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FIGHTING FAMILY

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COVER STORY

Major-General G. O. de R. Channer, C.B.E., M.C., who served for thirty-three years in India comes of a family which has been in the army in India for five generations. Both his sons served in the second world war. Richard (left) won the Military Cross for gallantry in action in Burma as a Captain in the Royal Artillery. David (right) was a Captain in the Royal Engineers.

This military family has been at the World Assembly for Moral Re-Armament this summer at Caux when many soldiers from different countries were present. "The battle in the war of ideologies has to be fought in the heart of every man," says General Channer. "We too must have an ideal so high that it will lift our vision above ordinary things and which demands such sacrifice that we shall be proud to give it. Every man, woman and child must enlist in this battle against materialism."

A full account of the special sessions on ideological aspects of national and international defence in which General Channer and his sons have been taking part, is contained in the Caux Information Service.

The bound volumes of this invaluable report on the Caux Assembly are now available from MRA, 4 Hays Mews, London, W.1. Price 3/6 post free.

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LEAVES FROM A DIPLOMAT'S NOTEBOOK

Group of U.S. Senators and Congressmen call on President Truman for "total mobilisation of country's resources"—especially moral and ideological arms.

No one any longer doubts the truth of Napoleon's maxim: "There are only two powers in the world—the sword and the spirit. In the long run the sword is always defeated by the spirit." Hanson W. Baldwin writing in the *New York Times* says that this dictum is even more pertinent today when the enemy is just as much Communist ideology as Russian militarism. There you have the Corsican corporal's dictum brought up-to-date. It was, incidentally, a dictum recently appreciated only too well by another corporal—from the Austrian Alps. He came within a hair's breadth of achieving what he fought for because he had an ideological arm far out ahead of his military machine.

While military chiefs plan for the total mobilisation of our nations for national defence it is well to consider who is taking equal responsibility for ideological security. Every country has been forced in these last months to do a lot of thinking about the problem of security. And every nation is going to have to do a lot of paying for this security.

Living as we do in an era of total war, every aspect of national life must have equal priority in defence. It is no longer a question merely of armies but of docks, of munitions, of communications, of trade unions, of factories and of homes.

In an era of total war it is no longer a question of military zeal or skill alone; it is a question of the armament of the whole man—his heart and mind and will and loyalty.

Total war means that military war is only one phase. It has been called the last resort of statesmanship. To plan adequately in days of total war means planning for every phase—for the phase before war, for the phase during war, and for the phase of reconstruction after war, and any planning that does not take account of these factors is inadequate.

The last war was the first total war in which ideologies played a great part. This war, the one we are in now, is primarily an ideological war. The country which has the initiative in the ideological offensive can choose when and where the ideological war can become a war of arms. Therefore, every soldier must be practised in the art of ideological war and be able to determine the shape of events before they occur. He must be able to call to his country's aid every resource of mind and heart and spirit. He must be able to create teamwork between men and between services. He must be able to cure the moral weaknesses in men and he must have his own life rooted in absolute moral standards and the guidance of God. He must be part of a panic-proof and rumour-proof force which will form an invincible corps for victory.

The Military Conference that has been taking place at the Caux World Assembly has been an unparalleled attempt to tackle this question of complete defence in a realistic way. Military leaders of Western Europe and the Atlantic nations may well look to this conference to provide the key to "total mobilisation".

A propaganda machine to send forth what message? . . . Further funds voted for ideological weapons in America . . .

A knotty question faces the United Nations in their fight to free Korea. When the North Korean forces are driven back to the 38th parallel or to the Manchurian border, what then? What is the programme beyond military victory? A permanent occupation to prevent further aggression? A withdrawal of American and other U.N. troops? A plebiscite?

Newspaper reports have indicated the fanaticism with which North Koreans, armed only with knives and grenades, swim rivers and attack well-armed dug-in troops. Other observers found that even devastating modern air attack with virtually no North Korean counter air force, still did not halt the invaders advance. The secret, many feel, is that an ideology has been implanted in the North Koreans by their Russian trainers, and so the North Koreans march south and fight with passion and with a sense of knowing what they fight for, even though their goal and philosophy be a false one.

On the South Korean and American side, is the ideology so clear? Or is it the old business: "We know what we fight against but not what we fight for"?

Without a doubt one of the most urgent lessons to learn from the war in Korea is the serious unpreparedness of the United Nations in ideological war. Leaders in the *New York Times* and *Herald Tribune* underline the double need to tell the men who are fighting the battle why they are called upon to give their lives, if need be, and to explain to North Koreans as well as to South Koreans the essence of the democratic idea which the United Nations are defending.

An Associated Press correspondent has reported on one attempt to implement these exhortations.

"Americans erected a loud speaker in front of North Korean lines today and urged the Reds to surrender.

"Simultaneously, a Communist loud speaker told the Americans to go home.

"Nobody surrendered.

"Nobody went home."

With the best will in the world the mere possession of the technical means of propaganda is not enough to ensure success in ideological warfare. Russia has advanced in Asia because, while the West was still trying to rationalise the outdated imperialism of the nineteenth century, she promised the millions of the East a philosophy of nationhood, a plan for economic independence and political freedom.

The West must have a more compelling ideology if it is to win in this ideological battle. Moreover it must articulate it in terms of people living it and not alone in terms of a theory. The French Foreign Minister recently stressed the need for such an ideological force: "Democracy and her freedoms can be saved only by the quality of the men who speak in her name. It is not a question of changing policy: it is a question of changing men. That is what Dr. Buchman expresses in simple and moving words. He has declared war on materialism and individualism, twin generators of our selfish divisions and social injustices."

What message has democracy today?

Congressman Prince H. Preston voiced the conviction of many of America's leaders about this question when he

reported in Washington on the visit of the bi-partisan Congressional Committee to Caux last year. He said that "no force this side of heaven could be felt like the force of inspired humanity marching in unison" which he experienced there, and urged the United States Congress to back its programme of Moral Re-Armament. Certainly to read the speeches of Dr. Buchman over the past fifteen years is to realise that long before others even realised the need to fight the ideological war, he had articulated a convincing philosophy for East and West and had raised a world force giving it practical effect in fifty countries.

The democracies could do little better in their search for the propaganda they need than to give the widest immediate support to this force.

Tibet claims Chinese preparing hostile moves on frontier . . . Kashmir still remains centre of dispute between Pakistan and India.

The reported invasion of Tibet by Communist armies will give the Soviet Empire a 1,300 mile frontier with India. It is hardly the most favourable time for strife within that sub-continent which is regarded by many as an anchor for Asia against the militant materialist tide. Yet the dangerous dispute between India and Pakistan persists, despite the most painstaking efforts at mediation and peacemaking. The British mediator threw up his hands after months of sincere hard work and left.

Prime Minister Nehru has issued statements putting the blame on the Pakistanis and they in turn have a good deal to say about the Indian attitude and proposed policies. Both sides have got to the point where national prestige is heavily involved—prestige being the national equivalent of the individual pride which so often deadlocks homes and organisations. The influential *Economist* of London says that the only alternative (one is reminded of separation by married couples) is partition, and a compromise leading to "an equality of discontent". If a solution is sought on the basis of "what is right" rather than "who is right" there need be no discontent on either side. Such a solution might be the crucial factor in the ideological defence of the sub-continent.

