In The Land of The Rising Sun Etc.

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V. T. NEELAKANTAN

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N. Sachitanandam

and their mother

Srimathi Padmavathi Devi.

V. T. NEELKANTAN.

In The Land of The Rising Sun Etc.

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By V. T. NEELAKANTAN

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CHAPTER I

TEA CEREMONY

Its Real Bearing On Japanese Life

A good deal has been written about the Nipponese Tea Ceremony and yet quite a lot remains to be written about it: for, after all is said and done, one can go through most of it and still have only a very hazy conception of how such a mundane thing as tea drinking can be regarded as a fine art and a religious philosophy.

More Baffled Than Before

Almost any visitor to Nippon, who really desires it, may have the opportunity of being present at a tea ceremony. If he makes any effort to get at the inner meaning of such things he will usually confess when it is over, that he is more baffled than before — although he probably will admit that he found it charming and caught an element of artistry about it. But as for making tea drinking a fine art and an expression of the spiritual conception of the cosmos, this is, indeed, something that defies immediate grasp by an outsider.

Outwardly the tea ceremony is rather a simple thing. The guests are conducted into a small Nippon style room, bare and unpretentious and invited to sit on the floor. Usually they may see outside a typical Nippon Garden, all in quiet greens, with a few mossy rocks. Miyako Odori, known as the

Cherry Dance, is held every spring in Kyoto for a month, beginning April 1. Clad in colourful kimono and with their coiffures done after the traditional styles, scores of Geisha Beauties perform a series of graceful dances to the accompaniment of music furnished by *samisen* and other Japanese musical instruments. This Geisha dance of the ancient capital of Kyoto has now become as famous as the gorgeous cherry blossoms themselves amongst visitors to the Land of the Rising Sun. Words do not adequately describe the picturesqueness of the Cherry Dance which is a piece of art born in the Land of colour, charm and courtesy. Tourists visiting Japan should not miss the Cherry Dance of Kyoto. It is truly a most enchanting and colourful performance, the Miyako Odori of Kyoto! For all that they can observe from the surroundings, they might be in some quiet dell, ages removed from the noise and care of the world.

No Monotony

The preceptor will tactfully suggest that the guests might like to admire the objects of art in the ceremonial alcove of the room. There will be a hanging scroll painting or, perhaps, a scroll bearing calligraphy quoting a poem. On the raised shelf below there will be a typical arrangement of flowers and, perhaps, a single bit of carving or some other piece of art. Since the guests are not likely to understand, it will be pointed out that all of these are in some way appropriate to the occasion or to the season. Yet there is no monotony. If spring flowers are depicted in the painting, a different suggestion of spring will be found in the other objects.

Following this inspection, the guests will seat themselves in a row opposite a container filled with

glowing charcoal on which boils a kettle of water. The host now enters bearing the materials for the tea. There is no cordially effusive welcome. With deliberate movements he takes his place on the floor beside the kettle and proceeds to make tea and serve it to each guest in succession.

Three Sips and Half

The guests will be told that each of his movements is minutely prescribed by custom, but if a Master is presiding there is no hint of this. He moves easily and gracefully, apparently taking the most direct course to attain his objective. Powdered green tea is lifted by an odd bamboo spoon and placed in the bottom of an earthenware bowl. Hot water is poured over it, lifted from the kettle by a wooden dipper. Then the decoction is stirred for a second or two by a bamboo whisk which inevitably suggests a shaving brush. The bowl with its small portion of foaming dull green liquid is placed before the guest, who is told that he should drink it in 'three sips and half', the half, it is explained, being a final sip to be sure that the bowl is completely empty. The bowl is then returned to the host who rinses and repeats the tea-making for the next guest.

Such is the outward form of the tea-ceremony. It is explained that every movement by both guests and host should be made according to a form that is hundreds of years old. The guest leaves, secretly convinced that it is all much ado about nothing; that all the talk about it is literally a tempest in a tea pot. Yet if he remains in the country and actually attempts to discover something about the realities of Japanese life and customs, he cannot avoid the realisation, in time, that the tea ceremony is truly a VITAL FORCE and that for its sincere devotees it offers something

filled with *real* meaning. What, then, is *this* meaning?

A Very Curious Form

First of all, it must be understood that Chanoyu is a form of Nippon art; that is, it is an expression of Nippon culture, exactly as painting, poetry, sculpture, or the stage is a form of cultural expression. Tea-drinking may appear to be a very curious form for an expression of this sort to take and so it may, perhaps, be better understood if it is compared with these other more familiar art forms and the meaning in all of them sought.

The most striking fact about every form of Nippon art is its simplicity. Classical paintings are mere lines of black and white; carvings are reduced to the essence of form; poems are cut down to a handful of syllables; acting is marked by an absolute economy of gesture. Nowhere is there redundancy; always the effort is to cast aside all non-essentials and get through to the innermost core of the matter in hand. It is obvious that here we discover a distinct cultural tendency, regardless of the medium —all Nippon art is an attempt to reach the essence of things on an intuitional basis.

More Intuitive Than Symbolism

The mood which the Tea Ceremony brings into being may be better understood if something of its history and development is known. The custom appears to have been derived from a temple ceremony in which tea was offered to the image of Buddha and then partaken of by the worshippers. Whatever of magic or of symbolism might have been inherent in the earliest forms has long since faded. Chanoyu today, and from the time of its inception as

an art, is not symbolic. Its meaning must be looked for in something far more intuitive than mere symbolism.

Tea ceremony came into being as a distinct cult of beauty and philosophy, in the thirteenth century, a time of great strife and turmoil in Nippon. Looked at psychologically, it may be regarded as a method of 'escape' devised by men of high culture, who were tried to the limit of their being by the activity and noise of their external lives. It represented a way of getting away from everything into a quiet world with only congenial souls at hand and with talk restricted to subjects like art and philosophy, far removed from battle and intrigue. Once it had been devised, the ceremony appealed enormously to other men in the same situation as its inventors and it spread widely. It may be remarked that even today it fulfils essentially the same function of escape, with many of its greatest devotees—men who are engaged not in warfare but in the battle of business and industry.

Socialised Meditation

It is impossible to discuss Chanoyu and not touch briefly on the subject of Zen Buddhism and the form of poetry called 'haiku', for the three are known as the Trio. The brief poems of 17 syllables called 'haiku' are the literary expression of the mood which the Tea Ceremony seeks to evoke. Zen Buddhism is the religious expression of the same thing—the attempt to get at the final essence of things through meditation. Zen had widest realisation and popularity at the same time as the Tea Ceremony and probably for the same reason—a reaction against the turmoil of the times. Zen and Chanoyu may, in fact, be regarded as two sides of the same mirror; one is individual, the other social.

One is the solitary, introspective religious approach; the other seeks comprehension through severa lminds working in complete accord. The Tea Ceremony, in its ultimate form, might almost be described as socialised meditation.

After its invention and development in its initial form as a reaction against the times, Chanoyu undervent a subtle change when the times themselves changed. Following the years of war, there came the truce-like peace of the Tokugawas, with a great abundance of leisure time on the hands of the erstwhile warriors. Chanoyu, like everything else during this period, was subjected to a vast elaboration with exaggerated emphasis being placed on its formal side. It is to be supposed that during these several centuries, when it lost its initial cause for being, that it lost also its initial vitality and became in effect largely a means for killing time.

Ignored and Cast Aside

At any rate, when conditions changed again at the end of the Tokugawa period and the movements which led to the Restoration began to stir, Chanoyu was ignored and cast aside. During the early decade of the awakened era, when the nation was being completely re-organised, men were too busy with vital matter to be interested in something so attenuated as the Tea Ceremony had become. But with the establishment of the industrial age there has been a swing backward. In place of the old battle with sword and arrow, the nation in the last decade or two has settled down to the long drawn-out battle of economics. Once again men are seeking escape and are finding the ancient Ceremony of Chanoyu good for the purpose.

