Advertisement

Ideas are God's Weapons for a New World

DR. FRANK N. D. BUCHMAN

A broadcast made at the opening of the Assembly of Nations, Mackinac Island, Michigan. It is being rebroadcast throughout the world on June 4th in languages including Japanese, Chinese, Indonesian, Arabic, French, Italian, Spanish, German, the Scandinavian languages and Russian.

Dr. Frank Buchman, Pennsylvania-born founder of Moral Re-Armament, welcomes Mrs. Mary McLeod Bethune, first president of the National Council of Negro Women and founder of Bethune-Cookman College, to Mackinac Island, Michigan, North American Assembly Center of MRA, in September, 1954. Right to left: Michael Ogoe, Member of Parliament, Eastern Nigeria, the Tolon Na, M.P. and President of the Northern Territories Council, Ghana; Dr. Buchman; Mrs. Bethune.

A GLORIOUS ANSWER HAS COME TO the years of costly failure in the Pacific.

"Pacific Relations" was an idea that caught the imagination of the world, but it was the wrong idea. It brought no peace, nor did it improve relations. Like all false ideas it threw up a mountain of chaotic debris that dammed back unity and freedom for millions. Today that debris is being swept away by the force of a God-given idea.

Magsaysay of the Philippines experienced it. He said to us, "Most people weigh me down with problems. You bring the answers."

General Ho Ying-chin of China defeated the Japanese in battle. The mainland of his nation is enthralled by the wrong idea. He has been a friend of mine for many years. Recently in Magsaysay's country at the Moral Re-Armament Assembly of Asian Nations, he said, "What we have failed to achieve in ten years of postwar diplomatic effort has been accomplished at this Assembly."

Mr. Hoshijima, Supreme Adviser to the Japanese Government, declared at this Assembly, "We have been able to find the road to unity between Korea and Japan." He was a signatory of the Japanese Peace Treaty in San Francisco. That was the time Robert Schuman said to me after the signing, "You made peace with Japan two years before we statesmen had the courage to sign it."

Korea I have known for many years. Take Mrs. Park, a former Cabinet Minister, who had been deeply humiliated, and whose husband has been bed-ridden for more than eighteen years as a result of Japanese imprisonment. She said at the Assembly, "Through change in my own heart, I have lost my enmity. Only on the basis of Moral Re-Armament can permanent peace be achieved in Asia and the world."

Also at this Assembly was the great-grandson of the founder of modern industrial Japan. Viscount Shibusawa was my host when I first went to Tokyo in 1915. His great-grandson is a typical postwar young Japanese business man. He saw that the choice for Asia was Moral Re-Armament or Communism. He made his choice. He changed. He found a faith. He has given up his business. His father, a postwar Minister of Finance, had young Shibusawa speak to fifty of his intellectual friends including economics professors and younger business men. At the end the father spoke. He said his son's great-grandfather had left his home and plunged into the Meiji revolution. He had felt history was being made and that he must have a part in it. Now the great-grandfather's blood was surging in the great-grandson's veins. He believed Moral Re-Armament is a new factor in history and that he must give everything for it.

The youth organization of Japan, the Seinendan, 4,300,000 strong, is asking, "Which way will youth go?" They are finding the idea for Japan's future at the Moral Re-Armament assemblies in Europe and America. Now Moscow offers a hundred of them a free trip to Russia. They turn to us—can we answer this strategy? And so one hundred from Japan are coming to an Assembly at Mackinac Island and a proportionate number from the rest of Asia.

Not only Japan, but the youth of Taiwan, the Philippines, Viet-Nam, Indonesia, Burma, Malaya, India, Ceylon, are asking the same question: "Which way shall we take—Moscow or Moral Re-Armament?"

U Nu of Burma while in America heard that in his University in Rangoon an idea had gripped the youth—taken them away from the wrong idea that obsessed them, and given them the right idea. His message to the Asian Assembly was, "This ideology is above race and class because it answers the needs of the heart. It seeks to change men, their ideas, their motives, their aims."

The Rector of the University's older brother, Foreign Minister U Tin Tut, said, "The one unfailing light in this dark world is the light of Moral Re-Armament." As the younger brother, the Rector told us he had always reserved the right to disagree with his older brother, but he, too, now says, "Moral Re-Armament is a magic word in Rangoon University. It marks the beginning of a new era."

