmement Moral was created in 1946 as the legal entity responsible for Caux and for the work of Moral Re-Armament in Switzerland.

* * *

There are also centres of Moral Re-Armament action in the following places around the world:

Auckland, New Zealand; Beirut, Lebanon; Bombay, India; Bonn, Germany; Pretoria, South Africa; Buenos Aires, Argentina; Capetown, South Africa; Chicago, Illinois, USA; Colombo, Ceylon; Copenhagen, Denmark; Detroit, Michigan, USA; Eindhoven, The Netherlands; Gelsenkirchen, Germany; Guatemala City; Guatemala; Helsinki, Finland; Hong Kong; Johannesburg, South Africa; Kampala, Uganda; Khartoum, Sudan; Kingston, Jamaica; Kuala Lumpur, Malaysia; Karachi, West Pakistan; Lagos, Nigeria; London, England; Lima, Peru; Los Angeles, California, USA; Lusaka,

Zambia; Lucerne, Switzerland; Madras, India; Melbourne, Australia; Miami, Florida; Milan, Italy; Montevideo, Uruguay; Montreal, Quebec, Canada; Mt Kisco, New York, USA; Nairobi, Kenya; Narosurra, Kenya; New Delhi, India; Nicosia, Cyprus; Ottawa, Ontario, Canada; Oslo, Norway; Paris, France; Pittsburgh, Pennsylvania, USA; Rangoon, Burma; Rio de Janeiro, Brazil; Rome, Italy; San Francisco, California, USA; Salisbury, Rhodesia; Sao Paulo, Brazil; Seattle, USA; Singapore; Sydney, Australia; Stockholm, Sweden; Seoul, South Korea; Taipei, Taiwan; Tarporey, Cheshire, England; Teheran, Iran; The Hague, The Netherlands; Toronto, Ontario, Canada; Tokyo, Japan; Trivandrum, Kerala, India; Tucson, Arizona, USA; Washington, DC, USA; Wassenaar, The Netherlands; Wellington, New Zealand.

These bases serve as co-ordinating points for programmes and activities in the particular countries and areas.

There is no world fund for the purchase or the upkeep of these centres. Each country is responsible for its own houses, and the funds are principally raised locally.

Where the money comes from

The darkest question asked for years about MRA is, 'Where does the money come from?' There are expensive looking centres, MRA people travel world wide, and so the suggestion has been put that the movement's money is not only big but mysterious in origin.

These are the figures for the British movement for the year ended 31 March, 1964, audited by the famous accountants, Price, Waterhouse. The figures for the succeeding year are not yet audited. TIME AND TIDE is informed that they are very much on the same lines.

MRA does not conduct wide appeals for money. For certain work people who are interested are told what the needs are. In one way MRA does not act like a business organisation: 'We do not limit what we attempt to what money we have in hand. We think carefully as to whether any move is necessary, and if we are convinced that it is God's will, we go ahead trusting that He will provide. So far this has always worked out.'

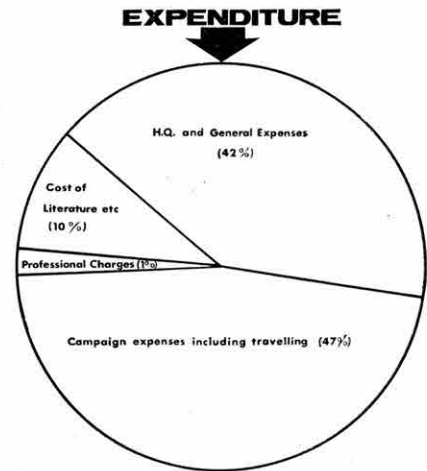
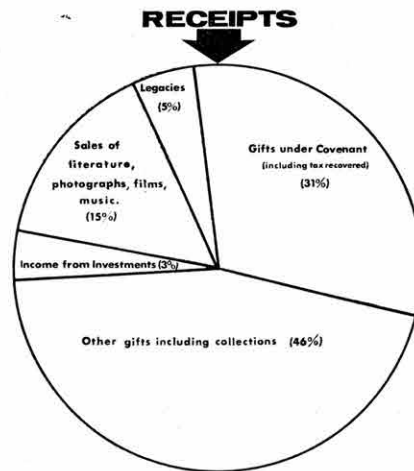
The accounts for the last 27 years can be seen at the Companies' Registration Office, City Road, London, under the name of The Oxford Group.

Literature is sold to make a small profit, and authors of books and plays written for MRA give their royalties.

In two years 305,768 people visited the Westminster Theatre, paying £162,663 18s 9d; showing a profit of £6,002 16s 5d.

MRA's money goes far because workers draw no salaries. Many who do not work full time give their evenings and weekends and holidays.

The table below shows the size of gifts to MRA over three years. In 1961-62-63-64 there were five gifts of more than £5,000, four of them from whole-



time workers who inherited money.

Contributions from industrial companies, all British, were: 1961-62—£2,278; 1962-63—£1,284—just more than 1 per cent of the total income from gifts. In 1963-64 companies gave £6,561, just under 5½ per cent of gifts.

This disposes of the question that MRA is a strike-breaking organisation financed by industry.

American industry particularly was supposed to have supplied money. But in 1962 and 1963 gifts from industrial companies to MRA in the USA were .5 per cent of the total. In supposedly rich America 64.6 per cent of the contributors each gave less than \$100 (just over £30). Mr Tom Driberg MP, suggested in a pamphlet and in the *New Statesman* that Henry Ford was a likely donor. He did not give or leave money to MRA.

The organisation in each country receives its own funds.

One apparently lavish expenditure in Great Britain is the monthly appear-

ance of a whole page advertisement in the *Daily Express* at a cost of £5,000 each page. These are financed by donations made especially for the purpose. TIME AND TIDE attended one Sunday morning meeting in the Westminster Theatre when children ran a stall with small items on it to raise money for the 'full pages.' Towards the full pages in one year 275 school teachers gave £2,400 between them. Clydeside shipyard workers raised money for the pages by passing round the hat in a tea break. A Methodist minister gave £500, and the wife of an Anglican clergyman £100. Most of the money for the full pages comes in tiny donations from people who see in the advertisements a valuable way of spreading knowledge of MRA's work and aims.

The net assets of the Oxford Group, the title under which Moral Re-Armament is incorporated in Britain, at 31 March, 1963, amounted to £193,798. This included property, book stocks, cars and cash.