Two of the leaders of this sub-continent who have been to Caux this past year are the Prime Ministers of East and West Bengal. The one province is in Pakistan, the other is now a part of India. Six million people were made refugees by the partition of Bengal. But the idea which these two men have seen at work in the West may be the uniting factor, not only for themselves, but for their countries.

B. C. Roy, Prime Minister of West Bengal is so convinced about the part of MRA in India that he has sent the Secretary of the Students' Congress to Caux for a year's training. And this past month Nurul Amin, Premier of East Bengal has been studying at first hand the effect of the same ideas in winning Communists in the Ruhr and training a new leadership in the British docks. He sent a message to Caux for the Indian and Pakistani independence celebrations, stressing the need to "realise our mistakes, understand others' point of view and reclaim humanity from the path of selfishness," and said Pakistan would "undoubtedly join hands with Moral Re-Armament in fighting for the cause of abiding peace in the world."

A WINDOW ON THE WORLD

BY COUNT LOVERA DI CASTIGLIONE

Noted Catholic writer and historian

FOR many years I have been coming up to Caux in search of a pause in the fevered life of every day, and every year I come back from Caux with a still clearer impression of the strength and help that one gets, to live one's daily life better.

This year, too, I have asked myself, where is it that the fruitful secret of Caux truly lies.

In the four absolutes? In the life one lives? In the example that one receives from it? In the peace and meditation which one enjoys? In the people one meets? I have come to the conclusion that the true secret of Caux is in none of these aspects. But it is in the force and example of the testimonies and of the way they are shared.

It is certainly one of the things which most strikes and surprises those who come to Caux for the first time and nearly always it perturbs them. Some say that it is a form of confession, yet at the same time it is something very different. For confession is essentially a relationship between God and man in sin, and it is a secret between Him and us. Instead, a testimony is the telling about cases in daily life, done with the aim of demonstrating that the principles of MRA are valid and operative, both in individual cases and in collective situations. It is not the fault, nor even the repentance, which is of interest; what is interesting is *the consequence of each of these*: that is, *the reality of change and of a new experience*.

Thus our experience is not finished just by the fact that we improve, but by sharing with others our motives, difficulties and successes we contribute powerfully to the improvement of others; we bring them to the realisation that they must consider their need to change, and that change can bring nothing but benefit to themselves and to others. This is for me the secret of Caux.

Why are the meetings so gripping? And the man who says this to you is one who doesn't usually care for meetings. After all, people always say the same things. But the stories of individual experience, even if they have a common foundation, are all profoundly different. They are experiences which are repeated, but fragments of life are revealed which are immensely varied.

All races, all professions, all cultures, all tongues, come one after another on the platform of this hall; and from all these testimonies one gathers an individual and collective experience of life which is arresting in the formidable strength of its example.

Life is present in its most complex reality when we hear workers speaking freely of their situations, of their difficulties, of the misunderstandings to which they are subjected, of their economic misery, of their bitterness. They are no longer just trade union members, but men who at last open their hearts before their own employers. There are employers who speak to us of their experiences in the field of

labour, of the force and benefit—not merely moral—which lies in a reconciliation between workers and bosses, and in a synchronising of their interests; employers who pass from the economic to the moral plan. There are young nations, panting for their hard-won liberty, who overcome ancient bitternesses. There are races who still wait for justice, and whose voices freely reach other men who belong to the nations which dominate them.

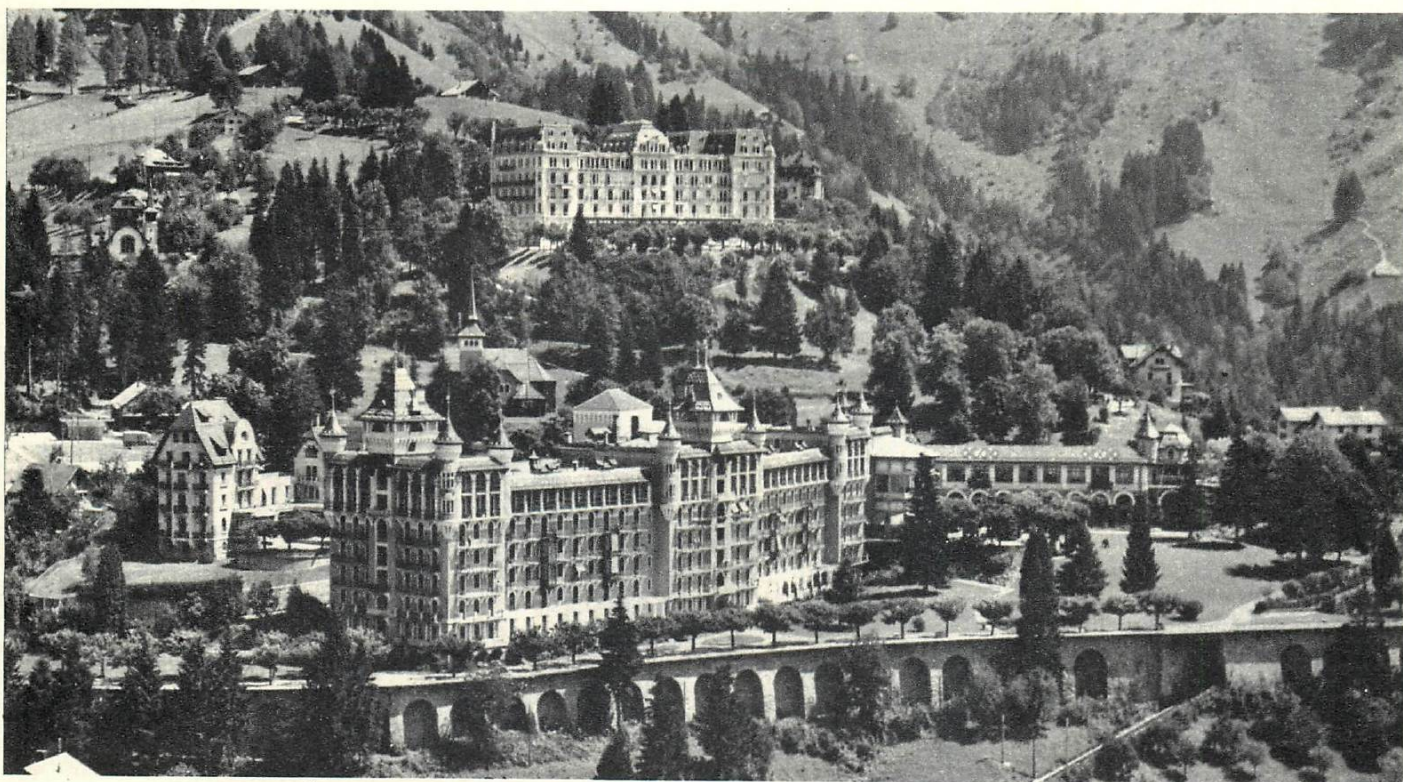
There are men of religion who tell us of their new-found strength to live better ancient truths which till now seemed out-of-date or ineffective, just because they were not lived. There are infinite human experiences, sketched in simple and elementary lines, in which we often find the elements of our own difficulties, with a practical invitation to overcome them.