The widow of President Magsaysay is caught by this same spirit that won her husband. She invited the Colwell brothers to her home to meet her son. They are the three Americans whom Magsaysay specially wanted to be at the Philippines Assembly. He put their songs on the national radio. They have laid aside all worldly advantage. The Asian leaders at the Assembly declared, "They have played a vital part in creating the spirit in which unity is being forged between our nations." The Colwells arrived at 4 o'clock. The Magsaysay family kept them till 11:30, such was the radiant response. Mrs. Magsaysay twenty times called for their songs.

Then the Colwells traveled sixty miles to a Philippine village fifteen miles from the territory of the rebel Huks. The Mayor, the Chief of Police, the Deputy-Mayor, were among hundreds who gathered beneath a spreading acacia tree beside the main street for an hour and three-quarters to hear the Colwells and their friends. They were introduced by the Medical Director of the Far Eastern University, Dr. Gutierrez, who cares for 28,000 students. Traffic was repeatedly blocked in the street as people crowded to listen. They said there were Huk rebels in the crowd. At the end the people refused to disperse until there were two more songs from the Colwell brothers. Said Mrs. Gutierrez, also on the staff of the Far Eastern University, "You are doing what made Magsaysay so loved among his people. You have gone to meet them in the villages."

The Chairman of the Philippine Senate Committee for National Defense is quick to realize the meaning of this for the nation. He said, "For reasons of national security, I want Moral Re-Armament to take root here and be a force. It can be a very practical and realistic bulwark against the infiltration of Communism."

In our frantic efforts to buy security, let us not sell ourselves short by overlooking the one real security—the idea which can remake men and unite them to remake the world.

Ideas are God's weapons for a new world. And man has the capacity to receive ideas from God. When men act on these ideas they find new direction for themselves and their nations. Now I believe that we should live that God can speak to us at any hour of the day or night.

And it was in the night that I had the compelling thought, "Africa will speak to the world." I was at the World Assembly at Caux at the time and with me there were Africans from all parts of the continent. The Africans responded. They wrote a play on the theme closest to their hearts—*Freedom*. The German Ambassador in London saw it. The same night he telephoned Bonn to tell his colleagues they must see it. That play went through the capitals of Europe. Now it has been made into a film—the first film made in Africa, written by Africans and played by Africans. Walt Disney's European camera man sacrificed his contract to make the picture. Men of many nations gave money, time and skill. The premiere was in Hollywood. "A picture that may change my life," wrote one critic. "It made me feel the soul of Lincoln was still with us," wrote another. "If we act on it, we may save all we value in civilization." And a Nigerian political leader commented, "For our present generation of vipers *Freedom* is the bible which people will read today."

"Africa speaks to the world"—Washington queued up four deep for half a mile outside the National Theater twice in one day to see it. Leaders of nine Asian Nations at the Asian Assembly cabled the Speaker of the United States House of Representatives and the Chairman of the Senate Foreign Relations Committee, "This overwhelming film is providential for our nations at this critical time and must reach the millions of Asia now. Its ideology is the only true basis on which East and West can unite."

Men of science understand that weapons can only buy time. An idea must win the world. And the youth of a scientific age respond to Moral Re-Armament because it is the idea that answers the basic divisions of race, class and ideology.

An American university student leader was won by this idea. He began by putting right what was wrong. He went to the home of the president of the 16,000 students of his university, a Negro. He apologized for his bitterness and his dishonest politics. It was at Christmas time. The president held out his hand. "This is really going to be a happy Christmas," he said. The two of them joined forces. They brought 700 of their fellow students to see the film *Freedom*, including members of the faculty, the staff of the university paper and the members of the student council.

Then they went together to the Asian Assembly. Declared the president through the *Los Angeles Sentinel*, "Moral Re-Armament is the only real solution to the race problem in the United States. This answer is needed in the Negro community. Only the ideology of Moral Re-Armament can answer racial prejudice because it is the only force that can challenge both black and white to change and build a new world."

Senator Alexander Wiley on the Floor of the Senate introduced the story of the Asian Assembly to the Congressional Record. He spoke of the ideology which had produced these results. He said, "If we in America live that ideology we shall find a response in Asia that money cannot buy. It could be the turning point. The signs of a response to these deeper realities at this Assembly are a source of hope for us all, and a challenge to us to examine our policy and our practice in the light of these truths."

A book has just been published. The idea for it came to me early one morning. It was a God-given thought—"America needs an Ideology." William Penn expressed the heart of this ideology. "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants."

When man listens, God gives him ideas. And when man chooses to be governed by these ideas, he becomes a new type of man. It is an experiment which can be tested by anyone, anywhere, at any time. It works.