The breakdown

Amount of gift	Year ending 31 March, 1962	Year ending 31 March, 1963	Year ending 31 March, 1964
Total no of gifts	9,315	10,416	14,226
Less than £10	7,907 (84.9%)	9,094 (87.3%)	12,962 (91.1%)
£10 to £99	1,119 (12%)	1,100 (10.56%)	1,057 (7.43%)
£100 to £499	223 (2.4%)	174 (1.67%)	168 (1.2%)
£500 to £999	27 (.3%)	21 (.2%)	19 (.13%)
£1,000 or over	39 (.4%)	27 (.26%)	20 (.14%)

Receipts	£	%	Expenditure	£	%
Gifts under covenant (including tax recovered)	51,733	31	Campaign expenses, including travel* and full-page ads	80,742	47
Other gifts (including collections for special purposes such as full-page advertisements in the Press)	79,561	46	Headquarters and general expenses (including rent, rates, repairs, heating, lighting, catering, telephone, cables, postages, office expenses and accommodation for full-time workers)	71,694	42
Legacies	9,214	5	Cost of publications	17,541	10
Income from investments	5,951	3	Professional charges (including Auditor's remuneration)	1,984	1
Other receipts (including sales of literature, music, photographs, films, royalties)	25,390	15			
Excess of expenditure over receipts	112				
	171,961			171,961	

* Of which £6,695 represents travel outside Britain.

New hope from Kenya

A surprising hope seems to be coming out of Kenya, the land of the tragic Mau Mau struggle. Countries in Africa and beyond are increasingly looking to Jomo Kenyatta's Kenya as a centre of stability, and for this some of the credit is given to MRA.

MRA people do not claim this. They attribute it to Mr Kenyatta's impartial statesmanship. But in March 1965, before these events, nine of Kenyatta's cabinet cabled to London at the time of Howard's death: 'The philosophy and practice of Moral Re-Armament have contributed decisively to our stability and progress.'

How did MRA go to work?

MRA had people, black and white, in Kenya before World War II, but this phase began one day in 1954 when Colonel Alan Knight, the Commandant of the Athi River rehabilitation camp, paraded all the hard-core Mau Mau detainees in a hollow square and made a speech which astonished them.

'I have come to see the part which the selfishness and arrogance in men like me played in creating the atmosphere in which Mau Mau grew,' said Knight. 'I want to change and to work with anyone, black or white, on the basis of Moral Re-Armament, to build a new Kenya.'

The effect was electric. For the first time the Mau Mau men saw a gleam of hope. They began to talk with Knight and his colleagues instead of sullenly ignoring them. *The Times* of 14 July, 1954 wrote: 'In the camp at Athi River where an MRA group has been working for some months... 270 hard-core detainees have already severed their connections with Mau Mau.' By 1955 the number had risen to 600.

Meanwhile, outside the camp, MRA work continued normally. In July 1955, Peter Howard's play, *The Man with the Key* was shown in Nairobi on the invitation of the Council of Ministers. Then on 17 August, 1955, the Mayor of Nairobi welcomed an MRA force of 200 people who were on a world tour. They had with them Peter Howard's play, *The Vanishing Island*. Five performances were given. And during the five-day visit members of this force met Government officials, representatives of settlers and Africans, trade unionists, women.

Peter Howard spoke to the detainees at Athi River, and later described the scene: 'When I spoke to the men and women of the Mau Mau, detained in the Athi River Camp in Kenya, they covered their faces as I drew near. They would not look at a white man. My first words were: 'I was born white. I could not help it, could I?' They began to look at me.

'It began to slide upon their under-

standing that it was as immature and ignorant to hate a man because he was born white as to hate him because he was born black, brilliant, foolish, ugly, beautiful, big, small, Jew or Arab.

'When I had finished speaking, their leaders came to me and said: "We were educated in Christian schools. We lost our faith and became cynical of everything except violence to achieve liberty, because of the way we saw white Christians live. We want you to know that if we had dreamed white men could speak and think as we heard you speak today, there would have been no Mau Mau in Kenya."'

These men gave Peter Howard a grubby brown paper parcel full of coins. When he opened it it contained £25, collected from amongst themselves out of their prison pay of 1s a day. 'We want to have a part in Moral Re-Armament,' they said.

There followed the first large meeting in Nairobi since the emergency.

In 1958 the MRA all-African film *Freedom* was banned by the British-run Uganda Government. Kenya followed suit. It was submitted to the censors again, and twice turned down, until a special censorship board passed it in January 1961. The *Daily Nation* commented: 'The decision is a wise and fair one.' Permission was refused for Zanzibar. At the subsequent elections violence was expected. In Kenya there was none, in Zanzibar a great deal.

Former Mau Mau leaders took *Freedom* to where Jomo Kenyatta was living under restriction by the British Government. Jomo greeted them and pointed out a long row of books. 'They are my MRA books,' he said. They were seven and a half hours with him. 'Get this film into Swahili,' he said. 'It is what our people need.' He said later, 'As soon as I saw it I knew that it was just what we needed and that it had to be put into the language the masses could understand.'

After *Freedom* had been released by the Acting Governor in January 1961, it was shown widely in English. That spring the news fortnightly, *Reporter*, wrote: 'MRA has done a great deal to stabilise our recent election campaign.'

At the same time work was going on in London with those from Kenya. On 22 April, 1961, the Minister of Housing, Musa Amalemba, said, 'MRA, through the film *Freedom* and the functions in Frank Buchman's London home, was the inspiration in helping the Lancaster House conference to a successful conclusion.'

Then *Freedom* was shown widely in Swahili in Kenya. In two months of 1962 alone it was estimated 400,000 people saw it, starting with an audience of 35,000 in the Nairobi stadium. *Taifa*



Jomo Kenyatta.

Leo says it was the film 'which made KANU and KADU (political parties) youth co-operate and work together.' It was credited by some with preventing riots in these groups, and Nahashon Ngare, a former Mau Mau leader, says: 'The first action the film did was to reconcile the youth wings. Then with these youth wings of both political parties we were able to go to every corner of the country.'

The film, in English and Swahili, was seen by more than a million people in large open-air showings, in cinemas and in private homes.

About this time many white settlers were leaving the country and three of the MRA-trained farmers proclaimed their faith in Kenya in a statement in the newspapers on 19 January, 1963. Also in 1963, James Muigai said he felt that *Uhuru* (Freedom in Swahili) was a vital factor in elections being held without bloodshed and violence. Muigai is Kenyatta's only brother.

In June 1963, a daylight mobile film unit arrived in Kenya—the first of its kind in East Africa.

