

# NEW WORLD NEWS

# MRA

NEW MEN  
NEW NATIONS  
A NEW WORLD



TEN YEARS  
SEE PAGE THREE



# T E N Y E A R S

ON JUNE 4, 1938, AS WAR CLOUDS GATHERED over Europe, Dr. Frank Buchman launched the world-wide campaign for Moral Re-Armament. Speaking at East Ham, where British Labour was born, he said: "The crisis is fundamentally moral. The nations must re-arm morally. . . . We can, we must and we will generate a moral and spiritual force powerful enough to remake the world."

Came the war. A mighty, false ideology was broken in Europe. A mightier materialism has risen in its place. Yet as the tenth anniversary of Moral Re-Armament comes round, news pours in showing how an answering force has been generated and is effectively in action.

BRITAIN'S prime need is coal. Foreign and domestic strength depends upon it. The President of the North Staffordshire Miners states that Britain would have 30 million tons *for export* if output in all coalfields had increased as it has in North Staffordshire in the year since MRA first went there. The President of the Warwickshire miners says that production per man-shift in his pit is now 35 cwt., as against the national average of 21 cwt. Before MRA came to his pit it produced 30 cwt. per man-shift. And the manager of one of the largest Yorkshire pits where production has risen 54 per cent. in two years states: "This is largely due to MRA. It taught me to apologise."

FRANCE will be made or broken by whether she finds teamwork in industry or is torn by disruption. Last winter an extreme crisis was narrowly averted. The Chief of Military Intelligence of a neighbouring power set out to find what turned the scale. In his report he emphasised the value of MRA's contribution.

ITALY'S election results brought new hope to millions. A force behind the democratic victory was the team of twenty-six M.P.s and eight editors, representing all the major democratic parties, who attended the 1947 Caux Assembly. As they left Caux, their spokesman said: "It is a miracle that our Parliamentary delegation has found such great unity. We go back to fight together for democracy." They met regularly. On the eve of the election the Vice-President of the Constituent Assembly, Mr. Pecorari, addressed them: "Now let us go and fight against hate and the spirit of class war."

GERMANY is the great battleground of the world ideologies. After 150 German leaders returned from Caux, Col. White, Military Governor of Cologne, said: "I see in Moral Re-Armament the ideal solution for the demoralisation and nihilism in Germany." From the heart of the Ruhr last week came this assessment from

Karl Arnold, Minister-President of North Rhine-Westphalia: "The world-wide movement of Moral Re-Armament is making great progress in Germany. Its ideology will play a major part in helping the German people out of their present distress."

AMERICA, on whose industry and agriculture much of the world depends for food and material reconstruction, is striving for inner unity and adequate ideological links with the world. In this crisis, Dr. John Steelman, Industrial Assistant to the President, describes MRA as "the most effective force for industrial cooperation now at work in America." As Marshall Aid debates began in Congress, one third of the Senate and one half of the House of Representatives saw *The Good Road*. A White House adviser commented: "You have done more to interpret Europe to Washington than all the Embassies put together."

From MRA task forces in INDIA and SOUTH AFRICA comes in daily news of eager reception by Cabinet Ministers, industrialists and trade union leaders. In BURMA the Minister of Education witnessed *The Good Road* in a Burmese mountain village. Said he: "Every Cabinet Minister in Burma must come and see this for himself."

On our cover Dr. Frank Buchman is pictured with three of his friends. They are a varied group. They are men who come from three great nations and deal with three basic needs of mankind—food, fuel and physical security.

*Albert S. Goss* is Master of the National Grange and leader of 775,000 American farmers. He made the MRA revue, *The Good Road*, the keynote of his last national convention, at which the farmers of America were considering their part in meeting the world's food shortage. After his visit to Europe last year he reported: "The brightest spot in the dark picture was Moral Re-Armament."

*General Ho Ying-Chin* was China's wartime Chief of Staff and is now her representative on the U.N. Military Staff Committee. He submitted to his government detailed plans for the training of selected groups of Chinese in MRA, believing that only the moral rehabilitation of China can answer the onrush of Communism in his country.

*William Yates* is Union President of his colliery. He reports that in every British coalfield in which MRA has been applied production has gone up, labour-management teamwork has improved, and a new sound and inspiring leadership has been created in the unions.

# MARCH OF AN ANSWER



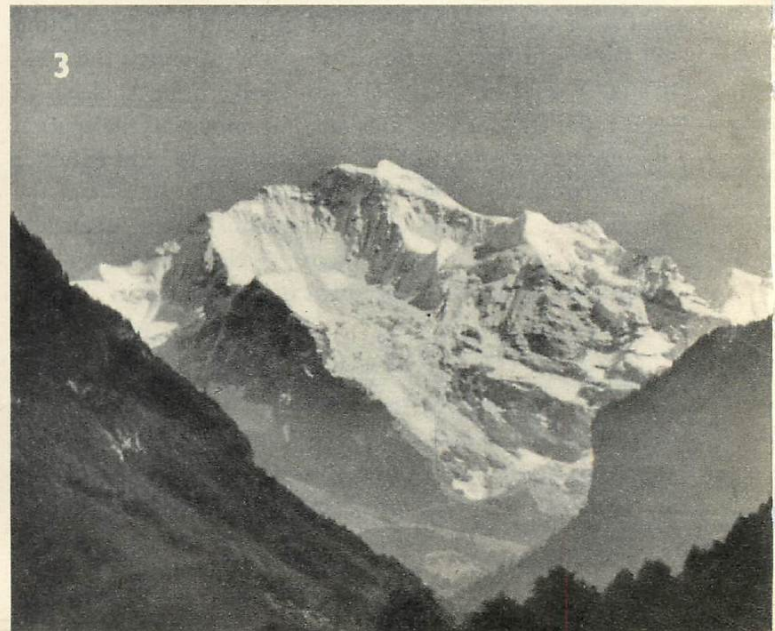
**I**N 1938-39, when the nations hovered on the verge of war, and the people waited anxiously for every pronouncement of their leaders, Dr. Buchman was proclaiming a desperately needed message of sanity. While statesmen talked democracy, he built it. While the world piled up arms, he called and planned for moral and spiritual re-armament on as grand a scale.

Then came war. On battlefield, home front and occupied territory, MRA trained men gave their sweat and blood and further, the fruit of their unique training. Frank Buchman fought to inspire in America the national unity and industrial teamwork she needed to be "the Arsenal of Democracy."

The war of arms is over. But the war of ideas goes on. In 1948 Frank Buchman proclaims inspired democracy's answer to every 'ism. Statesmen turn to listen, for the answer is already a working force in their nations. Below is sketched the story of its march in ten years across the world.

**NATIONWIDE RESPONSE IN NORWAY AND DENMARK** led to the holding of a Scandinavian Assembly at Visby on the beautiful Swedish island of Gottland in July, 1938. Frank Buchman's keynote: "Today we must form a united battlefront to save civilisation."