But history never exactly repeats itself, although its outlines may be the same. The spirit of modern Chanoyu is somewhat different from the spirit which animated the aesthetic cult of the warriors and the preciosity of their bored successors. Chanoyu, to be the vital force which it undoubtedly is, must of necessity partake of whatever is the vital essence of the Modern Age. With the infiltration of the modern spirit, much of the old rigidity has been discarded and there is evident a strong tendency to throw off much of the formalism which Chanoyu gathered in the past and a desire to get down to the essentials in the spirit of modern efficiency.

Puritanical Attitude

With the coming of a greater freedom of manner in the New Age and a less Puritanical attitude towards simple enjoyment, the Tea Ceremony nowadays is not infrequently looked on frankly as a social occasion, comparable in this respect to an ordinary tea party. When used on such occasions, it maintains its form and its delicacy which are the greater part of its charm to its devotees, but it ceases to be either a cult of esthetics or philosophy. Its esoteric meaning has been displaced by something nearer to the ordinary levels of happiness and human enjoyment. Just as men of similar tastes get together when they wish to play golf or bridge, so also men with a taste for the quiet charm of Chanoyu come together to practise its rites.

A particularly new development in this phase of Chanoyu, as a social diversion, is the ceremonial Tea Ceremony, more or less publicly held at some spot where people are gathered for recreation. In the autumn, for instance, when people go forth to view the Cherry Blossom or the Maple Leaves at famous spots, it is more than likely nowadays that there will

be found a temporary pavilion in which some Master is serving ceremonial Tea. Anyone may go in and to a true devotee the opportunity makes the outing a perfect occasion.

Unexpected Ways

This custom of a public ceremonial Tea ceremony may likely have had its origin in some school of Chanoyu instruction which wished to advertise itself. But the idea immediately took hold and has became widespread. Fairly large groups of people, who may be complete strangers to each other, will thus drink tea together, their pleasure coming from their sense of unity in spirit with those around them. There is nothing esthetic or philosophical about this. It may, be looked upon as an expression of the sense of nationalism which has come into existence since the Restoration. Formerly Nippon people thought in terms of their clan and their lord, its head. Now the whole nation is a single clan and the communal sense is expanded in every direction, finding gratification in such unexpected ways.

Democracy has always been emphasised as part of the Tea Ceremony, from the time when the warriors sought to get away from the irksomeness of rank by levelling all those participating to one degree. Caste and social distinctions were dropped at the low doorway, where each must stoop in order to enter the room where the tea was served. In keeping with this, discussions of such subjects as politics, strategy and domestic affairs were tabooed as vulgar. There was almost a religious atmosphere created. The same effort is made today, except that as external activities have changed, so also have the taboos been altered. Business talk is tacitly banned and democracy aims its shafts not so much at rank through birth as at wealth. When deference is

shown, it is on a cultural basis, with respect for age or refinement. Thus it is not uncommon to find the great Captain of finance who has been unable to devote his thoughts to unworldly pursuits, occupying a lower place in the room than some humble man who has given himself up entirely to the study of fine things.

On A Spiritural Level

But despite its modern social aspect, Chanoyu still remains in its final essence, a fine art and a religious philosophy and it may be compared to Western music. Music has its place on all sorts of occasions, but part of it, represented, say, by a Beethoven sonata in the hands of a Master, holds the possibility of reaching the utmost depths which humanity can plumb. And so it is also with Chanoyu when participated in by Tea Masters. Any one may strike the chords of sonata and anyone may go through the form of serving tea. It is a matter of observation, in fact that almost everyone does. But the beginners in both arts have no comprehension of what their medium is ultimately capable of creating. Five finger exercises are required for the technique of both arts, but once they are mastered, technique is thrown aside and the art is practised on a spiritual level.

To repeat then, what is the spiritual level that can be attained by drinking tea in a ritualised form? Obviously, the answer has nothing to do with tea as such, nor with the environment and not even with the ritual which is followed. These are but the instruments used to attain the mood through beauty of external performance. The meaning, of course, lies within. A Tea Master is not a Master, merely because he can make his hands and body go through the prescribed forms. His mastery lies in his mind

and soul which has been undergoing development during all the years of his discipline. He is a Master of the intuitional awareness which is the essence of Nippon Culture.

Inner Essence

In the art of Chanoyu the essence of understanding which is sought is not that of a flower or a figure as in painting and sculpture; nor of a human emotion as in acting. It is the understanding of the very Cosmos itself which is sought. Were the Masters of Chanoyu men and women of the West, they could feel this, more or less plainly, through the medium of the sonata. But as they are of the East they can do it through the Tea Ceremony. In their complete community of spirit they intuitively reach through to the inner essence of Eastern philosophy and religion and comprehend the unity of all things in one great elemental Being, which may be called Nature, God, Buddha, **Kriya Mulaguru Babaji**, Silent Force, or the Over Soul as one prefers.

Chanoyu thus becomes understandable both as a fine art and as a religious philosophy and is seen to be utterly and distinctly Oriental in its innermost meaning as in its outward form. It is the art through which a group of people together seek communion with God. It is a communal effort at merging Self with the Over Soul. Aum Shanthi; Shanthi, Shanthi.

CHAPTER II

WOMAN OF JAPAN TODAY

BENEATH her apparently docile and fragile surface, Japanese woman has a dominant spirit that never yields to mere force. Steadily she is forging ahead in the New Era opening before her, showing that 'Frailty, Thy Name Is NOT Woman. The re-orientation of woman's place in Japan has appeared to lag far behind some of the other changes that have accompanied the metamorphosis of the nation from a feudal-military society to a modern capitalistic state.

Tremendous Change

This is because many of these changes have been more apparent than real. The family is probably the most basic part of any national structure and is particularly so in the Orient, where it has remained the social and economic unit until a much later time than in the Occident. The tremendous change that Japanese women are now going through —in their place in the scheme of things, in the outlook on the world and even in their very personalities —is one of the most significant and important phases of the whole national existence.

It is difficult, if not almost impossible, for one who is unfamiliar with what a feudal-military society is like, to realise just how great is the change in woman's place which has already come about. The average visitor, observing Japanese women in their still ambiguous position, is able to see only how far

they have yet to go before they will achieve parity with women in other civilised countries of the world. It is only necessary, however, to visualise something of the background of life in the Japan of less than hundred years ago, to perceive that the distance which the women of the nation have already traversed is probably more than half of the way they will have to go.

Natural Endowments

Were one to judge by a superficial observation of the older type of Japanese woman, some doubt might even creep in as to her natural endowments. There comes the thought: 'can it be possible that normally born women can be so far influenced by their surroundings as to become what these are?' But history makes it plain enough that it has, indeed, been environment and not heredity which has created the Japanese woman in the curious, almost incredible, mould from which she is now freeing herself.

There is ample evidence, for one thing, that matriarchy was common in Japan up to a comparatively late date. Even after the historic period began, there were a number of women sovereigns, some of them worthy of note. In the early days of the country as a civilised nation say around one thousand years ago, the place occupied by women was much freer than it was later. Peasant women, the world over, share life almost equally with their men, but even in the Japanese Court of 1,000 years ago, women held a very high position. In fact, this was a period of particularly talented women, the work of some of them never having been surpassed by any Japanese man. Best known amongst them to the world is the novelist, Murasaki Shikibu, author of 'The Tale of Genji'.

One Duty In Life

But with the end of this era, Japan entered a period of military stress, which endured in spirit, if not in actual fact, until the reopening of the country in the middle of the last century. During the six hundred years when Japan was virtually an armed camp, its whole manner of existence became reorganised around this fact. Women were relegated to the invariable position of women in any nation which makes war its chief profession; their one function became the production of soldiers and their one duty in life to administer to the wants of soldiers.

