

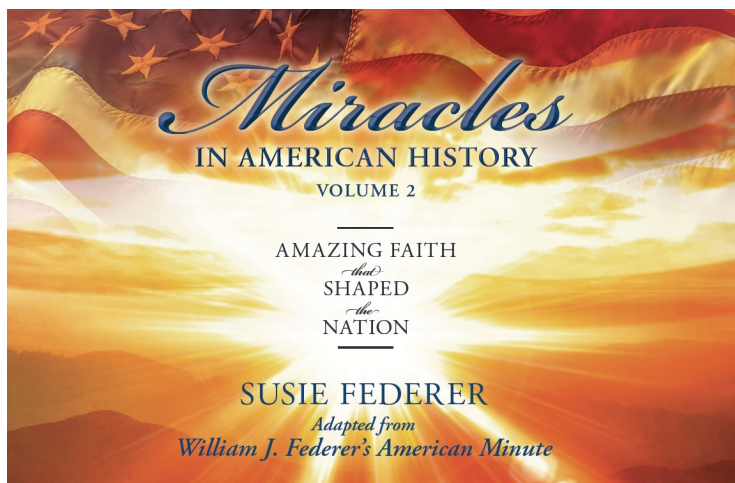
American Minute with Bill Federer

General MacArthur "Our threat is from the insidious forces working from within ... infiltrated into positions of public trust ... into journalism, the press, the radio & the school"

"Our threat is from the insidious forces working from within which have already so drastically altered the character of our free institutions," stated **General Douglas MacArthur** in Lansing, Michigan, May 15, 1952.



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[Miracles in American History- Vol. TWO: Amazing Faith that Shaped the Nation](#)

General Douglas MacArthur addressed

Massachusetts State
Legislature in Boston,
July 25, 1951:

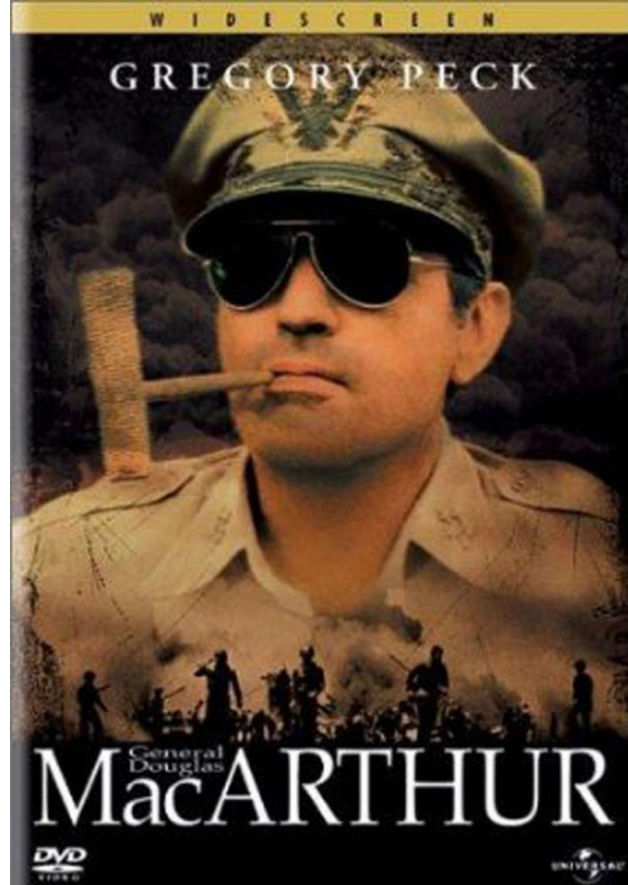
"I have seen since **my return to my native land** after an absence of many years ... **our material progress** has been little short of **phenomenal**.

It has established an **eminence in material strength** so far in advance of any other nation ... that **talk of an imminent threat to our national security through ... external force is pure nonsense**.

It is **not of any external threat** that I concern myself but rather of **insidious forces working from within** which have already so **drastically altered the character of our free institutions** -- these institutions which formerly we hailed as something beyond question of challenge -- those institutions we proudly called **the American way of life**.

... Foremost of **these forces** is that directly, or even more frequently indirectly, **allied with the scourge of imperialistic Communism**.

It has **infiltrated into positions of**

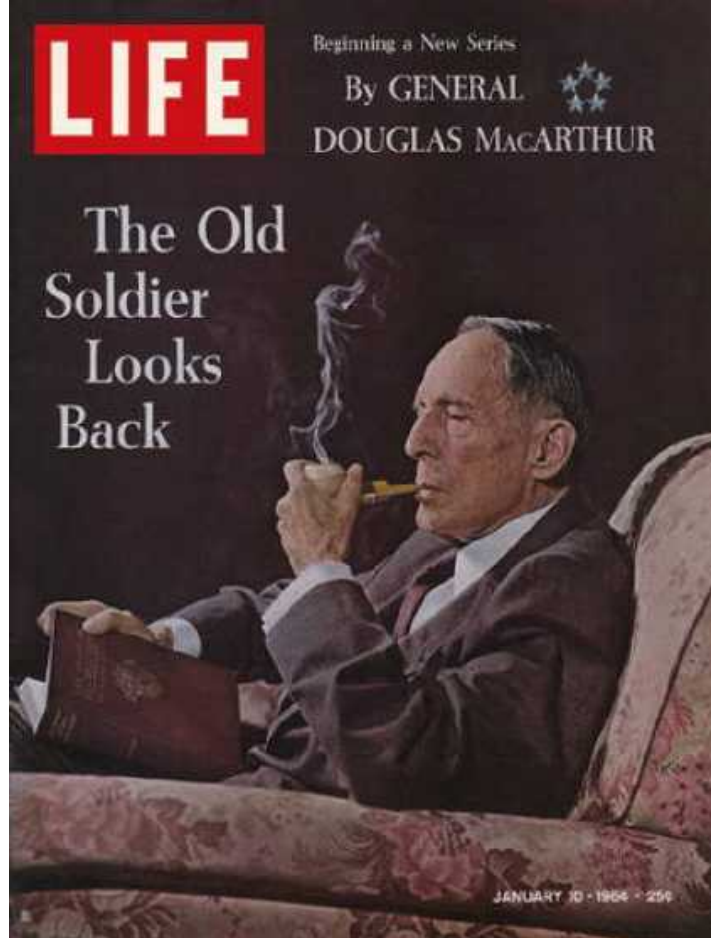


public trust and responsibility -- into journalism, the press, the radio and the school.