In 1964 *Freedom* was shown to 60,000 people in 61 showings in the Western Region in 28 days. The President of the Region wrote in April, 'I am very happy that since the film was shown in my region new ideas have started to develop in the minds of the people and everyone now talks in terms of making our country a success.'

In 1965, MRA students were invited by Ronald Ngala, former leader of the Opposition, to the Coast Region of Kenya. They used their holidays to show the films for two weeks to 47,000 people. Ngala said, 'I fully support what these young men are doing to build the character of our people. We could do well to base our African Socialism on Moral Re-Armament.'

Young people out to modernise America

In Lake Huron is Mackinac Island and on it Moral Re-Armament has built an assembly centre which draws young people from all parts of the United States and from Britain and other countries.

Last summer 2,400, chiefly young people who knew little of MRA, attended two three-week sessions. This year four sessions were arranged, from 14 June to 4 September. Students pay \$200 a session (\$70, or about £28 a week) and adults \$300 a session. Young people anxious to attend and without sufficient money could be considered for 'scholarships.' No student is turned away for lack of money.

For people from Britain and the Continent there was a KLM charter plane at a cost of only about £91 6s 6d for the return Atlantic trip.

Young people from Britain paid £179 for the whole trip; including travel in the US, and had £16 returned because people had made gifts towards the expenses.

Young men and women go not for a holiday, though that is what the adventure also means to most of them, but for training—'moral, intellectual, ideological and physical.'

The day starts at 6.15 am with voluntary PT. Breakfast is at eight. For meals delegates are divided into 'tables' each with at least one counsellor.

At 9.15 there is the speaker of the day and questions and answers. Then workshops. The young people split up to write and produce plays, practise journalism by producing a daily paper, art, cooking and home-making, secretarial, photographic, music.

Lunch is at one o'clock. From two to three there are seminars, chiefly on various parts of the world, and at 3.30 compulsory sports, the 'tables' competing with each other.

At six o'clock there is supper and at eight o'clock theatre, film or other entertainment. Shifts take on dish washing and some other jobs.

The young people do not just pass the time at what they do in their workshops. Last year they produced 13 plays and nine films. The television and film productions studio is the second largest in the United States.

Last year's conference daily newspaper was continued as a national youth weekly and *Life*-like *Dare*, now to be called *Pace*, is selling on 150 news stands across the United States and Canada and has a circulation of about 200,000.

The sports programme brought its results. Americans were shocked to find that 58 per cent of American youths cannot pass the minimum physical fitness test. After eight weeks' training at Mackinac, it is claimed physical fitness of the young people increased by 74

per cent.

After their sessions last year the young people divided the United States into nine areas and went out with music, films, speaking panels and books to put over their ideas.

This year at the first two of the four Mackinac sessions there were over 1,300 young Americans from 82 colleges and 275 high schools in 38 states. They in their turn would go out into the country to give their message and to carry them a Super-Constellation airliner has been lent and a small flying boat given.

Students, chiefly from Manhattan, Harlem and the Bronx, went to see Senator Robert Kennedy in Washington to report what they had done since last year's Mackinac conference.

'We began by getting honest about cheating in exams and by returning library books borrowed for years,' Steve Goodwin told Mr Kennedy. 'Then we launched a campaign to create a new spirit in our high school, the largest in New York.'

At Mayor Wagner's request they met all the commissioners and Youth Board of New York and five times broadcast on their work.

William Chapman, nephew of Sidney Poitier, was with the young people seeing Senator Kennedy and he said, 'Violence, prejudice, bias of all kinds are out-of-date. In the job of cleaning



The three Colwell Brothers, who sing in 48 languages, lead a chorus of a hundred voices at Mackinac. Their show, 'Sing Out '65,' has just left Mackinac for a world tour.

up what is wrong by change in yourself all men and races are needed.'

'I want to say that what you are doing is very worthwhile,' said Mr Kennedy. 'I approve of what you are doing all across the world.'

What goes on at the Mackinac conference — an inside view

MACKINAC ISLAND, MICHIGAN

Picture the enthusiasm of a political convention. Add to it the physical exertion of an army training camp, the roar and rhythm of a beat group, and the underlying seriousness of a summit conference.

Youth of many nations, and races, east and west, have mustered at Mackinac Island for a 'Demonstration for Modernizing America' which began on 14 June and continues through the summer.

What do they mean by 'modernising America'? It begins with modernising Americans. It is felt that, in an age of unprecedented technical advance, the world is unsafe while man himself is still governed by prehistoric emotions like hate, fear and greed.

'A modernised man,' Blanton Belk, who is in charge of Moral Re-Armament in America, told the young people, 'is a man whose heart belongs to the whole world because it has been freed of hate, fear and greed. His commitment is never to abate until every nation is governed by men who are governed themselves by God.'

'The modernisation of man,' Belk added, 'is the unlimited frontier for this generation to explore.'

Describing typical activities and aims at Mackinac conference sessions—this year's have been attended by some 5,000 youth—the 'Detroit Free Press' said they were 'singing, building muscles, writing plays, absorbing advice—all directed towards "cleaning up the mess past generations have made of this and other countries."'

Types attending such a Mackinac Youth conference, the paper said, were 'high school and college student leaders, Olympic Gold Medallists, young musicians, playwrights, actors, journalists, ballet dancers and artists—from all over the world.'

As is natural in a country engaged in a costly Asian war, interest focuses upon what Mackinac has to say about the Vietnam and Asian problem. Three policies have been under discussion in Washington—escalation, appeasement and continuing the present course. 'The anomaly of these reactions,' writes US Major-General Edward Lansdale in



'Rusty Wailes,' co-director of the Assembly, tells Russian athletes at the Tokyo Olympics about the new spirit growing among American youth. Wailes has won two Olympic Gold Medals and accompanied the American Olympic team to Tokyo as an official adviser.

Foreign Affairs, 'is that each falls short of the understanding that the Communists have let loose a revolutionary idea that will not die by being ignored, bound or smothered by us. A fourth way is to oppose the Communist idea with a better idea.'

The hope that Mackinac may signpost this fourth way has brought senior members of the Foreign Affairs and other Congressional Committees to Mackinac. 'There are so many agencies in Washington trying to plan this,' said a Defense Department official on liaison duty with Congress. 'You do it. And you are doing it on peanuts, while we spend billions.'

For, while President Johnson is calling for 50,000 more men for a war he expects to last five years, MRA are seeking 100,000 young people who will give their lives to carry this ideology to Asia and the world.

'Unless we bring it to countries like Thailand,' Rajmohan Gandhi told the conference, 'we shall be faced with the same situation there in two years as we now face in Vietnam.'

