

POLITICAL AND INDUSTRIAL LEADERS AT CAUX ASSEMBLY
THE COST OF REVOLUTION INDIA CELEBRATES HER INDEPENDENCE
A DOCKERS' INTERNATIONAL
PENETRATING THE IRON CURTAIN NEWS IN BRIEF

THE re-organisation of the Communist Party in Russia and the launching of a new five-year plan have set the world questioning these latest moves in Soviet policy. The tightening of discipline and the scope of Russian expansionist plans that they suggest are reminders that Communism "orients itself in reality."

By contrast the apathy of the West is expressed in cold terms by the cuts in the Lisbon programme for arming the Atlantic nations. The delay in American arms delivery, the cuts in Britain's re-armament plans, the reluctance of Continental nations to lengthen their military service—these harsh facts, as the *Manchester Guardian* (19 August) remarked, "speak more strongly than the bland assurance of Cabinet Ministers that all will be well."

The weakness of the Western nations' position is seen most clearly in the lack of unity of objective. The needs of common defence are obscured by national prejudices and the fear of the collapse of our national economies. One issue still dominates the European scene—the question of Franco-German relations.

When the Foreign Minister of Denmark, Mr. Ole Bjorn Kraft, and the German Minister of Upper House Affairs, Mr. Heinrich Hellwege, met at the Moral Re-Armament World Assembly this past week, this was one

of the questions uppermost in their minds. On the day the German Minister arrived he heard representatives from France speak on the theme "Moral Re-Armament—the focal point of the new European unity", and pledge themselves to create a new Europe through MRA.

The German Minister said: "The spirit which has up till now ruled in Europe must be transformed 180 degrees, not only in the highest affairs of politics, but in the smallest affairs of our daily life. Europe needs a defence system and a common economy, but that is only a small part of creating a new world at peace. The main part is the spirit of the men and the nations who will carry it through."

Herr Hellwege brought the greetings of the German Federal Government to the Assembly, where, he said, he had found fresh strength to face the "difficult decisions on Germany's internal and external policy in the coming weeks." These include the ratification of the German Contract and the European Defence Treaty.

"It is not our speeches but the way we live that convinces people," he said. "What conferences have not achieved, we must achieve here. Through Moral Re-Armament we can create the United States of Europe and a new understanding between France and Germany."

INDUSTRIAL CONFERENCES AT CAUX

Some of Europe's leading industrial figures have taken part in the Caux conference this past month. M. Henri Desbruères, President of SNECMA, the Nationalised Association for the Study and Construction of Aircraft Engines, announced on 21 August that a series of industrial conferences is being planned during the latter part of the Assembly for representatives of the textile, coal and transport industries of the world.

The dates are as follows:
September 13–20, Coal, Steel, Metal and Air Transport.

September 20–29, Textile industry.

September 27–October 6, Transport industry.

Invitations have been sent calling industrialists to give "their instant attention" to a six point programme:

1. The application of the Schuman plan.
2. The fate of Defence industries within the framework of the European Defence organisation.
3. The economic crisis and unemployment, e.g., in Textiles.
4. The new industrial and economic situation.

5. The stages in integrating workers in the responsible running of industry.
6. How employers can bring an effective answer to the catastrophe which threatens the world.

M. Desbruères underlined what is becoming clear to many industrialists:—that a rearrangement of priorities is needed. “I used to think my first priority was to produce certain material and moral changes in myself and in industry,” he said. “But I have to take full responsibility for the future of the nation and Europe.”

Sir Cecil Weir, leader of the British delegation to the High Authority of the Schuman Plan Community, described his participation in the work of the Assembly as “extremely stimulating.” He had observed the work of Moral Re-Armament in the Ruhr when he was acting as economic adviser to the British Occupation Authorities. He felt it deserved the highest possible praise. “You found a people in a great state of misery and misfortune,” said Sir Cecil, “to whom we were trying along with the Americans and the French to

bring food and other necessities. You brought them a message which was much more important.”

