

NEW WORLD NEWS



PRICE
SIXPENCE

GOOD ROAD FILM :—
First Take
SEE PAGE 24

A WORLD ASSEMBLY FOR MORAL RE-ARMAMENT

A WORLD Assembly for Moral Re-Armament is taking place from June 4 to 12 at Caux-sur-Montreux.

Political and industrial leaders have been invited from many nations. Cabinet Ministers from the various countries have already intimated their desire to be present.

Sponsoring the Assembly are leading statesmen from Europe, America and the Far East. Extracts from the statements they make in the invitation received by the delegates are given below.

ROBERT SCHUMAN

Foreign Minister of France

In the economic field we have the Marshall Plan. In the political and military field we have the Atlantic Pact. Now we need to give ideological content to the lives of the millions of Europe. We must reach the people so that the Pact will be sustained by a deep change in the way of life of the Western world.

Dr. KARL ARNOLD

Minister-President of North Rhine-Westphalia, Germany

The basis of European unity is not political or economic or industrial. We have to begin at the spiritual end. We Europeans have forgotten how to think organically. What is the use of a head or a hand on its own? When you have all the parts working together then you have a body. That is the philosophy of MRA.

SIR ZAFRULLAH KHAN

Foreign Minister of Pakistan

I am convinced that Moral Re-Armament is the world's supreme need at the moment. Only through sustained effort in that direction can mankind win through to its true redemption.

SENATOR KARL E. MUNDT

as co-Chairman of the Smith-Mundt Committee, United States Congress

Caux in some ways comprised the brightest star for the future we have witnessed in all Europe. Europe and the world today need moral revitalisation and rearmament. No man could attend the conference in Caux and not come away convinced that the organised forces of good in this world can defeat the organised forces of evil.

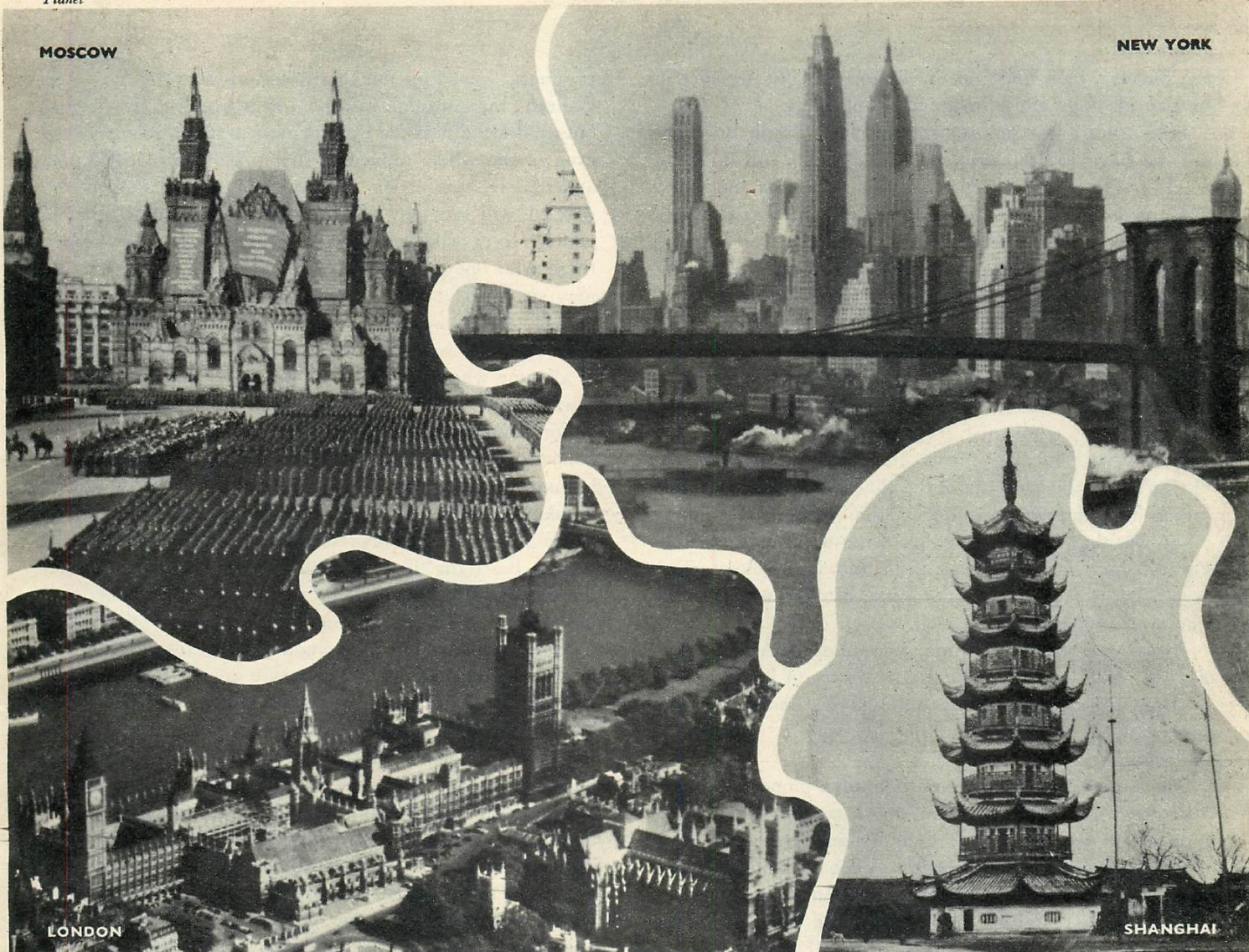
SIR PATRICK DOLLAN

Editor of the Scottish "Daily Herald"

In the shipyards, steelworks and factories of Clydeside, Moral Re-Armament is providing men and women with a new dynamic. What I have seen, not only in my country but among the ruined cities of Germany, has convinced me that this inspired Christian ideology can bring about the rebirth of nations. It is the one sure hope for a crumbling civilisation.

MOSCOW

NEW YORK



LONDON

SHANGHAI

Aerofilms

E.N.A.

IDEOLOGY FOR TODAY

BY ROBIN MOWAT

*Senior Lecturer in History at the
Royal Naval College, Greenwich*

(Quotations and page references are from "Remaking the World," by Frank N. D. Buchman, Blandford Press, London)

IDEOLOGIES which succeed in putting millions on the march are never artificial creations. They grow out of the soil of traditions, beliefs and faiths accumulated down the centuries.

Marxism, though it appeared to be a radical rejection of the ideas which had dominated Europe for a thousand years, was in reality a reflection of them. It reflected especially the demand for social justice which the leaven of Christianity, working through generations, had brought to the forefront of the European mind. It reflected, too, the Christian conception that there was a divine plan for the perfecting of mankind in a new type of society where want, bitterness and injustice would have no place.

The Christian Church had failed, through its divisions, to give Europe an ideology potent enough to lift her out of the slough of continual wars, economic crises and class-oppression. It was left instead to Karl Marx to take the Christian conceptions, which could have formed the elements of the needed ideology: these he "turned upside down" along with the idealist conceptions of his master, the German philosopher Hegel.

In constructing his ideology Marx omitted what had been the cornerstone of European thinking—God. It is this omission which has been the crucial source of weakness in Marxism, and not all the efforts of adaptation by Lenin, Stalin and others have succeeded in overcoming it. God is

the Factor which must not be forgotten if the world is to find an ideology valid for the needs of today.

Like other great pioneers in this field Frank Buchman did not begin by thinking out a philosophy but by living a way of life. He lived out the basic standards and values of Christianity. By applying them radically he discovered that the way of life which first originated nineteen centuries ago among a small group of men and women in Palestine could be lived in our modern world here and now.

The growing-point of the ideology

From that small growing-point of the first disciples there had expanded over the Mediterranean world, and eventually over the whole of Europe, a new way of life with its accompanying ideology: this had brought to birth the civilisation of the West out of the chaos of a world succumbing to war, hunger and devastation. Frank Buchman's vision was that from the small growing-point of the Oxford Group would spring the way of life and the ideology which would transform not only the West, but the whole world, into a new type of human society.

It was in India and China, as well as in America and Europe, that he developed the new way of living among a group drawn from many nations: his perspective was supernatural and the resulting ideology is universal in its scope.

The way of life which Frank Buchman pioneered for the Twentieth Century, at first among a comparatively small number of people at Oxford and elsewhere, grew till it reached the point when it began to expand outwards on a mass-scale. This was in 1938, the moment when Buchman proclaimed as Moral Re-Armament the ideology of this rapidly expanding way of life.

The year after came World War II, walling off the European continent and a large part of Asia from the new ideology. With the breaching of these walls in 1944 and 1945, MRA has begun to advance rapidly among people who—frustrated by the collapse or sterility of other ideologies—are hungering for one “big enough and complete enough” to meet their needs.

The ideology of MRA is firmly based on a way of life—that of absolute moral standards and the guidance of God—which is in the highest Christian tradition of the West. The Bible has been historically the foundation book of the West. In it, as Frank Buchman says (p. 44) is recorded “the experience through the centuries of men who have dared, under divine revelation, to live experimentally with God. There, culminating in the life of Jesus Christ, we find the highest moral and spiritual challenge—complete honesty, purity, unselfishness and love.” Moral Re-Armament itself is “the whole message of the Gospel of our Lord and Saviour Jesus Christ” (169).

A philosophy of life and of history

The Gospel provides the core of the ideology of MRA—for every ideology is based on a philosophy of life and of history. This philosophy of history, held by the Hebrew

prophets, was deepened and reinterpreted by the early Church: that through history God is working His purpose out, that His aim is the transforming of human society (and even of the whole universe) after a pattern of perfection, and that He uses as His instruments men and women who seek His will and obey it. “God has a plan,” says Buchman, which He reveals “to those who listen. He acts through those who obey. God spoke to the prophets of old. He may speak to you. . . . We can listen in every day. If we do, and if we obey what we hear, it is conceivable that together we will usher in the greatest revolution of all time whereby the Cross of Christ will transform the world” (48).

For Buchman this is no figment of the imagination. He believes implicitly that this transformation of the world is humanity's next step, “the divinely-appointed destiny of mankind” (122). He looks beyond the chaos and conflicts of the present to the concrete realisation of the new type of society, based on “God-control.” “Why,” he asks, “should there be catastrophe again when, with God, renaissance is inevitable?” (*The Answer to any 'Ism'—even Materialism*, p. 6.)

Marx had taken this conception, but, by omitting the factor of God, had turned it upside down. In his view it was not God, but simply the process of history, which would lead on inevitably through class-conflict and revolution to the establishment of the new type of world-society based on social justice. Man has to co-operate with the process of history: therein he finds freedom, which is “the recognition of necessity” (Engels). Buchman turns these ideas right side up again: it is not co-operation with an impersonal process of history that is needed, he says, but co-operation with a personal God. “The new world we all long for will not come by our own wisdom, but by obedient co-operation with God in the task of Moral Re-Armament” (98).

A new meaning to democracy

This is what gives real freedom. “You turn over your life to God. . . . Then you are going to be free. Then you are going to have true democracy because you are free” (68).

Thereby he gives a new meaning to democracy. His vision of the “new pattern of democracy, designed by God and worked by everyone” (98) is not a misty Utopia, but the fruit of concrete experimentation by himself and countless others in every walk of life. It is something very different from “the popular practice of democracy—you do exactly what you like in the way you like.” In his conception of true democracy “you don't do as you please, you do as God guides.” It means acknowledging “in speech and action those inner authorities on which the life of democracy depends” (66).