Asian Governments seem to welcome this ideological offensive.

News came in during recent conference sessions, which continue through September, that the Prime Minister of Korea had invited a Japanese MRA force to come to Korea in the autumn.

It was announced at the same time that an assembly, which Prime Minister Sato of Japan will attend, will be held at Odawara, the Asian MRA training centre near Tokyo, from 10-17 October.

Speedboats racing three abreast and ploughing white furrows of foam across

the Great Lakes often bring new arrivals. Others come on the more leisurely 45 minutes crossing aboard a white steamer from mainland Michigan. Visiting delegates—British trade union men, Italian students, young Japanese or Koreans—found that no time was wasted, yet there was a friendly welcome at the harbour side of the historic island.

A TIME AND TIDE reporter was greeted by sinewy brown hands of American Indians who are hosts at this conference. That evening the reporter saw an Indian pageant. In it the tragedies and triumphs of 473 years of redskin—whiteskin clashes are unrolled.

Chiefs of the Shawnee and Cherokee Indians in the pageant make their plea that 'All men were made by the same Great Spirit Chief, and all are brothers. Rivers will not run backwards nor will free-born men be penned in.'

This emergence of the American Indian is astonishing. Until they came to Mackinac last year, the Indians were a withdrawn and disillusioned people which interested parties were trying to bring into the racial struggle, still further to discredit America in the eyes of the world. At Mackinac they saw themselves accepted in equal partnership with white and black Americans, and found they had their contribution to make. And not in America only. Millions of Indians live in bitterness in South America. Chinese Communist radio broadcasts to them twice daily in their own language. Now South American leaders have invited the Mackinac Indians to bring their pageant and their spirit to the Indians

of the Andes.

Men and women at Mackinac learn how to present ideas through modern media. They are taught how to interest people of all ages, races and backgrounds, with emphasis on reaching youth.

You find London's West End director, Henry Cass, heading the production of a new musical 'Sing-Out '65.' This started on the road in New England in August to the Kennedy home region of Cape Cod and then possibly will go to Washington, DC. The Japanese with their productions will cut through the coal mining regions of West Virginia, one of the economically distressed Appalachian areas of the US.

Another show, 'Allen's Alley,' is planning to cover America's main colleges.

Music and theatre play a large part in spreading the Mackinac ideas. 'Sing-Out '65' has a cast of 100 from some 50 US university campuses. There is satire, song, dance and comedy. The highly professional Colwell Brothers, who must be unique in singing in 48 languages, head this cast.

Some of their varied colleagues may be seen in the corridors of Cedar Point, the conference centre, or in round table discussions in the Great Hall whose virgin Norwegian pine trunks taper to a point at roof top. Its shape is like an Indian wigwam or giant tepee.

There are Korean and Japanese folk singers and dancers back stage in the large green-roofed, white sided theatre building. Or in the TV studio, one of America's largest and best equipped, you see rehearsing Ponca Indian dancers from Oklahoma, or Scottish folksinger Effie Galletly and a group of Scots girls dancers.

Stan Musial, American baseball hero and Head of President Johnson's Physical Fitness Programme, told Mackinac Assembly last week that he would recommend the Government to get behind Mackinac. 'A physical fitness programme, to be effective, has to deal with the whole man,' he said. 'Your all-round programme can't be beat. You are giving youth a purpose for their lives and making them into responsible and patriotic citizens. So they naturally want to tune up physically, mentally and morally. I wish the whole Peace Corps could get this sort of training.'

As the buildings on Mackinac Island are used by MRA only for several months in the summer it is proposed to use them for the rest of the year as a liberal arts college. Mackinac College is intended to be residential and co-educational with eventually a thousand students.

Dr Douglas Cornell, PhD has resigned as Executive Officer of the National Academy of Sciences, Washington, DC, to serve as first President of the College.

British Youth Build their Centre



Young men worked 14 hours a day to put up dormitory buildings. 'You'll never do it in time,' said an Ulster Convener of Shop Stewards, who came to help them. After two days, he said: 'You'll make it. I have found a new spirit for my factory.'

British youth who visited Mackinac last year decided to build their own conference centre in Britain. They were offered the use of a 30-acre estate, Tirley Garth in Cheshire, and held their first conference there in August.

The previous month hundreds worked long hours, using their holidays to fell trees, build kitchen facilities, erect dormitories and a tent village, and lay a half-mile water main. Now there is accommodation for 240. Next year they hope to provide for 1,000. Hundreds of pounds worth of equipment has been donated.

Youth from 28 universities and colleges and 69 schools as well as young workers and professional men attended this summer's camp, from all parts of Britain and 19 other countries. Each paid £15 for a three-weeks' stay.

Liberal leader Jo Grimond, wrote recently: 'Neither Buckingham Palace nor Downing Street are at present a national focus for youth. We need one.' *Win*, the daily paper published by the youth conference, commented: 'Come to Tirley, Jo!'



Colonel Crawshaw, Labour MP for Toxteth, answers questions. 'If everyone worked as hard as you do,' he said, 'many of the problems of industry would disappear.'



Sir Hamilton Kerr, Conservative MP for Cambridge, also came to Tirley. 'Two hundred people like Peter Howard could change Europe,' he said.

MRA Training

Full-time MRA workers do not just fall into the job. Young people are trained—some critics have said they are overtrained.

What is the training? The first is in how to 'live straight by God and man.' The young people are taught to know themselves and their individual weaknesses and strengths, how to eliminate wrong characteristics and this is recognised as a life-long task. All people have different needs and 'some need tougher handling than others.'

As MRA is not only a 'spiritual revolution' but also a 'world ideology, aiming to change the whole world,' it is felt essential to train people to understand events, to know the forces and personalities which are at play, how to catch people's attention and influence their actions, to be able to present 'what God is doing in the world.'

There is plenty of practical training for 'MRA has to be able to achieve the difficult or the impossible, in every sphere.' Some young people are taught how to put a theatrical stage set in record time, or how to arrange travel efficiently and most cheaply.

The aim is to learn 'to do perfect work quickly—and being able to keep on and on.'

The main secret, TIME AND TIDE was told, is 'dedication with a gay heart—the abandonment of our own desires and putting other people first.'

Certainly TIME AND TIDE saw always the 'gay heart' and putting other people first. The elan noticeable even in an MRA kitchen is explained by the following of the same principles.

The young people are taught not only to care for others materially but spiritually. They believe that Christians should be infectious. 'If you are not winning people, you are sinning somewhere.'