INTERNATIONAL GROUP FROM FORDS

To match the initiative taken by management on a European scale, an interesting group at the Caux Assembly during its first month has been the Ford delegations from the British, French and German factories.

Twenty-two workers and their wives from the Ford and Briggs factories in Dagenham, including eight shop stewards, gave practical evidence of Moral Re-Armament’s answer to the class war in industry. On the day that a number of them left, a party of shop stewards arrived from the Ford Works in Cologne. At the same time the chief Shop Steward in the Ford Works at Poissy, Paris, Helier Charlot, emphasised the international nature of the Ford organisation. The French workers, he said, were not only concerned with the question of wages. They felt the pressure of the international crisis. He called on Ford workers everywhere, in Britain, Germany, France and America, to present to the world a picture of international understanding.

THE COST OF REVOLUTION

The primary aim of the Assembly at Caux has been the creation of a world organism capable of bringing a revolutionary change in human society and uniting men of every race, class and colour to remake the world. Such an objective demands the full commitment of every person and the mobilisation of every resource. The running of the Caux Assembly itself provides a living example of the way such an organism works.

The Assembly of over 1,000 people is a community where each makes the maximum contribution to the needs of all. The administration of the conference centre, the preparation and the serving of the meals and the financing of the conference all illustrate the principle that “where everyone cares enough and everyone shares enough everyone will have enough.”

“Money is the power-line of revolution,” said Harry Wickham, for many years Labour Party organiser for the Midlands, “Our personal habits are the fuses. They either carry the power or they cut it off. Personal habits and indiscipline in labour and management are one of the greatest factors in our present economic crisis. That crisis will be solved by the revolution of Moral Re-Armament, ensured through the discipline and the responsibility of those who give all.

“The answer to the division and hatred in the world is worth a king’s ransom,” said a man who has given a large share of his capital to finance the task of bringing Moral Re-Armament to Europe. “I decided as a capitalist to make a voluntary capital levy on myself. I have also given up my own personal smoking and drinking to put the money I save in that way into the fight.”

As the conference has progressed it has provided many moving examples of sacrifice to make this practical. A young couple sold the life insurance policy they held and gave it to meet the heavy overhead expenses of the conferences. A talented actress sold all her jewellery and gave her last capital to meet the needs of the world revolution to which she and her whole family had devoted their lives. The secretary of a trade union in Italy pledged a contribution from his salary. A Swiss trade union leader announced that he was starting a workers’ fund so that his colleagues could play their part in supporting the work of Moral Re-Armament in Europe.

The scope of a revolution which draws men of every race and class and nation together to commit themselves and all they have, is limitless.

INDIA CELEBRATES HER INDEPENDENCE

During this past fortnight Pakistan and India have celebrated the anniversary of their independence.

On 13 August the Governor General of Pakistan called for unity and strength in the country: “There

is a greater need than ever before to stand united and make sustained efforts for improvement on the moral and spiritual plane, which alone would enable us to eradicate the evils which we have inherited. Pakistan

is not out of danger, and no Pakistani should allow himself to deviate from the path of unity, discipline, and faith laid down by its founder."

The celebration of India's independence at the Caux Assembly, 15 August, was the most important occasion outside of India itself, commented one of the Indians present. The representatives of 38 countries taking part in the Assembly stood in silence on the Swiss mountain side while Lady Masani, wife of the first Indian Municipal Commissioner for Bombay, hoisted the Indian flag. As the flag fluttered in the breeze, flanked by those of the other nations at the Assembly, the Caux international chorus sang the Indian national anthem, *Jana Gana Mana*.

"We are celebrating today the independence of our nation for which our country has fought and suffered under the leadership of Mahatma Gandhi," said Lady Masani. "May God set it in the hearts of India's millions to work for a new unity. May the ideology of Moral Re-Armament take its place in all departments of Indian life."