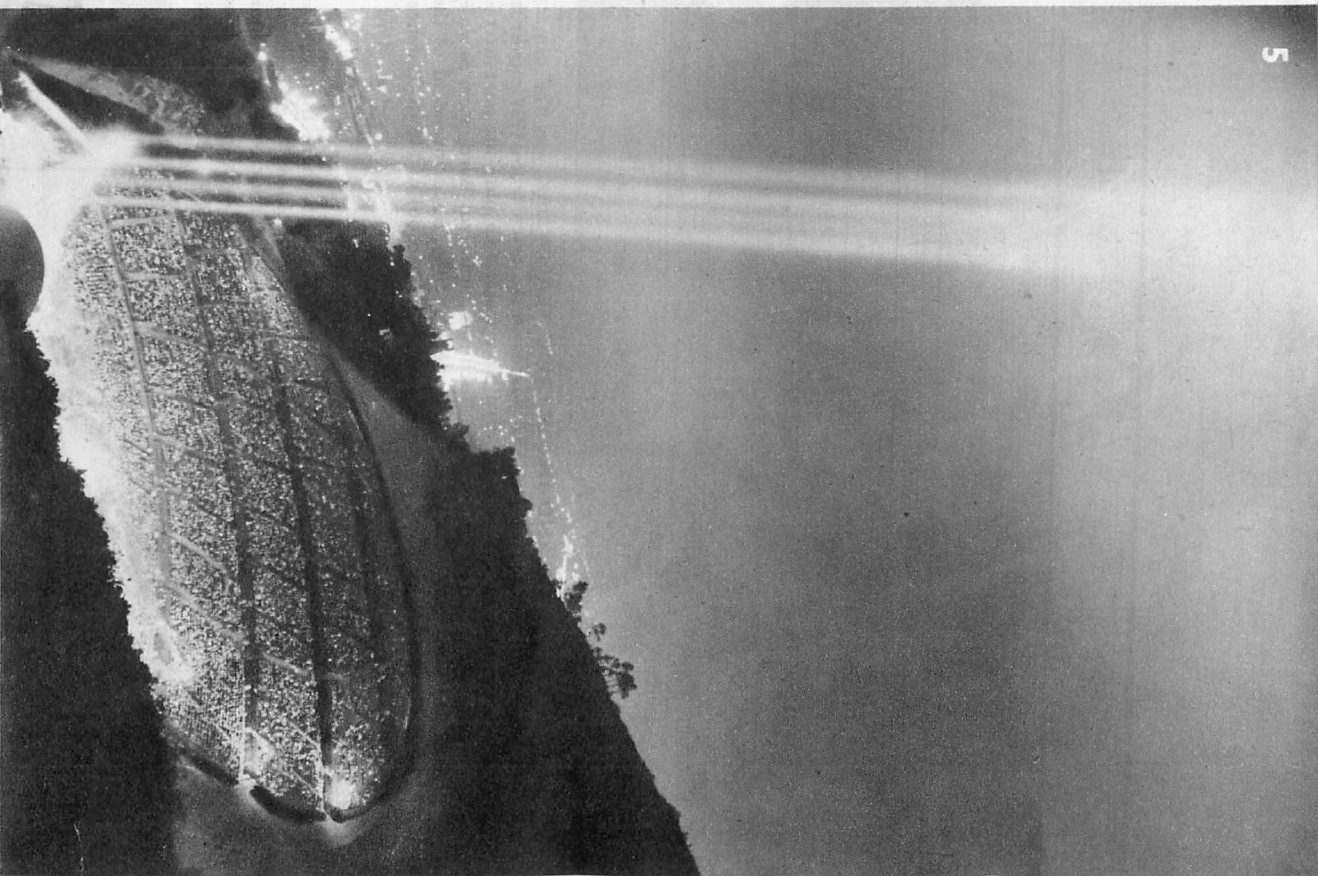
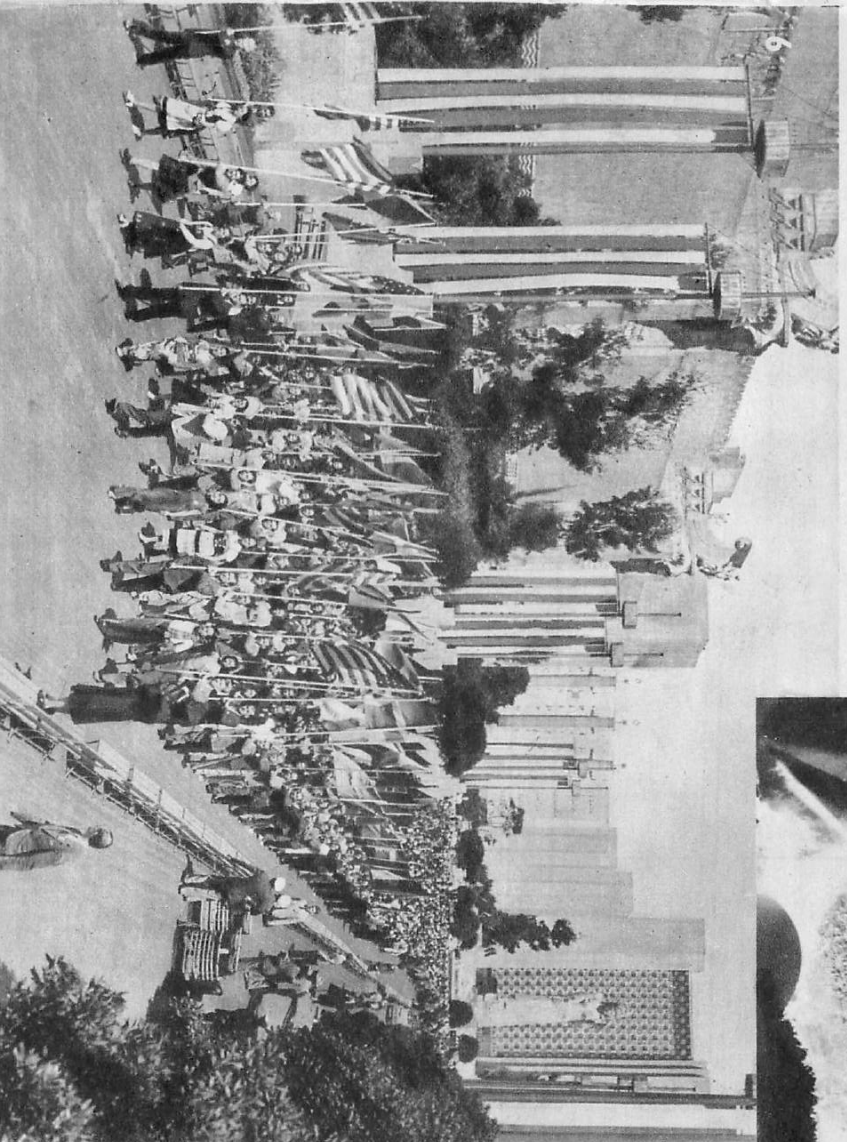
**"THE CHOICE IS GUIDANCE OR GUNS.** We must listen to God's guidance or we shall listen to guns," was the theme of the first World Assembly for Moral Re-Armament, at Interlaken, Switzerland, in September, 1938, just before the Munich crisis.





**LEAGUE OF NATIONS DELEGATES** and diplomats from 35 nations lunching with Dr. Buchman in Geneva heard Dr. Patijn, Foreign Minister of the Netherlands, say: "We need God-guided statesmen, men of character and moral courage, who have been freed from selfish ambition."

**AMERICANS FLOCKED TO LISTEN** in 1939. Thirty thousand jammed the Hollywood Bowl while 10,000 were turned away. Fourteen thousand packed Madison Square Garden in New York. The nation's leaders attended the National Moral Re-Armament Meeting at Constitution Hall, Washington. Senator Truman read a message of support from President Roosevelt. Dr. Buchman's message to America was: "The future depends not only on what a few men may decide to do in Europe, but upon what a million men decide to be in America. Longing for peace is not enough. . . There must also be a fight against the causes of conflict, against selfishness, greed and hate."



**A CALL TO THE NATIONS** went out from Moral Re-Armament's Second World Assembly in July, 1939, which culminated in a procession of the delegates of 35 nations at the San Francisco World Fair. In a radio broadcast relayed to the whole world on the eve of the war, Frank Buchman said: "We have wanted peace, but we have never yet paid the price of peace. Each man has an immediate part to play. He can accept for himself a change of heart. He can decide to listen to God daily. He can start to build a hate-free, fear-free, greed-free world . . . A nation's surest defence is the love and gratitude of its neighbours."



**NATIONAL UNITY AND INDUSTRIAL TEAMWORK** was the aim of an intensive campaign by the MRA forces in America from 1939 onwards. They set up centres to train the ordinary citizen to play his part in the defence of democracy. (Above) Dr. Buchman, Admiral Byrd, Mrs. Sewall, wife of the Governor of Maine, and General Wilby, Superintendent of the U.S. Military Academy, at the time of the first school of Home Defence.

"THERE IS NO INDUSTRIAL BOTTLENECK which these men cannot break, if given the green light to go ahead," said President (then Senator) Truman, referring to the MRA trained men who spoke in factories and union meetings all across the country. As a result of meetings like that shown below at a Mid-Western factory, many disputes were solved.

"YOU CAN DEFEND AMERICA," a handbook published in 1941, called for "Sound Homes, Teamwork in Industry, National Unity," and showed the part of the ordinary man in creating them. The War Department termed it: "Probably the most challenging statement of this nation's philosophy of national defence that has yet been written." A musical revue presented its message in twenty States.





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**ON EVERY BATTLEFRONT** from Alamein to Okinawa, Berlin to the Aleutians, men of Moral Re-Armament fought and gave leadership. Many gave their lives. Some were charged with directing the Information and Education services of the U.S. Air Forces in Europe. Their mission was to show a quarter of a million men for what they fought. At the end of the war the group shown above were specially released by order of General George Marshall for civilian service with Moral Re-Armament.

**ORGANISED OPPOSITION** to MRA grew as anti-democratic forces became aware of its strength. In 1942 the Gestapo H.Q. circulated to all subordinate organisations the directive shown on the right. (Copy captured by Allied Intelligence.) It attacked the Oxford Group (MRA) as "the pace-maker of Anglo-American diplomacy . . . supplying the Christian garment to world democratic aims."

**THE WESTMINSTER THEATRE**, London, was bought as a memorial to the men of MRA who gave their lives in the war. Through *The Forgotten Factor* and other plays it carried the message for which they fought to 100,000 people in the first year. (Below), the commissioning of the theatre, November, 1946.