The final aim of the training is to produce mature people 'who lean on no one except God, who set the pace in any situation and are as happy in the lead as in the background and in the background as in the lead.'

For an actual story of training, TIME AND TIDE asked Barbara Brown, a secretary from Australia, to give her experiences:

I am second in a family of five. My father is an architect and has his own business in Adelaide. I grew up knowing about MRA because my father had met Ivan Menzies, the Gilbert and Sullivan star, after his dramatic reconciliation with his wife.

In fact, the first thing my father heard of MRA was when Ivan Menzies, playing John Wellington Wells in *The Sorcerer*, disappeared down to hell at

the end of the last act, suddenly opened *Innocent Men* by Peter Howard, and, rejected by hell, was shot back up through the trap door again.

During one Christmas vacation I went to stay in the MRA centre in Melbourne where for the first time I met many people from Asia and other parts of the world. It was at the time of the devaluation of money in Indonesia and the war in Korea. For the first time I realised I was interested only in my career, and to hell with the future of my country. I was brought up a Christian, a member of the Methodist Church, and had a faith. But what fascinated me was that if I gave all my life to God, I could affect the future of my country.

I decided to try this. I gave my life entirely to God to tell me what to do. The first thought was about my university scholarship. I knew I was meant to give all my time to work with MRA, whatever that meant. I told my father. He was furious. He was adamant that I should do my university training. We discussed it and decided to defer the decision about the scholarship one year.

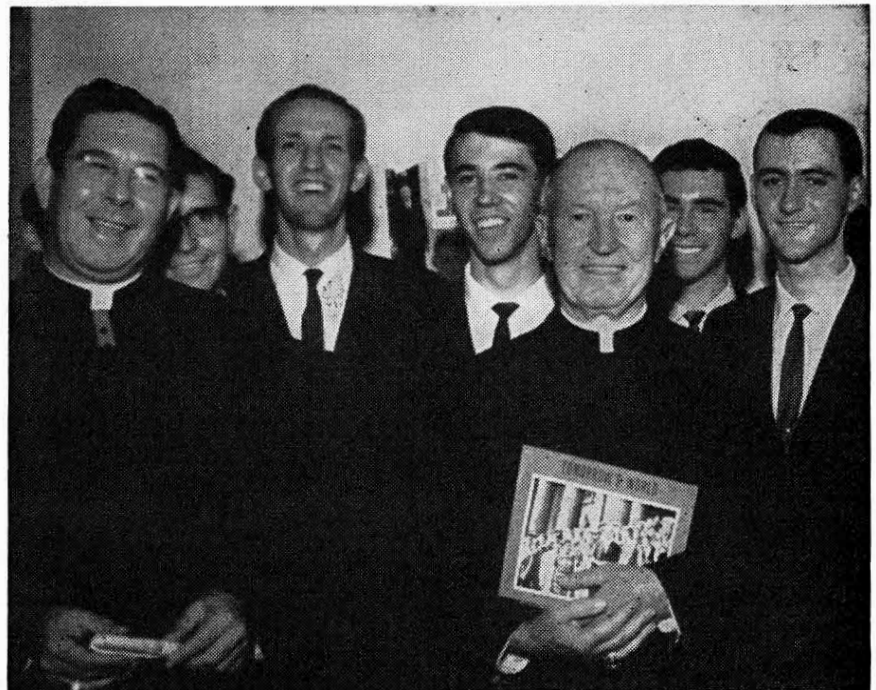
The first few months with MRA I spent learning to cook and look after the home given to Dr Buchman as a centre in Melbourne. At school I always did well and thought I knew best. To go into the kitchen and begin from scratch was humiliating for me. But I learned how perfect standards, care and the decision to take time and do the best I could, produced food which made a profound impression on our guests, many of whom came from Japan, Indonesia, our Asian neighbours.

Six months later, quite out of the blue, I had a keen sense that I should do a secretarial course. It was the last idea in my mind. The secretaries I knew were grey-haired, stout and stodgy. At school only the dunces had done typing and shorthand. But I decided to do it, and enjoyed every moment of the next six months.

Then I got into action, first working on the news of the work of MRA around the world. It was a new realm to me and absolutely fascinating. It gave me hope of what we could do as young people and made me want to pioneer more and more. At the end of the year my father asked me again about the scholarship. I was quite clear, that MRA was the road for me, and I have never regretted that decision.

Some time later I was invited to go to south India to help with a conference. My aunt had worked with MRA there and the whole idea fascinated me. But the first step was to raise the £400-odd needed for my fare, when I had almost nothing. I told my father, told all my friends I worked with and emptied my bank account myself. Bit by bit the money came in, some in very small amounts, a few larger gifts. But every penny came in time for my departure.

Throughout that time and ever since my father and mother have been largely responsible for my income. Though they do not send gifts regularly, I always seem to have enough. My older sister, who is a music teacher, sends part of her salary to me each month. Other friends also send gifts from time to time.



Cardinal Gilroy (right) and Bishop Muldoon with Australian MRA cast after premiere in Sydney. Barbara Brown's two brothers are on the extreme right.

Allegations: 'Time and Tide' asked these questions

TIME AND TIDE put frankly to some of the leaders of MRA questions concerning allegations which have been made.

In Mr Tom Driberg's articles, which brought him notice and a job from the *Daily Express*, he wrote on 27 February, 1928: 'The public confession of sins has been a frequent feature of the Sunday evening meetings. Such an ordeal naturally involves a violent emotional strain.'

The next day he said, 'Members of the new cult during the meeting hold hands in a large circle, and, one after another, apparently "inspired," make a full confession of their sins.'

The Reverend J P Thornton-Duesbery, Master of St Peter's College, Oxford, retorts,* 'The articles do not state that the writer *heard* any such confessions, nor does he give a single name of anyone who so confessed or who claimed to have heard such confessions. No doubt, as a good journalist, he would have done if he could. He could not because such things did not happen. I was present at virtually all these Oxford meetings and no one held hands, nor were there any unsavoury or emotional confessions by undergraduates.'

'Yet this—the first story written about the Oxford Group in the national press—went into the clippings library of every newspaper and was copied by other journalists.'

A letter was sent to *The Times*, signed, among others, by A D Lindsay, Master of Balliol; M E Sadler, Master of University College; W P Selbie, Principal of Mansfield College; and F R Barry, Vicar of St Mary's University Church, saying, 'A report has been widely circulated regarding the groups in Oxford associated with the name of the Reverend F N D Buchman, DD. From what we have observed of the results of this work, it is our belief that this criticism has arisen from misunderstanding and unfounded rumour, and misrepresents the spirit of the work.'