AFRICA RESPONDS

The African representatives led the Assembly's response to the Indian celebration. "Today one is

tempted to turn to any force that offers a hope of liberty and independence," said Mr. B. O. N. Eluwa, Secretary of the Ibo State Union of four million Nigerians. "Moral Re-Armament is giving me a new definition of freedom. I used to fight for an autonomous constitution and economic independence. I thought it was impossible to co-operate with Europeans. I know it is possible on this basis of change."

It was a dramatic moment when the Paramount Chief Nana Kwasi Afrani III of Edweso, Ashanti, in the Gold Coast, announced that he had decided to distribute 4,000 acres of his own farmlands to his people. "This land will be distributed among all those who need land for farming so that my people can live in happiness and have more to eat," he said.

Shankar Hegde of Bombay, one of the young leaders in the struggle for India's independence, sprang to the platform and said, "This will be great news in Asia and Africa where the burning passion of the landless for land is one of the greatest causes of conflict and bitterness. Millions are looking for a solution. I thought the only way was the liquidation of the landowning class. This action proves that Moral Re-Armament is the better way."

A DOCKERS' INTERNATIONAL

During the past few months the co-ordinating centre for Communist activity in the world's docks has moved from Marseilles to Genoa. This port, 99 per cent. Communist, is now deeply infiltrated by Russian agents to carry on the work no longer possible in Marseilles.

Dockers from Genoa are among the portworkers from thirteen major ports who have sent invitations to their colleagues to form a dockers' international at Caux. They say in their invitation: "We dockers who come from all races and nations know that where there is an answer there is hope. Last year many dockworkers from ports in almost every country attended a World Conference for Moral Re-Armament at Caux and learned there is hope for a new world based on the principles of Moral Re-Armament.

"Although we are humble folk, our job as dockworkers is very important in linking the nations in friendship, co-operation and trade. To be able to do

this we must be trained in an ideology that can remove the barriers of hate and mistrust and so bring about a better understanding in industry and benefits to all.

"Only by putting into practice the moral standards of Moral Re-Armament can this better world be built. Dockworkers from the Atlantic to the Pacific, from the Baltic to the Mediterranean and the other great waterways of the world—create a true dockers' International and strive to rebuild the world!"

During the opening weeks of the Caux Assembly this year sixteen dockers from London, Liverpool, Hamburg, Rotterdam, Bremen and Genoa have taken part. They have included Tom Keep, formerly President of the National Amalgamated Stevedores' and Dockers' Union, from London; John McNally, a militant dockers' leader from Liverpool, and Martinus Streefkerk, member of the National Executive of the Dockers' Section of the Dutch Transport Union.

PENETRATING THE IRON CURTAIN

The attention of the Western world is increasingly turning to the possibility of a counter-offensive in the war of ideas. The representatives of the governments in exile from the countries of Eastern Europe have a particular significance in this respect. Some of them recently broadcast on the task of penetrating the iron curtain.

One of these men was Dr. Wasil Glaskow, Chairman

of the Supreme Council of the Cossack Government in Exile. Moral Re-Armament alone in the West, he said, provides a positive plan far into the future to counter the plan of hatred and class war launched by the Kremlin. "This is an idea our people need more urgently than our daily bread," he said. Dr. Glaskow, who lost his six brothers, two sisters, his father and his mother in the Bolshevik revolution, described the bitter loneliness

of millions like himself caught between "the Iron Curtain of the East and the Western curtain of indifference." To bring an answer to the hatred and bitterness which dominated the lives of refugees like himself, he said, was the surest hope for their fellow countrymen. A new unity had come in the ten opposing political groups among the exile Cossacks as a result of his finding such freedom himself through Moral Re-Armament.

General Lev Prchala, President of the Czech National Committee in London, said: "In Caux I found the most revolutionary idea in the world—the only one superior to the Bolshevik idea." He said that this idea had inspired the agreement he had signed on behalf of the Czechs with the Sudeten Germans in August 1950, which ended the century-old conflict between these groups.