It is difficult for a modern man or woman to visualise with any accuracy what this means. The home was not something to be guarded and enshrined; it was the private indulgence of the soldier which he must give up without a murmur the minute military life demanded it. Human nature, of course, does not change fundamentally, whatever its mores, so that many of the most poignant tragedies of Japanese drama and literature, are founded upon the struggle between duty and love, as such a morality defined duty. One of the best known of these stories is that of the 47 faithful retainers who left their families to want and starvation in order to prepare themselves to avenge their lord.

Confucian Obediences

The women which such a society produced appear incredible to the mind, which idealises individuality. In them the effacement of individuality was brought to the point where it has been said that their personality was their lack of personality. The woman's life followed in strictest reality the three confucian obediences; to parents when young, to husband when married and to son when in old age.

Her existence apart from these three factors was inconceivable. Her education and training consisted in preparing herself for her service to them. Every individual thought, action and desire of her own was eliminated, as weeds are pulled out of a garden, until at maturity the normal girl-child who had been born into the world, had been turned into the ideal of what a wife and mother should (and ought to) be.

Every atom of herself was dedicated to something outside of herself. Even her children were her husband's and she was only the instrument of their creation and care. Her home was her world more completely than it is possible to imagine and it rotated about the master, chiefly about his physical welfare. She had no part in his intellectual and social life, which he followed amongst his male friends. His inevitable craving for feminine companionship he satisfied by patronising the Geisha house. This class of women, not unlike the Greek hetarae in many respects, were the only women of the nation who had anything approaching a normal relationship with men.

Fundamental Changes

With the official discard of the feudal system, an event within the memory of many persons yet living, no great change was immediately apparent in the condition of women, although a change at once began to come about in the life of men. A change so momentous as actually to affect the status of women, the most conservative part of the system, had of necessity to be a thing of slow growth and largely dependent upon the economic reorganisation of the nation. Some few women were sent abroad to be educated and very slowly the change gained impetus. But the great and fundamental changes have only begun recently to affect the masses, largely through

the changed economic status of women, so that not until to day, seven decades after the great official change, is Japanese Womanhood in the midst of the consequent reorientation of its position. There have been two 'woman movements' in Japan, one, organised and so labelled; another, vast, unorganised, but reaching deep down to the very bottom of the social structure for its origin.

About the time of the World War, women who had been sent abroad to be educated were returning, filled with the zeal for women's rights and the assumption of their place in the world which was sweeping over Europe and America. In those two countries the campaign for the feminine franchise was then going on and these Westernised women identified themselves with the movement. At home in Japan they organised a woman's movement of their own which was, in every respect, a reflection of the 'votes for women' campaign of the Western world. The leaders of this early movement had lost touch with the actual state of Japanese women in identifying themselves with the thoughts of the West. They failed to see that what the Japanese woman needed, was, first of all, a personality of her own, then a peep into the world beyond the walls of her house and finally an economic—once she had recreated it. The claims presented by the leaders of the woman's movement were political. They asked for the franchise, for equal rights for 'freedom'—splendid ideals all, but so far removed from what was needed by the mass of Japanese womanhood as to have practically no meaning. This woman movement succeeded, however, in one direction which it had hardly foreseen, even if it had little effect on the state of women. It served to educate the men of the nation. Thoughtful men were brought to a realisation of the place that the women had held under the

old Japanese scheme of things and to a surprising extent they gave the movement their support; even until its objectives were almost attained.

Gained Its Peak

Today there is very little theoretical opposition amongst men of importance to the advancement of women. They are won over to the thesis that women should have their rightful place in modern life as soon as they are ready to assume it. And a great deal of the leadership, in bringing about this readiness, is initiated and carried out by men. It has been mentioned that the superficial objects of the woman movement were almost attained. Liberalism was in the ascendency, in the world and in Japan, for ten years after the war. In Japan it gained its peak with the premiership of the martyred Hamaguchi. Under his administration, women were actually granted some civil rights and a bill, which would have given them limited local franchise to begin with, was introduced into the Diet and stood a good chance of passing. But at that time the reactionary swing toward conservatism had already begun. The movement was crystalised by the Mukden incident, and from that time until very recently, the nation has been in the grip of a mental state veering back sharply to the old military psychology. And with it, the ideal of woman as ministrators to soldiers has been vigorously revived. Many progressive institutions were swept away overnight in this reaction and with them vanished 'the woman movement' as such.

It was recognised then for what it was, something superficial, imposed from above and having no roots in the real needs of the people. Had it been different it would not have been so easily demolished. But even whilst this superficial movement was

holding the spotlight, a greater and more basic movement had begun. The new movement has its roots in the changing economic status of women and aims largely at their economic liberation, rather than for the achievement of political shibboleths. It is at once, more conservative, more powerful and far-reaching in every direction. The emphasis is not on equal rights, but on the preparation for the reception of equal rights. The aim is to create equality in substance and not merely in name. When this has been attained, it is perceived that 'freedom' will come normally and naturally. This new movement, whilst, of course, not entirely economic, is still influenced by the changing economic basis of the country more than by any other single factor. Japan's feudal society was founded upon a hard working, inarticulate peasantry, who supported the upper and middle classes by their toil upon the land. Such industry as there was, was on a handicraft basis and the shop was the home. The family was the social and economic unit at the same time.

Entered The World

But with the coming of the New Era, the nation has entered a period of economic revolution in which industry is displacing agriculture and the machine is taking the place of handicraft. The individual has become the unit of production, the family is breaking up and women are not exempt from the responsibility for their own support. The old aristocracy and the middle classes are impoverished. Their daughters, who were formerly spoken of as 'girls in bandboxes' are stepping out of their silken wrappings into the world—because they have to. Girls of the lower classes, who formerly worked at home or in someone else's home, also entered the world because work nowadays is found in the factory. Both

classes go job hunting without rebellion, for a changing standard of living has created in them a desire for a thousand and one things which they can never have unless they get them for themselves. Modern advertising and cheap standardised production are, therefore, not the least of the factors which are taking women out of the home. Although by Western standards, wants in Japan are still extremely simple, yet in contrast to those of the past, they are increasing rapidly. Even the most distant and provincial districts are feeling the influence of these increased desires. And the only way young people can buy the things they want is to earn the money themselves.

Amongst women there is more than a desire merely for the things which can be bought. Girls are eager for experience, knowledge and life itself. This, too, is driving them away from the narrow confines of the home into the world, where, even if they don't work, they can at least move about and watch and take part in its activities. Under the new movement, even the married woman, whose life is still centered in her home, has her thoughts extending beyond it and she goes out on all sorts of occasions. Formerly the shrine festival and the temple fair were the chief events to call her away from home, mingling religion with entertainment. Nowadays, to a considerable extent, that new phenomenon, the department store, has largely taken their place. The Japanese department store is looked upon as a sort of continual fair and visits to it are made not only with the simple idea of buying things needed, but with the expectation of being entertained. Women spend whole days wandering about in one of the larger stores, spending what money they have, but content even if this be little, because there is so much to see. They meet their friends and have

lunch there, like a picnic and they find things of interest in the displays on every floor.

Stress On Ethics

But for a woman to take her part in modern life requires education. Anyone can carry a banner in a votes for women parade, but she cannot hold a job unless she knows what she is doing. To meet this requirement tremendous changes are taking place in the realm of feminine education. When the great reorganisation took place around sixty years ago, schools were opened for girls as well as for boys. But these schools were designed to educate the girl for the role she had traditionally played and education laid great stress on ethics as interpreted by Confucius. Domestic duties were still learnt practically at home and the school education was largely a matter of writing and book learning far removed from any practical application. But with the new woman movement this is changing rapidly. Each day schools are expanding the curricula to broaden and to make more directly applicable the education of girls. Throughout the educational world for women of the present day, the emphasis is shifting from that of making merely good wives and mothers into making good citizens. Formerly education was imposed on girls; now they want to learn for it is the open door to new life and experience and a job.