Nur für den Dienstgebrauch

## Die Oxford-Gruppenbewegung

1942

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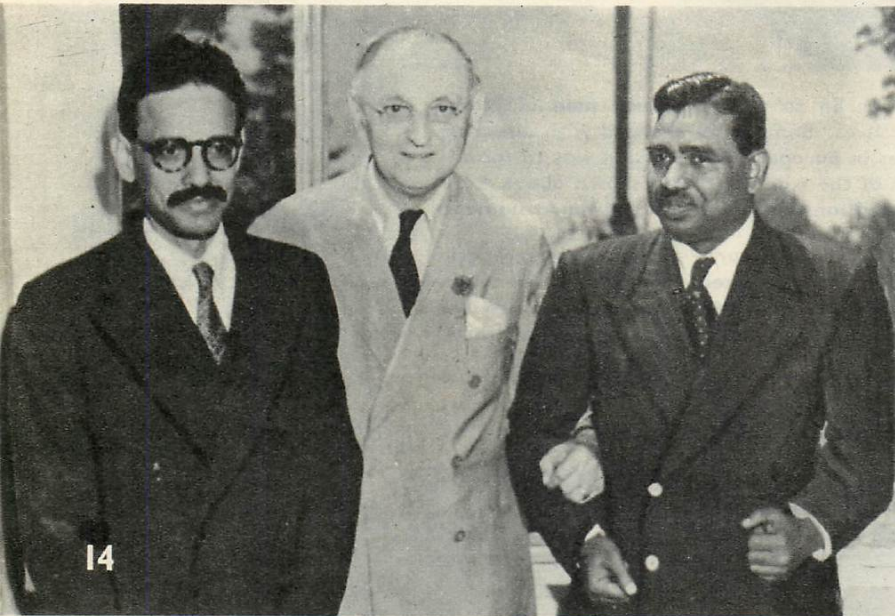
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**ITALY** (above). The recent Italian elections were won through the teamwork of the democratic parties. At Caux prominent members of the Constituent Assembly from four of the five major parties found for the first time a basis of unity. Their teamwork on dish-washing was a step to common action at the heart of the nation, when they returned to political life.

**THE ANSWER TO CRISIS** was the keynote of the 1947 World Assembly for Moral Re-Armament at Caux, Switzerland, attended by 5,000 delegates from 52 nations. Among them were the Swiss President, the Danish Prime Minister and Cabinet Ministers and Members of Parliament from 21 nations. The aims of the Assembly were, in Dr. Buchman's words: "To equip the statesmen and the ordinary man with an ideology adequate to remake the nations—now." Those who came found, in the words of the Burmese Finance Minister: "The only answer to the clash of idea against idea, class against class, and race against race." They went home to apply that answer and striking reports have come in from many countries of the significant effects of their actions.



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**INDIA.** "Until I came here I had not felt confident there was an adequate answer to Communism," said Mr. G. L. Nanda, Labour Minister of Bombay, seen (left) in picture with Dr. Frank Buchman and Mr. J. J. Ram, Labour Minister for all India. For their action in India, see page 18.



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**FRANCE.** Leadership trained at Caux helped to save France from revolution late in 1947, reports a high Intelligence Officer. Employers' representative, Robert Tilge (seen here with Carmelite Pere Joseph), and top Socialists built mutual trust, learned to work together.



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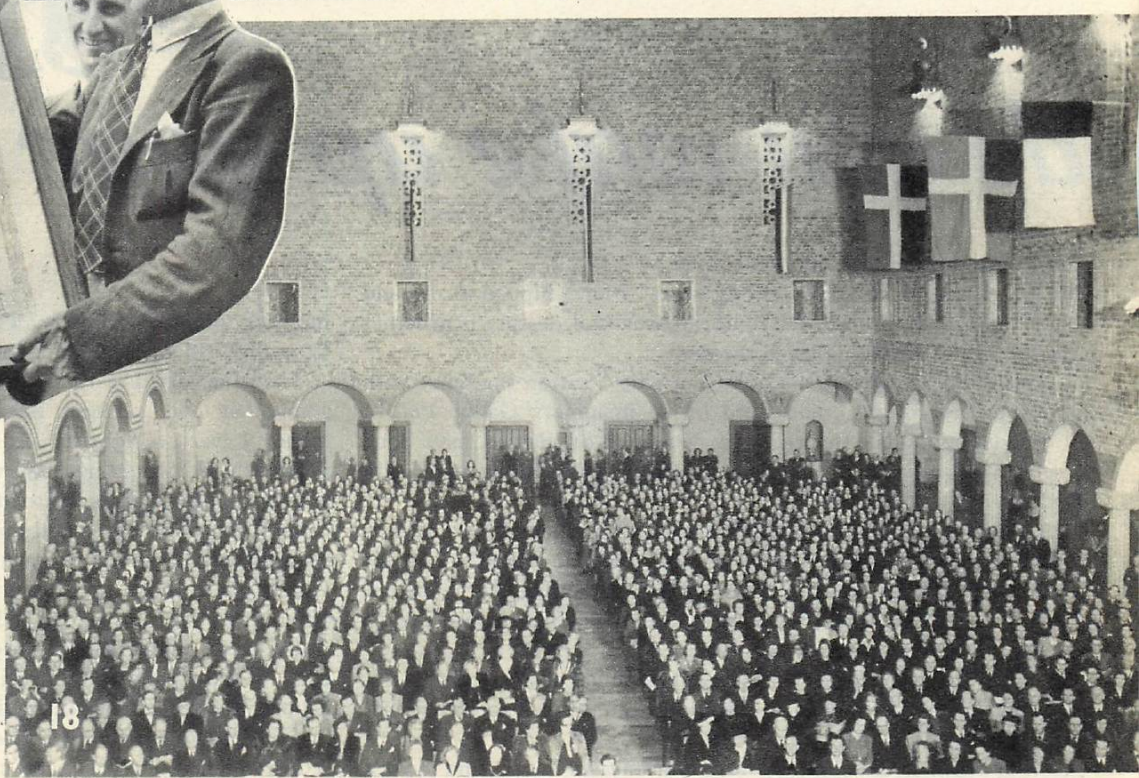
**GERMANY.** One hundred and fifty prominent Germans came to Caux in 1947 by arrangement with the military authorities. Together they wrote a million-copy handbook, "Everything's Got to Change," to show every German his part in bringing true democracy to birth in his own country.





**BRITAIN'S COALFIELDS.** Miners and mine managers from every British coalfield went to Caux. They arranged showings of *The Forgotten Factor* in North and South Staffs, Leicestershire, Warwickshire, N. Wales and Yorkshire. A Coal Board officer reports: "Wherever this play has gone there has been increased production and a decrease of the antagonism that was the curse of the industry." In gratitude, N. Staffs miners' leaders (pictured with Mrs. Will Lawther, wife of the President of the National Union of Mineworkers). (Montage, left.)

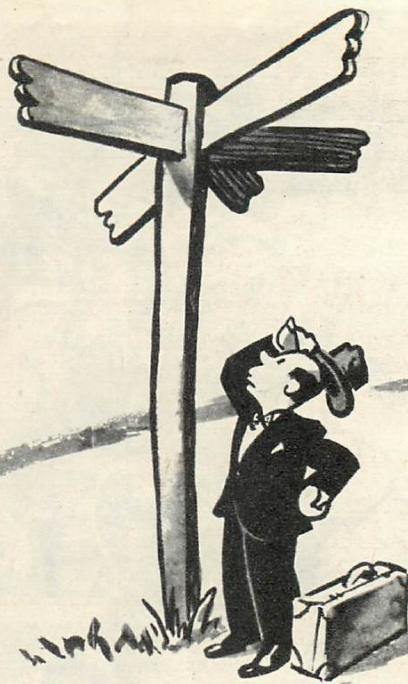
**SCANDINAVIA.** More than 1,000 Scandinavians have trained at Caux. Public meetings have been held in Copenhagen, Oslo and Stockholm to report its results. Members of the Royal Families and governments, military, industrial and labour leaders attended. *The Forgotten Factor* has been translated into Finnish and shown in Finland's chief industrial city during the recent crisis. The picture below was taken at a meeting of 2,000 in Stockholm's City Hall, in March, 1948.



**AMERICA.** Written at Caux, *The Good Road* revue is presenting democracy's ideology to Americans. One third of Congress attended the Washington showings during the Marshall Aid debates. In New York 150 came from UNO. Pictured below are some of the cast with Admiral Richard Byrd. He says of MRA: "This is the answer for the atomic age."



# HOW



## do you make up your mind?

BY

KENASTON TWITCHELL

**H**OW do you make up your mind?

I have tried all the wrong ways. I have flipped a coin and hoped that there was some supernatural destiny in whether King George or Britannia faced the sky.

I have tried the way of the politician who "sat on the fence with one ear to the ground," and lived by an imaginary Gallup Poll of my friends' opinions. Inverting the words of St. Paul, I have done those things which are done and left undone those things which are not done.

I have taken the advice of the last man with whom I have talked. Then if things went wrong, someone else could be blamed. I might remain silent and graciously refrain from that unhappiest comment of all, "Well, that was your idea." But a nose-in-the-air silence says the same thing at times like those.