Then here, alongside the secret of the strength of Caux, is the secret of its charm. Caux is a window open on the world. It is a crossing of roads which come from every continent. The workers in particular, who are too often shut up in the monotony of their jobs, of their economy, of their trade union, they especially appreciate this window open freely on the world. Vast horizons in which they can take clearer note of the longing for greater justice which is in the climate of this terrible modern world. They learn that this justice cannot be reduced, as materialism traditionally teaches, to a redistribution, to a surgical operation of cutting and adding, but that it must serve to lift the human spirit which is so often oppressed by economic instability. This lifting is almost impossible when the main urge comes from daily poverty, lack of a home, overpopulation, and all the difficulties which lead to misery, promiscuity, tuberculosis and degradation of human life.

This insistence on the dignity of the human person is one of the "leit motif" of Caux, and it rightly strikes whoever goes up to Caux, not just by the fact of its existence, but because here he sees proposed the simplest formulæ, to resolve problems which ideologies and the class war have terribly and vainly complicated.

This very simple formula is always the same: unselfishness, honesty, purity, love. It suffices for the little problems of every day, and for the great social and political problems which worry the world. And if Caux only brought us to the conviction that greater justice is necessary today, this would already be a great result. But at Caux is applied the ideology to which I have referred, and of which the results cannot be denied, so many are the individual and collective testimonies to which we have listened in these days with much emotion.

But in Caux, we feel yet another thing; the absence of many other friends who were once with us, heart to heart: Germans from the Eastern zone, Poles, Czechs, Hungarians, Jugo-Slavs, proud peoples who were once free and happy,



but who today are oppressed even in the most intimate parts of their conscience and of their dignity as men. Some representatives of these peoples, fugitives from catastrophe, are here with us, as a sad testimony to the failure of a Europe which has betrayed her ancient mission of civilisation. Europe today is threatened by that same ideological materialism which she so light-heartedly and lovingly tended, mistaking it for progress, for reaction to obscurantism, for peace, those things which when we were children we were so foolishly taught would at least be eternal gifts.

To these people go our thoughts of condolence today, together with our wishes and our prayers to God for them.

But their absence is a concrete warning which comes from Caux: Remake the world! That is, collect the fragments from the ruin to remake a new home, habitable and welcoming. It is of great comfort that, pretty well everywhere, the conviction is making progress that if for the house, bricks, tiles and mortar are needed, it is even more necessary to have the engineer who puts them together for construction. Who will be our engineer? The four absolutes are this work of engineering. But in order that the engineer may build, it is necessary that he knows and applies his rules. In the same way, in order that the four absolutes become operative in remaking the world, they must be lived, in face of another world full of vain chatterings. Thus you see how the whole teaching of Caux, how the directives which the quiet time, experience and the illuminating power of God have suggested to Frank Buchman, complete one another and fit into each other, firstly in the exigency of the individual conscience, on which depends the family conscience; this, in its turn co-operates to form the national conscience; and the world is made of nations. In Caux there is truly a mission, a challenge to all men to find victory over the divisions of class, ideology and race. "Victory" is one of the mottoes of Caux. There is no change without victory.

Now we, today, have another great victorious force before our eyes. We would be denying light if we were to deny that Communism has positive values and that it is a great and total victorious force. For this reason it is powerfully against Christians and against all spiritual beliefs. And yet Christianity, when it is lived, is the greatest victory. "I make all things new" says God through the mouth of His prophet. But many too many Christians today betray and deny the message of love. And not only them: no one knows any more what he wants and what he should do.

But Communism knows what it wants; its followers are capable of great sacrifices, have a great faith, and they want to remake the world, enclosing it in a domineering, total unity of thought, of discipline, of culture, and of economy. Leviathan. But who is like God? warns Genesis.

It is certain that in the Communist dream there is a possibility of renewal and of victory. For this very reason there land there young people, generous as well as intellectuals, argonauts in search of a new world and of adventure never yet attempted. But let us be careful that we don't let ourselves be distracted by the height of the building, of which we cannot see the roof. We don't see it because it is missing. Economics and enforced total equality do not resolve the problem. And it is Marxist Russia herself which proves it. She too has needed and still needs a spiritual appeal. To win the war and overcome internal difficulties of every kind, on what did Russia set her values? Spiritual principles formerly denied; honour, Fatherland, glory, sacrifice, the spirit of competition and even, to some extent, prescribed religion.

This is just what is said in Caux: the economic solution does not suffice to remake the world; individuals and nations are only capable of true greatness when they return to moral principles in life, in the family, in their jobs and businesses, in diplomacy and in politics. Here is true victory

Continued on page 155

THROUGH THE IRON CURTAIN

THE STORY OF A GIRL FROM THE EASTERN ZONE OF GERMANY

BY MARY MEEKINGS

CRAWLING on the ground to avoid the Russian searchlights, Rose began her long journey from behind the Iron Curtain to Caux. It took nine hard weeks. When she had escaped from the Eastern zone of Germany, the Americans put her in prison because they suspected her of being a Communist, but finally let her go after hours of cross-examination. At night she had nowhere to sleep and would go to the shelters for the homeless which the big cities provided, and sleep on one of the fifty camp beds which were crowded into a small room. One night a beggar gave her all the food that he had begged from door to door that day. Then there were weeks of earning enough money to get her passport and fare to Caux; she sold razor blades, and programmes for car races, and she scrubbed floors.

Caux was the end of a search for Rose. When the war ended, she was twenty, a lonely clever student who, from her schooldays, had always been a couple of years ahead of her classmates. The collapse of National Socialism left her confused and hopeless. "The world had come to an end," was how she described it. "I just thought life was finished and it did not matter any more what I thought or did."

But life had gone on after all, and Rose's home came into the Eastern zone. Russian officers took over her house and she and her family lived five in one room. She went to study at one of the Communist-controlled universities, and used to try and hold her own in discussions against Communism but was too uncertain of her own ideas to win a single argument.

She listened to well-trained lecturers from Moscow, with their clear and convinced thinking, and she began to waver. "We students all felt the world had to be different," she explained. "So we began to wonder whether Communism might not be the way. Yet I was restless and unhappy, and not one of those brilliant lectures had the answer to the deep moral and spiritual confusion in my heart. When I looked over to the West, I heard people talking of good shoes and enough to eat, all necessary things, but they did not answer the questions in my heart either."



Then one day one of the staff of a Western university came to talk to Rose's group at College. He had just been to Caux and was full of it. "He told us enough to make us want to find out more. I said to myself, 'That is the light and here am I sitting in darkness.' Then we got hold of Dr. Buchman's book of speeches and the special June edition of *New World News*, and we passed them round till they were so worn you could hardly read them. They left me without any doubt that Moral Re-Armament was what I had been looking for. So I decided to go to Western Germany and then to Caux and find out more about it."

What did she find there that made her long journey worth while, a journey that had been a nightmare to the proud, sensitive girl? "I felt at Caux for the first time an atmosphere without danger and suspicion," she said. "And I saw people who were free and happy and at the same time deeply responsible. I had been used to getting orders for everything I did. Here I saw people who did jobs on their own initiative because they felt responsible for the whole place, and who took the blame for what went wrong. I saw that that was democracy in action; I had often heard it talked about but never seen it lived. At Caux I am getting the training for democracy that we youth need. I understand the saying, 'As I am, so is my nation', and I know it is the lack of absolute moral standards in the life of us youth that has left us confused and made us the easy prey of materialistic ideologies." Accepting these standards for her own life has turned Rose from a reserved and bitter girl into a free person who sees a clear light for her life and a clear line for her country.