It seeks through **covert manipulation of the civil power and the media of public information and education to pervert the truth, impair respect for moral values, suppress human freedom and representative government, and in the end destroy our faith in our religious teachings.**

... This evil force, with neither spiritual base nor moral standard, rallies the abnormal and subnormal elements among our citizenry

and applies internal pressure against all things we hold decent and all things that we hold right -- the type of pressure which has caused



many **Christian nations abroad to fall** and and their own cherished freedoms to languish in the **shackles of complete suppression.**

As it has happened there it can happen here. Our need for **patriotic fervor** and **religious devotion** was never more impelling.

There can be no compromise with atheistic Communism, no half way in the **preservation of freedom and religion.** It must be all or nothing."

MacArthur warned in his Farewell Address to Congress, April 19, 1951:

"The **Communist threat** is a **global one ...**

Under no circumstances must **Formosa (Taiwan)** fall under **Communist control ...**

... One must understand the changes in **Chinese character and culture ... China,** up to 50 years ago ... followed the tenets of the **Confucian ideal of pacifist culture.**

At the turn of the century, under the regime of **Chang Tso Lin,** efforts ... produced the start of a **nationalist urge.**



Gen. Douglas MacArthur giving his "farewell address" on April 19, 1951



... This was further
... developed
under the
leadership of
Chiang Kai-Shek,



but has been
brought to its

greatest fruition under the **present regime** to the point
that it has **now** taken on the character of a **united**
nationalism of increasingly dominant, aggressive
tendencies.

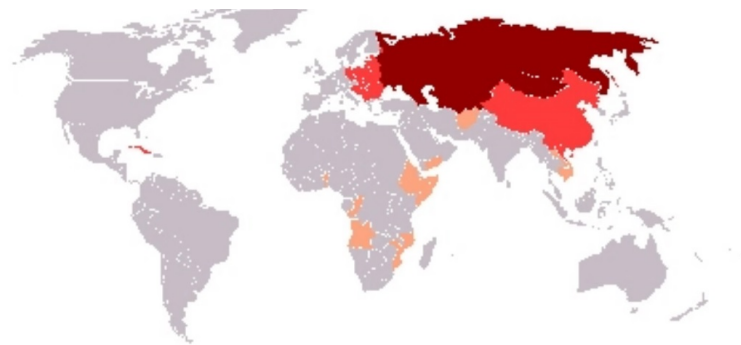
... Through these
past 50 years **the**
Chinese people
have thus
become
militarized ...



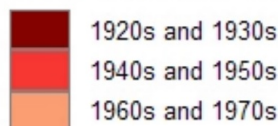
They now
constitute
excellent

soldiers, with competent staffs and commanders.

... This has
produced a **new**
and dominant
power in Asia,
which, for its own
purposes, is **allied**
with Soviet
Russia but which
in its own concepts
and methods has
become



Expansion of Communism.



aggressively imperialistic, with a lust for expansion
and increased power ...

Chinese Communists' support of the North Koreans

was **the dominant one**. Their interests are ... parallel with those of the **Soviet**.

... But I believe that the aggressiveness recently displayed not only in **Korea** but also in **Indo-China** and **Tibet** and pointing



potentially toward the **South** reflects predominantly the **same lust for the expansion of power** which has animated **every would-be conqueror since the beginning of time.**"

MacArthur concluded:

"There are some who, for varying reasons, would **appease Red China**.



They are blind to history's clear lesson ... that appeasement but begets new and bloodier war ...

... Like **blackmail**, it lays the basis for new and successively **greater demands** until, as in **blackmail**, **violence** becomes the only other alternative ...



China is already engaging with the **maximum power** it can commit ... **Like a cobra** ... more likely **strike** whenever it feels ... (it) is in its favor **on a world-wide basis.**"



Douglas MacArthur was born January 26, 1880.

The lineage of both parents were military and **Episcopalian Christian.**

Home-schooled as child, he attended high school at the **Episcopal West Texas Military Academy**, founded in 1893, whose mission statement,

“to provide an excellent educational community, with **values based on the teachings of Jesus Christ.**”

The school was similar to **D.L. Moody's "Moody Bible Institute"** founded seven years earlier.

Every day, **MacArthur** and his 48 classmates walked several blocks, no matter the weather, to attend **morning chapel** at **St. Paul's Memorial Church.**

He explained:

“**Biblical lessons** began to open the **spiritual portals** of a **growing faith.**”

He graduated valedictorian of **West Texas Military Academy**, and in 1898, became a cadet at **West Point**

Military Academy, where he graduated top of his class in 1903.

MacArthur conducted a reconnaissance mission during the 1914 U.S. occupation of Veracruz, for which he was nominated for the Medal of Honor.



He served as an officer in France during World War I.



He was superintendent of West Point, 1919-1922.