In Buchman's thought this must be the foundation-stone of the new world—“there must come a spiritual authority which will be accepted everywhere by everyone” (14), “the Holy Spirit of God ruling the hearts and lives of men” (167). In this way will be realised the ultimate aim of “a new social order under the dictatorship of the Spirit of God” (4).

When he calls for “parliaments . . . God-guided and

governments God-controlled" (18), he is thinking of concrete instances where statesmen have listened to God and have applied absolute moral standards—standards "as valid for the statesman as for the ordinary person, in public and private life" (Dr. Patijn, former Netherlands Foreign Minister, p. 208). Government, too, "is then made easier, for the more men, under God, govern themselves, the less they need government from outside" (75). Here is the key to the "withering away" of the state as an instrument of coercion which is the aim of Marxism. There will be no need for governmental oppression or bureaucratic tyranny, or for the violent revolutions whereby men periodically seek to destroy these things, for "this is the revolution which will end revolution by changing human nature and remaking men and nations" (49).

Changing human nature

Whereas other ideologies look to a change in human nature through changing the economic and social system, MRA looks to a change in the system through changing human nature. MRA is the "answer to unemployment, for in the divine scheme of things there is no unemployment" (87). One example, cited by Frank Buchman out of many, is that of the East London woman who found full employment in bringing an experience of change to many other housewives and mothers (86). It is also the answer to want: economic problems will not be solved by new methods alone but by living out "true equality and brotherhood" (87). The maxim which he cites—"if everybody cared enough, if everybody shared enough, wouldn't everybody have enough?" (87)—is far from being mere theory. He has seen it worked out in homes, in business, in cities and in national life. "Industry, with this force of Moral Re-Armament at its heart, will produce enough for the needs of all. Homes with this force in everyday life will secure the next generation from chaos. Armies with this force will give new standards of moral training to their nations. Cabinets and diplomats with this force will be totally effective, for they will have the power to turn their enemies into friends" (183).

But he realises that there is a gap which must be bridged between demonstrating a change in human nature on a limited scale and making it operative in the world as a whole. "Until we deal with human nature thoroughly and drastically on a national scale, nations must still follow their historic road to violence and destruction" (46). The new type of world-society is emerging, but it must become universal—"everybody has got to do it" (39).

The miracle of world change

How is this to happen? The task of "remaking the world" is so colossal that only divine intervention can make it possible. Frank Buchman believes in miracle, "the superforce . . . of an all-powerful God working through man" to bring about this mighty change. "God's Holy Spirit is the Force we ought to study (164). . . . We have not yet tapped the great creative sources in the mind of God" (57). He

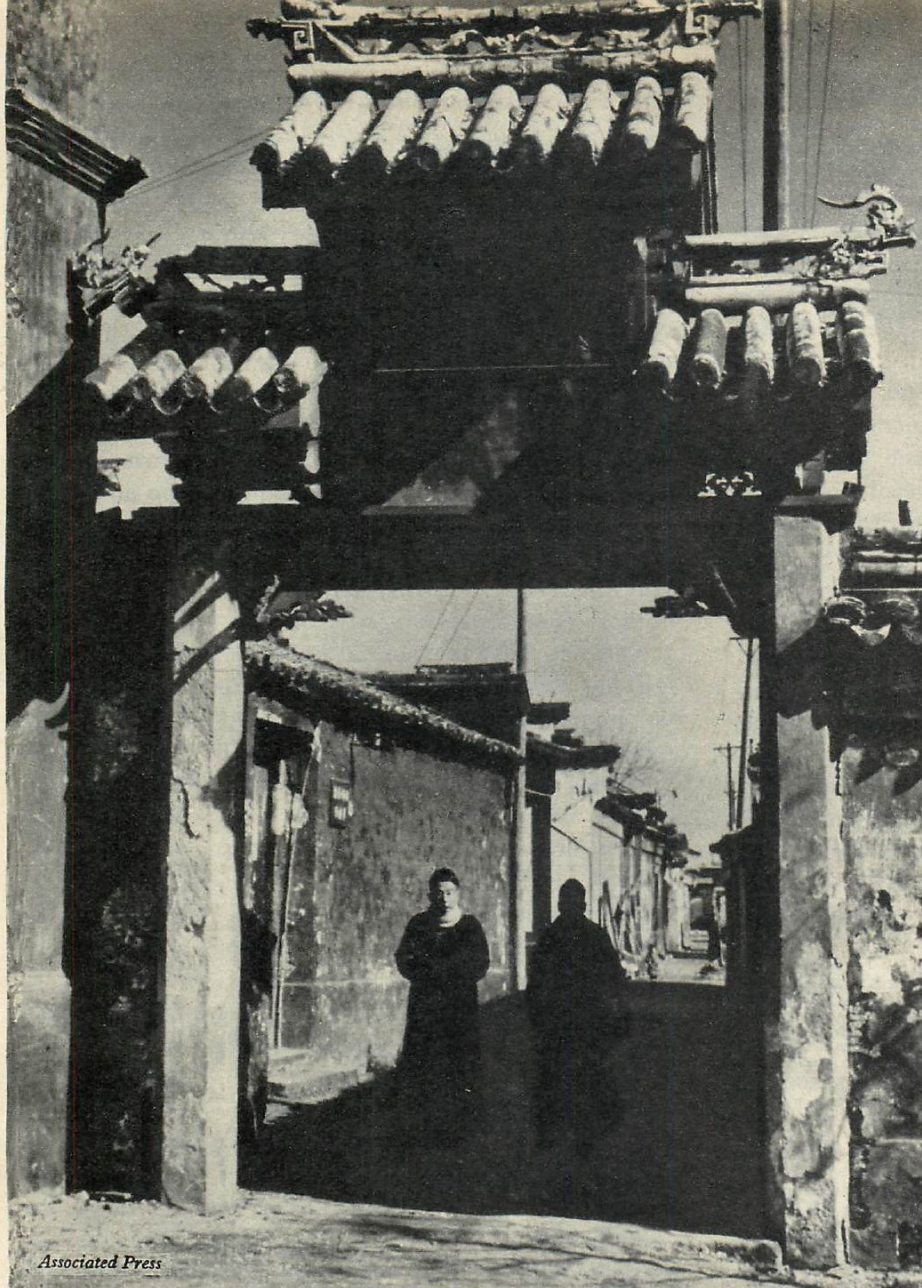
cites the scientist Steinmetz, who "said that the next great discoveries would be in the realm of the spiritual" (47). Buchman has spent the last forty years making such discoveries and seeing that they become available for everyone—change, guidance, life-changing, teamwork—conceptions which are becoming the common currency of mankind.

He has worked these things out personally, and asks others to do the same, because at bottom the miracle of changing the world is a personal one: "you respond immediately and change—and that's one more miracle" (162). In his own life he has experienced the continuing miracle of change, of living above the miracle-line, "which he says is the normal way for a sane human being to live" (194). It is an experience which is spontaneously passed on to others: "an experience of the Cross made me a new type of revolutionary (124). When I changed, I found the spirit of those around me changed" (94).

This new kind of "normal living" has borne fruit in a growing number of people who together form the force, the human instrument, whereby God brings about the miracle of world change. For "the advent" (of this miracle) "depends on and awaits the emergence in every country of firm and resolute God-guided men, with all the conviction, fire and fervour of early Christians" (122). This "phalanx of God-controlled people from all lands" (73) is the *creative minority* (to borrow Professor Toynbee's phrase) who are remaking the world. As Buchman says, "there is tremendous power . . . in a minority guided by God." His aim has been to build up such a minority—"a panic-proof, single-minded, intelligent, trained force" (148).

A working model of inspired democracy

This "world organism of God-directed men and women, the responsible family of mankind" (76) is both the instrument for bringing into being the new type of world society and the demonstration of this society in miniature. An assembly such as that which has taken place in recent years at Caux is a working-model of "inspired democracy." It represents, growing up in the midst of the old one, a new world, based on the principle of God-control whereby all economic, administrative, social and international problems are daily solved. It is the living demonstration of a "new world coming into being" (Sally Salminen, p. 214) and one which will grow till it bursts the old moulds of our present civilisation and stands revealed as the world-order of the future. "At Caux the answer has been found. It has been given legs and it is on the march. Here at Caux we are reaching the end of the age of crisis and pioneering the era of cure" (181). Few who have been to Caux have failed to realise that it is "the dawn of a new era, a new age, a new civilisation" (103). It represents the spearhead of a great advance by humanity to quite new levels of living. It beacons an ideology valid not only for the West but for the entire world. It points the way along "the Good Road" to the next stage in mankind's journey towards "the establishment of God's Kingdom here on earth in the hearts and wills of men and women everywhere" (xxvi).



Associated Press

Through famine, war, pestilence, Chinese civilisation has endured for 3,000 years

ONE MORE CHANCE FOR CHINA

BY
LEN ALLEN

Can something still be done to restore the situation in China? In this article an American discusses the possibility of a new approach by his own country to this problem

But, this time, the help must be on a new level. There must be a new factor.

Since the days of General Stilwell in Chungking, the one thing that all American critics of China have agreed on is to charge the Kuomintang leadership with stubbornness. I was in Chungking for about two years during the war, at a time when America was very grateful for that stubbornness; especially in the critical spring of 1942, when thirty Jap divisions which might have been hurled against Australia were pinned down by Chiang Kai-shek. Since the war I have revisited China several times, spending the past seven desperate months in various parts of this country. A few days ago, just before it fell, I was in Nanking talking with Premier Ho.

When you get to know the Chinese people well, from Cabinet ministers to country farmers, you will agree that there is something very set and deeply resolute about them. Some people call it stubbornness.

But, perhaps, if we had the patience to go deeply enough, we would find that this is one of the qualities that has made Chinese civilisation endure for over 3,000 years: longer than any on earth. Through famine, war, pestilence and every conceivable catastrophe, the old Confucian system—rooted in family loyalty—has stubbornly ridden the storm. The Chinese people have been conquered militarily and politically in the past, but never in a basic ideological sense.

Shanghai, April 25th
YESTERDAY morning, before dawn, the city of Nanking fell. Communist troops marched through the undefended north gate. Here in Shanghai on the same day, with the victorious Red columns bearing down on this New York of China, a very moving memorial service was held in Holy Trinity Cathedral for the forty-three British sailors killed on the Yangtse. Meanwhile the Government forces are falling back to their redoubt in south China, beyond which lies the cockpit of south-east Asia.

Truly this has been an historic week for the Far East, and for the world. At a time when the ink of the signatures on the Atlantic Pact is barely dry, the forces of international Communism are once more in full stride towards their

rich continental prize in Asia—the incalculable resources, plus one billion people. The Atlantic front door to world conquest has been bolted, but the Pacific back door is wide open.

Can anything be done now to stem this growing disaster? What is America's part? Clearly, it is much too late now to continue the futile five-year American controversy about who was right and who was wrong in China. We need to move quickly into a new dimension of thinking and acting. I believe we have another chance—one more chance.

The Nationalist Government of China, under the supreme military command of Premier Ho Ying-chin, is preparing to save a bridgehead of democracy in the south. With the right kind of help he could stem the tide.

This very quality—in one particular set of adverse circumstances or another—has baffled some of our able and sincere American soldiers, statesmen and administrators. Some lost their patience. They got angry. They went home.

There have been a lot of hurt feelings on both sides. But now, in the face of momentous world issues, they must be put aside. Too long they have been exploited to confuse people.

It isn't as though stubbornness were a quality peculiar to the Chinese. Shanghai newspapers often carry stories about American industrialists, labour leaders, politicians and others who seem to share this Chinese trait. And, like the Chinese, the more their faults are pointed out, the more resistant they become.

One thing everyone will have to admit: the methods that have been tried so far by the Americans to correct the Chinese Nationalists' faults have not worked!