Worst of all, I have taken on the perilous mood of Scarlett O'Hara. "I won't decide that today; I'll decide it tomorrow," and let events decide me.

Having taken a decision, by whatever means, I can find myself defending it like the Bill of Rights. It is now *my decision*. Right may it always be, but right or wrong, my decision. And in the unhappy laws of self-will the more suspicion I have that I may be wrong, the more I stoutly maintain that I am right. Ever do it yourself?

When I first heard the phrase "listen to God," I looked around to see who of my friends were present. People who listened to voices were, I supposed, kept in some place at the expense of the State.

Of course, I had heard of Joan of Arc, and had a slight recollection that people claimed to be guided by God in the Bible. But it was not the field of those of us who were raised in the "great scientific tradition" of universities in the alcohol age of the early twenties.

I prayed to God at night in bed, where no one could see. It seemed like a cheap insurance policy with nothing to lose by it. I prayed for protection, for victory in the immediate project I had set my heart on, usually a girl or an examination. Most fervently of all I prayed when I found myself in a tough spot. But all prayer was undertaken in the spirit of the Southern darkie who came to New York for the first time and decided to see the lower harbour by moonlight in his own rowing boat. As the tide proved stronger than his oars, he knelt in the boat and prayed: "Dear Lawd, carry

me back to New York City. 'Cause if you get me back to New York City, then I'll get back to Alabama by myself."

Then one day I tried to listen to God. To be honest, I had to admit that God had been talking to me for some time. About that money I had no right to. About that lie I had told. About some relationships I would not have wanted made into a movie. About the selfishness of my plans for the future.

God had talked to me through *conscience*. I had not wanted to listen, partly because I was afraid of being found out, partly because I had seen no hope that these whimsies of my nature could ever be different in the future, even if I owned up to them in the past.

Then one night, May 27, 1924, I decided to open my ears and take out the cotton wool of resistance. The adventure of what might happen seemed to me intriguing. The results I had seen in the lives of a few men who had tried the experiment were also intriguing.

They looked like very sane people with an unusual zest for living. Business men, workers, doctors, professors, young and old, they seemed to be getting results I saw nowhere else.

Human wisdom had brought me many things that people prize. Tapping a wisdom greater than your own, said the men who lived



"If you get me back to New York City . . . !"

according to this pattern, could bring results that left human wisdom standing at the post. It was the biggest gamble I ever took and it worked. It paid a hundred to one, just as it was promised in that story of the Sower in the New Testament.

By a deliberate act of the will I made an experiment in the field of human experience. I stopped fighting against the power—call it truth, call it God—that was pressing in upon me. I surrendered my will, my future, my life to the Power I dimly felt at work in the universe and at work in me.

That decision was the door to a new echelon of living. That act of the will has to be taken again and again. But the road to that door is now plain. I have no one else to blame but myself if I stay outside.

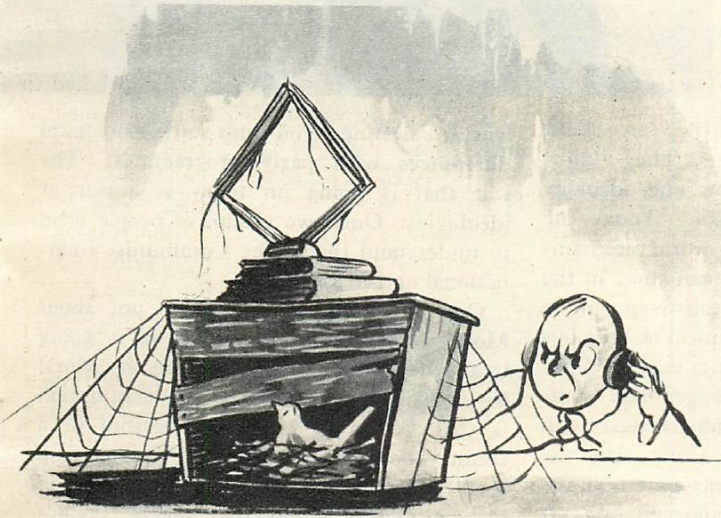
Conscience was and is a forceful channel of the guidance of God. It was soon shown that my receiving set needed cleaning and adjustment. Four standards were suggested to me: Absolute Honesty, Absolute Purity, Absolute Love, Absolute Unselfishness.

I took four pieces of paper and tried to write down where I needed to change. Fortunately there was no paper shortage in those days.

Guidance still comes daily through conscience. But conscience is only a part of the guidance of God. In fact, conscience directed by the human mind alone, without the clear, clean seeking of the will of God, can land you in confusion and futility.

Many men are pursued by the boggy that to do God's will means you have to give away all your possessions. With a wife and children and a cashier in the office to deduct the income tax, it looks impossible.

To give away your money to all and sundry may be the worst



"My receiving set needed cleaning and adjustment..."

thing for everyone concerned. Clearly, you must be *willing* to. You need to make a constant and consistent transfer of ownership of all you have to God, and take back only what God directs, and when. But you are likely to be the best trustee of your possessions.

Ethics without guidance from God is like using the curves of the road to direct your car, instead of the steering wheel.

How am I to be honest? What should I do with my money? How should I fight against evil? When is force justified? In countless ways conscience needs the guidance of God.

There is another difference too, between conscience and guidance. It is illustrated in the story of a nine-year-old girl's conversation with her mother. Her mother stated that conscience and guidance were one and the same thing. The child replied: "No, conscience tells you the difference between right and wrong. But God's guidance can tell you which of six right things is the one to do."

There are other ways that God speaks to us besides conscience. There is the *Bible*. Amazing perennial best seller of the world, the

Bible is man's experience of God written down. It is so contemporary that it never ceases to amaze me. Reading it is an exciting adventure, when its experiences start to happen in your own life, too.

God uses the Bible also as an arsenal of truth for every man's pattern of action. I am not strong on the "dipping" process to find the answer to a specific problem. A man I know once tried it and landed on: "So out they came and went to the swine, and the entire drove rushed down the steep slope into the sea and perished in the water." He tried again and got: "Go and do thou likewise."

Yet time and again a particular verse has come to my eyes or my memory that gave the answer to a particular question and the perspective on which it should be decided.

Reason also is an instrument for finding out the will of God. All that common sense can give us is there to use. I do not have to be directly guided to brush my teeth every morning. I have been shown the rightness of that refreshing action before.

Some solicitous person, however, anxious for your welfare, will exclaim: "Why not use your reason? Why rely on listening to God? What is your reason for?"

Exactly, what is it for? And what does it produce if left to itself? Fewer and fewer grow the proud voices that stride the air with claims of the invincibility of the human mind. Intellect without God has brought civilisation to a black chasm of danger. Human wisdom has failed and failed humanity. We need a greater wisdom than our own.

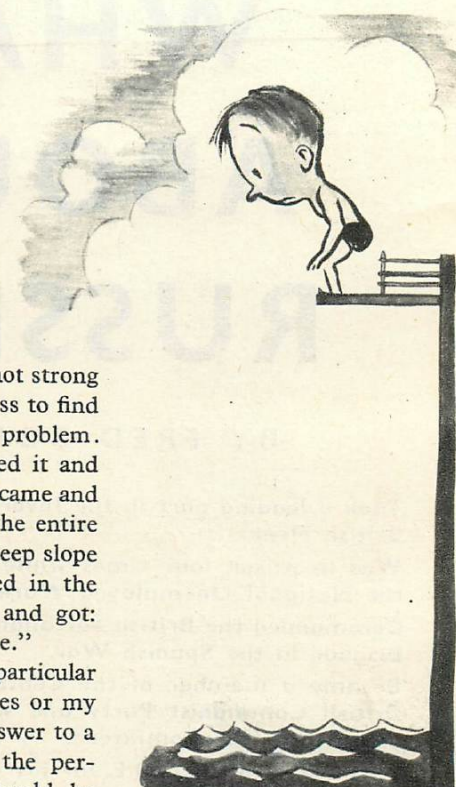
If you want to know the plan of God for your life, get all the facts that reason can give. Do all the thinking that moulds these facts into a conclusion, but then *wait on God*.

There are facts known to God that are not known to you. Your knowledge of the situation is fractional; His is complete. He may not be able to let you in on all the evidence. But "the 'foolishness' of God is wiser than men."

God speaks through circumstances.

Perhaps only 10 per cent. of God's guidance in your life will come through your conscious mind. We have been told that "all things work together for good for them that love God." That is a conviction that brings tears to your eyes and a jump to your blood in gratitude. Millions of times I have taken a course of action on faith and then as I walked ahead, circumstances verified the rightness of the steps. God works at both ends of the line and everywhere in between. The basis of a God-guided life is faith, not sight. I am perfectly convinced that if I keep my will under God's control and honestly seek to do what He wants, then I am in His hands and all is well. I will make mistakes and do. My reception may be faulty. But He will not let me down or let me go. You cannot always see the how or why of every action. Yet you can often see results. From the stern of the ship you can see how the pilot missed the rocks.