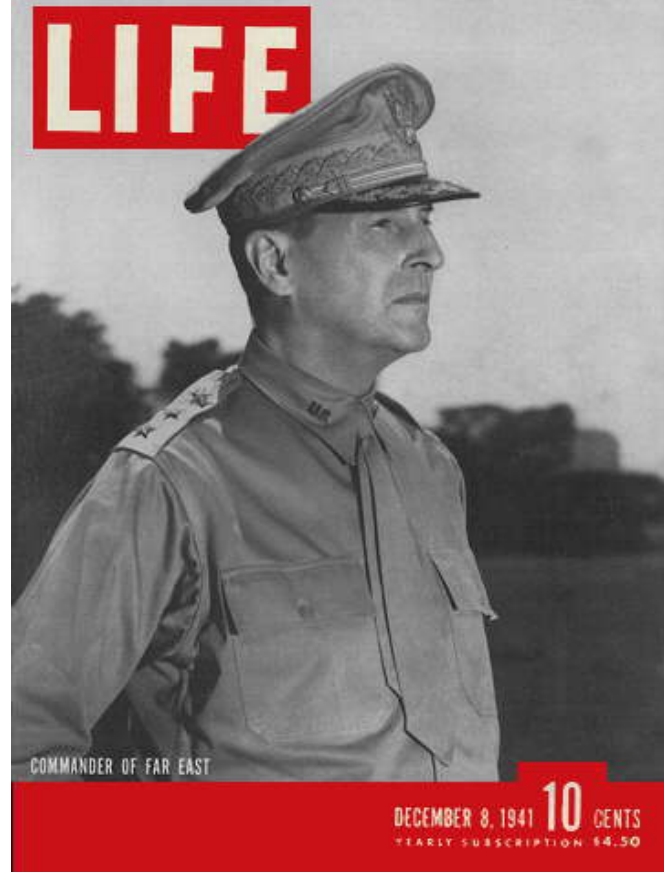
In 1930, at age 50, **MacArthur** became the youngest Chief of Staff of the U.S. Army.

On July 14, 1935, he addressed the 42nd

Infantry (Rainbow)
Division:

"The springs of human conflict cannot be eradicated through institutions, but only through the **reform of the individual human being** ...

We all dream of the day when human conduct will be governed by the **Decalogue** (Ten Commandments) and the **Sermon on the Mount.**"



A four-star general, he retired in 1939, but returned in 1941 to defend the Philippines.

When Japan invaded the Philippines, President Roosevelt ordered **MacArthur** to withdraw to Australia.

MacArthur left the Philippines, but not before he promising "**I shall return.**"

When **General MacArthur** heard that 10,000

Filipino and American prisoners died on the Bataan Death March, he stated, April 9, 1942:



"To the weeping mothers of its dead, I can only say that the sacrifice and halo of **Jesus of Nazareth** has descended upon their sons, and that **God** will take them unto Himself."



On October 20, 1944, **General MacArthur** returned with an American army to free the Philippines, stating:

"People of the Philippines: **I have returned.** By the grace of **Almighty God** our forces stand again on Philippine soil -- soil consecrated in the blood of our two peoples.

We have come, dedicated and committed to the task of destroying every vestige of enemy control ... The hour of **your redemption** is here ... Let the indomitable spirit of Bataan and Corregidor lead on."

In a radio speech broadcast from the invasion beach on returning to the Philippines,
General Douglas

MacArthur stated, October 20, 1944:

"Strike at every favorable opportunity. For your homes and hearths, strike! **For future generations of your sons and daughters, strike!**



In the name of your sacred dead, strike!

Let no heart be faint. Let every arm be steeled. The guidance of **Divine God** points the way. Follow in His name to the **Holy Grail of righteous victory!**"



General Douglas MacArthur stated:

"In war, when a commander becomes so bereft of reason and perspective that he fails to understand the dependence of arms on **Divine guidance**, he no longer deserves victory."

Promoted to **Supreme Commander of Allied Forces in the Southwest Pacific**, he

received Japan's surrender on the *USS Missouri* in Tokyo Harbor.

He stated:

“Men since the beginning of time have sought peace ... military alliances,

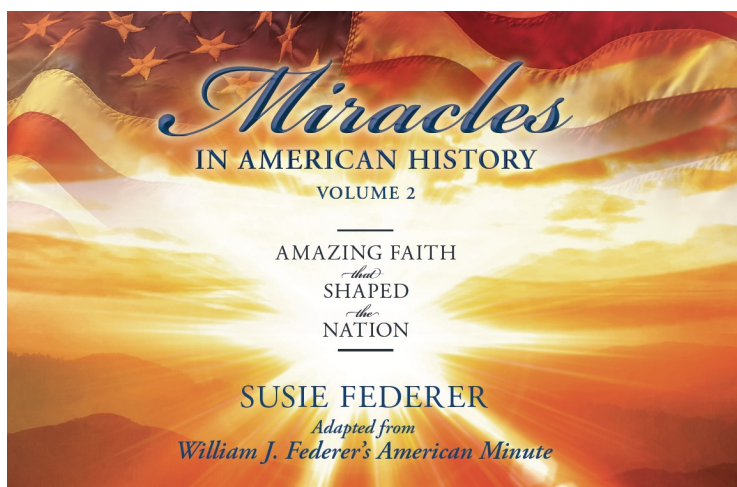
balances of powers, leagues of nations, **all in turn failed**, leaving the only path to be by way of the crucible of war.

The utter destructiveness of war now blots out this alternative. **We have had our last chance.**

If we will not devise some greater and equitable system, our **Armageddon will be at our door.**

The problem basically is **theological** and involves a **spiritual recrudescence (renewal)**, an **improvement of human character** that will synchronize with our almost matchless advances in science, art, literature and all material and cultural developments of the past two thousand years.

It must be of the spirit if we are to save the flesh.”



[Miracles in American History- Vol. TWO: Amazing Faith that Shaped the Nation](#)

After the surrender, **Japan** was under direct control of the U.S. Occupation Army led by **Douglas MacArthur**, Supreme Commander of Allied Forces Pacific (SCAP).