Some months ago I had a chance to observe at close range the reactions of one of the most stubborn of the Chinese Nationalist leaders. I sat in on a conference between him and a prominent American, who began by telling the Chinese where China was wrong. What the American said was true. But it didn't get across. Knowing the Chinese well, I could immediately sense all the polite mannerisms of deep resistance beginning to appear. The conference ended in impasse.

Then I watched this same Chinese leader talking with another nationally-known American. This time the approach was different. "We have made some bad mistakes in China," began the American. And he was specifically honest about them. His words carried real weight.

Right away the supposedly stubborn Chinese leader opened his heart. This was a new level of approach. There was a new factor. Call it confidence. The Chinese leader was ready to talk, eager to co-operate. And, incidentally, extremely frank about the failures and faults of China.

In an atmosphere like that, creative things can happen. Log-jams can be broken. The wheels can start turning again. Nations can be saved.

Going still deeper, let's look at the situation the way some very honest and very able Chinese see it. Here is the sort of thing they have been through, during, say, the past dozen years. Put yourself in their place, and imagine that this had happened to you.

Suppose a powerful Atlantic enemy stormed into America and seized the rich eastern states. You spent the next

eight years in the west under frequent bombings. Meanwhile, a powerful Atlantic ally of yours crushed your enemy, but not until after four years of neutrality during which he sold scrap iron to the aggressor! In gratitude for the final deliverance, you said very little about that, though the scrap iron killed a number of your relations.

But then, an even graver danger to your country arose. For about a quarter of a century a Pacific enemy had been training disloyal American agents to overthrow their own country in the name of an alien ideology completely contrary to America's basic traditions.

During eight years of gruelling war, followed by three years of repewed civil conflict, corruption and inefficiency had appeared in your own Government. You could not deny it. There were many evidences that your morale had burned low. Your Atlantic ally constantly reminded you of your failings, and because you did not or could not clean them up right away, he largely abandoned your country and people.

Your Pacific enemy, with his trained and equipped henchmen ready, now launched an attack and easily subdued all of northern United States above the Ohio River. You refused his immoral surrender terms. So Washington was occupied, New York was threatened, and the march to the south began.

Now this may be a highly imaginary experience for you, but with certain Chinese who have talked very openly to me—and there are many millions like them—this is an intensely real record of events and viewpoints. And remember, these millions have had very little, if any, publicity in the American Press.

Under these circumstances, then, just how would you go about dealing with China? Would you, as a matter of common sense—let alone common justice—continue to harp on their faults, and use that as the basis for abandoning them "while the dust settles"? Or would you consider some other approach?

The next big cost to America in aiding China will not, in the first instance, be to our pocket-book, but to our pride. Even a very little honest apology on our part could create a

very great difference in what we have been content to call Chinese stubbornness. Begin anywhere we like. Perhaps not so far back as the scrap iron. But, let's say, at Yalta.

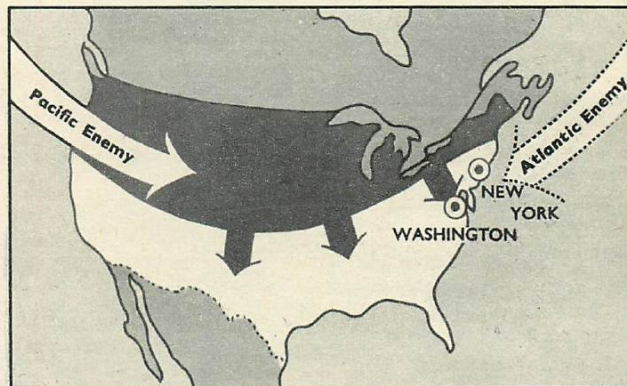
One thing I feel sure of, from my intimate knowledge of the Chinese: they will respond. They, too, will acknowledge their faults and do something now about putting them right

What is our alternative now?

Think of America throwing away her last chance to stem the world tide of Soviet domination in China, just because we proudly cling to our own self-righteousness in dealing with our historic friends, the Chinese. Think of America, at this critical moment in her own history, losing the battle for Asia because we don't have the moral courage to make a new start.

America has one more chance in China. It is the way of change. It could restore relationships. It could create a new atmosphere in which three definite and extremely important things

Shading shows extent and direction of tide of aggression in China as pictured by author in the United States



could happen to save democratic civilisation:

1. The Ho Ying-chin bridgehead of democracy in China could be firmly held.

2. Aid could be given with the same degree of confidence and effectiveness that it is now being given to Europe.

3. A basis could be laid for an association of democratic nations throughout Asia, in which the China bridgehead could take strategic place, as a bulwark against further materialist aggression in the Far East.

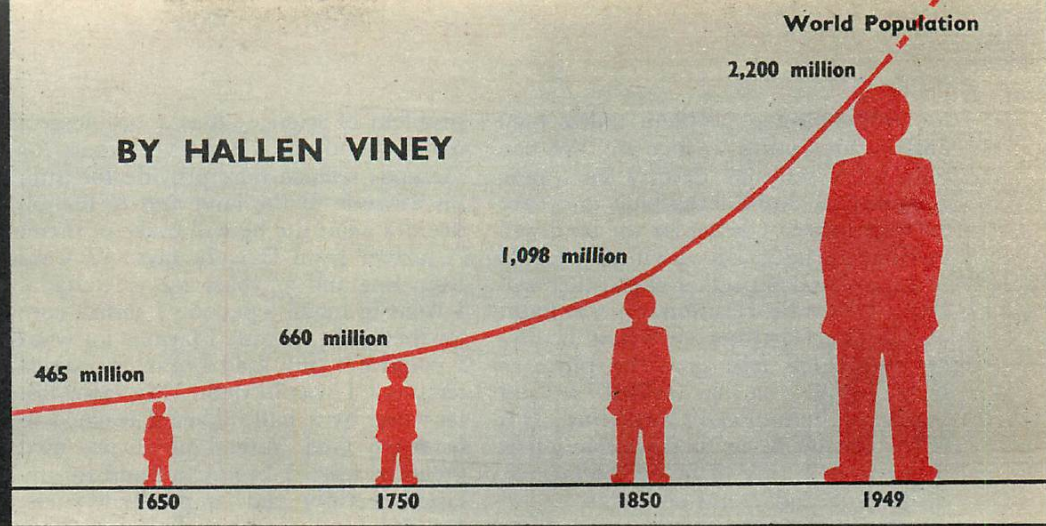
Many will suggest that before any of these things can be done a bi-partisan Congressional commission should come to China to study the situation carefully. In the new moral dimension here suggested, I am confident that such a commission would find that the Chinese—far from being so everlastingly stubborn—would be extremely responsive.



Nature's abundant yield

FEEDING THE MILLIONS

BY HALLEN VINEY



FIFTY thousand extra people arrived on our earth yesterday; another 50,000 came today; there will be 50,000 more tomorrow. This is the net increase. In three weeks there will be a million more of us humans on this planet. If we go on at this rate we will pass the three billion figure by 2000 A.D.

All these fresh arrivals have to be fed and clothed. There is only one place their food and clothing can come from—Mother Earth herself. Every piece of food this rapidly expanding family put into their mouths will have to be grown somewhere on the earth. Where will it come from?

Only a very small part of the earth's surface can provide food and clothing; three-quarters of it is water. Of the land surface most is too dry, too hard, too cold or too wet to yield up food. Whatever scientific discovery may make possible in the future, at the moment only something over 10 per cent. seems capable of food production. This is our food garden. Practically all of it is now producing. We humans have reached the garden wall. But already the garden seems to be too small. World food production is 13 per cent. below pre-war level. Listen to the words of the Director-General of the United Nations Food and Agricultural Organisation: "The total output of food by 1950-51—assuming that we have no catastrophe—may not exceed the pre-war average, and that was not large enough for the smaller pre-war population." So, if the garden is inadequate today, what is going to happen in the future?

The Wastage of the Earth

But there is a still greater problem. We live off the nine inches of top soil: this is the life-giving Mother Earth. Without it we starve. Yet from nearly every country, except those specially favoured by climate, comes the same

story. The top soil is becoming exhausted. In America, Dr. Bennett, giving evidence before a Congressional Committee, estimates that the equivalent of 200 forty-acre farms is lost every day. General Smuts says that soil erosion is South Africa's greatest problem. The land of Mexico is becoming permanently impoverished.

While America ships wheat to Europe her precious top soil is being dumped by the Mississippi in the Gulf of Mexico. In one year the Yellow River carried away from the fertile earth of China enough soil to cover 300,000 acres a yard deep. It takes nature a thousand years to make a single inch of top soil: in some places man is losing that in a single month. What is lost is lost for ever.

Apart from the experts few people ever heard of this until that dramatic day in May, 1935, when dust blowing off the wheat-producing central plains of America darkened the sun in Washington, a thousand miles away. We awoke to the fact that our garden was being destroyed.

Land Reclamation

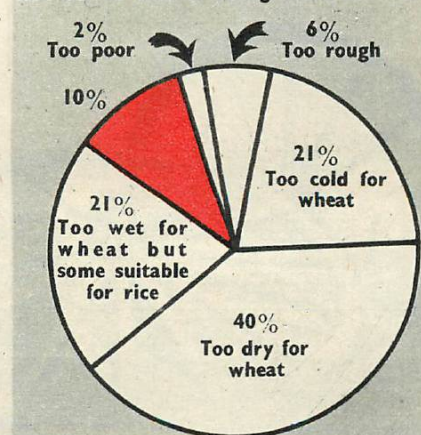
Since then much has been accomplished. Vast schemes of land reclamation and of replanting the devastated earth are on foot in every continent. The Tennessee Valley Authority is restoring a whole watershed. The South Africans have a gigantic project to irrigate some two million acres of the Orange Free State by tunnelling 50 miles from the Orange River. But however great these schemes, Lord Boyd Orr says, "All this is just nibbling at a gigantic problem. Even if the world's population were static," he continues, "the nations would be hard put to it to save the soil and to grow enough food. How much more formidable is the problem when man is increasing by 20,000,000 a year?"

Erosion of the soil is no new problem.

Bad or ignorant farming has always been a result of population pressure. Ancient Rome at first drew her food supplies from the surrounding countryside. The rise of the city's population forced farmers to cultivate the slopes higher and higher up the hill sides. Soil washing away from these slopes choked the streams and caused the draining ditches of the fertile valleys to flood, creating the famous Pontine Marshes. These valleys stopped producing food; and incidentally bred mosquitoes so that malaria became one cause of Rome's weakness. Rome began to draw her grain from across the Mediterranean: the north African coast became the granary of the Empire. Here again began the same melancholy story: demand for more food forced quick returns and bad cultivation, the soil disappeared and the sands advanced. Montgomery's tanks drove across deserts which were once flourishing cities and productive land. Everywhere man-made deserts are on the march. Man is becoming a large-scale geological force, altering the shapes of rivers and the climate of continents.

There is no possible answer to such

Characteristics of the Earth's land Area: Red shows proportion suitable for wheat: not all of this is being used for wheat



Source: F.A.O. Chart No. 219

an overwhelming problem unless men and nations unite to face it. We can only work out our destiny in a new economy of care for the land and care for each other. Caring for the land will give more production with improvement of the soil and caring for each other will bring better distribution. No amount of artificial fertiliser or scientifically-designed tools can take the place of such simple caring. This is not naturally the motive of any of us. If it is to become so in food-production it means a new way of living for farmer, distributor and consumer alike.

Nature is Abundant

Obviously we will have to produce more food. But how? The whole lesson of nature is abundance: there is enough for all if that abundance can be realised.