"I long for that, for the youth of East and West," she went on. "In the past all the German youth were under the strong influence of National Socialism. Now the youth of Eastern Germany is becoming Communist, because Communism captures their imagination and with its tremendous force and power gives them a feeling they are on the winning side. The rest of the youth will go the same way unless we give them something bigger and better. I have found that bigger thing at Caux, and what matters most in life to me now is that the youth of the world find it too, in time."

The former General Secretary of the Bengal Provincial Students' Congress (pictured, right, at Caux) introduces below Youth from Asia who have come to the Caux Assembly for an idea to unite East and West

YOUTH OF THE EAST LOOK TO CAUX

BY CHITTA RANJAN SEN MAZUMDAR

ONE thousand four hundred million is a lot of people—more than half the human race. But that is the number of people who live in Asia. Now after years of subjugation they are awake to their own power, and gaining their independence. Within they have to struggle with the immense problems of mass poverty, racial and communal divisions and the competition for political power. Without they find a catastrophic ideological conflict raging. They look to the West and are not enamoured with the pattern of democracy they see demonstrated. They look to the East and find a materialist ideology which promises a solution to their economic ills but it is foreign to their culture. They would rather choose the best of both worlds for their own nations and not be embroiled in the conflict. Yet they find themselves less and less able to keep out of it. India, for instance, endeavours to follow an independent policy. But suspicions due to the previous imperialistic policy of Western nations confuse the fundamental issues involved. Racial divisions and economic difficulties loom larger than ideology. Steps are taken to the advantage of one bloc rather than the other and India is accused of taking sides. So she does not know which way to turn.

Can the youth of Asia, perhaps, bring an answer? Over the last hundred years the history of the East has been created by youth with passion. Of recent years men like Aung San of Burma, Subhas Chandra Bose of India,

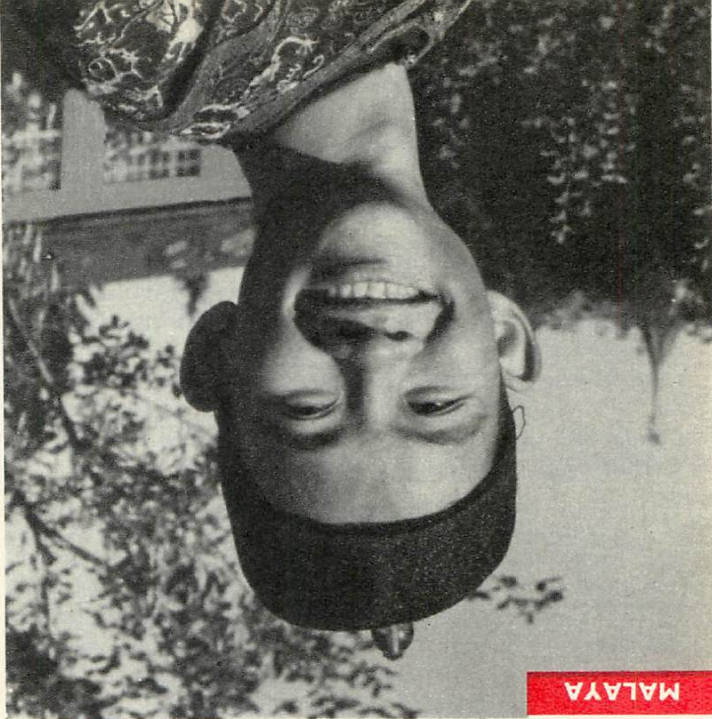
Soekarno of Indonesia, Mao Tse Tung of China, Kim I Sung of Korea, all men in their thirties or early forties have been shaping the destinies of their nations.

The youth today constitute a tremendous force. In Bengal, for instance, students who feel passionately that they must do something for their people and have no constructive outlet for their energies turn to burning trams and buses in the streets—although they have a government of their own for which they suffered and sacrificed to win. They must find an ideology which satisfies them, and which solves the problems they are up against without adding new ones as acute as the old.

To Caux youth have come from India, Pakistan, Japan, Malaya, Indonesia, Indo-China, and here they have found an immediate programme into which to throw their energies—a programme which unites caste and caste, community and community, race and race. Here they find an ideology which gets to the bottom of the morass of economic chaos and sorts out political entanglements because it deals with the fundamental failures in human nature and sets men absolutely free.

Here each individual counts and is cared for. Each has a part in creating the future of his nation—free from corruption, graft and hatred. Asia following this ideology will not have the terrible ordeal of choosing sides but will give to both blocs a superior ideology which will unite them.





MALAYA

Peter On comes from Penang and represents the Chinese race in the Malay peninsula. His grandfather financed Sun Yat Sen's revolution in China. His mother is an influential federal councillor. That Peter can work together with the Malays is a miracle due to the influence of Caux. "At Caux I lost my hatred of the Japanese," he says, "and found at the same time a love for the Malays in my own country. In a realistic way, starting with ourselves, we will carry this idea of change and the four standards back to Malaya."

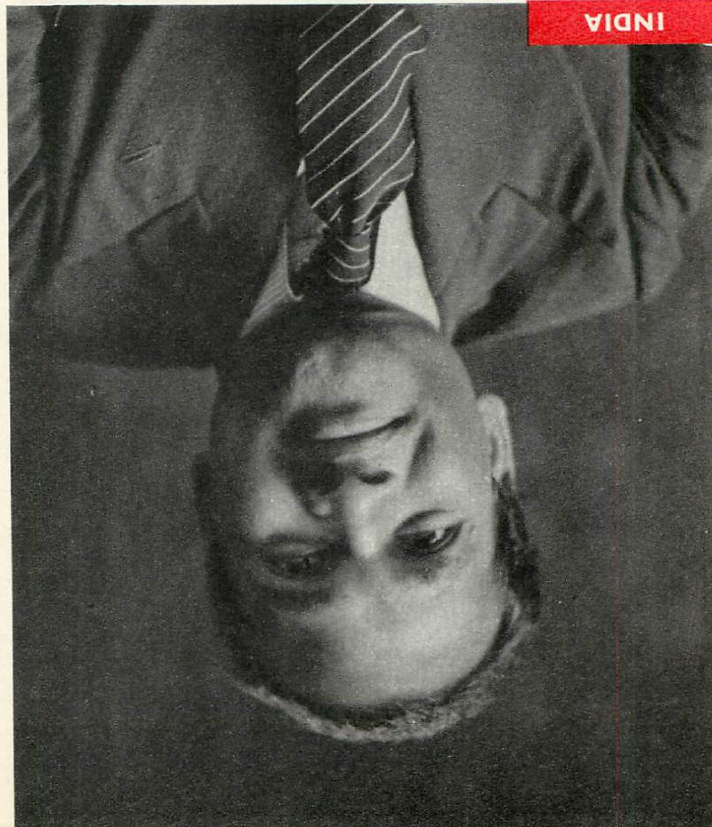
David Munzni of Bihar, a leader of the Adibashi Hill Tribe that inhabited India before the Aryans came, has studied in London for the last two years. He is the only one of eight million of his race being educated outside his home country. He planned a revolutionary action in India. "I came to London and to Caux in quest of an answer to injustice, black market, price manipulation and nepotism," he says. "Here in Caux I found the answer for India—to remake men, first myself, then the statesmen and the legislators of India."