It cannot be said as yet that feminine education in Japan is anything like equal in quality to that given to boys. But it is improving rapidly, probably as fast as it can go and still keep actual pace with the condition of the mass of girls in the country. In the realm of higher education, one or two men's universities, now admit women and there are several women's institutions that approximate accepted college standards. The appearance of hundreds of professional, vocational and trade schools for women

is one of the most significant developments of the times. Foremost amongst these are the normal schools where girls receive training as teachers. Although there are still more men than women teachers in Japan, even in the primary grades, women are rapidly entering this field and making it their own, as they have done elsewhere. Medicine and aided fields, such as nursing, dentistry, pharmacy and optometry, in particular, are attracting girls; and schools for their instruction in these lines are numerous. Commerical schools, music schools to teach a dozen or so trades have come ito existence. Extension schools through which instruction is given by mail are appearing and being patronised by many women who have not the time or who cannot afford to attend the ordinary school.

A Fading Class

The entry of women into the economic field is probably the most important single phase of the new woman movement, in regard to both the women themselves and the whole economic fabric of the nation. Because their labour is cheaper than that of men, they have already monopolised certain lines of work and are penetrating many more. Cotton spinning is done almost entirely by women, with conditions in the mills improving all the time. Bus conductresses form another large group amongst the working girls. The department stores offer employment to thousands. The realm of entertainment is one of the largest fields to be opened to women. Japanese are an entertainment loving people and have always been aware of the attractions of women. But where formerly the Geisha was almost the only woman professional, today the Geisha as such is a fading class. But entertainment itself has blossomed in a hundred or more directions. The cafe hostess-waitress is the direct descendant of the Geisha,

catering to the demand of the small salaried man who wishes a brief period of feminine companionship, but cannot afford to patronise an old style Tea House, even if his taste were not better pleased by the 'Jazzy' modern waitress than by the more classical Geisha.

The stage offers opportunities to many, with the revue an extremely popular form of entertainment. Dance halls employ partners for their daily patrons on the taxi-dancer plan. The motion pictures are an institution where the women are more important than the men. Musicians of both the native and foreign schools find employment at the radio broadcasting stations and in making phonograph records. It would be impossible to list the fields into which women are penetrating as paid workers. The most important effect of their entry is, however, not on business but on the women themselves. No girl who has held a job, who has met the public and accomodated herself to working conditions can ever be the secluded impersonal creature that she was before. As yet the great majority of women plan to work for their trousseaux and to have a little experience. But when she has married, the girl who has thus mingled with the world will never be the simple, single—minded wife and mother she might have been before.

Common Interest

With marriage the modern Japanese girl is not retiring into her home with the utter completeness of the woman of a few years ago, although even yet the married Japanese woman stays at home more than her sisters (do) in other countries. But there are today dozens of forces at work to carry her thoughts and her person beyond it. Social life with other women, self-culture in widely varying directions and a growing participation in socialised work are in-

included. Social life with men and women mingling freely together is still the exception rather than the rule in Japan, although some modern young couples do form their own social groupings. But whereas formerly social life was almost entirely enjoyed by men and women had few aquaintances beyond their families, today groups of women are often seen gathered together. School alumnae form natural and simple nuclei for such activities and there are neighbourhood units and others which are devoted to a common interest in something, say the study of music or of the Tea Ceremony.

A continued study of the arts occupies many women after marriage as well as before. Far from dying out, the old arts of music, the tea ceremony, flower arrangement and dancing are receiving increasing interest every day. Whereas formerly only girls of the better classes could study them, nowadays every girl, no matter how humble, makes some effort to learn. Girls employed in mills and living in dormitories, department store girls and others who live in large groups, study these subjects in their leisure hours and many employers provide teachers as part of the welfare work which is replacing the old system of exploitation. Western art has its devotees amongst the upper classes. Singing and the piano are the most popular forms of Western music, studied by hundreds of girls. Modern painting has its followers, with a few real artists emerging. Foreign languages are studied and foreign literature is read, with a consequent broadening of outlook.

Systematic Widening.

Many more practical pursuits take women out of their homes nowadays. Women's forums, conducted by newspapers, are amongst the organised and directed of the socialised movements, which aim at a

systematic widening of women's knowedge and experience. The Mainichi, for example, gives lectures and holds meetings at frequent intervals. These are attended by thousands of women in the course of a year. The subjects offered are as yet chiefly domestic specialities like Western cooking, knitting and modern methods of caring for children. But talks on literature, music and all sorts of topics of the day are given by well-known speakers. Outings are organised and groups conducted to places of interest, ranging from historic beauty spots to modern factories. The social shift from the home to the community and the individual as the unit, is bringing about a shift in socialised welfare work in which women are participating. Often this work centers around a religious institution, a Christian Church or a Buddhist organisation modelled on somewhat the same lines.

Work in the slums is carried on, with women both as paid and as voluntary (honorary) workers—with no allowance whatsoever. *Service for Service's sake.* The Young Women's Christian Association is one of the most active organisations in Japan and is expanding the life of women in almost every direction. It serves as an educational centre and an employment bureau and takes a leading part in social and welfare activities. The Red Cross is an active organisation in Japan, largely supported by women. The Patriotic Women's organisation is comparable, in some ways, to the D. A. R. of America and has a tremendous membership amongst the better class of women. From merely this brief resume of what present day Japanese women are doing, it should be evident, that they have definitely emerged from their feudal psychology and are taking their place in the modern life of the nation as a TRMENDOUS FORCE, economically, socially and personally.

CHAPTER III

THE PEDDLERS OF JAPAN

WHAT are the hawkers and peddlers that wind their way through the streets and byways of Japan? The 'naoshi' men of *geta* and *kasa* are the most numerous. They are walking repair-shops for wooden clogs and umbrellas. They observe ancient guild rules. One calls out 'naoshi' and you know him to be the repairer of *geta*. For broken umbrellas, one must stop the 'kasa-naoshi' man. The change of the times and the advance of modernism have not failed to effect the 'naoshi' men and their number is now decreasing. Those that are left tend to use the word 'shuzen' instead of 'naoshi'. 'Shuzen' is a more high-hatted word than the colloquial 'naoshi.' The peddlers' voices reflect the prosaic nature of their occupation, but one must live by hook or by crook and if by the latter, the jail is always too handily waiting.

Eyelids Feel Heavy

In the early summer weeks, the 'nae-uri' or the seller of seedlings appears with his traditional intonations. He sells young shoots and seedlings of morning glories and other summer flowers, cucumbers, egg plants, tomatoes and other vegetables. The 'nae-uri' carries his wares in a pair of baskets slung from a shoulder pole. He does not appear in the busy metropolitan streets, of course, but walks along the suburban avenues and paths, where land for gardening and floral plots are plentiful. He is not often seen outside of Tokyo. In the same season comes

the goldfish seller, the 'kingyo' man, with his tubs of water filled with sparkling fish, also slung from a pole carried across the shoulder. He appears in the drowsy hours of the afternoon between 1 and 3 p.m. There is a Japanese saying that when the 'kingyo' man's call is heard the eyelids feel heavy .....as heavy as if a weight of a 1,000 *kin* were upon them. For a few *sen* he will scoop up the golden fish; he will pick you out a pair of them if you so desire. He has golden carp for those desiring that variety. The 'kingyo' man (or sometimes woman) is very kind and will explain carefully the merits of this variety or of that type of fish, giving you full instructions on how to care for them and usually throwing in a few goldfish flies in the bargain.