In his speech at Boston Mr. Churchill called on the scientists. "If," he said, "we are to bring the broad masses of the people in every land to the table of abundance, it can only be by the tireless improvement of all our means of technical production." And science has done much. Hybrid seed increased the North American maize crop by 20 per cent. The breeding of ninety-day wheat enormously expanded the area of wheat cultivation. Now, from California, comes the announcement that using Carbon 14, a radio-active by-product of atomic energy, two scientists claim important new biological discoveries presaging great advances in the understanding and control of living processes. Who knows? We may one day be able to "farm the sea" by forcing inedible seaweed to produce fats or proteins!

But food production is not only a

problem of science; it is a problem of man's motives. Whatever tools or methods science may provide for him, his attitude to the land and to his job decides what use he will make of them. A farmer from Canada says: "I went from England 35 years ago to Canada. I went to make \$30,000. I didn't care for the land. Because I farmed for what I could get, my land began to lose its fertility. I was in debt. My farm lost its value by a half. Then I learned to listen to God instead of to my own greed or fear. I began to build up my land's fertility and its productiveness. I went without new clothes to buy farm machinery. We went in for raising cattle and pigs besides wheat, which was much harder work, sowing down with grass to feed them because it was better for the land. We saw that our destiny was to make the land feed the people of this generation and be passed on capable of feeding future generations."

Half-way round the world is another farmer in Kenya. He had a field badly hit by drought. "On a purely commercial basis," he said, "the sensible thing would have been to plough it in." But, instead, he and his men sweated long hours to harvest it, reaping the full cereal ration for 500 people for one year.

Economics of Unselfishness

This is the new economics of unselfishness, the spirit that could bring from the land the abundance it can give, and ensure its distribution to meet the need of everyone.

The truth is that there has never been enough food produced to give full nourishment to all. Even in the thirties the apparent surpluses of food were due

to a restriction of purchasing power and faulty distribution rather than an actual surplus of food. Over 25,000,000 people died of malnutrition every year between 1930 and 1940. Talking of this time the *World Food Survey* makes the strange statement that "it proved impossible to get the food consumed." It goes on to record that "in Brazil, during twelve years from 1929 to 1941, 75,000,000 bags of coffee, one third of the total output, had to be burned."

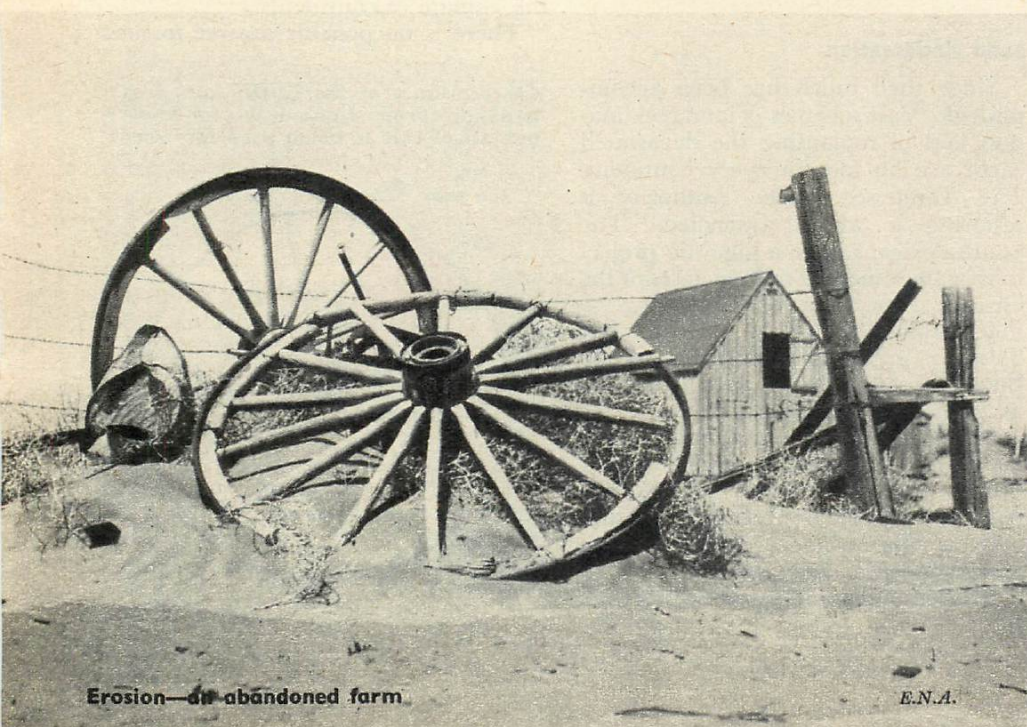
Contrast this with the attitude of a large wholesaler of fruit and vegetables, facing a similar problem. "We had a glut of tomatoes," he says, "10,000 cases were waiting in the ports without buyers in my area alone. Tomatoes are perishable goods and it looked as though there would be a great waste of food. I went to see some of the largest retailers, put the facts before them, and asked for their help. I suggested that in the national interest tomatoes should be marketed at a very low price, so that housewives could buy them to preserve for the winter. I said that we wholesalers would cut our profits so as to make it possible. Complete co-operation resulted. Inside two days the 10,000 cases of tomatoes were moved without waste."

Just after the war green vegetables were almost unknown in Germany. Across the border Holland had a surplus of 300,000 tons. One man, a Dutchman, fought that that food should not be wasted, that it should be sent even to a former enemy. No currency could cross the frontier. It had to be a gift. It was. And thousands of Germans had some badly-needed vitamins.

God's Plan is Plenty

To bring a lasting answer that will ensure enough for all, means a complete revolution in the thinking and living of everyone, so that the settled habit of "get" is transformed into "give." It demands from everyone a greater investment of time, sweat and money for world agriculture and food distribution than was demanded for the industrial revolution. The earth is man's greatest living asset. Work for it for the good of all, and there will be enough for all. Exploit it for yourself and millions starve.

As an English farmer puts it: "Mother Earth is bountiful, God's plan is plenty. It is not God's way that there should be forced upon humanity the equal distribution of a minimum. Bread depends ultimately and eternally not on economic experts and smart international deals. It depends on men tilling the soil the way God wants."



Erosion—on abandoned farm

E.N.A.

IT STARTS IN YOUR HOME

BY MARY MEEKINGS



AT 8.15 every morning Eric pushes his chair back from the breakfast table, kisses his wife and daughters, and leaves for the bank where he is accountant. Meanwhile, Olive is busy finding her little daughter's music book and packing her off to school, while she calls over her shoulder to Gail, her eldest, to clean her shoes before she leaves. Grandma has been staying overnight, so there is her morning to settle.

It's a scene that happens every day at thousands of breakfast tables all over Britain, just as at six every night thousands of keys click in the locks and Father returns home to fit in an hour in the garden before his meal. Eric himself is a keen gardener, and Olive is proud of her neat, well-kept house. She has to plan its budget carefully, since, like thousands of clerical workers, her husband's pay has not risen with the cost of living.

At first sight you couldn't find a more typical suburban home. But as you get to know this couple you find a difference. Their life has horizons which stretch beyond the pleasant shady road in which they live, to the miles of mines and factories of the Black Country beyond. They have all sorts of friends. On her birthday Grandma got a card from a miner and his wife who had been staying with Eric and Olive. A young electrical engineer drops in to see them most weeks. They have got to know the shop stewards from one of Britain's largest factories. The kettle goes on straight away now when Eric and Olive go visiting these families.

A new adventure

But what's behind it? Why these wide interests? It is because they have discovered something to live for bigger than their own career and their own home.

They discovered it when life was getting a little blank and humdrum. They had been married for several years and everything was easy, comfortable, but somehow with the tang and flavour gone. Olive had got what she wanted, a happy marriage and children, but she was surprised to find that she still felt unsatisfied. It was a shock too, to her, a former schoolmistress, that she couldn't manage her own child. For Eric things went on much the same week after

week, the job at the bank, gardening at the weekends. Life had narrowed down to a safe routine. Munich shook him out of his security, facing him with the possibility of war, and all that that would mean in his own life.

It was then that they met Moral Re-Armament and recognised that this was what they had been looking for—a stake in remaking the world, a job to be done right where they were, at home and at work, and not on their own but as part of a revolutionary force and family.

Olive saw some definite changes ahead for her if her home was going to be part of a revolution, and not just a delightful background against which to show off her family. Lying awake one night, she fought it out with herself and decided to stop being possessive, to back her husband in the things he took on outside the home instead of wanting to keep him with her each evening. She let go her tight, houseproud grip of the home and opened it wide to many. When the industrial drama *The Forgotten Factor* came to the Midlands, she put up some of the cast. She gave parties to help launch "Battle Together for Britain," the morale-building handbook which brought new determination and courage to thousands in the years of blitz. She left her home and children for the first time in someone else's care while she went for training in how to apply the principles of Moral Re-Armament to home life.

Such practical steps cost something. But they are the only currency which can buy a new world, and bring renaissance to a nation. Someone said recently that renaissance is the freedom to use everything that happens to you for remaking the world. Olive understands this because she lives it. On Easter Day, a year ago, she lost a baby. But she talks of it without bitterness or self-pity, and in this last year she has made people welcome to her home more generously than ever before.

Olive's home has moved out of a rut into a revolution. It is a revolution which has satisfied in both of them that hunger for great living that is somewhere inside everybody. It is a revolution which gives Eric's life as clear a sense of variety and adventure now as it had when he was in the Navy during the war. And at the heart of it there is a place waiting for millions of ordinary homes and ordinary women.

ROUND THE GLOBE



GERMANY

FOR the last ten days of the blockade there were two topics of conversation in Berlin besides constant rumours of the impending relief of the city. One was the new constitution approved at Bonn. The other was the Moral Re-Armament delegation flown in from Frankfurt on May Day.

At the same time as final negotiations were taking place for a conference on the blockade, Socialists and Christian Democrat leaders of the Berlin City Parliament invited them to visit the city.

The fifteen representatives from seven nations were welcomed by Dr. Suhr, Socialist President of the Parliament and the Christian Democratic Deputy President, Dr. Rausch, in the Schoeneberger Rathaus. The Lord Mayor, Dr. Reuter, and his deputy, Mrs. Schroeder, entertained them later with Dr. Broichoppert, head of the Chancellery. He said: "Your visit is not merely an honour, but an historic occasion for us."

Franz Neumann was among the Socialist leaders, some from the Eastern sector, who attended a parliamentary reception for the visitors. He later called a special meeting of the executive board of the Socialist party to meet the delegates.

Others whom they met were the President of the Berlin Trade Unions, the free university and the Berlin Ring Youth organisation. They spoke to many millions more over the German

and American radio and in the daily press.

Meanwhile, the German version of *The Forgotten Factor*, after a triumphant tour in the Ruhr, has moved to the French zone, where it has been shown in Baden-Baden, Freiburg and Tubingen. A special matinee was held for the University of Freiburg.

"In Baden-Baden, Headquarters of the French zone," our correspondent reports, "an international group of speakers addressed an audience of the leading German citizens and the French authorities. The speakers were representative of the chief causes of hatred of Germany; a Dutch girl who suffered five years of German occupation; a Canadian girl whose father was killed at Dieppe; a Czech who lost his parents and home in the war; a French woman whose son was tortured by the Gestapo before her eyes.

"They came without bitterness to help Germany find a democratic ideology, more powerful than Nazism or Communism. Germans were infected by the new spirit they brought. I talked to a high official in the Food Ministry who has the task of requisitioning from his countrymen food for the French. On this basis alone he could do it without bitterness or hatred."

The extent to which the ideas of Moral Re-Armament are penetrating this country is evidenced by two incidents our correspondent reports.