This was different than post-war Europe, in which Germany was divided into four zones controlled the allied powers.

President Truman sent a message to **MacArthur**, September 6, 1945:

“The authority of the **Emperor** and the **Japanese Government** to rule the State **is subordinate to you** as Supreme Commander for the Allied powers. You will **exercise your authority as you deem proper** to carry out your mission.”

Japanese investigative journalist Eiichiro Tokumoto wrote in *Under the Shadow of the Occupation: The Ashlar and The Cross* (1945):

“There was a complete collapse of faith in **Japan** in 1945 — in our **invincible military**, in the emperor, in the religion that had become known as ‘**state**



Shinto."

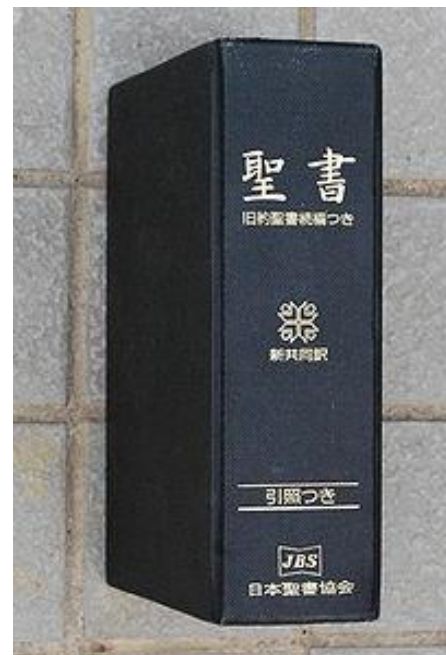
Shinto beliefs were taught in the public schools and permeated Japanese society, exciting the **militaristic fervor** of an **ancient samurai warrior code** known as **Bushido**, **fighting to the death**, similar to **Islamic jihad martyrs**.

MacArthur warned:

"Japan is a spiritual vacuum ... If you do not fill it with Christianity, it will be filled with communism."

He pleaded that **Youth for Christ** and other ministries send 10,000 missionaries to Japan:

"Send missionaries and Bibles."



While in Tokyo, **MacArthur** daily read the **American Standard Version of the Bible** and helped distribute **43 million Bibles**, resulting in it becoming a **best-seller** in Japan.

He served as Honorary Chairman of **Japan's** first post-war **Christian University**, and advocated for the **spread of Christianity**:

"(In order to) provide the surest foundation for the firm establishment of **democracy**";

“**Democracy** and **Christianity** have much in common, as practice of the former is impossible without giving faithful (service) to the **fundamental concepts** underlying the latter.”

MacArthur wrote in 1948:

“I am absolutely convinced that **true democracy** can exist only on a **spiritual foundation**. It will endure when it rests firmly on the **Christian conception of the individual and society.**”



These views were held by **Franklin D. Roosevelt**, who stated November 1, 1940:

"Those forces hate **democracy** and **Christianity** ... They oppose **democracy** because it is **Christian**. They oppose **Christianity** because it preaches **democracy.**"

MacArthur's call for missionaries and Bibles was documented in:

- *The Riddle of MacArthur*, by John Gunther, (1951);
- *Japan's American*

Interlude, by Kazuo Kawai (1960);

- *The MacArthur Controversy and American Foreign Policy*, by Arthur Schlesinger (1965).



Journalist Eiichiro Tokumoto gave the account of a 1946 conversation between **MacArthur** and two U.S. Catholic Bishops John F. O'Hara and Michael J. Ready:

"General MacArthur asked us to urge the sending of thousands of **Catholic missionaries** — at once ... that they had a year to help fill the **'spiritual vacuum'** created by the defeat."



Emperor Hirohito offered to have the **government convert all of Japan to Christianity.**

Amherst College professor of Japanese history, Ray Moore,

recorded the **General** told evangelist **Billy Graham**: "the

The New York Times

General Told of Barring Offer To Create a Christian Japan

April 7, 1964



See the article in its
April 7, 1964, issue

Emperor had offered to make **Christianity** the **official religion of Japan.**"

MacArthur made the **fateful decision** to **decline the offer**, believing that it could potentially create conflict between **Protestants** and **Catholics**, and that conversion should be only by a **free choice**:

"This most **sacred of human rights** – to worship **freely** in accordance with **individual conscience** – is fundamental to all **reforms.**"

In the article "Bringing the Bible to Japan," **MacArthur** told *U.S. News and World Report*, February 4, 1955:

"No phase of the occupation has left me with a greater sense of personal satisfaction than my **spiritual stewardship.**"

As recorded in *Revitalizing a Nation: A Statement of Beliefs, Opinions, and Policies Embodied in the Public Pronouncements of General of the Army, Douglas MacArthur* (Chicago: Heritage Foundation, 1952), he explained how his policies in Japan:

"**Discarded** is the traditional **intolerance of human rights**, the **restrictions upon human liberties**, the **callousness to human life**, and in their place have been accepted and **fused into the Japanese heart** many of the **Christian virtues.**"



Among the first
Church of Christ



missionaries
returning to **Japan**
were **Emily**
Cunningham, and
Owen and Shirley
Still. Beliefnet.com
published:

"Owen Still had
been a missionary

in pre-war Japan.

He got his family out of Tokyo on one of the last ships before Pearl Harbor, then spent much of World War II in **Japanese internment camps** in California and Arizona, serving as a volunteer chaplain to **Japanese-Americans** forced to spend the war behind barbed wire.

After the Japanese surrender, **he was one of the first civilians allowed back into Tokyo** since he spoke fluent Japanese.

The firebombing of the city had been so devastating that it was difficult to identify neighborhoods much less streets or buildings — which had been constructed mostly of wood with interior walls made of paper.

He had trouble even finding the **Yotsuya Mission** where he had preached for a decade — so complete was the destruction.