With the hot summer days, the seller of ice cream, 'kori' (chipped ice and syrup) and cold drink finds his wares in demand. The peddler of ice-cream mostly caters to children, his name for his refreshment sounding like 'iscreen', that is in Osaka. The Nippon 'ice man' has many flavours on his counter. He will give you honey, strawberry, lemon, tea, or 'sweet bean.' The cold drink seller usually has what he calls 'iced coffee', 'iced honey water' and ramune' (lemonade). Also in the summer the 'iwashi' (sardine) peddler makes his malodorous debut. With two baskets swung from a pole over his shoulder, he goes jogging through the streets; shouting with a peculiar intonation, 'Iwashi, Iwashi, Iwashi!' A trayful is sold for from 10 to 15 *sen* and when he has exhausted his 20 or 30 trays, he hurries back to his headquarters for more. 'Iwashi' are plentiful in the seas of Kansai. They run from three to six inches in length and are favoured for their taste and low price by the common crowd as well as by the rich folks.

House to House

The truck former in the suburban districts, who is doing business on a very small scale, usually loads his fresh vegetables and fruits in season on the trailer of his bicycle and pedals his pedling way from house to house. He has melons, onions, cucumbers, tomatoes, sweet potatoes, string beans etc., just like any vegetable store in America. Then there are the 'genmai pan' peddler and the 'yaki imo' man. The first of these sells light bread made from the flour of unpolished rice. He is usually a Chosenese. The second is a baked sweet potato dealer. They shout and toot their way through the winding roads and crooked streets. A department store on wheels is also to be seen. It is decorated with banners and its advent is announced by Japanese drums. The wagon carries a large assortment of household necessities. Brooms, spoons, pots and pans, knives, paper, soap, shoe-blacking and other articles are amongst its wares. The proprietor of this travelling market distributes *geegaws* to children to increase his sales. His methods resemble the high-pressure sales systems, so popular in America.

In the evening, the noodle men make their appearance. One of them is the 'shina-soba' (Chinese buckwheat noodle) man and another is the 'yonaki-udon (Japanese noodles) vender. With their miniature stalls on wheels, they busily hawk their delicacies. The Chinese noodle man announces his coming by blowing a trumpet which gives forth series of notes, usually three. It is said popularly that the trumpet is used in funeral procession in its mother country to make more tears flow. The Japanese style noodle man shouts his wares in a peculiar voice. Labourers and loungers of the street delight in this walking restaurants. A mobile cafe with the suggestive name of 'Noa' may be regarded as a food peddler of a more elaborate style. Mention may be

made here of the 'ame' peddler who caters to the kiddies. He usually carries tiny flags or something similar with irresistible appeal to the children. The sound of his drum has the magic effect of calling them out of every corner and sidepath in a neighbourhood. And although he is not exactly a peddler, a word may be added about the one-man brass band which is really brassy. As this human orchestra moves along, carrying a poster announcing a clearance sale or a new movie film, he certainly attracts a sizable crowd.

Across His Shoulder

Every city and town has its 'tofu' sellers, the distributors of bean curd. In Tokyo, the 'tofu' man announces his coming by a peculiar horn, the sound of which resembles the name of the food he sells..... 'to-fu', 'to-fu'. This is true in the ancient city of Kyoto also. In the industrial metropolis of Osaka, however, a hand bell is employed. The 'tofu' man pulls a small cart or carries his wares in tubs slung from a pole across his shoulder. Particularly in Tokyo the 'natto-uri' is popular, the seller of steamed and fermented beans. Early in the morning, just after the break of dawn, the 'natto-uri' makes himself heard through the streets and alleys. His lusty voice opens the eyes of the working class and whets the breakfast appetite; 'natto' for breakfast is a favourite dish with many a son of Tokyo. Because of the peculiar flavour of the fermented bean (which is wrapped in straw), some dislike the food; but it is said that once one is initated, the taste is irresistible. Many a child of the poorer classes or young students working their way through school, sell the 'natto' to help defray their living expenses. 'Natto' sellers are all commendable persons, according to novels and old Japanese tales.

A peculiar whistle, something like that of the American peanut seller, comes down the street occasionally. You will know him to be the man who

repairs Japanese pipes ('kiseru'). The whistle is blown by steam from a small boiler fed with charcoal, which is part of the repairing equipment (steam is used to remove the pipe's accumulated nicotine.) The Nippon pipe, it may *en passant* be observed, is good for only one puff and it is made with a metal (usually brass) mouthpiece and a metal bowl (smaller than a thimble), connected by a variable length of bamboo. The 'kiseru' repairman changes the bamboo stem when it is saturated with nicotine or when it is split or broken. For a few *sen* he will put in a new piece and clean and polish the metal parts. Because of the popularity of cigarettes, the 'kiseru' repairman is not seen as often as he used to be. He still announces his coming by the whistle, however, its plaintive voice suggesting the fate of this interesting calling of old Japan, now fading away. There are many others of interest, but with mention of the fellow who comes after wastepaper and rubbish and the hair-buyer, the list of the most important ones will be complete.

Thrifty Housewives

The Japanese junkman will pay for the rubbish he takes away. On his arrival, the old newspapers, rags, empty bottles and other necessary objects are cleared from the house. Thrifty housewives use the proceeds from this source as their pin-money. The hair-buyer, as the name implies, is the man or woman who goes from house to house, buying hair. He pays a trifle for the ball of it usually found in milady's boudoir as the result of the diurnal combing of her jet locks. So it goes. There are many ways of making one's living. The Japanese hawkers and itinerant peddlers are still leading their prosaic lives quite unmindful of the progress of modern society. They are content and they always have their hearty evening meal.

CHAPTER IV

WHEN JAPAN RESTS

ON thirteen days of the year, the Rising Sun flag flies before every house in Japan. The crimson and white banner floating beside the green pines that (usually) are found at every gate is a sight worth seeing. Thirteen legal holidays has Japan, but Sunday is not a general day of rest. To storekeepers, house owners, restaurateurs and refreshment shop proprietors, Sunday is the busiest day of the week. Indeed, it is far from being a Sabbath Day. Those who have Sundays off are the white-collared salaried men, teachers, workers in Banks and those in the civil service (with several exceptions) and school children. They have a day of rest on Sunday, though usually they are more occupied on that day than any other. Shopping *must* be done and the latest shows *must* be seen.

Taxed To Capacity

Take any city in Japan: whether it be Tokyo, Osaka, Kyoto or Kobe. Sunday sees the greatest crowds. The streets are filled with joy-seekers, the theatres are packed to the gallery, the restaurants are thronged with men and women and the department stores and smaller shops are crowded beyond description. When the weather is fair, the parks are parks no longer. The multitude so fills the open spaces that it is difficult even to walk. The Zoos and acquariums swarm with holiday-makers and shouting children. The transportation facilities are TAXED TO CAPACITY carrying the suburbanites to the

cities and the urbanities to the country. In the spring, the Cherry Blossoms must be enjoyed, in the summer the mountains and the beaches and in the 'full' the mushrooms, the chestnuts, the fruits and the crimson Maple Leaves.

When do the shopkeepers and the workers in business establishments—without a regular sunday of rest—have their days off? The people employed in the smaller stores have the first of the month as their regular holiday. When that day falls on Sunday the holiday crowd is thus increased. Department stores in the past did not have regular off-days, with the exception of a very few. Recently a new policy has been adopted by them, due to the demand of the times and now some of them have Mondays as regular holidays. Others have designated the days in each month with the figure eight—i.e., the 8th, 18th and 28th—as their regular days of closing. A very small minority of people go to church on Sundays. They are Christians. Those of the Buddhist and Shinta faiths have no regular Sabbath Day, though once or twice a month they may visit temples and shrines. There are no Blue Laws in Japan. Theatres and other places of amusement are all open on Sundays. Unlike Fifth Avenue and 42nd Street, the throughfares are most crowded on Sunday.