A Communist in Dusseldorf told him: "You and I are both out for the revolution to build a new world. The only

difference is that you are beginning in the family while we begin with the outside structure. But it may be that you are right."

In the final examinations in a Moers school students were set a paper on their understanding of the work of Moral Re-Armament and its four basic principles.

Published by the Nymphenburger Verlagshandlung, Munich, under the title *Für eine neue Welt (Towards a New World)*, the collected speeches of Dr. Frank Buchman will be on sale in German on June 4.

In a publisher's foreword, Dr. Gustav René Hocke, author and literary critic, describes Moral Re-Armament as "already a powerful force in every government, industry, trade union, newspaper and university."

Left to right: Lord Mayor of Berlin, Dr. Reuter; Deputy Mayor, Mrs. Schroeder; Mr. Neumann, Berlin S.P.D. leader



I.N.P.

FRANCE

THE Farmers' Unions and Co-operatives of Aisne, the most highly organised in France, are led by a brilliant young farmer in his early forties, René Blondelle, already for several years General Secretary of the Farmers' Union of France.

A close friend of the brothers Ferté (*New World News*, May 1949), he invited *L'Élément Oublié* to Laon and introduced the play: said he was convinced it shows the way out of difficulties and misunderstandings often used by subversive forces to stalemate advances in French agriculture.

BURMA

RECENTLY appointed assistant Bishop of Rangoon is Francis Ah Mya, of Moulmein, Burma. He was awarded the O.B.E. during the war for his intrepid work in the Resistance movement and the celebrated Force 136. Announcing his appointment, the *London Times* states: "Francis Ah Mya is a Karen who has rendered valuable service in the difficult relations between the Karens in the Insein area and the Burmese government."

The Bishop of Rangoon tells how this village boy became the leader of his people in *A World That Works*.* His training in Moral Re-Armament led him to take responsibility for his fellow villagers and create a community in Kappali which the Prime Minister acknowledged as a model for Burma.

The Burman, Burmese daily, draws attention in its editorial columns last month to a "nationwide spiritual advance" launched by lay and ecclesiastical leaders in Rangoon. "In a statement they issued and published in *The Burman*, the leaders, diagnosing the disease which has Burma in its vicious grip at the present moment, point out, 'We need something new that will change the whole atmosphere and drop all that is negative and destructive.' This is true enough because we had in the past allowed ourselves to see only other people's faults and not our own, and because we had not learned what potentialities a change of heart can have for us, we had allowed, consciously or unconsciously, the dread disease of 'Gimme' to grip us and lead us to suffering and strife."

This move was sponsored by the Hon. U Tun Pe, Information Minister in the Burmese Government, who gathered at the Burmese Journalists Association, the Bishop of Rangoon,

* *Blandford Press* 5s.



Francis Ah Mya, Chief Justice U Thein Maung and other prominent Buddhists to draw up the statement.

ITALY

PARLIAMENTARY unity is still one of the main objectives of de Gasperi's coalition government. Moves started through all-party delegations to Caux in 1947 and 1948 have advanced further this past month when a parliamentary meeting, sponsored by Christian Democrat Iginio Giordani and Saragat Socialist Umberto Calosso, took place in Rome.

Mr. Fred Copeman, of Lewisham,

flew to address the meeting; stressed the need for Italy's co-operation in bringing a democratic ideology to Europe. While in Rome Mr. Copeman met Minister of Defence, Signor Peccardi, who had fought with him in Spain as Commander of the Garibaldi Battalion of the International Brigade. He was also delighted to meet again Signor Calosso another old comrade from the International Brigade, and find him speaking on the same platform.

SCANDINAVIA

THE Scandinavian cast of *The Forgotten Factor* has now played in ten cities and in three languages. The warmth of its reception is shown by the eagerness of many of those who have seen it to meet the needs of the volunteer cast. The travelling stage curtains were the gift of a cloth factory and were specially woven. A garment factory presented members of the cast with fifty shirts and five suits, while the management of a shoe factory gave forty-two pairs of shoes.

NEW ZEALAND

TRADE UNIONIST Michael Lennon, just returned from Europe, said at a lunch presided over by Walter Nash, Finance Minister: "MRA is based on revolutionary change in human relationships, and so is superior to a Marxism dealing only with the economic factor. New Zealand has given the world a lead in social progress and can do the same in the field of human relationships."

By airlift to Berlin, while negotiations took place to end the blockade of the city (col. 1)



AMERICA

GEORGE E. SOKOLSKY, a columnist in the United States, whose articles appear in papers from coast to coast, wrote the other day: "Revolutionary leaders in every country today are the product of schools for training in ideological warfare. Militant, undemocratic ideologies have gained power out of all proportion to their numbers because their proponents have been skilfully educated in their principles and doctrines based on class and race warfare. To meet the challenge of the materialistic forces the Los Angeles schools have actually introduced courses in spiritual values from the kindergarten to high school, and their outline of this subject ought to be studied by every school board in the United States."



Mrs. Allen, originator of Los Angeles School Board's new courses, with her son

GREECE

ANOTHER form of ideological training is being developed in Greece under the direction of Mr. Canellopoulos, the Minister for War. Camps have been established in which those who have been pressed or misled into the rebel forces, and subsequently fall into government hands, are given a re-orientation course in democratic ideas. The most important of these is on the island of Makronessos where, according to a British press report, 12,000 people have so far successfully completed the course.

Our Greek correspondent has just visited the island of Makronessos, and reports: "The new arrivals are frightened, hostile men, half believing

Mr. Bacopoulos, former Labour Minister



(A full report of the Los Angeles Board's policy and programme is available in the pamphlet "An Idea Whose Time Has Come", price 4d., from MRA, 4 Hays Meus, London, W.1.)

the Communist propaganda of the 'Makronessos Hell camp,' and determined not to be 'softened up.' These trainees stay usually three to six months, and their training is based on giving them time to think, discuss and develop personal convictions of right and wrong. It is aimed to ignite prime loyalties of home, country and church.

"The experiment began two years ago when a Captain Poulantzas was called back from Harvard and put in charge of this prison camp. He felt strongly that more must be done with these Communists than just confine them. His orientation work met with success and the backing of the War Department. Of the 12,000 men he and his ex-Communist officers, who form most of the instructors have trained, 9,000 are now in combat units. In the recent severe fighting strategic Vitsi was captured by a Makronessos unit. Three thousand more, having completed their service, have received honourable discharge into civil life. Seven thousand are now in training.

"Five to ten per cent. do not change their persuasions. 'What do you do with them,' we asked, 'send them elsewhere?' 'No,' was the reply, 'we keep them on here.' 'Don't they undermine the new arrivals?' 'Oh, yes, but that gives us competition.'"

The military situation, our correspondent continues, has greatly improved, though the economic situation remains very serious, and the strain of the war has borne very heavily on the population, especially outside Athens.

He says: "I am more than ever struck with the immense spiritual reserves in the simple folk of this country which are waiting to be mobilised. Everywhere at Easter the churches were packed to the

doors with young and old alike—a devout crowd with a deep-seated heritage of faith. Family life remains solid, despite all stresses, and the courage and optimism of the ordinary man are incredible when you consider what they have been through.

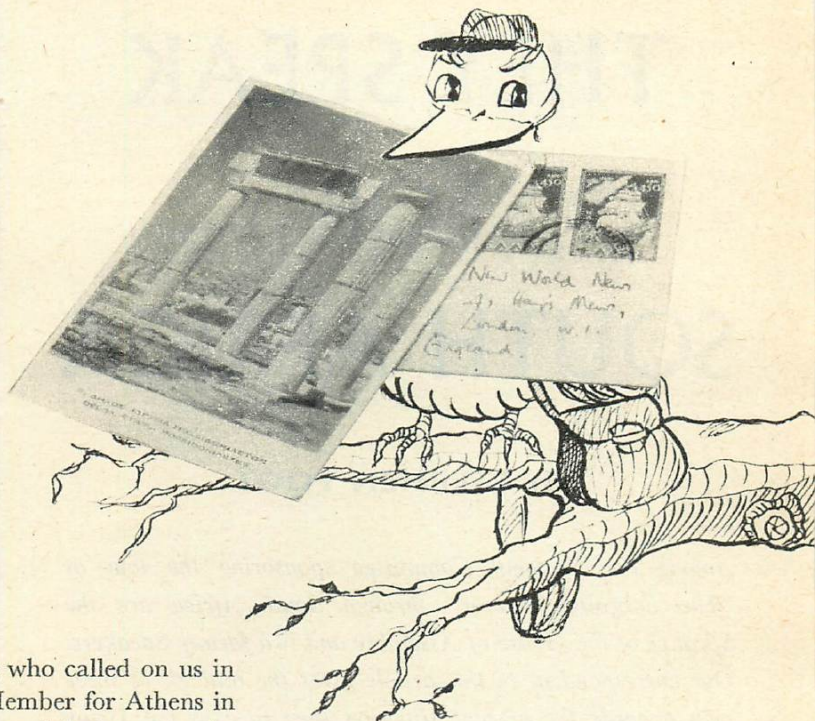
"The issue here will depend not solely on economic and military power, but also on the ideological power possessed by a people who have won through to victory over their problems and sufferings, and who burn with a fire for a new world. The greatest need is unity among the Greek leaders, and an appreciation of the supreme need for an ideology on the part of the British and Americans here."

Meanwhile the ideological offensive initiated by Mr. Bacopoulos, former Minister of Labour, (*New World News*, May 1949) gathers momentum as plans are made for a representative delegation to the Caux World Assembly.

INDIA

AT a meeting in memory of Mr. Gandhi, Mr. Nanda, Minister of Labour and Housing in the government of Bombay, outlined a pledge against corruption which all Indians are being asked to support. The preamble states: "The strength of an individual and a nation depends on the virtues of love, purity, unselfishness and honesty." This is part of a national campaign sponsored by the Prime Minister of India, Mr. Nehru. In the spirit of this pledge the staff of a government office refused to accept any bribes for the permits they issue and decided to deal with every application within twenty-four hours! They actually achieved their target, though it sometimes meant working until after midnight.

LETTER TO THE READER



Dear Reader,

One of the interesting guests from the Continent who called on us in London last month was Mr. George Bacopoulos, Member for Athens in the Greek Parliament. He was recently Minister of Labour in the Sofoulis Government, and has taken a leading part in the movement for ideological preparedness in Greece, reported in last month's *New World News*. Further developments in this country are reported on page 13 of this issue.

Working with Mr. Bacopoulos are a number of members of the Greek Parliament who follow the course of the ideological war across the world regularly in *New World News*. On our subscribers' lists in Greece are the names of five Cabinet Ministers and former Cabinet Ministers, and five Members of Parliament, besides the Director-General of the Greek Ministry of Labour and the editors of all the important newspapers.

They were introduced to *New World News* by a member of the British Embassy, Miss Sandra Poupoura, whose story appeared in *New World News* last year. Captured by the Nazis and tortured during the war, she refused to divulge official secrets and was condemned to death. She was freed and lives to bring the ideology of freedom to her country. One of the first steps she took was to see that the members of the Cabinet and all the leading personalities in Greece should receive up-to-date information about Moral Re-Armament. As she met the leaders of her country many of them asked to become subscribers themselves.

Today this paper brings hope and inspiration to a nation which is fighting for its life and liberty.

Have you ever thought of the way in which your country, your industry, your community, can, through *New World News*, get direction in the battle of ideologies?

Write and tell us your ideas and plans.

Yours sincerely,

THE EDITOR

Published monthly by NEW WORLD NEWS, 4 Hays Mews, London, W.1. Phone: Grosvenor 3443.
Printed by Rembrandt Photogravure Limited, Hagden Lane, Watford, June 1949.