One accusation against Dr Buchman, often repeated, is that he said, 'I thank heaven for a man like Adolf Hitler who built up a front-line of defence against the anti-Christ of Communism.'

The sentence was used in an article in the *New York World-Telegram* by William A H Birnie on 26 August, 1936.

The statement as reported went on, 'My barber in London told me Hitler saved all Europe from Communism. That's how he felt. Of course, I don't condone everything the Nazis do. Anti-Semitism? Bad, naturally. I suppose

Hitler sees a Karl Marx in every Jew.

'But think what it would mean to the world if Hitler surrendered to the control of God. Or Mussolini, or any dictator. Through such a man God could control a nation overnight and solve every last, bewildering problem.'

Six months before this highly biased 'interview' appeared, General Ludendorff described the Oxford Group as one of the 'sinister supra-national forces which wage a constant underground war against Germany.' At this time, the German Propaganda Ministry refused to allow Oxford Group literature to be imported and two years later informers were placed in local Group meetings in Germany and instructions given on preventing the Oxford Group spreading in the Nazi Party. Later similar instructions were given for the army.

In December 1945, a group of distinguished men wrote a letter to *The Times*. They included Sir David Ross, then Provost of Oriel College; Sir Cyril Norwood, then President of St John's; Lord Ammon, the late Labour Peer; Harold Clay, then Chairman of the London Labour Party; Lord Courthope, then President of the Union of Conservative Associations of Great Britain; Dr Woods, then Bishop of Lichfield, and Sir Lynden Macassey, KC. These men described the discovery during the Allied invasion of Europe of a report prepared by the head office of the Gestapo on the Oxford Group.

The document denounced Dr Buchman and the Oxford Group for 'uncompromisingly taking up a frontal position against National Socialism....'

They encourage their members to place themselves fully beneath the Christian Cross and to oppose the cross of the swastika with the Cross of Christ.'

The American news magazine *Time* doubted the authenticity of the document. The document was then taken to the War Office for checking and a few days later a lieutenant-general at the War Office wrote:

28 February, 1947

'The enclosed document is authentic. It only goes up, in its historical survey, to 1939. It was published by the German Secret Service Agency who were responsible for SS publications.'

'You can rest assured there is nothing phoney about this document.'

TIME AND TIDE has seen the original of this letter which is signed by Lieutenant-General Sir Frederick Browning, then Military Secretary, and later Controller first to Princess Elizabeth and then to the Duke of Edinburgh. TIME AND TIDE has also seen the Gestapo document itself.

Among the instructions to German invasion forces should they arrive in London were to seize Oxford Group headquarters. An MRA leader, Frederick Ramm, died at the hands of the Nazis. The then Norwegian Foreign Minister, Mr Koht, called him 'one of Norway's greatest heroes.'

In St Martin-in-the-Fields on 22 April, 1945, Bishop Fjellbu said, 'I wish to state publicly that the foundation of the united resistance of the Norwegian Churchmen to Nazism was laid by the Oxford Group's work.'

Mr C J Hambro, as President of the



Bunny Austin, the famous tennis player, with his wife, Phyllis Konstam, who is the leading lady of the Westminster Theatre's permanent company.

* *The Open Secret of MRA* (Blandford, 6s).

Norwegian Parliament, wrote: 'The Germans decreed in Norway that the Oxford Group was part of the British Intelligence Service and should be harshly suppressed—a most flattering and slightly ridiculous compliment to the British Intelligence Service. The Gestapo feared and hated the Oxford Group as they could never fear and hate the British Intelligence Service. They hated them as men hate, and fear the ideals they have lost and prostituted, the faith they have betrayed. They feared them because instinctively, they knew the Oxford Group was part of God's Intelligence Service preparing the way for an ultimate defeat of the principles of evil.'

Mr Driberg also suggested that 'MRA's rich backers'—particularly 'the American industrialists who have contributed so generously to its funds,' might see in MRA 'a convenient instrument for anti-Communist propaganda or another "Voice of America" in the Cold War.'

How little money comes from American industry is shown in the section under finance in this survey.

Another allegation was that Dr Buchman was a hindrance to the American war effort. Dr Buchman wrote a handbook *You Can Defend America*, which the US War Department Bureau of Public Relations described as 'probably the most challenging statement of this nation's philosophy of National Defence that has yet been written.' A revue was written with the same name and President Franklin D Roosevelt said about it, 'We need more things like that to maintain and strengthen the national morale . . . they are making a splendid contribution to patriotism and I hope a large number of communities will have the benefit of witnessing a performance.'

Allegations were made that Bunny Austin, the famous tennis player, went to the United States to avoid the war. The true facts were given in *TIME AND TIDE* recently.

Bunny Austin went to the United States in the Spring of 1939 to take part in MRA work. He was received by President Roosevelt at the White House and addressed a big audience in Madison Square Garden, New York and 30,000 people in the Hollywood Bowl in California.

As war approached, the United States did not realise the danger to democracy and Austin talked to the American people all over the country. The *San Francisco News* said, 'If this is British propaganda, let's have not less of it but more of it.'

Bunny Austin returned to Britain two weeks before war broke out and during the winter of 1939, when the United States was cynical about the 'phoney



Indian students lead a campaign for the ending of corruption. Here they march to a mass rally of 30,000 on the beach of Madras. They have responded to Rajmohan Gandhi's call for a revolution of national character.

A critic answered

BOMBAY—Krishna Menon, who was dismissed from being Indian Minister of Defence because of his inadequate preparation for the Chinese invasion of 1962, recently attacked MRA during an address to youth leaders in Trivandrum, the capital of Kerala. Menon said MRA youth camps in India were financed by American money and that students were paid to go there.

At this point the head of students at a college in Trivandrum jumped up and shouted: 'But Mr Menon, I have been

to one of these camps. Not only were we not paid to go there, but I had to raise my own money to go.'

Menon continued, saying that he knew more about MRA than any student and that he could assure them it was reactionary.

'If that is so,' shouted another student, 'why does a senior member of your own party, the Minister of State for Foreign Affairs, come not once, but twice to one of these camps?'

Menon then said he would meet any students who wanted to know the truth about MRA the next morning.

Next day a large group of students met Mr Menon and described life at the camps to him. 'We learnt more about patriotism there,' their spokesman said, 'than at the Congress youth camps.'

'If that is so, I have nothing more to say,' said Menon.