Conglomeratic Mass

The quiet and peaceful Sunday morning street scene of America, when even dogs do not bark harshly, cannot be duplicated in Nippon. The Church-going crowds cannot be distinguished from the general conglomeratic mass of pleasure-seekers. Of the 13 legal holidays of Japan, four are called the 'Four Great Holidays',

CHAPTER V

WHAT'S LONDON'S LURE

WHAT is it about London that exercies such a fascination not only over its residents but also over visitors from all quarters of the Globe? It cannot be its beauty, for there are many other cities more beautiful, greener and architecturally superior: besides such things attract only the curious or interested minority. It cannot be its mere size, for that in itself would not fascinate. It cannot be its luxury and wealth, for I know people to whom such things are but hearsay who confess to this mysterious longing for London. It cannot be its lights and life, for there are thousands of its residents who have clung to London from choice when the moon was in danger and the London life was very sad. It cannot be its museums, for the Londoner leaves them to the tourists; nor its educational facilities, for they are no more than those of any other city in proportion to its size. It certainly cannot be its healthiness, for that is, if any, a *minus quantity*. It is not even its business opportunities, for by far the greatest part of London's residents are those who can *just manage* to RUB ALONG and no more!

Annual Excuses

Yet I know Scotsmen in *that* number, and some Irishmen, who having gravitated to London, now say they never feel happy away from it. I know many Americans who declare that after a taste of London they could never settle in any other country and

others who, whilst they cannot reside there permanently, find annual excuses for trips to London *merely* 'to be there again. I know of Australians whose fighting fitness brought them to England who either have succumbed to the Lure of London and are taking up business interests there or have declared that they will never rest in their native land until they have come back to visit London again. One Anzac, referring to his Gallipoli experiences told me 'it was worth it all to see London'! Then, I know country folk, women born in London and settled through marriage in distant villages, who would give all they have to be back within sound of BOW BELLS.

What, then, is this fascination that keeps Londoners faithful to their city love, that drags the exile ever back and transforms visitors from other countries into devoted admirers? Is it that London is one vast panorama of constant change and that within it lies inexhaustible store of interest, excitement and appeal varying with every moment of the day and night and satisfying all? But that might equally be said of Paris or New York. What, then, is the particular lure of London? So difficult to say—but, yet, 'Hats off to JOHN BULL'.

CHAPTER VI

CAIRO

A visit to Egypt, however, is hardly feasible without a stay, even though it be a short one, in Cairo. CAIRO! What charm lies in *that* NAME and how it conjures up!! Geographically situated at the point where the two mouths of the Nile converge into one mighty river, it is the first obvious halt when once the coast of Egypt is left behind. But the fact that the halt is obvious and, indeed, necessary, in no way detracts from the allurements of Cairo. On the contrary, Cairo, in itself a city of INFINITE CHARM, is also a centre from which many delightful excursions may be made, excursions which the visitor would want to make even if the lure and comfort of the capital were not there as an ever-present inducement to visit Cairo. In the City there *is* much to see. The streets, themselves, apart from the monuments they may contain, are a colourful kaleidoscope of the East, the West, the old, the new, the modern, the old-fashioned, the twentieth century and the mediaeval. From his hotel window (the Shepherd's or the Continental) or balcony the visitor can enjoy (to the top of his bent) the contrast of fashions, turbans, flowing robes and latest Paris models, the contrast of vehicles; opulent motor cars, fast motor buses, electric trams and.....donkey carts; he may hear half a dozen languages spoken in less than five minutes and he will feel and see throughout it all the warmth and brilliance of the Egyptian Sunshine! For its contrasts and climate alone Cairo would be well worth visiting.

World-Famed Museum

But there is more, much more. The visitor is greeted—rather cordially by the shady, scented, winding bazaars where quaint little shops await his (or her) inspection; to the beautiful old mosque near by, its silent courtyard a haven of rest from the busy street. There are hundreds of such mosques in Cairo, many of them of great historical and architectural interest. Then, there is the world-famed museum of Egyptian antiquities where the greatest treasures of Ancient Egypt are assembled and displayed; or the Museum of Arab Art, a revelation of the art and workmanship which flourished in the East during Europe's dark ages. Your first morning or afternoon excursion outside the city will almost certainly be to the Great Pyramids and Sphinx of Giza. Less than half an hour by car (or a little more by tram) will bring you to the foot of the elevation on which they stand. And you will want to see the other Pyramids, those of Sakkara. The journey is longer than to Giza but the return journey may be made in half a day and the many wonders at Sakkara and Memphis are worth travelling many miles to see. Then there is the Delta Barrage with its beautiful gardens; Heliopolis, 'the City of the Sun', Mataria with its obelisk where the 'Virgin Tree' recalls the flight into Egypt; Meadi, the city in a garden or, for a whole-day excursion, the Fayum with its lake, its wild life and its wonderful picturesque scenery.

All these and many other sights are to be seen and enjoyed in and near Cairo. And, with the glamour of Ancient Egypt and the magical charm of the East today, Cairo combines the luxury and convenience of first-rate hotels and pensions, excellent means of transport, a gay social life with theatres, concerts, dances, etc., every facility for every kind of

sport. Nor is living expensive. Hotel and 'pension prices' compare favourably with those of any other city, no taxes are levied upon visitors, carriages and taxis are cheap. A stay in Cairo, whether long or short, yields the greatest value at the smallest cost.

Irresistible Call

To its sunshine, to its monuments, old and new, Cairo bids the visitor a hearty welcome. Contrary to the prevailing idea, Summer in Egypt is far from being a torrid season, from which both men and beasts flee to milder climates. If the average temperature in August does rise to 300 C., it must be remembered that nights in Egypt are exceptionally cool—a factor which makes one forget the mid-day heat. Would you not answer the irresistible call of the Land of the Pharaohs? Would you not allow yourself to be tempted by the enchanting prospect of a trip to the Pyramids by moonlight, or by a quiet morning spent on one of Alexandria's Beaches?

CHAPTER VII

SHANGHAI

SHANGHAI is, perhaps, the most fascinating of all the ports of call on the Far Eastern voyage. After an hour or so steaming slowly up the yellow-muddied waters of the Whang P. O., passing huge oil installations with the names of well-known companies emblazoned on the roofs, we draw up at the P. & O. Wharf, which has a family likeness to that of Marseilles and Rangoon. In early March the air is keen and piercing, and clad in our warmest clothes, we jump into rickshaws and are whirled away towards the town. In the international concession one feels the return of Western civilisation rather than faring further East, as one gazes into big shop windows (despite the war panic) where the latest fashions of Paris, Egypt and America, the newest household appliances and rosy Californian apples, hyacinths and other European spring flowers are displayed. European and American women walking and driving in well-tailored winter garments and sumptuous fur coats, add to the impression.

El Dorado

But here, as elsewhere, East and West are inextricably mingled, Chinese shops alternating with European predominating at the lower end of the famous Nankin Road, and entirely monopolising the side streets. The last make no window display, but are stored from floor to ceiling with silks, furs, China lace and so on each shop selling only one commodity. This is the El Dorado of tourist and resident alike, for the Chinese and a silk-clad nation, and Europeans

and Americans buy largely of these pure reliable silks, for which they have to pay more (highly) in their own country. Never was there such a fascinating shop with its shelves and counters stocked with silks of every conceivable kind in endless variation of the same colour. The slant-eyed pale-faced assistants, in black skull caps and black coats with fur lining peeping from the up-turned collar, are untiring in their efforts to please, and, when the transaction is finished, add up the account rapidly, by using a frame strung with beads, such as children learn to count with.