In the city of Osaka, Hiromu Sugano, a devout Christian and retired Army captain, had built a shack on the church property there so that the land was occupied until the missionaries returned.

If he had not done so, the property could have been lost.

In Tokyo, **Owen Still** was gratified to find that many

of the native pastors, including Stephen Ijima, had survived the war — and their congregations were going strong ..."

Beliefnet.com continued:

"MacArthur saw that **Rev. Still** received a temporary military commission, allowing him to move freely ... **He got the mission's churches and Bible college back up and running** — knowing that the permanence of the Gospel in **Japan** depended on native-born pastors."

Another person who decided to return to **Japan** as a **missionary** was **Jake DeShazer**, which changed the life of a Japanese pilot, **Mitsuo Fuchida**.



Fuchida wrote in his biography *From Pearl Harbor to Calvary* (1953):

"With the end of the war, my military career was over, since all Japanese forces were disbanded ... Though I was never accused, **Gen. Douglas MacArthur** summoned me to testify ...

As I got off the train one day in Tokyo's Shibuya Station, I saw an American **distributing literature** ... He handed me a pamphlet entitled "I Was a Prisoner of Japan" (published by Bible Literature International) ...

What I read was the fascinating episode which eventually changed my life ...

Jake DeShazer ... volunteered for a secret mission with the Jimmy Doolittle Squadron - a surprise raid on Tokyo from the carrier *Hornet* ... After the bombing raid ... **DeShazer** found himself a prisoner of Japan ..."

Mitsuo Fuchida explained that after the war:

"**DeShazer** ... returned to **Japan** as a **missionary**.

And his story, printed in pamphlet form, was something I could not explain ...



I decided to purchase (a Bible) myself, despite my traditionally Buddhist heritage ... In the ensuing weeks, I read this book eagerly.

I came to the climactic drama - the Crucifixion. I read in Luke 23:34 the prayer of Jesus Christ at His death: 'Father, forgive them; for they know not what they do' ...

I was certainly one of those for whom He had prayed. The many men I had killed had been slaughtered in the name of patriotism, for I did not understand the love which Christ wishes to implant within every heart.

Right at that moment, **I seemed to meet Jesus for the first time**. I understood the meaning of His death as a substitute for my wickedness, and so in prayer, I requested Him to forgive my sins and change me from a bitter, disillusioned ex-pilot into a well-balanced **Christian** with purpose in living ..."

Fuchida added:

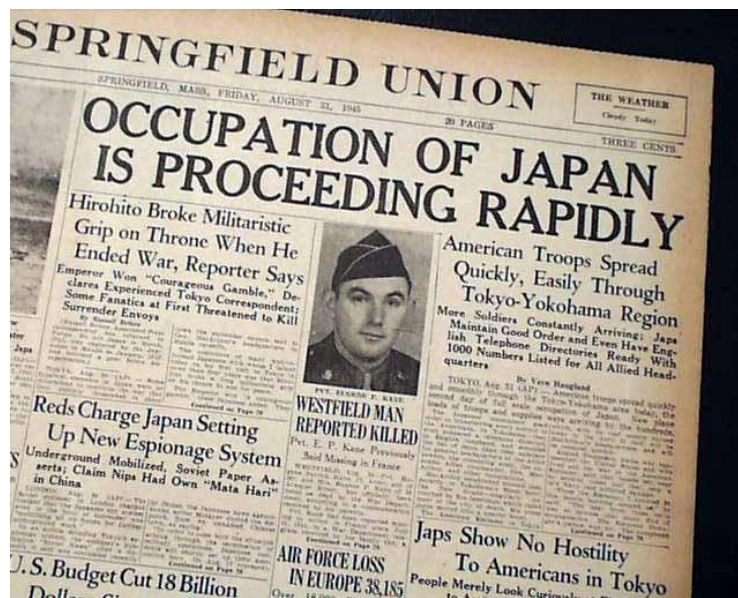
"I became a new person. My complete view on life was

changed by the intervention of the **Christ** I had always hated and ignored before .I have traveled across **Japan and the Orient** introducing others to the One Who changed my life.

I believe with all my heart that those who will direct **Japan** - and all other nations - in the decades to come must not ignore the **message of Jesus Christ.**"

Kiyoko Takeda Cho, a prominent intellectual in Tokyo **described the missionaries:**

“They were young and idealistic, and identified with **Japan** ... They represented not the ruling country, but came for **reconciliation**. That attitude was very much appreciated, not only by Christians but also non-Christians.”



To **MacArthur's** credit, no other military occupation in history matched the peace and reconciliation he achieved in the aftermath of WWII.

As recorded in "The Faith of MacArthur: Binding Up the Wounds of a Broken Nation," by Joseph J. B. Smith, (College at Brockport, SUNY, 05/10/2013), **MacArthur** stated:



“If the historian of the future should deem my service worthy of some slight reference, it would be my hope that he mention me not as a commander engaged in campaigns and battles, even though victorious to American arms,

but rather as that one whose **sacred duty** it became, once the guns were silenced, to carry to the land of our vanquished foe **the solace and hope and faith of Christian morals ...**

An occupation not conceived in a spirit of vengeance or mastery of victor over vanquished, but committed to the **Christian purpose of helping a defeated, bewildered and despairing people.**”



When U.S. occupation of **Japan** ended in 1952, it was apparent that **relatively few Christian missionaries** responded to **MacArthur's call**

to come to **Japan**, and **an enormous opportunity was missed.**

This is significantly different to the outcome after the **Korean War**, with the **vibrant growth of Christianity in South Korea**, which is now sending missionaries throughout the world.

Douglas MacArthur received the **Medal of Honor**, as did his father, **Arthur MacArthur**, who served during the Civil

War.