The challenge of our time is simply this. Will the scientists, the statesmen, the men of the factory, school and farm, face these facts? Test them? Act on them and live accordingly?

Ideas quick and powerful to reconcile nations, to conquer all hearts and wills, to inspire a world-wide renaissance, are instantly available, immediately applicable.

For ideas are God's weapons for a new world.

And every man, if he will, can listen to God.

At the Moral Re-Armament Assembly of Asian Nations in Baguio, the Philippines, Senator Roseller T. Lim welcomes delegates from Korea, Japan and China. Left to right: The Hon. Yoon Sung Soon, Chairman, National Assembly Foreign Relations Committee of Korea; Senator Lim; Mr. Niro Hoshijima, Senior Member, Japanese Diet; General Ho Ying-chin, Chairman, Military Strategy Advisory Council, Taiwan.

President Carlos P. Garcia of the Philippines (wearing garland) traveled to the Baguio Assembly to fulfill a promise made by his predecessor, the late President Magsaysay. He is seen with Luigi Rossi, newspaper owner from Sesto San Giovanni, which is known as the "little Stalingrad" of Italy. Rossi told him how after 30 years of Communism he turned to MRA as a greater ideology and through it came back to the Catholic Church.

AMERICA NEEDS AN IDEOLOGY

A book based on William Penn's words, "Men must choose to be governed by God or they condemn themselves to be ruled by tyrants."
Published in Britain this week. Advance copies from Moral Re-Armament, 640 Fifth Avenue, New York 19, N. Y. Price $1.00.

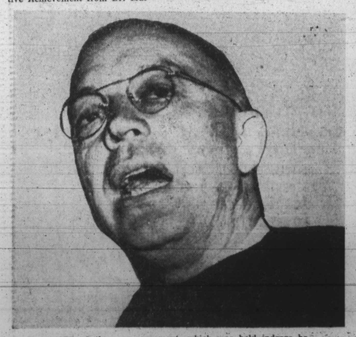
This page is contributed by a group of patriotic citizens as a national service without cost to Moral Re-Armament.

PROUD of Miss Sandra Williams (above), in the cap and gown, are first row: left to right: James Williams, 12; John Crisp Jr., 4, and Rodney, 10. In the rear: Mrs. Beverly Crisp, 2226 Rosedale St.; Arthur Williams, the grad's father; Howard Williams, and Mrs. Nellie V. Williams, her mother. All photos taken at Morgan commencement.

SURROUNDED (above) by his proud wife and children, Fred Jr., 6 and Joyce, 4, is graduate Fred Thaxton Sr., 1907 E. Lafayette Ave. Commencement was held Monday on the Morgan State College campus. There were 266 graduates in the class.

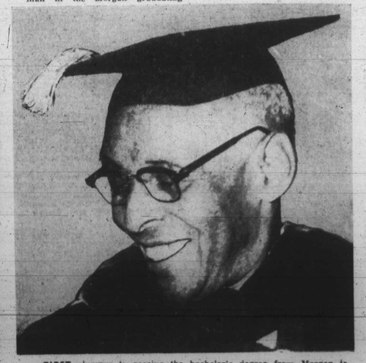
HAPPY were these three (right). Mrs. Cora Ross (left), her daughter, Miss Beatrice Ross, of Jacksonville, Fla., the reason for the smiles, and Mrs. Sara Loggins, 2226 Walbrook Ave. (right). Some 7,000 attended the exercises.

BLIND but a top student was Franklin Delano Roosevelt Tucker who is shown here receiving the award for Exceptional Creative Achievement from Dr. Martin D. Jenkins, Morgan president. Exercises were held indoors because of the inclement weather but the rains never came.



SPEAKER at the commencement, which was held indoors because of bad weather, was Dr. Milton S. Eisenhower, president of Johns Hopkins University. Good character is a must, said the speaker to 266 graduates.

DESCRIBED as an "artist, cultural diplomat and humanitarian," Miss Marian Anderson holds the honorary degree awarded her at the exercises attended by an estimated 7,000 persons who filled Hurt Gymnasium.



TOP man in the state, Governor McKeldin, hands a diploma to top man in the Morgan graduating class, Allen Chandler, who earned A's in 75 per cent of his subjects.

FIRST alumnus to receive the bachelor's degree from Morgan is George W. F. McMechen, attorney. He too received an honorary degree and his citation called attention to his thrift, self-improvement and Christian sobriety.