MALAYA

Ghazali bin Shafie of Kuala Lumpur, was a resistance leader against the Japanese in Malaya. He is at present studying law in Britain. He says, "Applied in Malaya this ideology of Caux would unite the people and create a new trust between the communities upon a solid and permanent basis. The youth of Malaya look to the East and to the West for an answer to their mounting problems. In Caux is the way of an inspired democracy where each person changes and each takes responsibility for the nation."

Mr. Hamid Farooq, son of Mahommed Ali, well-known translator of the Quran into English, is a student of engineering in London. "Many Pakistanis want a change", he says, "but they cannot agree upon what change they want. I am convinced that the change we need is to live by absolute moral standards and the guidance of God—this is what Caux and the Quran teaches. This ideology of change is the only basis of understanding between Pakistan and India. This is the idea Muslims everywhere should take from Caux."



INDIA



PAKISTAN



BURMA

Ma Nu was a mistress in one of the country's leading girls' schools; is a friend of many of Burma's leaders. Moral Re-Armament, she says, has been the inspiration of the campaign for "honesty and unity" of the late Prime Minister, Aung San, and also of the present Premier, Thakin Nu. "Youth trained in Moral Re-Armament are giving practical effect to our Prime Minister's appeals for unity in the nation," she says. "In areas where Moral Re-Armament has been applied there has been no fighting between Karen and Burmese."



CEYLON

Kusula Mututantri is attending lectures at the London School of Economics while her husband studies Law. In London friends in Moral Re-Armament told her that at Caux people of the East were finding an idea which drew on the best of East and West and united both. "When Lanka gained her freedom," she says, "all her problems were not automatically solved. The basic selfishness in human nature remained. We see the answer here in Caux. If enough ordinary couples like us change, Lanka will rise to new greatness."

Parsi Soekawati is a captain in the Indonesian Republican Army. His father, the President of East Indonesia, sent him and other Indonesian youth to Caux for training in Moral Re-Armament as essential equipment for leadership in the new republic. "In Indonesia we now have full independence," says the Indonesian soldier and former resistance leader. "But in the war of ideas independence alone is not enough. What Indonesia needs is an ideology which can answer hate and build bridges between herself and other nations."

Toyo Sohma completed his studies as a medical doctor just at the end of the war. He comes from one of the aristocratic families of Japan who have been dispossessed of their land and property since the capitulation. "Through Moral Re-Armament," says the young doctor, "I have seen my responsibility for what Japan did in the last war, and I have also found what Japan can give to the world in the future. An ideology of change on the basis of the four standards is what we need to implement our democratic constitution."



INDONESIA



JAPAN

SURVIVAL OF THE FITTEST

BY H. W. (BUNNY) AUSTIN

ONE hot September day in Indiana about forty years ago two perspiring boys stood at the edge of a field looking over a fence. In open-mouthed amazement they watched a man in a leather jacket, military boots, helmet and goggles walk across the hard, sun-baked turf and climb into a strange contraption that looked something like a box kite on skis with an electric fan tied to it. The younger lad said breathlessly, "Who's that guy and what's he gonna do?" His companion replied, "It's Orville Wright, you dope. He's gonna fly." And before their spellbound eyes, Orville Wright and his "flying machine" left the ground and soared to the giddy height of over a hundred feet before returning safely to the field. The younger boy was so excited he could only say over and over again, "Gee, whadda you know about that!" My friend, as he was later to become, did not know then that seventeen years later he would be on an ocean liner in mid-Atlantic when a young man named Charles Lindbergh flew far above him on his way from America to Paris.

About 800 miles east of Indiana the town of Stockbridge, Massachusetts, lies nestled in the beautiful Berkshire Hills. The youngster from Indiana, now attending college in Massachusetts, visited Stockbridge one day. Walking down the main street which was lined with towering elm trees, he came to a small, white cottage. A neatly painted sign told those who stopped to read that this cottage had been the American end of the first trans-Atlantic cable message: "What wonders God hath wrought." Up to the time that message was flashed across the sea, communication between Europe and America was a matter of days and even weeks. That time was compressed into fractions of a second with the sending of that first historic message.

A few years later found the Indiana boy listening to one of the scientists of a great university on the Pacific Coast. Pointing towards a set of buildings the scientist said, "In those laboratories we are working on a new explosive power that will make the first atom bomb seem like a fire cracker. It's only a matter of time. From the days when Archimedes said if he were given a fulcrum he could lift the earth, down to the present day research in atomic fission, man has been searching for the power to accomplish his will either to build or to destroy. It looks as though at last we have gotten a clue to unlimited physical force."

These brief pictures reflect three major accomplishments of the industrial age. They also reflect the major question of our time: can the civilisation that discovered unlimited physical power, that mastered space and time, also discover spiritual power and master the destructive forces in human nature?

For myself I thought little of these things when, as an

irresponsible young man, just out of school and university, I began to skim the cream off life. I was only concerned with my own concerns, my own pleasure, my own success.

Marriage was the step in my life that first sobered me up. For the first time I was faced with an inescapable responsibility towards another human being. For the first time such intelligence as I possessed—atrophied in my sports career—began to function. I began to see the world around me as more than a pleasure ground. I began to see it as a battleground—a battleground of desperate world forces.

Wanting to play my part to arrest such forces, I began to speak on behalf of many causes, all of them designed to put the world right. But soon I began to realise that good intentions and goodwill had no power to arrest world events. Something more was needed. Powerful ideas were on the march and powerful armies were mobilised behind them. Merely to deplore them, merely to wish them different, merely to be against them, affected nothing.

Like millions of others I did not know what was needed. Like millions of others, for lack of an answer, I buried my head in the sand hoping that somehow we would miss the catastrophe to which, I knew in my heart, we were heading.

But then light suddenly dawned in my mind as I met the idea of Moral Re-Armament. I saw that the missing factor in all the good causes I had supported was change. How could the world change, events change, unless people changed? This was the dynamic that was lacking, the sword that could cut through the vicious circle of recurring catastrophes.

Ideologies in the world were mobilising human nature and welding nations with tremendous forces. Hitler was mobilising Germany, Mussolini was mobilising Italy, Stalin had mobilised Russia and Moscow was becoming a global brain to mobilise the world.

Frank Buchman in answer to these materialistic ideologies was changing human nature and mobilising not the evil in the human heart, but the good. His plan was a world plan—God-inspired; a world built on the rock-ribbed strength of the four absolute standards of honesty, purity, unselfishness and love.

We who have thought tolerance and goodwill would in the end give us a free and happy world, are at last faced with two rude facts: goodwill is no match for a militant, materialistic ideology and tolerance is no cure for the destructive forces in our own hearts.

We stand today at a great divide. The divide is not East and West, the divide is between the good and evil in both. The decision that faces everyone today is which side they will be on. There is no in-between, we are either wholly committed to God or out for ourselves. The need of this

hour is for men wholly committed to God who will say "yes" to anything He asks.

The first need is to be square with those four standards. Some people will feel they are honest enough already. Unless we make a decision for absolute honesty we are as much a part of the lies that are tearing the world in pieces as those that we accuse of making the lies. We may condemn the lack of morals of Hitler or the kind of Communist propaganda that accuses the Americans of being aggressors in Korea. But unless we are absolutely honest we are a part of those lies.