(To be concluded)



A course of action based on Faith...

# WHAT ABOUT RUSSIA?

BY FRED COPEMAN

**Took a leading part in the Invergordon Mutiny of the British Fleet.**

**Was in prison four times while London organiser of the National Unemployed Workers' Movement.**

**Commanded the British battalions of the International Brigade in the Spanish War.**

**Became a member of the Central Committee of the British Communist Party and went to Moscow as a delegate to the Comintern.**

**Was awarded the O.B.E. for his work in Civil Defence for London during the war.**



I AM a member of the Labour Party. But I believe that today Labour is losing the spirit that made it great, and which was not the General Strike, nor mass industrial strikes of the working class. What gave the Labour Party the power it has today is the example of millions of people through the last hundred years, people who in a simple way served their fellow men. That is the basis of Labour, and that is being lost. It is being lost because many of the members in the Party feel that there are more important things than their own personal conduct, and that is a fundamental fallacy.

I am a Socialist. But the real point is not just what I believe, but how I am going to be able to get the things I believe in. Can it be done by the organisation of people from the top, and by the imposition of a programme in the hope that people will follow? Or is it to be done by individuals themselves setting an example in the beliefs they hold, thereby educating others to follow? That is the revolutionary difference that Moral Re-Armament brings into life.

Frank Buchman has introduced into this world an ideology which, if it is honestly followed, can carry everything before it. It has this great asset, that it does not have to pull people down; it is not a negative idea; it is not against people. It is for a new way of life. An ideology that comes with a positive answer will win the minds and hearts of the people.

There is no country in the world that can ignore the ideology of Moral Re-Armament

today, and that includes Russia. The Communists are more concerned about

Moral Re-Armament than they are about anything else in Europe. They know this is the one belief, the one ideology that can replace Communism. Today the Communist Parties of the world are winning. They know that they can show in the initial stages of their appeal to people a sincerity which no other political or religious body can show, or is showing, except Moral Re-Armament. MRA is stronger than Communism because the individuals start with themselves and that is a thing that the Communist doesn't do. I was a Communist for a long time, and an important one. It was very nice to get on the platform and demand all the things I thought the world ought to have. Wonderful things. It was easy for me, but if anybody had ever asked me whether I had tried any of them on myself I would have been shocked. The Communist believes in all the moral laws for somebody else.

## More than programmes

The Communist Party is stronger today than when Socialism came to power. The Labour Government is introducing very courageously a programme on which it was elected, but it isn't the answer to Communism. Programmes are not the answer and the United Nations, which has a hundred and one of them, can't solve the smallest war in almost the smallest country of the

world, Palestine. You can't settle ideological differences with party programmes. The war that is going on today is a war of ideologies. Only two groups of people seem to understand that. The Communist International and MRA.

One of the questions people put about Moral Re-Armament is—How is it going to affect the Russians? Have you any Moral Re-Armament in Russia? The assumption is that you must have membership in a country before you can affect it. That is a total reversal of the principle that an ideological war is one that affects people's minds. And today people's minds and lives in Iceland can be affected by what goes on in Australia. Russia will be affected, not by MRA teams in Moscow, but by what the rest of the world does. The people in Moscow are hard-headed, intelligent people. If they see that country after country is living and running its business nationally and internationally on the basis of Moral Re-Armament, even its iron curtain will not suffice.

I have given everything three times in my life and on each occasion found that the bottom was not in the bucket. Moral Re-Armament is to me a belief to which I can give everything. I am certain I can give everything, mainly because for the first time in my life I am starting in the right place, with myself.



# SILVER WEDDING

BY LORD and LADY HARDINGE  
OF PENSHURST

WE came home after our week in London to find round the house where the short grass grows and where, when we left, there was just short grass, a blaze of small purple orchids. Wild ones. We have never had orchids in bloom here before.

Now this cannot be attributed to the Silver Wedding, but to the Spring. Nevertheless, it was to us a sign of hope, and on our London trip there had been many such signs in this Spring of 1948, a time when we all need hope here in England.

Not that we found orchids on Ludgate Hill, but the faces of many humans have the contentment of a sure purpose once more, and Nature herself has decorated the ruins to the east of St. Paul's in glorious fashion.

“Said Sir Christopher Wren  
‘I’m going to dine with some men.  
If anyone calls,  
Say I’m designing St. Paul’s.’ ”

It was because the wider vision of this great genius Wren was not allowed full play that the streets along which the cavalades rode and we all drove on the day of the Silver

Wedding are so narrow and congested. The self interest of the citizens made it impossible to carry out Wren's plan for the City, which would today have given us scope and space enough for all our activities and also a beautifully designed city in which to work—a city dignified and elegant as Wren's churches are. But now the ways are crooked and narrow—and St. Paul's itself plays a vanishing trick as the oncoming pilgrim approaches. Clear as an Olympian vision floating in the sky from afar—and to be seen miles and miles away—St. Paul's disappears as you approach and the suddenness with which, on arriving at the top of Ludgate Hill, you find yourself at the foot of the huge building—now very solid and no longer ephemeral—is surprising. The distant unhurried view is exquisite, the actual arrival, a scramble, and without the leisurely approach which was part of the Cathedral's early plan, a little overwhelming.

Along the winding way that bright morning the foremost in the crowds lining the pavement were the children, placed in front by the mutual consent of all in that kindly multitude. At each halting place the cheerful people had given vantage points to children. Watching over all, with calm steadiness and

good humour, were the popular police force and their patient horses.

There was much that was lovely on arrival at the broad steps of St. Paul's, in the heart of the ancient city. There were a company of pikemen, accoutred with halberds, steel caps and red cloth, standing round the statue of Queen Anne. (Pikes always make us think of the war—it looked like being all we had to fight with at one moment.) Then the Beefeaters in their resplendent Tudor costume—crimson and gold—with the bright coloured rosettes on their shoes, formed an ascending line up the actual steps. Their costumes conjure up images of all kinds, from those associated with Henry VIII's domestic troubles to the nobility surrounding the name of Philip Sidney—it was a stirring epoch, like our own. Up and up we climbed, talking with friends and meeting folk bound in a mutual loyalty and affection. We had all come to give thanks, for this was in Britain a “home” occasion, and to give thanks seemed natural. Daily life was set aside, and yet this was a festival of thankfulness for family life and for household tasks well done.

As we took our places in the hush and quiet of the great building we thought—



Keystone

December 1940—when this very Cathedral was illumined by flames and shrouded by smoke

what draws so many to this holiday on which we have staged a London Pageant? Amid the manifold and varied feelings—some expressed, some concealed by the gentle chatter inside and the noisy clatter outside—what dominated so vast a concourse drawn from all classes of the community? Take away the trappings, the framework of the occasion and we should find a pleasant-looking middle-aged couple come to share with others their thanksgiving for twenty-five years of happy married life. We in England were making use of this pageantry which is part of our history to frame a picture that we dearly love. Though this was a home festival, its light and warmth were to spread to the ends of the earth. We were framing a picture of the home as it stands at the core and centre of our national life.

**What we love**

The display was not garish—these are not days for great parades or splendour—but the essential substance was present. This essential substance was truthfulness, for when our King and Queen stand thus for a while with us all before we turn once more to the tasks of daily life, they truly represent what in our hearts we love. There's always the showmanship side of the business, of course—Mr. Churchill to be glimpsed, the Mayor and Aldermen in robes—the physical appearance of things—the Queen's hat; the public figure department. All that makes the backchat of a day like this. The Queen Mother whose constancy through all

the long years is as fine as her appearance is popular. But what makes the whole, the oneness of the occasion? At the core of national life we yearn for what is right, for what, although we do not always do it ourselves, is intrinsically excellent in others.

In every human being, regardless of class or wealth, there is an inner life and an outward exhibit—a stage appearance on the theatre of this world in which we all must exist and make some sort of showing—and the inner unseen life of the individual. Where the heart is true the inner life and the outer performance coincide and the value of both is doubled.

The family life of the King and Queen has grown in quality all through the years. It was always full of happiness, but happiness itself is not enough, and theirs has been the constancy and steadfastness which comes from the daily renewal of personal dedication to God and the committal of their life to those nations of the earth which they serve. Do not let anyone imagine that, because this gives them a pleasant car to ride in their service is therefore easy. It is a great pity to pretend people are perfect. No good and much humbug lives in false praise as in false abuse. But these imperfect humans have nevertheless created a harmonious domestic life; the only danger to an ideal family life, a life Her Majesty described in her message to the country as "communities in miniature," is exclusiveness. From over-exclusiveness in family life destiny has rescued them—and they, accepting the decree, have extended the benefits of their home

to all within the range of their influence.

While in the Cathedral we thought of the many who had died and of those who outlived them—we all had very close bonds this day. Our minds recalled those inspirations and people from the past who had formed our national life; the memory of their example helped us in the dark years when this very Cathedral was illumined by flames and shrouded in smoke.