The only other father and son to receive the **Medal of Honor** were **Theodore Roosevelt**, for leading the charge up Cuba's San

Juan Hill during the Spanish-American War, and his son, **Brigadier General Theodore Roosevelt Jr.**, for leading the first wave of troops ashore at Normandy during World War II.

Promoted to **five-star general**, **MacArthur** was **Supreme U.N. Commander** during the beginning of the **Korean War**,

making a daring landing of troops deep behind enemy lines at Inchon and **recapturing Seoul.**



MacArthur became at odds with **President Truman** who did not want to confront the Communist Chinese.

Truman instead introduced the "**containment**" strategy which sentenced **millions** to live under **communist totalitarianism.**

MacArthur disagreed, stating:

"It is fatal to enter a war without the will to win it"; and "In war there is no substitute for victory."

Truman made the stunningly unpopular decision to **remove MacArthur.**

On April 19, 1951, following his tour of Korea, **General Douglas MacArthur** spoke to a Joint Session

of Congress to announce his retirement:

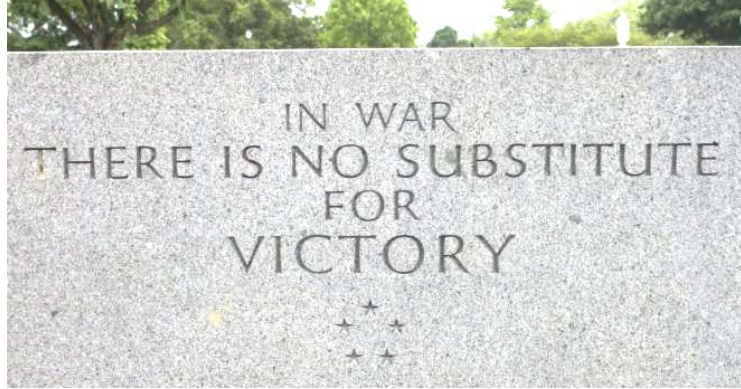
"I am **closing** my **fifty-two years of military service**.

When I joined the Army, even before the turn of the century, it was the fulfillment of all my boyish hopes and dreams.

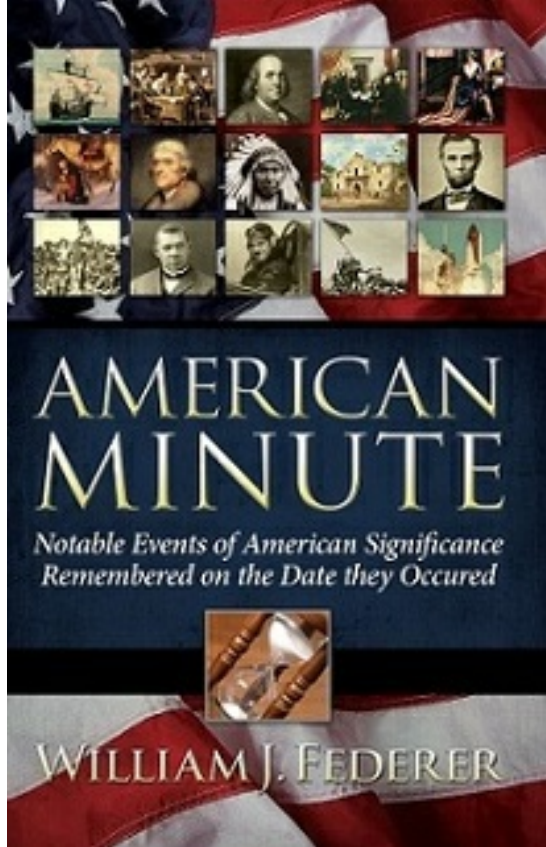
... The world has turned over many times since I took the oath on the Plain at West Point, and the hopes and dreams have all since vanished, but I still remember the refrain of one of the most popular

barracks ballads of that day, which proclaimed most proudly that **old soldiers never die; they just fade away**.

And, like the **old soldier** of that ballad, I now **close my military career** and just fade away, **an old soldier who has tried to do his duty as God gave him the light to see that duty**. Good-by."



[American Minute-Notable Events of American Significance Remembered on the Date They Occurred](#)



MacArthur told West Point cadets, May 1962:

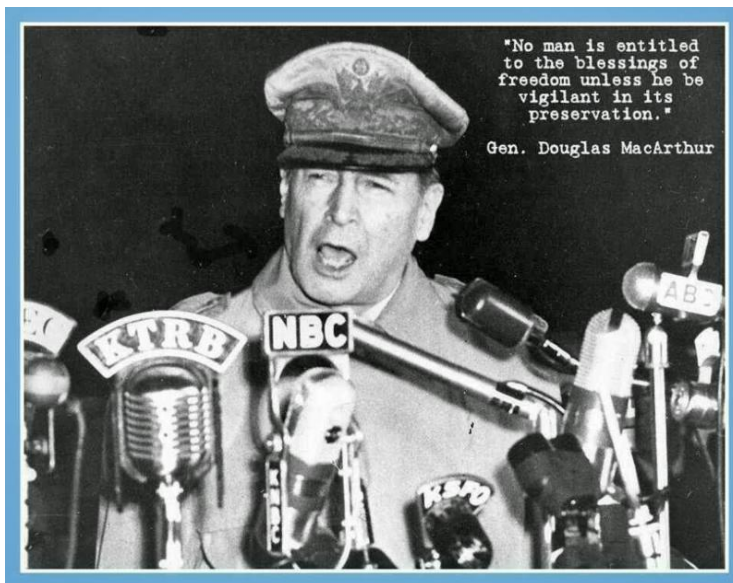
"The **soldier**, above all other men, is required to practice **the greatest act of religious training -- sacrifice.**



In battle and in the face of danger and death, he discloses those **Divine attributes** which his **Maker** gave when **He created man in His own image ...**

No physical courage and no brute instinct can take the place of **Divine help** which **alone can sustain him.**

However horrible the incidents of war may be, the **soldier** who is called upon to offer and **to give his life for his country** is the **noblest development of mankind."**



Warning of the deep-state, he addressed the Michigan legislature in Lansing, Michigan, May 15, 1952, (Edward T. Imparato, *General MacArthur Speeches and Reports 1908-*

1964, published in 2000, p. 206):

"Talk of imminent threat to our national security through ... external force is pure nonsense.