Absolute purity. We may condone our little weaknesses. We may not even call lust, lust. We may call it glamour, romance or innocent fun. We may even think it necessary to our health. But if we do we are a part of those dark and desperate forces that lead to rape and murder, that fill the mental hospitals, that kill men with disease, that tear apart our homes, our nations and the community of nations.

Absolute unselfishness. We may call our selfishness responsibility, drive, force of character and many other amiable names, but we are, nevertheless, part of the individualism, the ruthlessness that divides the democracies and divides the world.

Absolute love. People feel you cannot love everyone. But if you do not love you hate, although we may call it dislike or antipathy or something more polite. But if we have not absolute love we are a part of the hate in the world—the hatred of the white peoples for the coloured and the coloured for the white, of the Jew for the Gentile and the Gentile for the Jew, of the conquered for the conquerors and the conquerors for the conquered, of the East for the West and the West for the East.

"Who is going to be master in our lives?"

The question is, "Who is going to be master in our own lives?" Are we through the power of God going to have mastery over our lusts and desires, our selfish ambitions, our hates and our hurts, or are we going to be mastered by them? Before men are made slaves to totalitarian ideas they are made slaves to the despotic forces in their own hearts. If we are slaves to ourselves then we are partners in the enslavement of the world. We are a party to concentration camps, to false trials, to the cruelties, lies and deceptions of false ideas. They are merely the organisation of the evil in our own hearts. But if we are free men through the power of God in our lives, then we are free to remake the world.

Meeting with the challenge of these moral standards, I realised that only radical change in me could make me the force I wanted to be, first to stem the tide of materialism and secondly to become a part of the building of a new society. Absolute standards I found had the force of a sword, to cut through materialism in me and others, and out of the teamwork of those who had accepted absolute standards and applied them to all areas of life, I found a force created of dynamic power; and out of the living of such a force on a world front, an ideology superior to, more powerful, more effective and more satisfying than any other.

The choice before all men today is the choice of an ideology. We cannot remain neutral. Without change, without alignment with the four absolute moral standards, we are a part of the world's decay. With them we can live as free men to build the world anew.

A WINDOW ON THE WORLD

Continued from page 149

over Marxism, which is the inheritance of economic man, but not the inheritance of the whole man made of spirit and body. This victory does not stand by itself. In this sense MRA is only relatively the only solution: inasmuch as it is a modern application intelligent and active, of the only true solution: a return to Gospel morality. All the inner strength of MRA is in the relationship of the spirit of MRA to the spirit of Christ. This relationship is the great spirit of Caux.

Why do men who come together here confess to us that they have become better, or absolutely changed? Because here they have again looked on life in spiritual and religious terms; they have felt that only by obeying God can man find a way out of the forest, and become capable of understanding and love.

This is the sense in which it is right to say that the principles and the methods of Moral Re-Armament are the only answer. I would also like to answer other observations heard in these days.

MRA, like all things which tend to put man back into the plan of God, has two sorts of enemies: those who oppose it because they fear it: Communists, atheists, irreligious people, people with vices, and materialists. These are its declared enemies; we know them, we do not fear them because we know where and how to fight them. There are other enemies whom we fear: those who do not understand MRA but presume to judge it. These do much harm and we must, by showing the application of its principles in our daily life, fight them, by speaking of MRA in our families, with our friends, with our workmates and office colleagues. We must make them see how it is in reality, without losing ourselves in a labyrinth of details and of certain given outward aspects. That is the favourable ground where our adversaries lie in wait for us. We must propagate and defend the essence of the thinking, of the spirit, of the teaching and of the effectiveness of MRA in the individual and in the world.

Other enemies of ours are the pessimists. Those who say to us and to others: "What presumption, to remake the world! You?" Well, are we then the only ones who seriously want to remake the world? The Communists too, seriously want to remake the world! How do they set about it? How do they begin? They begin by means of cells, then various teams. And why should we not get there where they arrive? Are we not true cells, each one in our own circle, if we truly believe that we have responsibilities for what happens in the world, good and evil? Should we not think seriously of this? Do you not see that there is already a mysterious hand which writes on the wall of Europe: *Mane, Tekel, Phares?* I have weighed you, I have judged you, I have condemned you? And what sort of Christians will we be if we let the hour pass us by? And what sort of men, if we withdraw from our responsibilities? And what sort of intelligence have we if we close our eyes to such obvious reality? And what sort of rabbits' hearts have we if we don't know enough to live in order to operate?

These are the questions which finished my meditation on my stay in Caux. It is up to us all to answer them with faith.

T H E S E M E N



Dai Medicott
The valley is green

THE long years of unemployment turned **Dai Medicott** of Aberdare, in the Welsh mining valleys, into a bitter Marxist. Mining illness finally forced him to leave the pits a few months ago and he is now on the final assembly process of radio and television sets in Murphy's new radio factory in his home town.

When he joined the factory, very few of the 920 men were trade union members. Today he has a large branch organised in the Amalgamated Engineering Union and he is the A.E.U. convenor of shop stewards for the works. In this capacity he has been fighting for the new idea he saw for industry when *The Forgotten Factor* visited the Welsh valleys two years ago.

A short time ago angry voices were heard on the shop floor and the manager was called to straighten out a matter of overtime payment for "premium day" working. According to an old agreement between the Allied Employers' Federation and the Confederation of Shipbuilding and Engineering Industries', local division, work on scheduled "premium days" of which this was one, was paid at time and a half. A notice had been posted stating that this was such a day but at

a later date a strip of paper had been pasted over the provision of the extra pay.

Word had got round that the management had decided not to pay the extra wages and 800 men were up in arms and planned to march out. The manager said that under a new agreement premium days were abolished and work on this day would be paid at only the usual rates: this was confirmed by one of the local trade union organisers who had seen the agreement.

Angry voices were prevailing over reason when Dai Medicott had an inspiration. He remembered the dictum from *The Forgotten Factor*—"Not who's right but what's right." Leaping to the dais in the centre of the shop-floor, he said, "I haven't seen this new agreement so do not know its terms. But if it had provided for double time for premium days we should all have wanted to abide by its decisions rather than by the old agreement. The right thing to do is to go back to work and abide by the present agreement and I will personally see with the management that its provisions are fully carried out."

Everyone agreed on the rightness of Dai's suggestion. The men returned to their work. The manager was bowled over and had a word with the shop-steward convenor. "It was the forgotten factor," said Medicott. "I saw that play here in Aberdare, too, two years ago," said the manager. The two are now working together to create a new pattern of industry in the plant and to spread it in the green mining valleys of South Wales.

BETTER WAY TO FIGHT

From the red belt of Paris comes a story of similar action in the French automobile industry. **Robert Leblond** is a machinist in the Glaenger-Spicer factory which produces 60 per cent. of the universal joints for the French motor works. He is a Communist. His wife is the treasurer of the local Communist party.

At the age of nineteen, as a member of the French Naval Police he was



Robert Leblond
The district was red

placed in charge of a German Prisoner of War Camp near the Naval Aviation base at Toulon. He had a burning hatred of the Germans and his name became known far and wide for the cruelty with which he treated the prisoners.