"We, the victims of the past, can become the torch-

bearers of the future," said Mr. Rudolph Storch, a Sudeten German leader. "Our iron curtain problems are only a part of the world problem of human selfishness. The outcome of the world struggle of ideologies will decide not only our own future but the fate of the world. I must commit myself to one side or the other. There can be no neutrality in this battle."

Dr. Michael Dobrianskyj, a prominent Catholic journalist from the Ukraine, made a moving appeal to the West not to forget the peoples east of the iron curtain. "In Moral Re-Armament," he said, "you have the atmosphere for which millions of refugees have been longing—humanity, honesty and understanding between peoples." Mr. Dobrianskyj committed himself "to bring the news of MRA to the people behind the iron curtain. It is news of a new fighting spirit which will overcome the materialism both of the right and of the left."

NEWS IN BRIEF

Dagenham Factories—The delegation of Fords and Briggs workers who have just returned from Caux reported their experiences on Sunday night, 24 August, to a meeting of three hundred at Leys Hall, Dagenham. The speakers included Mr. Len Martin, a shop steward at the Ford Works, Mrs. Martin, the only woman shop steward at Fords, Mr. Sidney Drake, a shop steward from the Briggs works, Mr. Tom Jones, an official of the dockers' section of the Transport and General Workers' Union, a Nigerian trade unionist, Mr. Cordelus Ginnikanwa, and Lady Richmond, whose father was a steel industrialist.

Radio—News of the Caux Assembly has been carried regularly over the North-West German Radio and Radio Bavaria. News of the opening was reported by French radio stations, Radio Oslo and the Egyptian

Broadcasting System. On 23 August fifty-six from Radio Geneva attended special sessions of the Assembly.

Press—The article by Professor Karl Adam which was sent out with the Information Service last week has been reprinted widely in the European press. In Switzerland it appeared among others in the important Catholic papers, *Vaterland*, *Neue Zürcher Nachrichten* and *Ostschweiz*.

Films—The general European premiere of the Finnish film, *The Answer*, took place before the representatives of 40 nations at the Caux Assembly. The producer, Viljo Lampela, was present, as well as members of the cast

The *Ciné Journal Suisse*, the news-reel which is seen by a million people, carried a full report on the opening weeks of the Caux Assembly.

MORAL RE-ARMAMENT AND CHRISTIANITY IN THE WEST

From an article by Professor Karl Adam, reprinted from *Vaterland*, organ of the Catholic party, Lucerne, Switzerland.

Price 4d., postage 2d. 100 copies £1, post free.

WHAT WE NEED IS SOMETHING ELECTRIC

A world broadcast by Dr. Frank Buchman, from the World Assembly for Moral Re-Armament, at Mackinac Island, June, 1952.

Price 6d., postage 2d.

FROM: MORAL RE-ARMAMENT, 4 HAYS MEWS, BERKELEY SQUARE, LONDON, W.1

WORLD ASSEMBLY FOR MORAL RE-ARMAMENT CAUX, 1952

30 August

Supp. 2

“MRA—THE FOCAL-POINT FOR EUROPEAN UNITY”

Paul Bausch

Member of the German Federal Parliament

THIS large book I hold contains the treaties concerned with the foundation of the European Defence Community. France, Italy, Belgium, Holland, Luxemburg and Germany have made these treaties—I will read from the book itself—“To weld together for the defence of Europe its people and economic resources in a super-national organisation.” The signatories to these treaties felt it was necessary to unite the people and national economies in such a solid fashion that they would create a new super-national organisation. These treaties have already been signed by the six governments concerned and now in the coming autumn they will be discussed in the Parliaments of the six countries and it will be decided whether they will be ratified or not. And, as you all know, opinions vary in different countries about this question.