**The long war nights**

We thought too of the great "St. Paul's watch"—men who through the long nights of the war were faithfully on duty while the city burnt to the ground round them and who knew all the beloved structure of the Cathedral as their own homes. We recalled the homeless from those flattened buildings to the east of the Cathedral.

We believe the longing at the heart of England is for a new pattern to replace and fulfil the old. To give us confidence in each other and ourselves. During the war we had no grounds whatever for faith, but we had it; now let us clear the dust and delusion left by the waste of war; let us discard the hampering turmoil and disorder of our lives. The Gods of Confusion have surely reigned among us long enough throughout all the world; let us, in a modern phrase, "throw them away" and remember one can always, individually, separately and as a community also, start again. A fresh start, obeying the Commandment of God and living henceforth by His Holy Name.

# AFTER HITLER— WHAT?

BY HANS von HERWARTH

Executive Director of the Bavarian State Chancellery

IT was July 20, 1944. Hitler was meeting his staff officers. Usually they met in a concrete shelter, but this time it was in a wooden barracks. As a result the bomb that was planted there failed to kill the man it was intended for. Hitler had moved away from the table underneath which the bomb was lying. So great was the explosion, however, that Colonel S., who had planted it, and who was waiting outside, hurried to Berlin prepared to take over power. He immediately started in motion the whole machinery of the anti-Hitler resistance movement.

That night Hitler himself came on the air. The next day Colonel S, and some of his associates were arrested and shot.

I was one of those who escaped. It must have been an act of providence because there lay on my desk, for three days following the bomb plot, a stenographer's note dated July 19, 4.30 p.m., which said: "Colonel S. wants you to phone him immediately."

In the early '30's we had many political groups and parties fighting against each other. The Nazis had a wrong ideology, but the other side had no uniting ideology whatever. There were endless difficulties in organising the resistance movement when Hitler came to power. You couldn't use any telephone. Every wire was tapped. It was impossible to have a conference in a hotel room because there might be a dictaphone in the wall.

The resistance movement was built up gradually, cell by cell. No one knew the names of the others they were working with. Men were betrayed, or silently removed and shot when they were discovered. The tension was terrific—the tension of never being able to speak. Sometimes a general who was favourable to the plot was suddenly removed from office. Was it intentional, or just a re-arrangement of commands? The uncertainty of everything was far worse than the danger involved.

After 1943, Hitler stayed in his headquarters, and never visited the

front. On his last trip to the Eastern front a parcel was placed in his plane. It was supposedly a bottle of cognac, but was actually a clock-bomb. It didn't go off, and the conspirators had quite a time getting their parcel out of the plane. There were many attempts on Hitler's life when new uniforms were being shown him, or new weapons being demonstrated. In every case ceremonies were cancelled suddenly or new crews substituted for the demonstrations. He seemed to lead a charmed life.

The resistance movement called for a high quality of dedication. It contained a wide variety of people and professions. All strata of German life were represented. We were united in a common belief that a return to Christian Democracy was the answer.

It is one thing to fight an ideology—it is another thing to have a better one to take its place. There is a parallel in the issues facing the world today. The real answer to any

"ism" must be a superior ideology—Democracy's inspired ideology.

Germany is finding that superior ideology today. By arrangement with the military governments of the United States and Great Britain, 150 Germans, including Minister Presidents, political, trade union, industrial and press leaders, attended last summer the World Assembly for Moral Re-Armament at Caux. There we met that superior ideology. There we found democracy at work, and in the light of what we saw we faced ourselves and our nation. It was personal and national repentance.

I have been a diplomat and I have witnessed many international conferences. Those following this war have not been very convincing. At Caux I found an international conference that worked. It was the first time since World War II that Germans were admitted on an equal basis to an international conference. Former enemies shook hands and found a common platform.

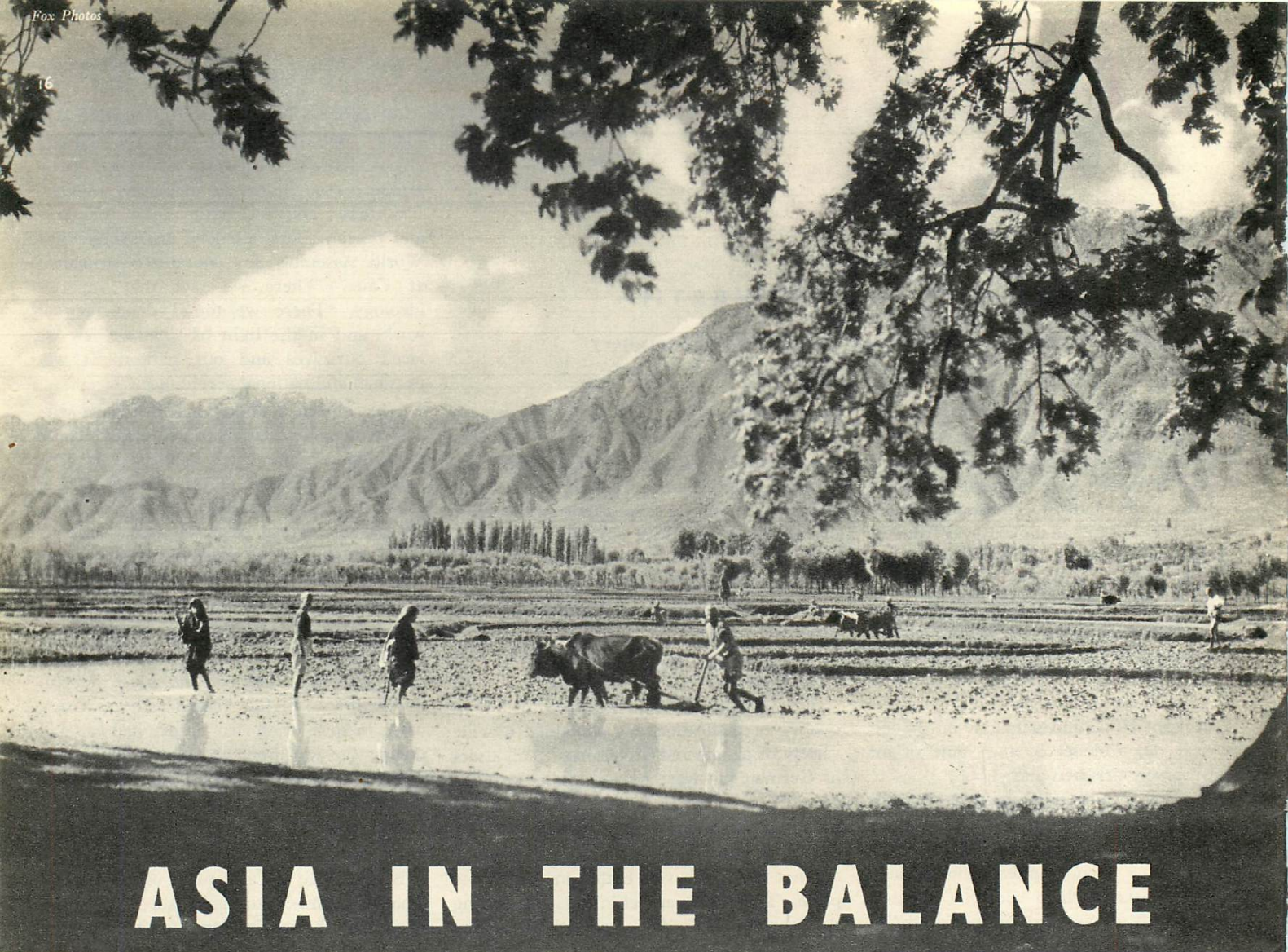
We all know that the key to European union is an understanding between France and Germany. One of the most hopeful developments in this regard came at Caux, when in spite of all that France had suffered during the last war through Germany, the French delegates stretched out their hands to the Germans as a sign of forgiveness and confidence in future French-German cooperation.

Before going to Caux, many of us Germans who were anti-Nazis had made the mistake of putting the whole blame for all that happened in Germany on the Nazis. We learned at Caux that we, too, were responsible; that our own lack of a positive ideology had contributed to the rise of Hitler.

The men trained at Caux are now putting this spirit to work in Germany. One of our first acts was to put our convictions on paper for thousands more to read. Today 300,000 copies of "Es Muss Alles Anders Werden" (Everything Has Got to Change) are in circulation. This book shows how Germans can find the secret themselves of Democracy's inspired ideology.

Germany is facing not only economic crisis, but moral crisis, and we need help in providing the moral weapons to meet it. We need more paper to reach our people with the inspired ideas of true democracy. We also need more British and United States officials with knowledge of constructive ideological warfare. But above all we need more Moral Re-Armament workers to help us work together for the reconstruction of Germany.





# ASIA IN THE BALANCE

BY PROFESSOR L. ALLEN  
of Rangoon University

**T**HE next few days may be decisive in Asia. And what happens here during that time may well determine the destiny of the modern world.