Equally fascinating are the fur shops, where fur coats, cut Chinese fashion, of every kind from rabbit to sable, ara stacked on the shelves. White fox skins, with bodies unslit hung up in bunches and there are heaps of rough skin rugs and other peltry to withstand the rigours of Chinese winter, when even the working classes wear fur linings to their coats. The filet lace shops are another attraction, as are the porcelain and embroidery shops, where curios and things for everyday use of fine workmanship and artistic pattern, tempt money from the pocket! There are, besides, interesting things to be seen in the neighbourhood, including the native city, dating back to B. C., some ancient temples and the original teahouse of the willow pattern plates with its winding bridge and twin trees. But, perhaps, the most interesting glimpse of the life of Shanghai is to be had on the Bund, where one may sit in the sunshine watching the busy scene. The river is crowded with ferry boats discharging or taking on passengers and cargo, whilst picturesque red-sailed jinks part away amongst them. All types of Chinese are to be seen here, some tall and fairskinned, whose voluminous blue skirts, up-turned shoes and round caps remind us of Dutchmen!

Attactive Modesty

Many of the women have small SWEET FACES and APPLE CHEEKS and, in their sober attire, possess an attactive modesty. Fine street cars, patronised by Europeans and Chinese alike, ply up and down, motors glide along smooth streets, open carriages drawn by sturdy horses dash to and fro, rickshaws are in general use for short distances and even the wheel-barrow is still in the streets. The traffic in the British section is admirably controlled by Stalwart Sikh Policemen who raise aloft their white batons with an air of authority. These tall men in brown overcoats and red turbans who also act as commissionaires to shops and hotels give a comforting feeling of assurance to the stranger from India. Elsewhere, Chinese policemen in European uniform are equally good at managing the traffic, which needs skilful handling at the busy hours when motors, rickshaws, wheel-barrows, carriages and pedestrians, are inextricably mixed at the crossings.

We have lunch in one of the large hotels, whose, up-to-date appliances make us wonder whether we have landed in America or Europe—rather than in the Far East. The large white dining room with its neat little tables, decorated with a spray of cineraria in a glass seems far from one's conception of 'The Dreamy East'. A quartette of European musicians plays softly on stringed instruments—only the silent-footed Chinese waiters remind us we are in Shanghai!

CHAPTER VIII

THE VOICE OF GOD

THE basic struggle is for the wills of men. That is the ideological struggle. It goes in your heart and mine, every day. Armies and pacts and economic assistance are necessary : but the deciding factor is whether, as men and nations, we are guided by the voice of materialism or by the VOICE OF GOD !. That, in main, is the theme of Dr. Frank Buchman and it is on that Rock of Rocks that he has built the M. R. A. A new type of man, a new type of statesmanship, a new type of national policy—this is our instant need and this is the purpose for which Moral Re-Armament has came to birth. Moral Re-Armament is a race with time to re-make the world. It means the power to change people and it must go to every heart and home.

Inspired Ideology

The problem is not just an iron curtain which separates nation from nation, but steely selfishness which separates man from man and all men from the Government of God. A generation ago the force of Moral Re-Armament began fighting, too. On a world front it has been answering plan with plan, idea with idea, a militant Godless materialism with a militant INSPIRED IDEOLOGY for democracy. The idea caught hold, it remade men ; it impacted nation after nation and NOW thanks to Dr. Buchman—and his indefatigable assistants it GIRDLES THE GLOBE ! Wonder of Wonders !! Marvel of Marvels !!! Moral Re-Armament offers the world and the statesmen of

the world a force, trained and on the march, that has the answer to individual and selfishness. It is the chance for everyone (everywhere) to step today into the fresh dimension of a NEW AGE. It is not a theory, but a way of life, tested and tried in every circumstance and it is a FORCE that has the power to save and recreate a society on the brink of collapse. It *is* The New Day and a New Way.

Moral Re-Arnament (in the parlance of Peter Howard) is a tree whose fruit is for everyone, everywhere and whose roots stretch round the world. It is universal because it deals with human nature and it is effective because it changes human nature. *En passant*, it may be observed that when Dr. Frank Buchman was at the Disarmament Conference in Washington (which followed the First World War) he received a post card from a friend. On it was the picture of a man's head. Underneath were the words: 'God gave a man two ears and one mouth. Why not listen twice as much as you talk?' Dr. Frank Buchman asserts that if any one listens quietly he can become attuned to that universal force, deep in the heart of every one, which gives correction and direction, which can change human nature—may, change national ecnomies, change and RE-BUILD the World. *Dr. Buchman is no stranger to the East. He spent three years of his life in Asia. He enjoyed the friedship of Gandhiji from 1915 and the Saint of Sabarmathi spoke strongly of the good he saw Re-Armament bringing to the World. Dr. Frank Buchman knows China, Japan, Thailand, Burma Indonesia and Malaya—as well as Australia.*

Supreme Taste

Frank Buchman's friends fight in the ranks of the workers the world over. He believes that the

combined efforts of every class and every race are needed to change the course of world history away from unemployment, poverty and war towards the AGE of SECURITY and PROSPERITY. Kings and coalminers, cabinet ministers and cab-drivers, men of great position and men of no position are numbered amongst his friends across the Seven Seas. He remembers and respects them all and he unites them in the Supreme Task of remaking men and nations. He proclaims an answer to the hates and fears, the conflicts and divisions—not to say diversions—the want and economic breakdown of the twentieth century. He brings an idea great enough to unite every race, every class and every nation, so that the five continents of the world can work together like the five fingers of the hand. Moral Re-Armament has the tremendous uniting power that comes from change in both East and West. It gives the full dimension of change—Social change, National change and International change—all based on PERSONAL change! This *is* the revolution which will end revolution by changing human nature and remaking men (women, children) and nations!! If there be today a discovery that can go into every home in every nation and unexpectedly bring an answer to our darkest problems, then, that is beyond all doubts M. R. A.

There is no denying or disguising the fact that judged by any span, measured by any yardstick and viewed by all canons, M. R. A. *can certainly* help the life of our people. Absolute honesty will increase our national revenue and build roads and other necessities; absolute purity will raise the standard of health of our children; absolute unselfishness will save us from personal rivalries and party bitterness; and absolute LOVE (PREM—the citdel on which stands firmly the cult of Kriya Yoga as inspired by

Kriya Mulaguru Babaji and propounded by the Kriya Babaji Sangah, 'Shakthi', 1-1, Arulananda Mudaly Street, San Thome Mylapore, Madras-4) will help us to work together with other races.

Historic Stage

The Royal Festival Hall meeting marked an historic stage in the growth of M. R. A. Fifteen years ago, as war clouds gathered over Europe and across the world, Dr. Frank Buchman gave Moral Re-Armament as democracy's inspired answer to the totalarian ideologies of Left and Right. His aim, building on his work of the previous thirty years, was a world-wide mobilisation of the Moral and Spiritual forces. He took as his platform the East End of London, Cradle of the British Labour movement. Since then, through the years of war and cold war, M. R. A. has become a world force active in a hundred countries. Dr. Frank Buchman's call was taken up by Press and radio throughout Europe and across the world. Statesmen responded in every continent. The idea caught hold, it remade men; it impacted nations! Early in 1939 Frank Buchman launched Moral Re-Armament in America in a series of great meetings from coast to coast. As war engulfed first Europe, then Asia, America and every continent, Dr. Frank Buchman and Moral Re-Armament held unswervingly to their primary aim: to remake men and nations, to build a hate-free, fear-free and greed-free world! Men and Women in M. R. A. played their part most valorously on every fighting front. Many gave their lives on the field of battle and in the resistance movements. Many won the highest decorations for courage and endurance!! Thousands in the armed forces and elsewhere found in M. R. A. not only the secret of strength and unity under the stress of war, but the ONE HOPE of building a new world of peace and security after the conflict was ended!!!