His bitterness made him determined to smash his employer's attempts to introduce Moral Re-Armament into the factory. But he came with his colleagues and the managing director, **Mr. Louis Glaenger**, to the Caux Assembly. And he discovered that there was a better way to fight for the new society he wanted, than class and race hatred.

He told the Germans in the great assembly at Caux what he had sworn never to let anyone know—that he had been in charge of the notorious prison camp at Toulon. He asked their forgiveness and pledged himself to do all in his power to make amends for the past.

He also asked to shake the hand of his employer. "Here I have met people of every class of society who have changed," he said. "That has convinced me that I, too, must change. I have begun to listen to my conscience. Thanks to Caux I have found a new world and want to build it with you."

M A K E N E W S

General Hossbach must be one of the few men who time and again faced Hitler man to man and refused to compromise the safety of his armies.

As the chief adjutant of the German Wehrmacht before the war Hossbach was constantly in touch with Hitler and always had the courage to express openly his opposition to National Socialism. He had a deep sense of his responsibility for the lives of his soldiers by whom he was loved and respected.

On one occasion, Hitler ordered General Hossbach to allow himself to be encircled by the Russians with hundreds of thousands of men. The General flatly refused and was summoned back to Berlin and his successor was sent to take over. General Hossbach insisted on his successor waiting till he had extracted his men from danger. When this was accomplished—saving thousands of lives—the General took the plane sent for him but ordered the pilot to fly to his home town of Goettingen. On arrival, General Hossbach barricaded himself in his house with sand bags topped by machine guns. When the Gestapo agents arrived to arrest him, he fired several bursts close over their heads, and they turned tail. Manning his “fortress” with members of his family and soldiers loyal to himself, he held out until American forces arrived.

General Hossbach has been taking part in ideological training at Caux this summer. “The call which goes out from Caux,” he stated to the Assembly, “to the individual and the nation to self-examination and change is so impressive that no man, no nation can get away from it. May the greater part of mankind begin to fight for the harmony and uniting of the nation expressed by Caux before the last dam is broken through by the flood.”

CHANGE FROM BLACK MARKET

Sakura is Japanese for cherry. So when the Americans met **Goro Sakurai** they called him “Jerry” and the name has stuck.

Son of a wealthy businessman outside Tokyo, he is one of the millions who



Friedrich Hossbach
The General defended his home

were children at the time of Pearl Harbour. He expresses the disillusionment of a country defeated in war and threatened again with a further atomic conflict.

War had broken out with America when he entered the high school. Training to become a good soldier was held more important than academic teaching. For five years exercises with sabel, shooting and one hour's strenuous Jiu-Jitsu was his daily programme.

He took an engineering course at the Keio University in Tokyo, which is the same to Japan as Oxford or Cambridge to England. “But we never learnt anything, because there was hopelessness. No one believed that the war would ever finish. You were marching to death.”

While still at university Sakurai was taken, together with twenty other boys to a factory which produced the well-known suicide planes. Many of his friends were killed in them. “I felt like a murderer and began to understand what a senseless thing war is,” he says.

The moral breakdown in the confusion after the war added to his frustration and drove him into “anti-social” activities.

Employed as an interpreter between the Japanese police and the American

headquarters, young Sakurai always knew exactly where all the scrap iron and aluminium were dumped. He had soon built up a big black market organisation. “I earned a lot of money, but it was always spent the same evening in the bars of Tokyo.” He opened a big dance hall—the first in all Nagano Prefecture, and he got a full-day job as a dancing instructor in the most modern American boogie-woogie. Next door he opened a shoe store.

“Always I had two faces,” he says. “I tried to escape into another life—something new.” And he found this new life one day, six months ago. It started when he told his father he had stolen money from him to set himself up in business. With a group of friends he went to the mayor and asked where they could help him. The mayor gave them the job of clearing up the parks. A week later they were back for more! While the budget was being debated in the City Assembly they sat in the gallery and sent a message to the City Treasurer that they were there to see there was no faking in the accounts.

A couple of months ago he travelled to Europe by plane from the Philippines. “The crew did not speak a single word to us for ten hours,” he says. “But flying from Calcutta to Karachi I approached the radio officer, a brown-faced, hard-looking Filipino, who for fourteen months had been in a Japanese concentration camp, and apologised to him for all the wrongs that Japan had done in the last war.”

“I never took part in the war, and so I thought that I could never be guilty—but seeing the hatred of this Filipino, I realised what a mistake that was: I had to take my full share of the responsibility.” The radio officer responded by telling his own experiences during the war and the two parted close friends.

“With Korea aflame only 200 miles from the Japanese coasts,” says Sakurai, “we more and more realise the necessity of our country being united through a democratic ideology for all parties and classes, and our giving a lead in a constructive programme of change for the whole of the Far East.”

THE ESSENTIAL BASIS OF UNITY

BY ELEANOR BUTLER

Miss Butler is a member of the executive of the Irish Labour Party and a senator of the Irish Republic. An architect by profession, she was last year a member of the Irish delegation to the European Assembly at Strasbourg.

IN the past the Continent of Europe was the source and inspiration of the ideas which moulded the history of the Western world. The common Christian heritage and its resulting cultural conditions were the unifying factors in the thinking of the peoples of Europe, for in spite of constant wars and conflicting ideas men and nations acknowledged an authority greater than their own.

But step by step this authority was rejected, and backed by the results of scientific discovery, the superior wisdom of man was proclaimed. Material progress became the purpose of man's existence and gradually the dignity of the human person was set aside in an industrial age in favour of a false conception of the all-powerful state. The spirit of nationality developed and grew, but as the means of communication advanced and brought nations close together, they became farther apart than ever before in understanding.

Today in Europe nationalism is being forced to give way to a super-national militant materialism and we find ourselves in an ideological age. An age in which the fate of nations is not decided by facts and treaties, machines and markets, by profits and wages, but by the ideas which capture the minds and win the wills of millions of ordinary people.

In an ideological age idealism is not enough. For the last 30 years in buildings at Geneva, Lake Success and elsewhere, men of great ability and sincerity have been struggling to build peace and a new order of society. But they have failed. This year a new building to house the Council of Europe was constructed with such enthusiasm that it was completed in a record time of three months. But the Consultative Assembly worked with scant success during the summer at Strasbourg; and everywhere men's hearts are conscious of the wide gap between the hope and the realisation of the unity of Europe.

Not only in Europe, but over the whole world the key problem we face in statesmanship is how to create unity. That is the problem of my own country, it is the burning issue for Europe to solve, it is the only hope of world survival.

In Europe our aim is to unite the continent, not by force and by fear, but as a family of free men. We can do it, but only if we are ready to face the facts of the age in which we live.

Can we in the Council of Europe offer the peoples of the world an idea of statesmanship and citizenship more spacious and satisfying than any idea of class or race supremacy? Can we give the ordinary man the hopes of a

renaissance to answer the hates of a revolutionary philosophy which is now on a world scale dividing nations from each other and within themselves?

Do our conferences achieve this?

I have been to some of these conferences. I have seen idealistic men become disillusioned. I have seen self-seeking and ambitious men become frustrated. When delegates could not agree, the only resort has been to break up into sub-committees and commissions. Finally, some face-saving formula to disguise disagreements is brought forward and at least everyone remains around the conference table. Such conferences are held together only by fear of what would happen if the whole thing collapsed.