Our threat is from the insidious forces working from within which have already so drastically altered the character of our free institutions -- those institutions we proudly called the American way of life."

On January 18, 1955, a monument was dedicated to **General Douglas MacArthur** at the occasion of his seventy-fifth birthday, which had inscribed his statement:

"Battles are not won by arms alone. There must exist above all else a spiritual impulse -- a will to victory. In war there can be no substitute for victory."



On July 25, 1951,
**General Douglas
MacArthur** told
the Massachusetts
Legislature:



"It was the
**adventurous
spirit of
Americans** which
despite **risks and
hazards** carved a **great nation** from an almost
impenetrable wilderness ...

which built our own almost **unbelievable material
progress** ... which **raised the standard of living** of the
American people **beyond that ever before known** ...

This **adventurous spirit** is now **threatened** as it was in
the days of the Boston Tea Party by an **unconscionable
burden of taxation**.

This is **sapping the initiative and energies** of the
people and leaves little incentive for the assumption of
those risks which are inherent and unescapable in the
forging of progress under the **system of free enterprise**.

Worst of all, it is throwing its tentacles around the **low
income bracket** sector of our society, from whom is now
exactd the major share of the cost of government. This
renders its **paper income** largely illusory ..."

He continued:

"The so-called
forgotten man of
the early thirties now
is indeed no longer
forgotten as the

Government levies upon his income as the main remaining source to defray **reckless spendthrift policies.**

More and more we work not for ourselves but for the State. In time, if permitted to continue, **this trend cannot fail to be destructive.**



For no nation may survive in freedom once its people become servants of the State, a condition to which we are now pointed with **dreadful certainty ..."**

MacArthur added:

"Nothing is heard from those in the supreme executive authority concerning the possibility of a



reduction or even a limitation upon these mounting costs.

No suggestion deals with the restoration of some semblance of a healthy balance. **No plan** is advanced for **easing the crushing burdens** already resting upon the people.

To the contrary, all that we hear are the plans by which

such costs progressively may be increased ... for greater call upon the taxable potential as though the resources available were inexhaustible."



In 1942, **General MacArthur** was named Father of the Year. He stated:

"By profession I am a **soldier** and take pride in that fact. But I am prouder -- infinitely

prouder -- to be a **father**.

A **soldier** destroys in order to build; the **father** only builds, never destroys. The one has the potentiality of death; the other embodies creation and life.

And while the hordes of death are mighty, the battalions of life are mightier still.

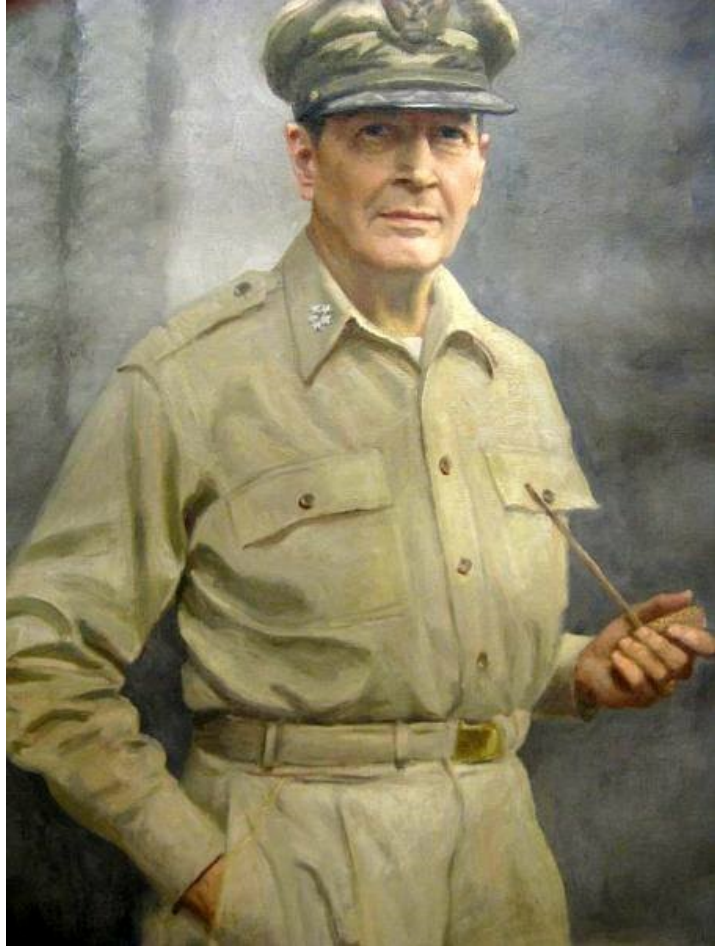
It is my hope that my son, when I am gone, will remember me not from the battle but in the home repeating with him **our simple daily prayer, 'Our Father Who Art in Heaven.'**"

He composed "**A Father's Prayer**" in the early days of World War II while in the Pacific:

"Build me a son, O Lord, who will be strong enough to know when he is weak, brave enough

to face himself when he is afraid, one who will be proud and unbending in honest defeat, and humble and gentle in victory.

Build me a son whose wishes will not take the place of deeds; a son who will know Thee -- and that to know himself is the foundation stone of knowledge.



Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail ..."