The great issue which faces the men who have to decide about these treaties is this: “Can we hope that this integration and unifying of Europe will succeed?” More and more, responsible men ask: “Where is the fire which will smelt the hard iron ore of the national selfishness of these different countries?” Many people believe that it is only necessary to set the machinery of these treaties in motion and everything will be settled in Europe. That is an unreal hope. Those who expect that material re-armament alone will be effective will certainly be disappointed.

All far-seeing men and women in Europe are convinced that this unity can only be created by radical change. Many people believe that it is sufficient if we produce material change. I do not share this belief. I believe first and foremost that we must change people. But I don't believe that we can ever achieve any change in conditions in Europe unless we can change the politicians, and I do not believe that the politicians in Europe will ever change unless each one of us is ready to begin with ourselves.

I believe that I myself must be prepared to accept all the consequences of change and I have learnt from Dr. Frank Buchman the best way to change—he has taught me to apply the four absolute standards of honesty, purity, unselfishness and love in my life and to accept all the consequences of that. Then when I came to Caux again this year I felt the necessity of reviewing again my whole life and my political work and I would like to tell you a few of the points which came to me.

The first thought I had was that I should accept the four absolute moral standards as something which must be obeyed without compromise. I have always found that any time I have accepted compromise in my personal life

I have been less able to fulfil my political task.

Then I thought of the Federal Parliament in Bonn, and the special reason for that was that our Federal Minister for Affairs of the Upper House, Mr. Hellwege and his wife are with us here today. I thought of many of the decisions that we have made there in that parliament and of our unity together in the Coalition Parties. In many cases I could have done far more to strengthen unity instead of encouraging division. I have decided, Minister Hellwege, to do better in future.

Another thing that occurred to me was my relationship with my political opponents. I don't feel that because we decide to act according to the four absolute standards, we won't have clear political conceptions, for I believe we need those. But I know that I only do the right thing if my discussions with my political opponents lead to us becoming greater friends. If I have had a conversation with one of my opponents and after it I am not in a position to look him clearly in the eye and take his hand, I know there was something very wrong with me.

Next year we have the Federal elections in Germany, and the idea has come to me to plan how we can conduct these elections so that the clash between the Parties will not create division but deepen unity in our country.



THE FOREIGN MINISTER OF DENMARK, Mr. Ole Bjorn Kraft, *left*, says goodbye to Dr. Buchman after his stay at the Assembly.

A REARRANGEMENT OF PRIORITIES

M. Henri Desbruères

President of S.N.E.C.M.A.—the Nationalised Association for the Study and Construction of Aircraft Engines

I WOULD like to sum up the conclusions I have reached after two years of applying the principles of Moral Re-Armament in a practical way in my business where there are at the moment 8,500 workers. From the experiences of this last year I can say this—every time I have applied the methods and the principles of Moral Re-Armament in a practical and concrete way to the problems that come up in the life of every industrialist in the course of his functions, results have always followed inevitably and have gone far beyond my hopes in every case. I have accepted the check of teamwork. In every case I have started out with an attitude of mind that was very clearly defined and rigid, and my team-mates have had to attack me to get me to change my point of view. The final decision which I have taken in each case is very different from the one I have had to start with. That is why I believe so implicitly in brotherly correction.

I have also learnt here to go beyond my preoccupations as an industrialist—important as those preoccupations are.

I thought I had one duty, and only one duty, to bring about certain clear moral and material changes in my own business, inspired by the principles of Moral Re-Armament. Here we have seen a world vision which enables me to tackle the situation where I am. But I have a duty equally as important, equally great as regards my colleagues. I must bring them to see that world vision that I have seen myself. I must bring them to realise what their responsibilities are, faced with that vision, and to act.

With our friends yesterday evening we were speaking about the weeks, each dedicated to some special purpose, which should be organised here in Caux in the second half of September. A week for the metal industry, coal and steel, the week following for the textile industry, the week following for transport by road, rail and sea and air. I believe those sessions can be of the highest importance and we must give them the widest importance by appealing to the industrialists of every country. And I call on all of the industrialists, the workers and trade union leaders who are here and will be coming here to give their fullest support to the realisation of this plan.