The battleline of freedom in the East begins in the factories of Japan and stretches clear across the continent to the embattled streets of Jerusalem. An invisible dividing line of destiny is drawn through the cities and farms of Korea and China, across the mountains and rice fields of Burma and South-east Asia, within the steel and cotton mills of India's expanding industry, and past the oil derricks of Iran, Iraq, Arabia—all the way from the Pacific to the Mediterranean. Within this broad span dwell a thousand million people, half of the human race.

About mid-way along this far-flung battleline stands the newly independent Union of Burma. Less than three months after her freedom was granted by Britain the Communists attempted on Easter weekend to seize the Government by force. Following this abortive coup, the *Burmese Review*, sponsored by

U Tin Tut, Foreign Minister, put the issue this way: "Independent Burma was born into no easy world. There is already in the world a bitter war of ideas and a war of ideas is often the precursor to a war of arms . . . The real war of ideas is between that conception of personal liberty, of free democracy and constitutional redress, and the conception of an autocratic state overriding the people, and one party rule attained and maintained by force and bloodshed. This is the choice, not only of Burma, but before the whole world, and everywhere the forces of Communism, in an aggressive and totalitarian form in which this political doctrine unfortunately prevails, are seeking a stronghold, by arms where they are strong enough, and by guile and misrepresentation where they are not so strong. It is well for Burma that her Government, which exercises power by the will of her people, has decided on an all-out fight against these evil forces.

"There is no place for the hesitant, the uncertain and the lukewarm, for he who is not

on the side of law and order is against it."

This clarification of issues has long been needed in Burma and Asia generally. Now it is coming. But there is still a more important question. How is the issue to be met? The answer to this is not so clear yet.

## Bullets against ideas

Are guns, for instance, an adequate answer? Right now the Burmese Army is ferreting out Communist insurrectionists who have been threatening the main north-south lines of communication across the country, since the attempted Easter coup. Roads have been blocked, trains derailed, telephone lines severed. The fight goes on. Many are being killed. Soon the monsoon rains will hamper the Government operations. Here is an attempt to use armed force to crush an ideology. Bullets against ideas; is that enough?

For nearly a quarter of a century China has been fighting this same kind of war. An outstanding veteran of these campaigns against the Communists in China is General Ho



Ying-chin, formerly Chief of Staff of the Generalissimo's Armed Forces, and who received the surrender of two million Japanese in 1945. Speaking at a Moral Re-Armament Conference in America in 1947, he said: "During the past twenty years of my fight against materialism in China the method I used was force against force and organisation against organisation. I have now come to the very firm conclusion that I must fight an idea with an idea."

Is there an idea strong enough, to turn the tide in Asia during the next few critical months? That's the most important question facing the East today.

What reply is there from the ancient ideologies of Asia? Often at conflict within and among themselves, do they give a clear clarion call? Millions march behind the banners of Judaism, Islam, Hinduism. Millions contemplate the benign teaching of Buddhism and the broad tolerance of Confucian ethics. But clearly all these systems have been thrown on the defensive by the advancing juggernaut of militant materialism. The issue now is whether any of them will be tolerated by Communism.

And what prospects are there for national security in Asia in the face of Communism on a purely political level? During the past two years India, Pakistan, Ceylon, Burma, and the Philippines have been granted freedom. Others may follow. These countries are seeking to maintain democratic procedures which have been imported from the West with centuries of Parliamentary development. Democratic traditions are seriously challenged today. If democratic leaders in Czechoslovakia could be outmanoeuvred how much greater danger confronts the comparatively youthful and untried democracies of Asia!

Then there is the possibility of meeting the Communist challenge to Asia with a great supply of material support. While Europe is being generously aided, certain parts of Asia face the possibility of disintegration. Is it to be hoped that, at some point when the needs of Europe have been met, an adequate supply of money, machines and munitions will come to Asia, too? And will these materials alone, however abundant, be sufficient to meet the growing crisis?

Or is something else needed?

Increasingly leaders from all over this continent have been responding to another ideology on the march today. A well-known Chinese banker and statesman, Chang Kia-ngau, after observing the work of Moral Re-Armament at close range in America, said: "I now see a direct way to revitalise Chinese civilisation."

Another Chinese statesman, Dr. Sih Kwang

Tsien, Minister Plenipotentiary at the Paris Peace Conference in 1946, declared at the World Assembly for Moral Re-Armament at Caux, Switzerland: "Moral Re-Armament is not new to China. Confucius said: 'Sound life means sound homes. Sound homes mean united nations and united nations give world peace!' Dr. Buchman has shown us the way to put our whole philosophy into practice. China owes a tremendous debt to him."

Over thirty years ago Frank Buchman came to China and the East for the first time. He brought an answer which has been striking home with people of every colour and creed in Asia, because that answer deals with the



What idea will capture the East's teeming millions?

common denominator in every culture, Eastern or Western—human nature. By a radical change of human nature under God the real issues of modern times will be adequately met. Economic and political answers will follow. This has been Frank Buchman's consistent message through the years. Statesmen everywhere recognise that this is sound sense today. One of the many people Frank Buchman knew in the Far East over a quarter of a century ago was Doctor Sun Yat Sen, Founder of Modern China. The Chinese leader once said in appreciation of Dr. Buchman: "This man tells me the truth about myself."

All over Asia today there are countless people, statesmen and ordinary folk, who have become free through honestly facing the truth about themselves before God. People united

with this kind of freedom become the most effective prophylactic force in the nation against the virus of materialism.

### Answering force

"A number of Indian leaders have come in contact with Moral Re-Armament," Sir Ramaswami Mudaliar, Premier of Mysore, and twice elected President of Economic and Social Council of the UN, observed recently: "Those who have been at Caux the last two summers have come back enthusiastically active for this world force . . . The great problems which face us at international conferences and in the world can only be solved through the spirit of Moral Re-Armament."

Where Moral Re-Armament has taken hold in actual situations, whether it be in the coalfields of Britain or in the village life of Burma, an answering force has been set in motion. The late General Aung San, the Liberator of Burma, before going to London in January 1947, to negotiate for national freedom, came to the Kappali District near the border of Siam to see at first hand the social effects of Moral Re-Armament. Crime had abated. The local jail was empty. New schools had been built. The district officer reported that the whole area was much easier to govern. After hearing these reports, Aung San said: "I have had a glimpse of what I have been working for in the nation really in operation."

Burma and the rest of Asia are in critical need of an ideological force, effective enough to stem the tide of militant materialism. Ancient cultures are uncertain. Political manoeuvres are outmanoeuvred. Bullets cannot destroy bad ideas. There must be a new and adequate idea. It is just at this point that Frank Buchman has brought the world, East and West alike, the universally valid currency of inspired democracy. And a spiritually bankrupt century is taking fresh hope.

For Asia the issue depends on some nation giving a lead. One nation morally rearmed could turn the tide.

Following an unsuccessful coup by the Communists, Premier Thakin Nu sounded a battle cry for the people of Burma in a national broadcast. "For myself," he said, "I have already chosen the circle of democracy and in it I shall stand, hand in hand with others who have chosen the same side. And together we shall exert our utmost efforts to protect this great union of Burma from the dangerous threat of those who seek violence." What nation will go the further step of meeting the materialist challenge with the superforce of moral and spiritual re-armament?

# WEAPONS OF DEMOCRACY

## SOUTH AFRICA, INDIA

★ TWO Moral Re-Armament Delegations travelling in South Africa and India were entertained at government receptions last month.

In Pretoria, General J. J. Pienaar, Administrator of the Transvaal, gave an official welcome on behalf of the province to the Moral Re-Armament team in the Union.

Among the guests were Mr. J. H. Hofmeyr, Deputy Prime Minister of the Union; Mr. H. F. Cuff, Secretary for Defence; Dr. A. J. Norval, Chairman of the Board of Trade and Industries, and Mr. R. H. Morley, President of the Johannesburg Chamber of Commerce. The guests were entertained by a quartet from the Mackinac Singers with songs from the revue, *The Good Road*.

In Bombay a similar delegation was entertained by the Governor and the Prime Minister of the Province and, at the invitation of the latter, addressed the Cabinet. They also addressed the Millowners' Association Committee at the request of the Minister of Labour, Mr. G. L. Nanda, and held discussions with them and with officials of the Labour department on the application of Moral Re-Armament to the grave industrial problems facing India. They were invited by Mr. Abid Ali, President of the Provincial Trades Unions Congress, to meet the trade union leadership.

In Delhi they were called on by the All-India Minister of Labour, Mr. J. J. Ram, to address informally the council of Labour Ministers and Labour Department Officials from all the provinces, then meeting in Delhi.

## THE GOOD ROAD

★ A recent editorial in the *Hollywood Citizen News* stated:

"In a talk at the Philharmonic Auditorium, Arthur Koestler spoke of the 'ideological vacuum' which the Communists seek to fill by winning converts to their system. . . .