In the United States, the 'arsenal of democracy', M. R. A. fought the Crucial battle for industrial teamwork and national unity. At the same time Dr. Frank Buchman looked beyond the armed struggle to the needs of the future and from 1942 onwards thousands from many countries came to the M. R. A. centre at Mackinac Island to be trained for post-war reconstruction. As the war ended, men trained in M. R. A. were among the first to move into countries of Europe and Asia. In 1946 on the initiative of a group of Swiss Citizens, a world training centre for Moral Re-Armament was created in Switzerland at Caux. Since then, 55,000 from 116 countries have taken part in a series of World Assemblies. They included a great many of the present political, industrial, military and cultural leadership of Europe. Distinguished leaders also came from the nations of Asia and the Middle East, Africa, Australasia, the United States and South America. The elected heads of sixty million organised workers took part and with leaders of industry they created a common basis of action in the Service of humanity. The thousands who came to Caux from France, Germany and Italy formed a new public opinion, which undergirded the efforts of statesmen to bring unity in Europe and the world. For these and millions more CAUX is the symbol of a new hope of remaking the world through revolutionary change in, men and nations. (For fuller details Dr. Buchman's 'Remaking the world' would be sure to enlighten. Available at Messrs. Higginbothams).

Immense Response

In November 1952, Dr. Buchman arrived in India —a country he has known since his early friendship with Gandhiji. In all the great centres which he and 'the task force' visited they received an immense response. In New Delhi where an all-Asian Assembly

took place (1953) Dr. Buchman was received by the President of India and invited to address both Houses of Parliament. Leaders of the Congress Party invited the 'Task Force' to the Annual Convention of the Congress Party at Hyderabad and 15,000 came to a special show of M. R. A. play— which was tantamount to the universal recognition now accorded to M. R. A. in India. In Madras, India's third city, 58,000 saw the plays for a few days and critics acclaimed : 'Moral Re-Armament is a national necessity. This is not only the solution of our problems but also our SALVATION.'

From the early days Dr. Frank Buchman's work has advanced through the sacrifices of those who believe in it. Men offer for the faith they hold most dear things they count most precious. People have given of their wages, their capital, their houses, their savings. Thousands of people convinced of the basic necessity sacrifice to advance this reloutionary force. The work of Moral Re-Armament is expanding on a world scale. 'Task forces' are at present operating in Asia, Africa, South America, the United States and Europe. Moral Re-Armament is demonstrating on a world scale that human nature can be changed and changed quickly. The way to change is to begin putting right what is wrong. The miracle starts when we begin to listen twice as much as we talk. That is the normal way for men to live— after all, we have been given two ears and one mouth! The four absolute moral standards as proclaimed by Dr. Frank Buchman can prevent disaster to mankind and restore dignity to the peoples of the world. There are two alternatives before mankind today. On the one hand, a relationship between man and man based on dignity, freedom and the fear of God ; and, on the other, the darkness of materialistic conflict which is built on hate and leads into the

abyss. It seems high time that the nations of the world decided to take the first alternative.

Essential Message

Moral Re-Armament is no flash in the pan. Its truth has been tried and tested in the Crucible of life. Dr. Buchman's essential message has been the same all these years viz.: 'Start with yourself. Face the challenge of those FOUR STANDARDS—absolute honesty, purity, unselfishness and love.' Let God change you where you need it and go on changing you, too, and then that personal change will reach out and issue in social change, national change, racial change, international change, a revolution, a RENAISSANCE and a new world! This is a great year for us: but it is even more than that. History is being made. Something wholly new is happening in the world. Civilisation is taking the next great step to its fulfilment. M. R. A. offers the privilege of being ourselves the makers of history and the remakers of the world. A new standard of conduct is set up: its emphasis is on unity, its prayers and its efforts are against division.

M. R. A. is a race with time to remake men and nations. It is the ordinary man's opportunity to remake the world. It is God's property—the new thinking and the new leadership (like Kriya Babaji Sangah) that every one wants. It means God in control personally and nationally. It means the knowledge and exact information that God's guidance brings. It is God's gift to bring an insane world to sanity. The aim of M. R. A. is two-fold; first to restore God to leadership as the directing force in the life of nations and then to work for the strengthening of moral within a country and so build a healthful national life.

Ideological Life

Many thousands of years ago there was an Ice Age and then there was a Stone Age and in 5,000 B. C. the world entered the Bronze Age and the Iron Age and only 180 years ago a man harnessed a power as old as time and ushered in the Industrial Age and now we are moving into the IDEOLOGICAL AGE. You'll only understand what is going on in the world when you understand an IDEOLOGY, that is a faith which grips men and nations, a philosophy, a passion and a plan to change the world and create the force of people to do it. Ideas are today the deciding factor. The future depends on the idea that grips the minds of the millions. In the Ideological Age the future lies in the hands of those who know how to use ideas to win men's allegiance. Today we need not only a gun in our hand—we need also an idea in our head and an answer in our heart. After all, nations have been taken over in recent years without a shot being fired. You can only meet an idea with a superior idea. It's not who is right: it's what's right. There are absolute standards for human society just as there are for engineering. It's because we don't apply absolute standards to our living that society is in danger of collapse. Change is the key to the world and to get along in it you've got to adapt yourself to altering world circumstance.

Men must choose to be governed by God, or they will condemn themselves to be ruled by tyrants. By a miracle of science men can speak by radio to millions. By a miracle of the spirit, God can speak to every man. His voice can be heard in every home, every business, and by every Government. **When man listens, God speaks.**

CHAPTER IX

THE ISLE OF MAN

THE Isle of Man, a little Kingdom with a history that merges into the half-remembered legend of far-off ages, is set in the middle of the Irish Sea—thirty miles from the north-west coast of England. Approached on a day of sunlight, it seems to glow with colour—the varied green of trees and hill-sides, the light and shadow of high cliffs, the sparkle of leaping spray and the golden sand of wide beaches. If a mist should be over the island when you see it for the first time—the mist which the Manxmen used to believe was sent to preserve them from their enemies—then it is, indeed, a place of enchantment: for as the sun disperses the vapour, the island seems to rise out of the sea like a mirage that is slowly turning into reality. It has been said that there is no other place like it in the British Isles, and for the prodigal variety of its scenery, for its ancient customs and laws, for the centuries of its strange turbulent history, and for the character of its people, it certainly is remarkable!

Wise and Worthy Men

Although the island has been closely linked with the fortunes of England, the Manxmen have always been proud to maintain and strengthen their own traditions. The island has its own Parliament, presided over by a Governor appointed by the English Crown; its two Deemsters, or Judges, are part of the Council and the Lower House, called the House of Keys, consists of twenty-four members who have been chosen because they are 'Wise and Worthy Men!' Together the Governor, the Council and the House of keys form the democratic Tynwald Court which is probably the OLDEST LEGISLATIVE ASSEMBLY in the world. The ancient and dignified

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ceremony has preserved its characteristic ritual upon a green hill in the open air from the time of the Norse kings, far beyond the days of recorded history.

There is one privilege which time itself cannot take from the islanders—the beauty of their homeland within its coastline of no more than eighty miles. Most visitors to the island arrive at the Port of Douglas, which is both the capital and the largest town. A few generations ago the Port of Douglas was but a fishing village, a mere speck in a great crescent-shaped bay, with hills mounting behind it to the skyline: today its modernity and amenities can be seen at a glance—the beach promenades, the theatres and multitudinous hotels, the dancing halls and concert halls, the National Museum and Government offices. On the threshold of the town is Kirk Braddan with its old Church and the graveyard where so many famous folk of Manxland lie buried. Castletown, once the capital of the island, has taken pride in its refusal to destroy its old-world atmosphere. The thirteenth century castle 'Rushen' certainly adds to the air of antiquity; but more valuable in the life of the island is King William's College, founded three hundred years ago and still in the forefront as the principle school on the Isle of Man.

They have had their own language, which is fast dying out; but they will never let their own national folklore and songs die. The old Manx music includes many a lively dance-tune, but there are also plaintive melodies that have come down from the days when the island was a battlefield, and the memories of old sorrows can still be heard in the songs of the people. Perhaps the Manxmân has never venerated his own homeland more deeply than he does today.

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