Meanwhile, in Delhi, the President of India, Dr Radhakrishnan, received 14 students invited to Mackinac. 'Youth building on solid rock,' he commented. 'You won't let the nation sink into the sand.'

Mrs Pandit, the sister of Mr Nehru and former Ambassador to London and the UN, had them meet her children and grandchildren. 'We are facing a serious crisis of character,' she told them. 'It is not just your words or your music but the expression on your faces that gives me hope. You cannot have that on your faces unless it is inside you.'

'I have not before met youth like you who think seriously about the nation's problems and are doing something about it,' added the Chief Justice of India, who also met them.

war,' he was invited again to the United States. He received permits from the Foreign Office, Ministry of Information and the Ministry of Labour and when later he considered coming home the British authorities in the United States advised him to stay there.

He joined the United States Air Force and did two and a half years' service.

As Bunny Austin wrote in *TIME AND TIDE*, 'I am not a pacifist. I am not Fascist. I am not a Communist. But I am a Christian revolutionary.'

The All England Lawn Tennis Club dropped Bunny Austin because, like so many others, he did not keep up his subscription during the war. He was put on a waiting list and has never yet been re-admitted to the club, although he was one of England's most famous players.

MRA as a whole has been called pacifist. MRA people won every decoration from the VC downwards during the war.

The Men in Charge in Britain

The legal body which is responsible for the campaign of Moral Re-Armament in Britain is the Oxford Group. This is run by a 15-man Council of Management. Ten of them have been members of the Council since the council's inception in 1939. The rest have been appointed since but all have been in Moral Re-Armament for more than 20 years. Twelve are Oxford graduates who collected five Firsts between them. Others are graduates of Aberdeen and Harvard universities. The 15th is a chartered accountant. None of the Council of Management receives either a salary or living expenses from Moral Re-Armament. Some have a small private income but most are entirely dependent on gifts from individuals who believe in their work. TIME AND TIDE publishes the pictures of the council for the first time.



Loudon Hamilton.

Loudon Hamilton, the first man to be recruited by Frank Buchman at Oxford in 1921. Hamilton had returned from the First World War with a Military Cross to Christ Church where 'after blowing up villages for four years, I found the intricacies of Greek syntax a bit irrelevant.' He invited Buchman to his philosophical society entitled 'The Beef and Beer Club.' Late in the evening Buchman told a story of how a Cambridge man he had met had changed. Hamilton asked him to breakfast and changed himself. Later he was a master at Eton, a post he left to work full time with Frank Buchman.



Kenneth D Belden. Michael Barrett.

Kenneth D Belden, in charge of MRA publications since the war and now Chairman of the Trustees of the Westminster Theatre. Spent five years in Switzerland during the formative years of the centre at Caux. Has a profound knowledge of book design and typography. Married with a daughter who won a free place at Putney High School

and a son who won a scholarship at Mill Hill. Belden's father was A D Belden, the well-known Congregational Minister.

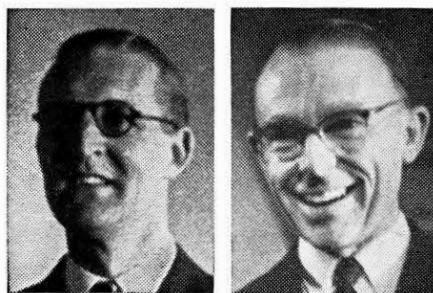
Michael Barrett was a judo half-Blue at Oxford, took a business and secretarial course to become personal assistant to Buchman. Has since the war divided his time between Britain and Asia and has recently returned from five months in Pakistan, Lebanon, Cyprus, Turkey and Greece.



Roland W Wilson. A Lawson Wood.

Roland W Wilson, Secretary of The Oxford Group, read Greats and Theology and was ordained in the Congregational Church. His uncle was Sir Walford Davies, Master of the Queen's Music. Married Mary, the daughter of Admiral Sir Herbert Richmond, Master of Downing College, Cambridge.

A Lawson Wood met Buchman in Aberdeen in 1931 while studying law. Buchman had just returned from a South American country where he had discovered that most members of the government had had two young Communist agents attached to them. He challenged the Aberdeen students, 'Where among you are the men who will lay down your lives to bring the leaders of nations under God's control?' Wood enlisted, as did his brother, sister, mother and father, who was the Chairman of the British Herring Trade Association.

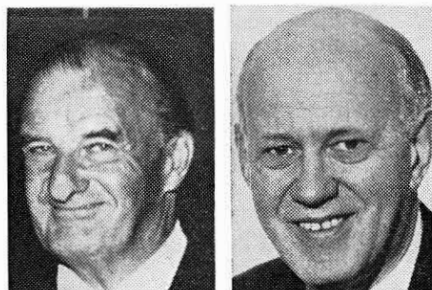


Leslie F P Fox.

John T Caulfeild.

Leslie F P Fox is an accountant and in charge of the accounts and finances of Moral Re-Armament. While with Deloitte, Plender Griffiths and Company he spent a year in Italy and learnt Italian. He went with one of the first MRA task forces to the industrial areas of northern Italy after the war and spent three years there living and working in places like Sesto san Giovanni, the 'Red' suburb of Milan.

John T Caulfeild met Buchman in 1934 while a master at Lancing College. In December that year he sold his life insurance to pay for a one-way ticket to Norway where Buchman was campaigning. Has worked full time with Moral Re-Armament ever since, except for three years' military service in the war. He has edited a picture magazine in nine languages with one and a half million circulation, and spent many years in France, Switzerland and Italy.



Roger Hicks.

Garth D Lean.

After Oxford, Roger Hicks lectured in history at Madras University and initiated social services with the 'untouchables.' He has spent 15 years in India, Pakistan, Burma and Ceylon. He stayed several times with Mahatma Gandhi and took messages from him to the Viceroy. He has known most of the leaders of these countries from then until the present day.

Garth D Lean is the author of two biographical books and, with Sir Arnold Lunn, of the recent controversial books *The New Morality* and *The Cult of Softness*. He has written for newspapers in different countries and has had much to do with the writing and production of many books about Moral Re-Armament in the last 30 years. Married with two children.

The Reverend Julian Thornton-Duesbery is Master of St Peter's College, Oxford. He first met Buchman in 1923 while an undergraduate. Apart from some years as a headmaster in Jerusalem, he has been in Oxford most of his life as Fellow and Chaplain of Corpus Christi, Principal of the Anglican Theological College Wycliffe Hall, and since 1955 at St Peter's. In his *The Open Secret of MRA* (Blandford 1964) he writes that MRA are 'commando forces of the Church pioneering where the larger body cannot always go, bringing back many alive to their allegiance to Christ and enlarging the name and claim of God in the world.'