Subscription: 7/6 a year, post free, to all countries. Also published in U.S.A., 833, S. Flower St., Los Angeles, California.

THEY SPEAK FOR SOUTH AFRICA

By **STEPHEN FOOT**

Among the National Committee sponsoring the tour of "The Forgotten Factor" through South Africa are the Speaker of the House of Assembly and two former Speakers. Our correspondent in this article gives the outlook of these men towards the present situation they face in the Union

THE Speaker of the House of Assembly occupies a unique position in South Africa; he ranks above the Prime Minister. Ralph Kilpin, the present Clerk of the House of Assembly, writes as follows in his book on Parliamentary Procedure: "The Speaker visits nobody except on special occasions of official importance such as the arrival of the Governor General for the opening of Parliament, but in his chamber he is accessible to all."

We found the truth of the last statement when we went to visit the present holder of the office, Mr. Tom Naudé, and he told us a story that illustrated the first point: "Soon after I became Speaker," he said, "I sent a messenger to ask at what time it would be convenient for me to call on the Prime Minister. An hour later Dr. Malan came into my room in the House. 'Look here, Tom,' he said, 'you can't come and see me. If you want to talk over anything you have to send for me.'"

Broad-shouldered, cheerful Tom Naudé has been in the South African Parliament for thirty years. He became Chief Whip of the Nationalist Party in 1924 and was elected Speaker last year. He comes of Huguenot stock and is proud of it. He delights in the name of François and wishes that the French language had not died out so completely in South Africa.

But everybody calls him Tom and that seems to suit him. He has a keen sense of humour and told us with a twinkle in his eye that some Nationalists did not consider that you were fully qualified to become an M.P. until you had been locked up. He "qualified" in 1915 when he was locked up for six months.

Tom's father was a farmer in Middleburg and all his relations were fighting in the Boer War. In spite of that, however, when General French occupied the town, Tom, then a boy of ten, collected all the regimental badges he could get hold of and wore them round his hat.

"I'm a Republican at heart," Tom Naudé told us, "not because there would be any greater freedom in a Republic, but because I feel a sympathy with that system. The English-speaking people naturally feel for the present



Mr. Naudé, the Speaker of the South African House of Assembly

system with the King. But before we can have a Republic the whole country must be united. We still want Britain to be our best friend. Everyone recognises the fact that the Englishmen did play the game after the Boer War, and now the farmers meet on an equal footing—Boer and Briton. Often the Englishman has the better education, and the Afrikaner proposes him for office in the Farmers' Association."

We asked the Speaker about the colour question. "It is our greatest problem," he replied. "But there is no one who wants to do an injustice. If there is, I haven't met him. Of course, there are extremists in both parties, but on the real issue everybody is agreed. Colour is not a party matter. It has to be lifted above that. I still hope that this may be done through a commission representative of all parties such as we had before 1936. I served on that

commission and we worked things out on a give-and-take basis which is the only way it can be solved." He was quiet for a moment and then he added with great conviction: "If only we can apply Moral Re-Armament to these big issues every one could be settled—and what a different world it would be."

We spoke about the Voortrekker Memorial at Pretoria that is to be opened in December this year. "I'll arrange for you to see Dr. Jansen about that," the Speaker said at once, "he is the chairman of the committee dealing with it." And so, half an hour later, we found ourselves sitting with the Minister for Native Affairs.

Dr. Jansen told us that this memorial, which has cost half a million pounds, is the culmination of more than fifty years' work. He had been associated with it since 1930 and in 1936 General Hertzog decided that it was a matter of national importance and the Government must take part in it. Since then there have always been Government representatives on the committee.

There have already been indications that certain subversive elements in the country aim to use the opening of the Memorial for their divisive ends. Dr. Jansen assured us that he wanted the English-speaking South Africans to take a part in the opening ceremony and that an opportunity will be given for them to do so.

The subjects of the carved marble panels in the memorial have not yet been made public but Dr. Jansen gave us special permission to give an account of one of the panels.

This is the incident that happened at Grahamstown in 1838 when the English settlers subscribed to present a beautifully bound Bible to a party of a hundred Voortrekkers under Mr. Jacobus Uys. The address on behalf of the English settlers read as follows: "The inhabitants of Graham's Town have entered into a public subscription to purchase this Bible. We offer it to you as a proof of our regard and with it expressions of sorrow that you are now going so far from us. We trust that, although widely separated, you will hold us in remembrance, and we wish always to retain for each other the warmest sentiments of friendship."

Dr. Jansen holds the portfolio in the Cabinet that involves,

MESSAGE FROM THE SPEAKER TO THE CAST OF "THE FORGOTTEN FACTOR"

I was glad that the majority of the Members of Parliament could attend the presentation of *The Forgotten Factor*.

I have talked with many of them as well as many other people about the matter and without exception every one of them spoke with great praise of the excellent and artistic way in which it was presented.

However, we realise that the matter cannot be left there but that it is the duty of those of us who had the privilege of learning this lesson to build further on the foundation which has been laid here. May all who saw it play their part in building further in this way.

With esteem,

TOM NAUDÉ



Dr. Jansen, Minister of Native Affairs, and former Speaker

perhaps, the greatest possibilities of conflict, but he has unique qualifications for the task. He was Speaker of the House of Assembly for two periods totalling fifteen years and never had to name a Member for misbehaviour or refusal to accept the Speaker's ruling. That, surely, must be a record for any parliament.

Finally, we interviewed Mr. van Coller of the United Party, who was Speaker for the five years ending in 1948. He has the long, sensitive face of a judge. It is only after you have been talking to him for a little while that you realise the human warmth and understanding he brought to his work as Speaker.

His family came out to South Africa from Holland in 1675 and the first van Coller was a member of Governor Van Noodt's council which tried the rebel Adam Tas for his revolt against the Dutch colony. Mr. van Coller's great grandmother fought against the natives at the battle of Blood River. He remembers, at the age of fourteen, reading her letters describing the fight. The wagons were tied together in the laager, with thorn trees between them. When the hordes attacked, the women wielded axes as they tried to come over the thorn trees.

Mr. van Coller spoke very warmly of the play *The Forgotten Factor* which he had seen in Capetown. "If there is one place where the *Forgotten Factor* is needed today for the future of the country," he said, "it is in Parliament. The philosophy of 'not who is right but what is right' needs to be applied, particularly in the industrial and political field. South Africa will take a great step forward when the English and Afrikaner sections of the country come together in mutual trust and confidence, emphasising things that unite them instead of those that divide. That is what I want to work for."

As we left Parliament House the news came in of the great part that Dr. Malan had played in helping the agreement among the Commonwealth Prime Ministers in London. One's thoughts went back at once to the work of a former South African Prime Minister, General Hertzog, in 1926, in framing the Statute of Westminster. Perhaps South Africa will fulfil her destiny to be the sounding-board for the answer to the problems of the world.

I N S I D E

PEOPLE in the know regarded Sir George Chester, who died last month aged 63, as the senior statesman of British trades unionism. Beginning working life as a humble "clicker" in a Kettering boot factory, he was a governor of the Bank of England when he died, besides being Chairman of the powerful Economic Committee of the TUC.

Some underestimated the force of this quiet man. Not those close to him. On many occasions he impressed on members of the Cabinet that Labour's task was not just to introduce a socialist economy, but to foster the moral spirit in which socialism could be effective.

Sir George Chester was concerned about the world economic crisis and the growth of subversive forces in this country. He was heartened by the advance of Moral Re-Armament. Cabling on Dr. Buchman's 70th birthday, he said, "Moral Re-Armament is giving Europe a great positive alternative to class war."

The *Northampton Chronicle and Echo* drew attention to his own close association with Moral Re-Armament. He was a sponsor of last year's Caux Assembly, and last winter was a member of the committee which invited *The Good Road* to London.

Stone in the Coal

SPEAKING over the BBC on May Day, Mr. George Tyler, of Merthyr, Lodge Treasurer at Bedwas Colliery, recalled that once as a youth he had filled a coal tub with a large proportion of stone. The collier in charge noticed it and set the tub aside. Hours later Tyler discovered that it stood where all could see it, with the notice: "George Tyler filled this tub!"

"I owe him a lot for all he taught me," Tyler said in his broadcast. "He saw to it that I learned to give an honest day's work for my wages; that I showed consideration for my comrades by the way I kept my working place clean and safe. He taught me the importance of teamwork in industry."

Mr. Tyler is a member of the MRA Committee of Action recently formed in Merthyr. From the platform he likes to quote Keir Hardie, who was MP for Merthyr: "Poverty was neither decreed by God nor ordained by nature, but is the product of wrong relation-



George Tyler. Stone in his coal

ships between men." He takes from Frank Buchman's speeches his profession of faith in socialism: "To make the wealth and work of the world available for all and for the exploitation of none."

Further Along the Good Road

MANY industries all over the country sent delegations to see *The Good Road* in London and Birmingham. One such company was the Workington Iron and Steel Company, whose plant stands out under the mountains on the Cumberland coast. Last month the Resident Director of the company, Mr. E. Sarsfield-Hall, former Governor of Khartoum, invited members of the unions and staff to meet with him at Keswick and discuss the relevance of Moral Re-Armament to industry.

The works manager, dock manager, works council chairman and the smelting union secretary were among those who attended. Steelworkers from Sheffield and dockers from Liverpool assisted with the discussions. Sarsfield-Hall's simple account of his connection with MRA and the need for management, as well as everyone else, to change, caused a deep impression.

The next step this firm is taking is to arrange a series of meetings for ideological training in the area. These will illustrate, with films and visiting delegations, the significant advances of

Moral Re-Armament in industry and national affairs.

Such training courses have been in full swing in many parts of the country. Twenty-seven towns in the Midlands have held courses during the past month.

The Rate for the Job

THERE have been reports of immediate practical effects, as in the following disagreement on piece-rates (a frequent bone of contention in engineering works). Mr. Sidney Daniels, machinist in a Midlands factory, makes dies and special parts and is paid according to the standard time it is supposed to take to make each: over the years prices have been agreed on for almost every conceivable job.

A job came along marked 1s. 8d. per piece. Daniels was sure he had been paid 6s. 8d. for a similar job some years before; but neither he nor the rate-fixer could produce written record. The obvious solution was for Daniels to do one of the pieces while the rate-fixer timed him. But both men became heated and they walked off in opposite directions, leaving the job on the floor.

Fred Copeman stresses a point . . .



BRITAIN

There it stayed for a week, though it was urgently needed.

During the week Daniels attended the ideological training course for shop stewards reported in *New World News* for March. At the end of the week he said to the rate-fixer: "I don't care which of us was right: I'll do one while you watch and we'll see what's right." "On that basis," the other man replied, "I'll trust you to time yourself and let me know the price." Daniels did four pieces and then phoned up: "You know the job we had the row about? I can do them for 10d. That's the price I want."

Naval Men Meet at Worthing

A BRITISH admiral and one of the leaders of the Invergordon Mutiny, spoke from the same platform at what was described by the *West Sussex Gazette* as "one of the most notable and impressive meetings held in Worthing for years."

The admiral was Rear-Admiral Sir Edward Cochrane, KBE, of Hawkhurst, Kent, knighted for his services as commodore of trans-Atlantic convoys during the war. His co-speaker was

... with U.N.O. delegate Archie Mackenzie



Admiral Cochrane. Safe in his convoy

Mr. Fred Copeman of Lewisham, who once led the greatest strike in British naval history. How he found himself at the head of an impromptu protest against pay-cuts and became the effective organiser of a two-day strike of the whole Home Fleet is told in his book *Reason in Revolt*. After a period as one of Britain's leading Communists, Copeman joined the Labour Party and became a councillor and chairman of the Lewisham Housing Committee.