"At the Biltmore Theatre, almost across the street from where Koestler spoke, the Moral Re-Armament movement was presenting its musical play, *The Good Road*. This play presents the views of a group which is concerned about filling the 'ideological vacuum' with purposes that build brotherhood and peace.

"As the need for this crusade is grasped by more and more men of good will, it is likely that Hollywood's motion picture industry will play a leading part in it. Films revealing the inspired ideology of our democracy can become a guiding beacon for this confused world."

## ES MUSS ALLES ANDERS WERDEN

★ FOLLOWING the publication of the handbook "Everything's Got to Change" in all four zones of Germany, last month the Mayor of Wuppertal, in the Ruhr, invited 600 leaders from the neighbourhood to a meeting for Moral Re-Armament. Two thousand attempted to get into the meeting. Addressing the packed hall, the Minister President of North Rhine-Westphalia, Dr. Karl Arnold, said: "The world-wide movement of Moral Re-Armament is making great progress in Germany. Its ideology will play a major part in helping the German people out of their present distress towards a better future."

## THE FORGOTTEN FACTOR

★ ON the opening day of the British Industries Fair in Birmingham, Lord Nuffield, Chairman of the Nuffield organisation, and Mr. Harold Wilson, President of the Board of Trade, sent messages of good wishes to the Moral Re-Armament industrial play *The Forgotten Factor*, which played to enthusiastic audiences each night.

Sir Patrick Hannon, M.P., Chairman of the National Union of Manufacturers, and Mr. C. J. Simmonds, M.P., Lord Commissioner of the Treasury, introduced the play.

"This is the only message that can save humanity," said Mr. Simmonds. While we may change the economic and social systems,

unless we change the hearts of the men and women who have to operate the systems, all our legislation will be in vain.

"Coal production has been one of our greatest headaches. We are getting through it, and one of the things that has helped has been the effect of the showings of *The Forgotten Factor* in key coal-producing areas of this country. Wherever this play has gone there has been an appreciable increase in output and warmth of spirit among all groups in the industry."

## L'ÉLÉMENT OUBLIÉ

★ DURING the past month, audiences in French-speaking Switzerland and in France have had the opportunity of seeing *The Forgotten Factor* in their own language for the first time.

The first performances of *L'Élément Oublié* in France took place in Coetquidan, the remodelled French Military Academy, at the invitation of the Commandant. Over 500 cadets attended with their instructors as a part of their ideological training.

Since then it has been shown to enthusiastic audiences in Lille. Present on the opening night were top officials of the trades union organisations and leading industrialists. *Nord Matin* states: "This play provides an example of the idea which, if it were generally applied, would revolutionise the world and usher in a better future."

One of the cast at Coetquidan surrounded by military cadets after the play



# Last chance— greatest chance



BY PETER HOWARD

KERSEY, SUFFOLK

I AM one of those who love this country to the root of their hearts.

I have woken amid the sunshine and orange groves of California, with the snowy shoulders of the mountains patterning the azure inland sky, and have ached for the humdrum contours of the Suffolk fields, the hedges and rabbits and chirruping birds.

In the glitter and gaiety of Paris, I have remembered the quiet grey walls of medieval cities in the north and west country.

In the colour and stir and glamour of an Eastern city, where the people wear beautiful garments like glittering Birds of Paradise, I have suddenly shut my eyes and seen the massed thousands of a football crowd in Cardiff or Manchester or Glasgow, all mackintoshed to a grey uniformity like orderly crows beneath the steady rain.

And while the Suffolk fields, the medieval cities and the rain may never disappear, it is true that the people of our country today are in the middle of a very great crisis. It is not a political or an economic, but a moral decision. It concerns all parties and all classes.

The only alternatives which face Britain are to pioneer a moral and spiritual renaissance

which would challenge the world to change, or to see the decay of her traditions and the disintegration of her Commonwealth because she remains too proud to change herself.

A few days ago I was in Fleet Street talking with many newspaper friends. There was great argument about it and about. Attlee—Churchill—Munich—nationalisation—Chamberlain—Pollitt—Beaverbrook—the whole nation was, with good humour and ribaldry, dissected.

Presently a wary and weary old Scot rose from his corner and made his first and last contribution to the discussion. He said: "Boys, there's just one thing wrong. The Old Testament has a different news-angle on events from yours." By which he meant that when all the froth and bubble of current gossip, malice and personality had been blown away by the winds of the centuries, only the granite of truth would be left, namely that nations which give God life-service prosper and those that offer Him lip-service perish.

We are blind in Britain, many of us. We have camouflaged the true shape of our nation from ourselves and from the world. We still do not see it. In war-time, when camouflage changed the shape of the countryside so that

the airmen aimed at false targets, an instrument was invented which blotted out delusive colours and showed shapes clear. Looking at the countryside through this instrument, airmen were no longer fooled by the camouflage and saw clear.

I suggest that when we look at our country in the light of absolute moral standards, we see the true battleline for the future of our nation. Take absolute honesty. Would not the simple slogan: "An honest day's work for an honest day's wage," or "An honest day's wage for an honest day's work" transform our industrial scene overnight? For years employers have been trying to get more work out of men for less money. Men have been trying to get more money out of employers for less work. So, at a crisis in British history, you find flagging output in some industries, and in most industries a friction between management and men which is based on distrust and hate.

You also find men who oppose the infiltration of totalitarian ideology in their trade unions, yet also attack any plan of teamwork between management and men. For they do not understand the basic principle of totalitarian Marxism which is to regard any attempt

to bring cooperation in peace and prosperity to the various sections of industry as a betrayal.

There is a shortage of houses in Britain. We shall have them one day though it may take years before the need is met. But the acceptance of a standard of absolute purity would do more overnight to re-establish home life on a sound basis in Britain than the building of a million houses. And it would cost less in time, sweat and cash.

Absolute purity would save for a weary nation that colossal wastage of energy which is now spent in enthusiastic impurity. And we should avoid some of the muddles which arise when people in responsible positions cling to the fallacy that we can live crooked and think straight.

Absolute unselfishness? Britain today is a divided nation. Everyone wants to have a new world at the expense of the other class, party or person. The one thing which seems to spark every person to vehemence is their scapegoat. Everyone keeps one of these pets. But the lean hearts and larders of the nation stay empty of meat. So we see the strange spectacle of statesmen of all parties abusing a totalitarian ideology, which bases its appeal on class warfare, and at the same time statesmen of all parties fighting a class warfare themselves which exceeds in bitterness anything that has been seen in British public life for many generations. "I hate bloodshed," said the blind man, as he cut his own throat with a razor.

There is an answer. It is at work on an ever-developing scale. But some people are so busy about a multitude of good, well-meaning

works that they miss the miracle of it.

The crux for Britain, or if you like it in plain English, the cross for Britain, will be the recognition and acceptance of Moral Re-Armament as the basis of our personal, industrial and national policy from this time forward.

If that happens, we shall see renaissance.

We shall see the rebirth of integrity and selflessness in our home life which brings joy back to our nation.

We shall see a revolutionary incentive in industry which will clothe, house, feed and warm our people and pour forth a flood of quality produce for the export markets of the world.

Our statesmen will discover an organism which was successively training leadership and building spiritual unity between nations on a world front long before the phrase "Western Union" was invented or the necessity for such a vision raised.

Our churches will rediscover the glory and secret of living again unitedly for the people.

We shall help to pioneer an inspired ideology for democracy which by its dynamic, its power of changing enemies into friends, and of satisfying the hunger for great living which lies at the heart of every man, will set freedom on the march across Europe again.

It is Britain's greatest chance—and her last chance. In this twentieth century, Moral Re-Armament takes the shape of God's answer to man's materialism. Nations which accept the answer will be honoured of God. And great shall be the peace of their children.

But nations which through coldness and pride refuse this answer or hope to buy them-

selves off by uplifting and glorifying something second best, will live through the disintegration of their nationhood.

We cannot enjoy the harvest without the sweat, the birth without the labour, the crown without the Cross, renaissance without Moral Re-Armament.

**I**SLAND of Kings and common folk  
This is your hour of destiny.  
The world is dying. Yet *your* choice  
Can turn the tide of history.

Your strong heart and your ancient ways  
Can forge the future if you dare—  
If birthright has not made your sons  
Too proud to change, too cold to care.

Oh, quiet and valiant hearts of dust  
That flowing onward in a flood  
At Arnhem, Dunkirk, Alamein  
Brought us *our* life-chance with their blood.

Oh, valiant heart upon a hill  
The centuries ruling in your pain,  
That on a Cross the secret gave  
To live true nationhood again.

Obedient unto death. Not proud,  
But humble for His Father's will.  
God grant us manhood now to dare  
With Him to climb the Calvary hill.

To live new greatness, patterning  
Service and change and unity.  
So nations know their heritage  
A common wealth of liberty.

DURHAM