Reverend Julian Thornton-Duesbery.



Basil Entwistle.

Basil Entwistle went from Oxford to the Far East to take up the work begun there by Buchman in 1915. He won the adherence of many Japanese, including Kensouke Horinouchi, who was Ambassador to Washington at the beginning of the war, and resigned his post in protest against the reported plans of the Japanese militarists before Pearl Harbour. Entwistle was decorated for military services with the US Air Force in the war and is now largely responsible for the planning of the Mackinac Assembly and for the setting up of Mackinac College.



Francis Goulding.



Christopher K Prescott.

Francis Goulding is fluent in seven European languages and Persian, with smatterings of several others. Has worked in Germany, Scandinavia, France and Italy and five times visited Iran at the invitation of the Shah and His Government.

Christopher K Prescott, a direct descendant of Oliver Cromwell, met Buchman in 1934 while employed by Thomas Cooks. Speaks French and

German and has recently spent three years in Australasia and three more in the United States and the Caribbean. His father was a city solicitor who was Treasurer of the Rugby Union.

David Grimshaw met the Oxford Group before the war and after serving in the Royal Artillery spent several years in Scandinavia. He and his wife now live in Liverpool and take responsibility for the work in Lancashire.



David Grimshaw.



John Roots.

While working for the *New York Times* in China, John Roots met Borodin, the apostle of Communism for China. Borodin sent him to Moscow where Karl Radek showed him the Sun Yat Sen University. 'In 20 years these young Chinese will be ruling China,' said Radek. Roots had met Buchman in 1923 at the house of his father, then Anglican Primate of China, and the encounters with Borodin and Radek drove him to serious study of Buchman's work. He enlisted with Buchman and has worked with him in 40 countries. He is now in the United States.

Third in a hit parade

COLOMBO—The 'Four Tunetellers,' a Japanese-American MRA quartet, have now reached the number three 'spot' in Radio Ceylon's hit parade after two weeks in Ceylon. They have been playing and singing in the dining-room of Parliament, in the portworkers' hall, in the vast hangar of the Ceylon Air Force and in the homes of leading Communists. They have also sung to record crowds at the Colombo night-spots. 'The Fountain Cafe' and 'The Coconut Grove.' One of them, Robby Wada, a television folk singer from Japan, won the prize as 'top twister' at the Coconut Grove.

The Four Tunetellers were brought to Ceylon by Alan de Costa, the Junior Tennis Champion, who attended one of the Indian camps. He is putting them to work to put purpose into young men and women of the Commonwealth island. 'We have had our dances and our resorts,' he says, 'but nothing to live for.' As dishonesty by youth in exams, along with bribery by elders in

politics, has been front-page news in the Press here, de Costa sent the Tunetellers from the South to North tips of the island. In 55 hours they sang to 4,030 students in 11 schools. Six schools delayed their exams to let the tale of the tunes sink in. Said one MP, Mr V N Navaratnam, 'At the rate the Four Tunetellers move, examination overseers will soon face unemployment.'

What are MRA's relations to the established churches?

The then Archbishop of Canterbury, Dr Lang, told his Diocesan Conference in August 1934: 'The Oxford Group is most certainly doing what the Church of Christ exists everywhere to do. It is changing human lives, giving them a new joy and freedom, liberating them from the faults of temper, of domestic relationships, and the like, which have beset them, and giving them a real ardour to communicate to their fellow creatures what God has given them.'

Cardinal Cushing, in 1964, wrote the foreword to Peter Howard's book of American speeches and six Cardinals sent messages to Mr Howard's funeral.

When asked what are MRA's relations to the established churches, Peter Howard said: 'MRA challenges the churches with their own truth. Moral Re-Armament is something lived. We aim to see that everybody lives it. As a Catholic friend of mine says, "The Church does not need Moral Re-Armament, but Catholics do." That is our attitude to people in the churches. Some of them like it and some of them hate it. We simply take the view that we and everybody else should live what we talk about. My own view is that Moral Re-Armament is the true and traditional property of the church.'

MRA is not a church but a gateway to the church. It does not provide the Sacraments and is in no way a rival to any church. People each go to their own church. Thousands have been brought back to the churches by Moral Re-Armament. In Rio de Janeiro alone 50 dockers, who had abandoned the Catholic Church, returned to it and were married to their wives.

Peter Howard said in a message to *L'Italia*, Milan, in 1963: 'Moral Re-Armament is not, was not and never will be a church, sect, organisation, an alternative to the Catholic Church, indifferent to the claims of the Catholic Church, or regarding one faith or another as incidental. It regards the whole of humanity as in need of moral change and of a deeper knowledge of God. It is not a destination but a path, not an end but a gateway.'

THE NEW £350,000 ARTS CENTRE



Near Buckingham Palace, in Palace Street, London, there is Moral Re-Armaments Westminster Theatre. It is to be developed as the Westminster Theatre Arts Centre, and dedicated as a memorial to Peter Howard who wrote so much for the Theatre.

It will be completed by 15 September, 1966, the 20th anniversary of the purchase of the theatre as a memorial to servicemen of Moral Re-Armament who gave their lives in World War II. This same year will be the 200th anniversary of the original building.

'The Westminster stands for a new trend in drama, away from the pessimism and despair of so much even of the best drama, towards a theatre of humanity and hope and constructive initiative,' said Mr Kenneth Belden, Chairman of the Trustees.

The new Centre will have scope for plays, weekend conferences, concerts, recitals, lectures and film shows. It will cost £350,000 to build around the existing theatre, and will be five stories high.

It will have meeting and eating facilities for 1,000 people, and closed-circuit television linking all public rooms.

The Central Office of Information recently distributed a television film about the simultaneous translating equipment pioneered there.

Plays from the Westminster have been performed in the United States, Italy, Malta, Germany, Switzerland, Austria, Holland and Australia. Four have been filmed.

A spacious foyer can also be used for concerts, art exhibitions, buffet meals and as a rehearsal area. There will be a snack bar for students and others opening off the main foyer.

For the artists are planned new dress-

ing rooms with built-in showers, a new green room.

The existing theatre occupies little more than half the site. The whole building on Palace Street, new and the

old, will be faced with the same material—random lengths of riven slate from North Wales.

The architects are John and Sylvia Reid.



The Westminster Theatre was bought in memory of men in MRA who died in the war. Here Loudon Hamilton speaks at its dedication.