While the Irish Bill was before Parliament, Mr. Copeman flew to Dublin; addressed 400 people in the Mansion House. Members of the Dail and government offices were present and a delegation of twenty came from Northern Ireland. This was the last of a series to give news of an ideology that unites above party, class and creed.

South Wales' Exports

A FEATURE of the Moral Re-armament training courses in Wales has been the way in which they have captured the imagination of the leading Marxists. It was this that struck Mr. George Bacopoulos, former Minister of Labour from Greece, when he paid South Wales a visit last month. He met Will Hughes, committee member of the Parc and Dare Miners' Lodge. He told the Greek Minister

of the advances Moral Re-Armament is making in the coal industry. "It goes further than Marxism and deals with our problems at the root."

Meanwhile Ebbw Vale steel-worker Jack Jones and R. Medlicott, last year's president of the Aberdare Trades and Labour Council, carry South Wales' new fight abroad. Jones is in the French Zone of Germany; Medlicott in Norway.

1460, Still Going Strong

IN Rochester's historic Guildhall, near the Norman keep, a meeting was held last month to set up an MRA Committee of Action in the Medway Towns. In the Council Chamber, whose walls carry the names of Rochester mayors since 1460, Alderman Lyle, the Mayor, rapped his gavel, and representatives of local government, trades unions, business, education and the churches took their seats. The committee decided to invite Mr. Robin Mowat, Senior Lecturer in History at the R.N. College, Greenwich, to conduct a training course in the ideology of democracy, for the Medway towns. In their final resolution the meeting expressed appreciation of the services rendered to Britain by Dr. Buchman and the cast of *The Good Road*, and recommended that a delegation of spokesmen be sent to this year's Caux Assembly.

The Motor Trade Invests

MANY readers have sent money gifts to provide *New World News* subscriptions for Germany. A teacher of German sent £100 he had received in a legacy. Someone from Sussex is sending 2s. 6d. a week.

Motor dealers in the southern counties are taking part in the campaign to bring an ideology to Germany in a different way. Two dealers had been expecting delivery of cars for their personal use, having waited two years for them. They decided to offer these cars for the use of the Moral Re-Armament task force in Europe; they and other dealers, both colleagues and competitors, raising the necessary money. The firm actually delivering the first car forewent their £100 profit on it.

BOOKS OF THE MONTH

"Both are my Cousins" by Ronald Fangen

Blandford Press 8/6d.

"An Idea whose Time has Come" by Eleanor B. Allen

Blandford Press 4d.

"The Lass from Lorraine" by M. C. Scott Moncrieff

Blandford Press 7/6d.

"Both are my Cousins"

RONALD FANGEN'S novel has a simple plot of great relevance to our age: a Norwegian boy, named Carsten, looks at the chaos of the twentieth century with the impetuous idealism of youth; and decides, not without first bringing a considerable intelligence to bear upon the problems involved, that Nazism is the solution. He is one who translates convictions immediately into actions; he joins the Nazi Party and eventually marches with the German armies into Russia, where he meets his death.

Meanwhile, he has a cousin of his own age, called Harald, who, at the start of the story, is his best friend. Harald is as idealistic as Carsten, quite as intelligent, as strong in his convictions—but much less impatient. He looks at Nazism, at Communism, at Christianity, and at the materialism of the wealthy, easy-going society in which he has grown up—and for a long time reserves judgment. He is no mere sceptic, however; and in the end he, too, forms his convictions—and he, too, acts: only his actions lead him to imprisonment and death in a Nazi jail.

The reader watches all this through the eyes of a third cousin, a pastor called Knut: and it is the interplay of their characters, and their very different reactions to the tumultuous events of Europe's history between 1933 and 1943, that forms the substance of the book.

At the outset Knut is a likeable, if rather intolerant, young man, deadly serious about his religious views and utterly indifferent to the world's affairs. He objects violently to a certain "so-called Oxford or group movement" who believe that Christianity *does* entail an active interest in all the world's affairs—and that the Church must live for the people. Had Knut lived at another time, or even in some other country, he might have contrived to maintain his view. But world events surge in upon him; moreover, he has these cousins who make the struggle of opposing ideas a deadly personal matter. He watches Carsten reject Christianity

and become a Nazi: he watches Harald reject, at any rate, the Christianity Knut has presented, and search for some faith that holds a solution for the world in the way that Nazism and Communism profess to. And at length Knut himself is compelled, in sheer desperation, to follow in Harald's footsteps. And that is the burden of the book: that the only hope for the world is to make Christianity an ideology.

It might have been a somewhat heavy burden: but Ronald Fangen is an artist. His tale moves swiftly: events follow each other as unexpectedly as the events of life itself. There is argument in the book, but the argument springs from the minds of the speakers, informing the reader (again as in life itself) as much about their personalities as about their ideas.

Indeed, one suspects that many of the people and arguments and incidents in the book are, in fact, taken from life itself. Certainly Fangen had the experience to draw upon. He himself was imprisoned by the Nazis: he himself underwent such an awakening to the urgency of the world situation as Knut went through. He attended, in 1934, a conference where a thousand leading Norwegians, at the invitation of the President of the Norwegian Parliament, met members of the movement to which Knut at first took such violent exception. Incidentally, he took to the house-party two bottles of whisky in case he should be bored: they were the first bottles of whisky he ever bought and did not help to empty.

With his friend, Fredrik Ramm, a well-known editor, he played a big role in campaigns to rouse Scandinavia to the urgency of fashioning a fuller and spiritual alternative to Nazism and Communism—and, during the war, in the heroic Norwegian resistance. When the German occupation came, they wrote a series of articles which did much to bolster Norwegian morale when it was at its lowest. Both were arrested: Ramm, like Harald, dying in prison. Fangen lived on, writing *Both are my Cousins* directly after the war. Soon after its publication he was tragically killed in an air crash.

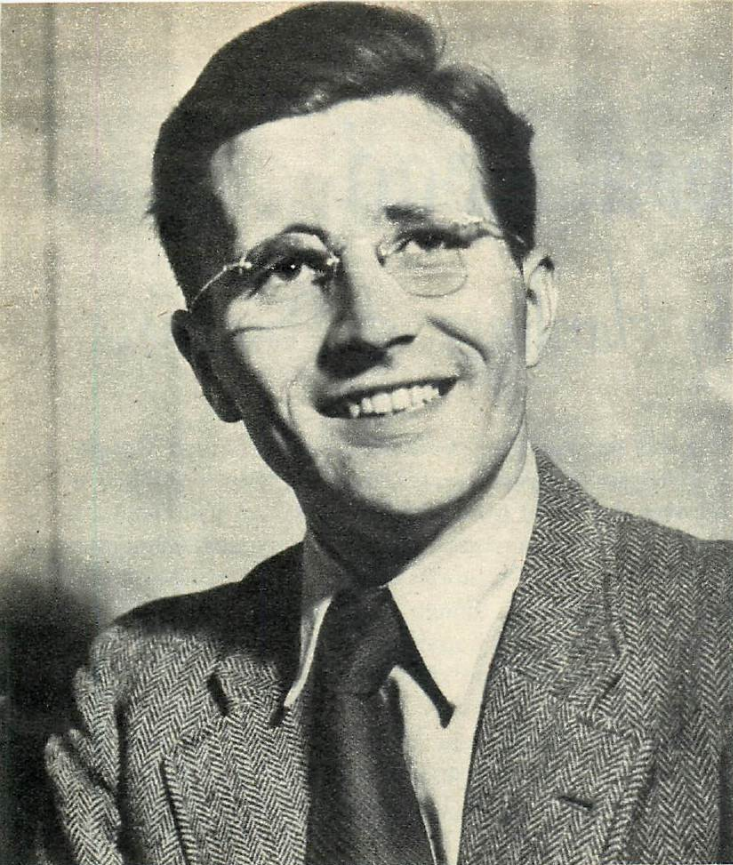
"An Idea whose Time has Come"

A FEW years ago certain political elements organised strikes in Los Angeles schools, handing out to the scholars placards: "Picket the School Board!" "Fascists!" It took eighty-five motor-cycle police to disperse the children. The City School Board saw that such things were possible only because their schools had been concerned exclusively with the intellect. Under Mrs. Allen's energetic leadership they began a programme of moral and spiritual training of the 370,000 children in Los Angeles schools. In *An Idea Whose Time Has Come* Mrs. Allen states the need for such training and says what it entails. This is the first of a series of pamphlets to be called *This Ideological Age*.

"The Lass from Lorraine"

MISS SCOTT MONCRIEFF'S life of Joan of Arc is intended for fifteen-year-olds: but like many a good children's book it makes better reading for the grown-ups than most books intended for the adults. The story of Joan is so extraordinary that a plain account is really the most acceptable: it gives the reader the liberty of his own speculations. And although this account is unpretentious, it is none the less both balanced and comprehensive; obviously based on careful scholarship. The portrait of Joan herself is convincing: Joan was a bewildering person; at one and the same time a saintly and resolute saviour of a nation and an engagingly uninhibited and even boisterous girl—she strode around with immense pleasure in the smart clothes the Dauphin gave her; she was as eager as any other teen-ager to learn to ride a horse. Yet the author succeeds in presenting her as a credible and understandable (and most attractive) personality: not at all an enigma.

My own strongest new impression as I read the book was that *the* miracle of Joan was not so much that she saved France, but that she knew beforehand, while she was still an unknown peasant girl, that she *would* save France.



A NAZI GETS A NEW FAITH

BY DIETER ZIMMERMANN

MY short life story was the story of millions of other young Germans. When Hitler came to power I was 11 years old; I grew up in his Third Reich, prepared to give everything for the National Socialist programme. Then, when the war was over, having served six-and-a-half years with paratroops, I was released from our defeated army—released into an abyss of disillusion.

We had been told that if Germany was defeated there would be no morrow: a theory we readily accepted, for it spared us unpleasant speculations. But there is always a morrow, and when it came, the bitter aftermath of defeat, we were forced to make something of it. I worked hard, tried to shoulder responsibilities, as I had honestly tried to in the past; set myself to master all I could of law, economics, and politics, in the hope of attaining political influence and so being able to give effect to constructive ideas.

But wherever I looked I could see no stable hope, no faith which satisfied me: scepticism became my philosophy. In political affairs I felt I was caught in a vicious circle of fleeting successes and complete deadlock. That seemed to be so much everybody else's experience that I accepted it as the normal thing. But I had to make a sad compromise between what I now called reality and my old dreams.

When my friends invited me to a Moral Re-Armament play, *The Good Road*, I accepted in a mood of mild amusement. After the show various thoughts ran through my mind. I could not help seeing that the philosophy presented was effective enough and broad enough to rally everybody

under a common flag.

To a nation over-fed with ideological pamphlets it would have been little use to present a new message in printed form: but I was irresistibly drawn by the *sight* of these people. It was years since I had seen faces radiating the inner fire which comes when a man feels himself called to fight for a better world and is ready to sacrifice everything for it. I myself had known that complete happiness: and even though I saw clearly that my idealism had been abused for the terrible purposes of the Nazi leaders, the idealism itself and the joy it had inspired were still my most cherished memories. I was on my guard against new enticing myths, but as I thought about the play I realised that in the ideology it presented there was not the danger of abuse; for it was based, not on political doctrines, which can be changed overnight, but on eternal moral values.

These values they summarised as absolute honesty, purity, unselfishness and love. After some argument with myself I had to admit that they could possibly be practised: moreover I knew that an inner voice which I called the conscience could tell one during any moral or mental struggle exactly what one *ought* to do. It was not, therefore, too great a jump for me to the experience which these people knew, that there is a Superhuman Force which helps us to change when we give our lives to Him. This secret of changed human nature, I became convinced, was the key to creating a new society.