RAISING THE FLAG ON INDIAN INDEPENDENCE DAY

Left to right : Prince Ismail Hassan, Egypt ; Mrs. George West, wife of the Bishop of Rangoon ; Lady Masani ; Mr. Bremer Hofmeyr, South Africa ; Mrs. Shankar Hegde, India ; Sir Rostom K. Masani ; Daw Nyein Tha, Burma ; Dr. and Mrs. Hazeghi, Iran ; Mr. Karl Albrecht, Germany, formerly Commisar of Forests in the USSR.

INDIA IS READY FOR THIS MESSAGE

Sir Rostom K. Masani

Formerly Vice-Chancellor of Bombay University

AFTER the experience of being at this Assembly, which has been a real liberal education, who would refuse to respond to the clarion call of Moral Re-Armament to change? It is the call of the future—the call for every individual and nation to change as a condition essential to ushering in a new world.

Of all the countries in the world India is the most attuned to the message of Moral Re-Armament. The keynote of Hindu philosophy is to find the universal self in one's own self. Self-knowledge, self-realisation, self-discipline, self-surrender, self-effacement, these are the stepping stones to salvation. That is the message of Hindu philosophy. Therefore India is prepared for that message. Gandhi taught people to work up to this idea, and so India will hail with delight the message of Caux and Dr. Buchman's visit to India. Gandhi has prepared the way for the sort of life which, in this centre of human brotherhood, you are living.

Dr. Buchman's real contribution to world peace and world co-operation is that he insists on the purification of self as a condition precedent to the rebuilding of the world. Change in individuals and change in nations—it is for this special feature that Dr. Buchman has been described

India is Ready for this Message—continued

as one of the greatest statesmen of the world. People blame statesmen for wars. They say that because they did not impose a generous peace after the first world war, the second followed. Other people say that there are economic and political factors and conditions which inevitably lead people to wars. There are no such uncontrollable factors—what you think and I think, what you do and I do, these are the causes that lead people to war. It is therefore important that we see the value of Dr. Buchman's advice to change first. When that message is given to our friends in India they will welcome him as a great statesman.

CONFIDENCE IN INDUSTRY

Bernard Hallward

*For many years President of the St. Raymond Paper Company,
Montreal*

WHAT this phrase "ideological warfare" really means, is that for the first time in history the weaknesses and the mistakes of every individual in any country have an international significance. It is the first time that a great power has definitely exploited those weaknesses to gain its own ends. And I suggest that it opens up an entirely new field of thought to many of us, especially in industry, which is the field of class warfare above all others.

I think it is fair to say that most of us in industry have been fairly well satisfied if we had an apparent peace in our own concern. The ideological war has shed an entirely new light on our job. And it makes no difference whether it is in a nationalised or in an ordinary industry under private ownership. I believe we have an entirely unsuspected job of creating unity in our country, not only at the conference table but in places unsuspected hitherto. And I suggest that the first thing you have to start on is to create confidence. Now, confidence depends on honesty. Those of you who are married know that you cannot buy the confidence of your wife. Equally you cannot buy the confidence of those who work for you. I always remember the words of a Swiss efficiency expert. He said: "Good will without love creates mistrust." I am convinced that this is true of every country. When those who have the authority of management in industry have understood that, we shall very nearly abolish class war. Because if there is one thing which everybody detests, it is hypocrisy. That is one thing that MRA has taught me in the field of industry.

Another point is that in industry you often find people who are not adept at making peace in their homes, and yet they expect to have peace in industry. Perhaps that is why they appoint too often unfortunate people known as Personnel Directors, to whom they confide the task of representing their soul, and then they are dissatisfied with the results.