MacArthur
continued:

"Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he seeks to master other men; one who will reach into the future, **yet never forget the past.**



And after all these things are his, add, **I pray**, enough of

sense of humor, so that he may always be serious, yet never take himself too seriously.

Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

Then, I, his father, will dare to whisper, **"I have not lived in vain."**



MacArthur warned in a speech to the Salvation Army, December 12, 1951, stating:

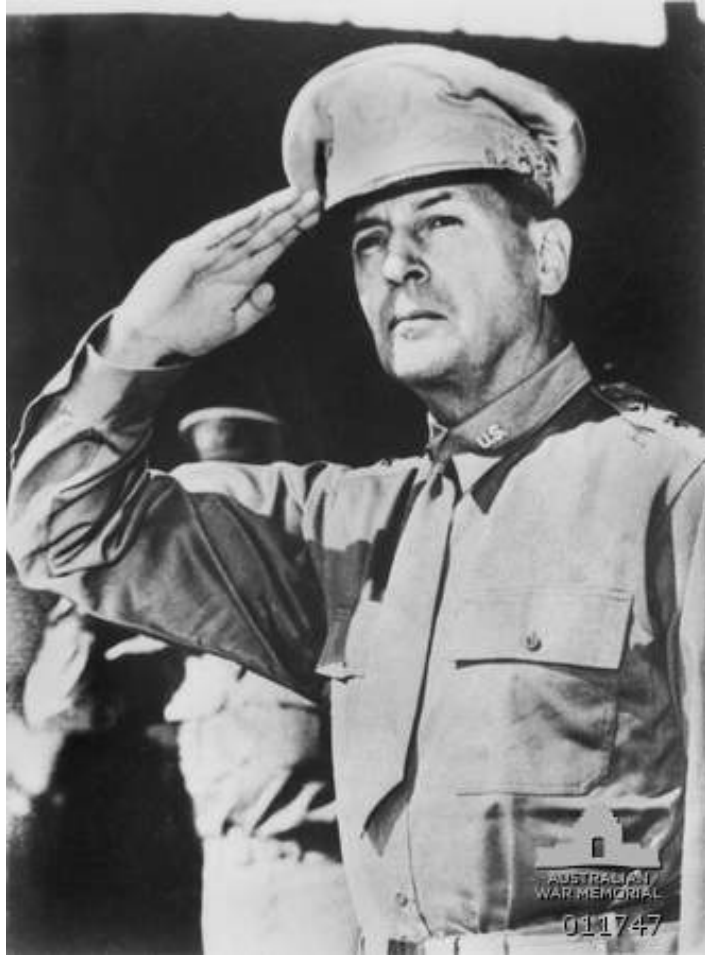
"History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline.

There has been either **a spiritual awakening** to overcome the **moral lapse**, or a **progressive deterioration** leading to ultimate **national disaster."**

MacArthur, who considered himself "a soldier of God as well as of the republic," concluded his address to the Massachusetts State Legislature in

Boston, July 25,
1951:

"We must unite in the high purpose that the **liberties** etched upon the design of our life by **our forefathers** be unimpaired and that we maintain the **moral courage** and **spiritual leadership** to preserve inviolate that mighty **bulwark of all freedom, our Christian faith.**"



--

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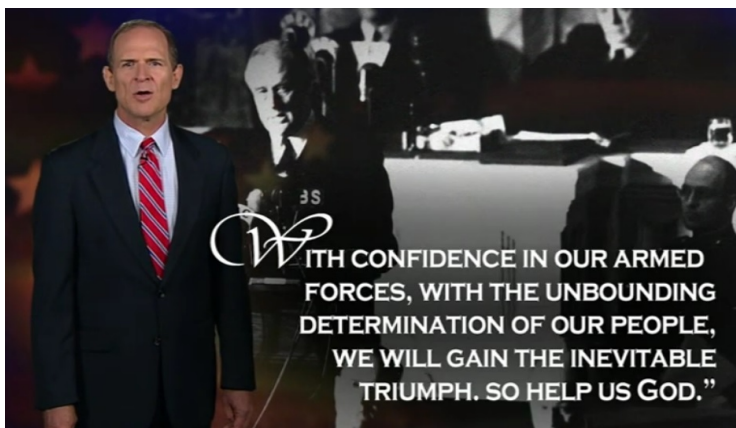
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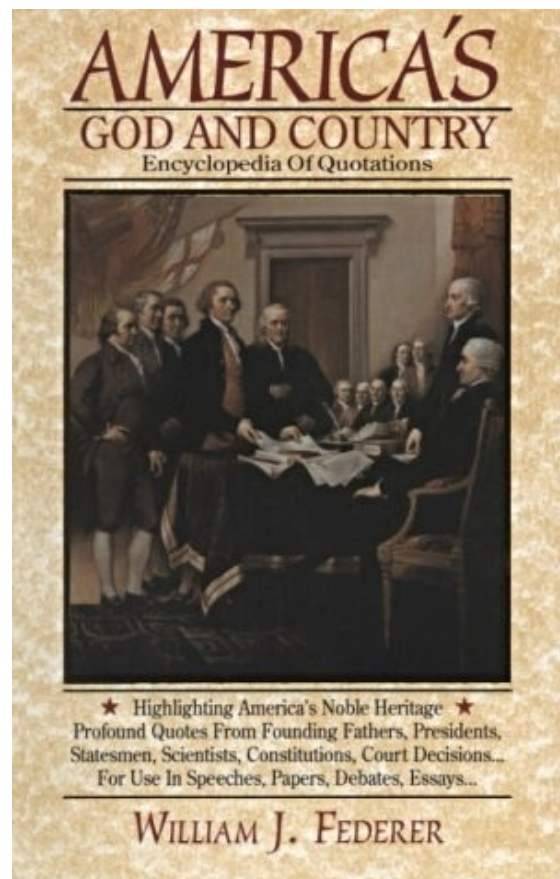
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