How is Germany to train her disillusioned youth in the principles of democracy? The author of this article, which suggests an answer to this question, is Secretary of the Student Council of Bonn University; was six years in a German parachute regiment during the war.

Communism offers in theory an answer to this problem. But my own observations in Russia of the practice of Communism convinces me that it creates even more injustice than it sweeps away. It brings mankind into even deeper despair. And the reason for its failure is that it does not go deep enough, does not reckon with human nature.

For years I was convinced that National Socialism was a sound solution. But it meant freedom for some at the cost of slavery for the many.

Individualism is sometimes held up as the only way by which the human being can fulfil his destiny. In reality, it means that everybody hinders everybody else from fulfilling his destiny.

I am glad that western democracy preserves the conception of basic human rights and moral values. But in spite of that, the democracies seem to be societies in decay—for they are unable to answer many of the present world problems.

We may design the most scientific plans to bring in an age of plenty, but people want more than material satisfaction; they turn to those who offer them a great destiny. If we do not make an ideology of Christianity, they will turn in the end to a new destructive ideology. Moral Re-Armament is the answer to the dilemma. Not by economic measures, not by making one class or one race the master of mankind, not by everyone living according to his instincts, but by acceptance of the guidance of God and of change in our human nature will we go forward.

Friends of The Good Road. . . . by Lady Hardinge of Penshurst

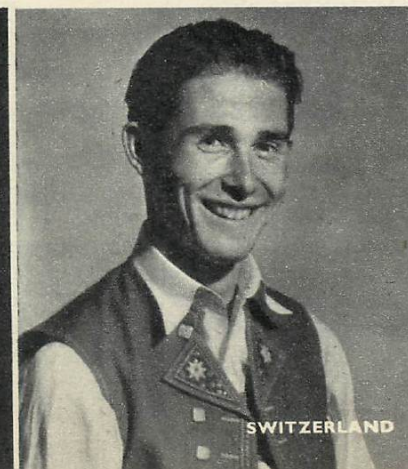
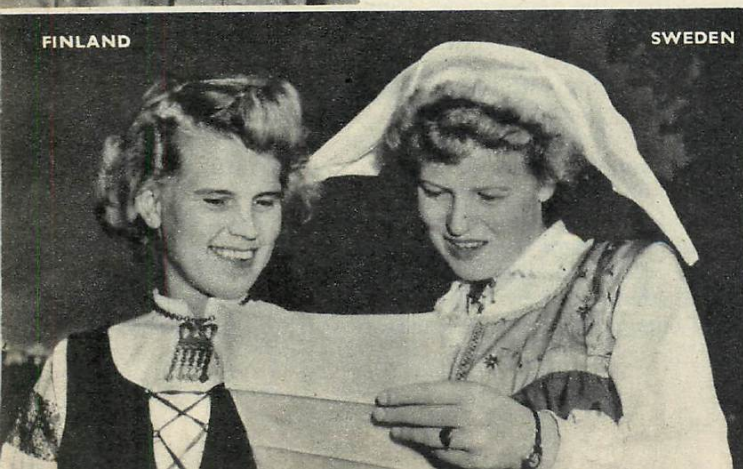


I WRITE this for the families and friends of the cast of *The Good Road*, especially those who are far away and who share this great adventure in their thoughts. It is my hope in this article to reach out towards the homes all over the world from which these young folk come—in many lands—and, I wish I could do it also, in many languages. I have seen how much happiness loving letters from home can bring, with their detailed stories of what is happening in the surroundings that each loves best. If this company—and, though it is of all ages, it is predominantly youthful—had not had deep affection for their own homes and surroundings, which they knew already, they could never have had sufficient faith and devotion to go out into the world on what looked, at the start, a hopeless crusade.

Now it is clear that a large company of people drawn from so many different countries and classes, once united, must be fruitful and creative; once prepared to pool its enormous resources and pour forth its ideas, gifts, talents, life, money (you see I have left the latter last), freely for mankind, must become fruitful, and this leads me to the theatre, where the full strength of their creative power is shown in action, in a great pictorial and visionary presentation of the living truth.

During the two days' preparation at His Majesty's Theatre, Haymarket, and the six weeks' run of the show, I had a great deal of happiness from the many hours I was fortunate enough to spend with the company. The first time I sat in the twilight of the auditorium, the electricians, carpenters, light-and-sound technicians alone were working on the stage, and out of a mysterious box placed there, came a series of tunes. They were all National Anthems, but I restrained myself from an exhausting half-hour of springing to attention—a reflex of my social training and a sense of decorum making me feel I should be on my feet—by watching the friendly way those on the stage treated those tunes, moving about easily amongst these emotional and stirring sounds.

Drawn by faith and friendship, I stayed there, unaware of any special occasion. I sat quietly in the dark of the auditorium. The house lights were not up—the curtain was down—one could hear people moving behind it on the stage, a dim, rustling sound. While I sat alone in the semi-darkness and hush of emptiness, with the curtain still down, enchantment came to me, for the Chorus on the hidden stage sang "The Lord's My Shepherd." George Fraser had trained them—they were to sing this at the wedding of a friend, and this was a last rehearsal; but to me, in the dim light of an empty London theatre on a prosaic Thursday afternoon in autumn, this listening was an exquisite joy—"The Lord's My Shepherd." No studied effect could have produced the impression of this perfect harmony, this dedication of technical beauty, to enhance the rejoicing of a friend. I asked about it afterwards—but by then we were involved in stage effects, and no one seemed to recall the singing. So the thought, which in spontaneous delight



at the beginning came to me—was expressed by the words “Hail, Choirs of Angels!”—invisible voices, cherished words.

Afterwards we had a special rehearsal, for various guests—and one with us, whose subtle and powerful mind helped greatly.

One scene of *The Good Road* was rehearsed in detail—the Farm Scene: pastoral life and farming—the nearness of man to the soil, and his acknowledgment and dependence on it for his existence—the joy of this life as well as its hardships, were made very vivid to us all. And then there was a complete run-through of the whole production, as it might appear in a film. If the very subtle conception of the script then presented can be combined with the beauty of simplicity and sincerity which at present carries the show, a great film will be created.

“Always listen to simple people”

But the most extraordinary of the afternoon’s experiences lay in this: the script was laid before the whole cast. I am told that this is unique in the world of film and theatre: that you never can place all your ideas before any whole theatre company—that the people in the cast have to be separately cajoled, convinced, inveigled and persuaded: that the process is complicated and the performance takes weeks, months or longer. In fact, that time and money are inevitably wasted, whether the ultimate results are poor or splendid.

Each day at His Majesty’s gave strength, balance and purity to the performance—and people of all kinds poured in to help: the brilliant, the simple, the gentle and the brave; so that increasingly the appeal of *The Good Road* was to “draw all men.”

I have spoken of how the show was beginning to draw folk in—the brilliant, the simple, the gentle, the brave, and of how they were becoming contributors as well as spectators. “Always listen to simple people.” It was the simple who came first, and showed others the way.

Soon there will come in the world a great silence. Will it be that silence of death we have brought upon ourselves or the hush before rebirth? If it is the stillness that awaits true life—then into that silence a few words may fall, the words of simple people as they were once heard long ago. The sounds from the politician, the scientist, the statistician—the counting of heads, the correlating of facts, the adding, subtracting, multiplying—this sound will cease and allow mankind to listen to the inward voice that comes to us most plainly through simple folk.

While we coil and uncoil ourselves in the manifold complexities of cleverness, we are blind and deaf—but not dumb; our vociferous, constant, repetitive and increasingly mechanical bewilderment vocally persists. Yet still in silence the inward heart can listen quite simply—and hear the voice of God—speaking to each one of us and echoed in the words of simple people when our ears are opened.

I longed for my English friends to come to see *The Good Road* at the theatre. They were wonderful—they came, and immediately the sincerity and simplicity of truth reached across to them over the footlights and received that response from human hearts which this call to live by Faith alone finds. As these words go to be printed, fine artists from Britain and America are themselves gathered with *The Good Road* Company in Caux, Switzerland. They, too, have been captivated by the sincerity and power of *The Good Road*. Even now they are giving their services so that the whole world may see mirrored in the film this quality of living which was demonstrated for us at His Majesty’s Theatre before Christmas last year.

The complete dedication of the cast and the whole-time teams, in and out of the theatre, brings to them this reward, and this only, that nowhere do they fail to touch that longing in the human heart for true, sure hope. Having reached this point, humanity breaks up again into a myriad individuals, each with a separate difficulty of distraction, and it is here that the excitement comes. For all have difficulties in the way, and those difficulties have so hardened us against accepting the truth from God or man that we are blinded. Naturally, we all want the reward without the effort.

Now, *The Good Road* has come a long way in time as well as in space. They are a living body of people dependent entirely on their faith in God, and when I say “entirely”—I mean something people find it very hard to understand. Their security does not lie in bank balances or money, and

Paul Misraki, brilliant French composer, pictured with members of *The Good Road* cast



the other rewards of ambition play no part in the basis of their lives. There is a great deal of talent poured forth on *The Good Road*, and often this talent evokes the usual response from people: big contracts and wide personal advertisement are offered to members of the cast—collectively and individually. They refuse. You will never find their names printed on any theatre programme. They work, not for riches, nor reward, nor publicity—but to turn the world upside down, so that man may once more be master of himself.

I think it is the absolute unpurchaseableness and integrity of the whole-time workers in MRA that creates so much opposition, because it is not understood. It is an absolute standard.

I must draw to a close—and what I've said may seem too like a sermon to include in a description of joyous young people, for they do not preach—they *live*. But it seemed right to make it clear that the inner life that produces this joy and happiness has met real response in England, and begins to be understood. On one of the occasions when I had gone to answer some queries from folk I really loved about *The Good Road*, and I was walking back from

“The gracious living of which Westminster Abbey is a symbol”—

Westminster, I came through the quiet courts near the Abbey. The light was shining through the windows and out into the dark night as a service was going on. Ancient and beautiful shrine! How much we love you!—and how we welcome those friends from all over the world who have come to us along *The Good Road*, giving up homes, careers, lives, loves, all self-hood, that the gracious living of which the Abbey is a symbol may be ours once more. Let ecclesiastics in all countries watch that they are charitable and do not shut out that body of God's people—the Christian laity born miraculously once more.

There are some it would be impossible not to mention in this letter who came to join us—Paul Misraki, that brilliant French composer, who translates the rich Anglo-Saxon words into that lovely French clarity that is like no other. The definiteness of the Latin mind, the spontaneity of the American mind, the courage of Greek thought—they were all with us. But I must get back to individuals again. Madame Laure—whose life is dedicated to the improvement of working people's conditions throughout the world, whose experience is too wide to speak of here—and her position in France too well known to need explaining. She has given her wonderful knowledge and experience, and moving power of speech to MRA. As she herself told me, it is the only road that can carry us into any foreseeable future.

Having mentioned only a few among so great a company—I would like to thank you all who are far away, for the great happiness your young people have brought to England, strengthening our own most cherished feelings, teaching us gratitude again—curing the grudging spirit that is so blinding to us and prevents us from seeing God or our neighbour. The young people from overseas bring with them a love to encompass the world—and it is in their love of England that they have won so great a place amongst us. They have shown that love to be only part of a greater one.

May we be worthy of these blessings—and may you be happy in knowing that these glad faces and dear hearts are well loved by us, too, and that God does, indeed, have them in His care.

OUR COVER shows a team of Hollywood technicians beginning to shoot “*The Good Road*” film in Switzerland