I can see no hope of ending the class war in industry except on one condition, that we of the management class undergo a drastic education, whereby we learn to stop our unconscious policy of class war, and we cease to be atheistic about the possibility of change. You know how often men are atheistic about their wives ever changing, which almost prevents the poor souls from ever changing. They have the same attitude towards their workers. We have to learn something new. Why should we blame the workers for not co-operating, when we do not expect them to co-operate, and when we have not learned the simple basis of co-operation ourselves? As far as industry is concerned, that is the great gift that Moral Re-Armament has given us. It is a very simple secret. There are many who are indeed hard-headed, but that is because they are wooden-headed. We must find the formula which will pierce those skulls. But we must learn the secret ourselves. Then we shall be able to stop condemning our politicians for failing to correct our own mistakes. Then we really can get co-operation in the country.

TO SEE A NEW WORLD BUILT

Karl Albrecht

Former Deputy Commissar for Forests in the Soviet Union, and member of the Central Control Commission of the Bolshevik Party.

I CAME here to see a new world being built, a world I had failed to see in Moscow, the world for which thousands and thousands of people had given up their lives in the thirty years I had been associated with the Communist Party.

I was one of the founders of the Communist Party in Germany. I came back from the war in 1918 broken, divided, torn and wounded. The country I saw was not the country I longed for. I went to Moscow with an open heart and longing to build the world of justice, for which I thought they were striving, and for which I was striving too. Everything I had, everything I was, I gave to build what I thought would be that workers' state built upon justice.

I spent ten years in the Soviet Union and in Moscow. I travelled through the length and breadth of the country, looking at the people to see if they lived better or worse than my people at home. When I came to Caux a year ago, I could not help but think back to the ten years I had spent on the other side, and of the people there who have lost their lives trying to build a new world. Thirty million people. That is the result of thirty-four years of Communist dictatorship.

I remember the night in 1924 when Stalin sent 18,000 students and their families from their homes, because they belonged to the middle-class. In the University for which I was responsible, the University for Forestry, 800 students committed suicide. I remember in 1928 how the industrial centres of Central Russia were cleaned out and purged, and the so-called middle-class eliminated. I remember when they were building the Volga-Don canal, and when they were building Forestry developments behind the Urals, people died because they did not have enough to eat. We went to the Soviet Union to build a world of justice for all people. I found instead that one class dominated and that people were living as parasites and preying upon their fellow-men.

We Socialists, those of us who have taken our dogma from Marx, have forgotten one big thing of which Dr. Frank Buchman has reminded us. We have forgotten that one class with its dictatorial ideas will not create the state and country that we want; it will fail to bring to people that freedom and justice for which they all long. We have forgotten that the basis of every society is the family, and we have forgotten that personal change is the answer for ourselves, our families and our children. That is why I am grateful to Frank Buchman, and to all in Moral Re-Armament, because it has brought this simple thing to my heart, and showed me that it is the simple and only way to create a new society.

This is my fourth visit to Caux. I see here the thing that I have longed to see ever since I entered the Socialist movement at the age of seven. Here I see we can all march together, wherever we come from—the capitalist or the socialist camp—we can march together along this road always, with one big aim. I will go anywhere that I am needed, in order to bring this new world to birth as fast as possible.

A REVOLUTION THAT SUCCEEDS

Harry Wickham

Great Britain

Formerly Labour Party Organiser for the Midlands

WHEN we talk about the greatest revolution of all time, I wonder whether we know what a revolution really is. Someone last night gave me the key to real revolution. He came from one of the hot spots of Europe and he said this : "Any compromise is a battle lost from which there is no recovery."

Now we have had lots of revolutions in history. For nearly twenty years I gave my life and everything I had to a revolution. But so far no revolution has ever succeeded. Why is it then that we say that this is the greatest revolution of all time? For me it succeeds because of two simple things. First, its strategy is directed by the Holy Spirit. And secondly, it unites all people to give everything for it.

Part of my job when I was in the British Labour Movement was to train our revolutionary fighters. We used to tell them that there were four stages through which a revolutionary passed. We first gave them a passion. Secondly, we taught them that sacrifice was an essential part of any revolutionary's life. And then, we said, you pass on to struggle. And after those three things comes success. But the reason that all other revolutions have failed is because it has stopped there. This revolution teaches another truth, that unless with success you have change, you get stagnation.

Good will is the enemy of revolutionary living for millions of people in the world today. It is sentimental, it is soft and it is an escape from reality. Good will is about as effective in the ideological struggle as putting a candle in a lighthouse and expecting it to save the ship. Britain is the classic example of a nation of good will living in an ideological vacuum and in consequence we are being rapidly betrayed by our own arrogance, our stupidity and selfishness in refusing to face facts.

What about this business of giving to a revolution? You give because you believe. Money is the power-line of revolution today. My personal habits and your personal habits are the fuses. They either carry the power or they cut us off from it. But unless you give everything, you really give nothing. Everything that we value, homes, security, positions, they will all go unless this force wins, not in ten years but in two. To refuse to let God use every one of those things in the revolution now is to hide them in a powder barrel to which the fuse is already lit.

I came to Caux first in 1946. I came as a revolutionary. Frank Buchman showed me that the revolution in which I was living was inadequate to this age. He showed me too that to go on with it was playing while the rest of the world was on fire. Instead I found a revolution operating here which goes on to succeed where all other revolutions have failed. I decided I had to give everything to this revolution. It meant my job. It meant my home. It meant moving out on a completely new way of living for me, on a basis of faith and prayer ; but to have done less would have been to have betrayed the past, to have betrayed all those whom I wanted to help in my own country and the rest of the world. These five years have shown me that today to win revolutions you have to give every atom of yourself.

WE WANT A BETTER FUTURE

Carlos Pronk

*General Secretary of the Independent Socialist Party of Holland ;
former Secretary of the Communist Party of Rotterdam*

WE are uncertain about the future. We feel that something must change. That is why we are interested in Moral Re-Armament. If we don't want crisis, hunger, unemployment, dictatorship and war we must not go on in our own inefficient way. The misery around us is a result of selfishness and hate, and the moral weakness everywhere. We want a better world in which nobody has too much while others have too little. We know that we are not quite perfect, but I feel that unless we do something we will soon fall back into a barbarian state, and that is not our destiny. The quality of the society we are longing for will be decided by the quality of the men who are living in it. If we don't like the quality of our society we have to raise the quality of men. The quality of our laws will rise with them.

I am a socialist, and we socialists speak of political and economic solutions. Our way of personal living was our own private business—we found that out a hundred years ago. It had nothing to do with political life and so we like to revolt against everything except our own way of living. We continued to have fine friends, splendid programmes but no changes. When I see the misery in the workers' movement in East and West I believe we are selling a socialist medicine with death on our faces. Everybody after fifty years of practice says to us, "Use the medicine yourself." We must ourselves be better examples of the high way we are living and fighting for.

We need more fundamental change. Karl Marx said that with human nature you make a revolution to liquidate a capitalist class. Frank Buchman says change human nature and the revolution will save everyone. So Marx decided to work on the barbarian line and Buchman decided to fight on the human line, and change men first in order to raise the quality of the revolution. Marx gave a programme to the workers living in the worst circumstances. He wrote a defence for a negative rebellion. That was the first period of socialism. But we are in the second now. The period of positive work. We must have this or else we will end in a third war. The fight for socialism is giving way to the fight for civilisation, and it was Frank Buchman who reached an historical conclusion of that process. So we must change human nature.

Why did I leave the Communist line of thinking? I did not like the quality of their revolution. I like the human kind. But in any case twenty years ago I wanted to bring a hundred thousand men into action. Today I will see the millions march with this revolution and renaissance in the whole of society. It depends on how active I am now in fighting and living for moral standards. I don't need to wait for commands from the top. I can take initiative now. Now I am really free.

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