We must swiftly move from the realm of idealism to reality. Our plans for unity will fail unless we include in them a factor which in many conferences has been missing. Robert Schuman, French Foreign Minister, put it well in his message of June 1949: "In the economic field we have the Marshall Plan. In the military field we have the Atlantic Pact. Now we need to give ideological content to the lives of the millions of Europe, so that the Pact may be sustained through a deep change in the lives of the people."

In May 1950, General Marshall added his views to that of the European statesman: "The important thing for the world today in my opinion is a spiritual regeneration which would restore a feeling of good faith and goodwill among men generally. . . . We will have to get back to first principles if we are to speak with a voice that will kindle the imagination and rouse the spirit. . . . Our material prosperity may or may not be exportable. A dynamic philosophy, on the other hand, knows no such restrictions of time and space. . . ."

In a statement issued from his office as President of the Bundesrat explaining why Dr. Adenauer and he had welcomed Moral Re-Armament to Germany, Karl Arnold made much the same point: "Those who have invited Dr. Buchman to Germany at this time believe that the entire international situation could change overnight if proof were given that Europe possessed the force for a new life. The purpose of these Whitsun events, in the industrial heart of Europe, is to provide this proof by demonstrating a basis of ideological unity for the nation which is a decisive battleground in the world war of ideas."

Unity for Europe as for Germany will come by change, not by chance. We must learn ourselves and so teach others how to rise above sectional, national, political or con-



Senator Butler on a recent visit to Northern Germany

fessional differences, and no longer to wait for the other person or delegation or nation to begin.

Last year I heard a British diplomat who had been to innumerable conferences since the war say that he had found a conference with a difference—a conference with a cure. He spoke of the Moral Re-Armament World Assembly at Caux. It did not take long to see how right he was, when I visited Caux myself. For it is a conference which deals with the factor that does not even appear on the agenda of other conferences—the human factor. Here human nature changes and plans work. No resolutions are passed on paper. Relationships are built and renewed between men and nations, and resolutions are made in peoples' hearts.

It was Mr. de Valera, I think, who said the only unity that counts is the unity of heart and mind. For too long the nations have tried to unite without having to make changes of heart and mind. The real problem today is rather what changes can we bring about in our nations that will create unity. At how many international conferences are there delegations which are divided among themselves by political or personal differences, by jealousy, prejudice or resentment? How often are delegations separated from other delegations by some overlap from the past? So long as we who attend conferences are divided by these things, our fears, our dislikes, our greeds, it is foolish to hope that Europe will be united. Europe, which is after all not columns or lines on maps but millions of ordinary people will never respond to exhortation but will only follow example.

I myself come from a nation of good haters. We enjoy feuds and we love fighting, almost for the fun of it. But in these last months I have had to do something I very much dislike. I have had to make some honest apologies for view-

points which divided instead of uniting me to other nations and to other parts of my own nation. In every case new unity was born between myself and those from whom I had been separated.

Our problems seem so complicated, but the secret of an answer may be simple, though difficult.

It is the task of the statesmen of Europe to create this unity in every sphere. In the economic field it is necessary to provide not only co-operation between employer and employee but—which is a far bigger thing—an answer to class war. I have seen at Caux that if an adequate idea is given, and change applied, it is possible to unite capitalists and communists in a positive alternative to class war. By that I mean that both begin to strive that the work and the wealth of the world is made available to all and for the exploitation of none. I have heard these men say that they believe that there is enough in the world for everybody's need and not for everybody's greed, and if everybody cares enough and everybody shares enough, then everybody will have enough.

In the cultural sphere it is necessary to provide a fundamental philosophy of democracy which wins the imaginations of men of every class and party and nation. We can find that philosophy in the heritage common to the peoples of Europe and in the spiritual and moral values which are reaffirmed in the Statute of the Council of Europe. All that is needed is that these principles should be lived, and lived passionately, by an ever greater number of people. For the statesmen of Europe will be attempting an impossible task if they are seeking to unite nations of disunited people.

I mention again the Caux Assembly as it is giving many politicians like myself a new view of the relationship between our private lives and the policies of our nations. So there is emerging at Caux a new type of statesmanship, which can lead the way to the greatest revolution of all time—a revolution of change, social, economic, national and international, all based on personal change. Caux presents a living demonstration of all we have longed for—a world of plenty where each man cares and each shares enough, a classless society, a world without hate and fear, a veritable family of nations. And in learning to rise above the bitterness, mistrust and party prejudice, the differences of class, creed and race that divide men, the statesmen once more regain their vision of creating unity in their nations and find the way to lead the world to peace through the simple answer of change, teamwork and the guidance of God.

I long for the statesmen of Europe to produce such a conference—a conference with a cure. Unless we learn among ourselves and then teach the nations to answer the factors of suspicion, selfishness, fear and viewpoint that divide them, we must fail.

The penalty of that failure may be an age darker than any mankind has yet known.

The price of success, the price of unity, will cost *all* of us something. It may cost us our pride, our preconceptions or even something of our position. But if we pay it we can conceivably usher in the greatest renaissance of all time—a renaissance that will win the allegiance of all men everywhere because it will build an order of society that satisfies the hunger of the human heart on both sides of the Iron Curtain.

WASHINGTON REPORT

BY WILLARD HUNTER

IN September, the North Koreans battled relentlessly against the U.N. forces; Truman slighted the Marine Corps, then demonstrated the power of an apology to win them back; the Voice of America stepped up its programme to sell democracy to the world; and a private attempt under the bold title of "Crusade for Freedom" was launched by Eisenhower under the leadership of General Clay. The future of Formosa has become a hot political issue in the fall elections. Labour-management contracts in the automobile industry were being revised to keep up with the cost of living.

Against the background of these events delegates from both coasts of the North American continent and ten other countries met on historic Mackinac Island, once the Gibraltar of the Great Lakes, for a conference dealing with Ideological Mobilisation.

Californians present included a State Vice-President of the Congress of Industrial Organisations; the President of the C.I.O. Shipyard Workers' Union in San Pedro, the harbour for Los Angeles; a member of the negotiating committee for the Air Lines' Pilots Association, American Federation of Labour; two representatives of the national Negro fraternal order Alpha Phi Alpha, including the West Coast Vice-President; and student leaders from the University of California in Los Angeles.

From Canada came the Vice-President of the Steelworkers' Union of British Columbia and personnel directors from large Ontario corporations.

Large numbers of veterans and reserve officers participated in the conference, and in view of the developments in Korea their words were given special attention. Bill O'Sullivan, California State Commander of American veterans in World War II (AMVETS), summed up the conference in this way: "I have seen here Labour and Management getting together in friendly caucus, veterans' groups working with Labour leaders, and Southern whites and Northern negroes sitting down together to find out how to work out a solution. I have seen here Catholics and Protestants rediscovering the moral principles on which their own religions were founded. If all of us live up to these four moral standards of honesty, purity, unselfishness and love, we will be able to win—not only in Korea, but in the whole world."

O'Sullivan told how he had been bitterly resentful against organised Labour. When the chartered plane which brought them from California landed, he was placed in the same car with two CIO men. At the conference he roomed with an A.F. of L. man. In Mackinac's unique atmosphere of reconciliation they discovered together a powerful basis for national unity as the key to national strength.

As he left the island to take part in the National Convention of AMVETS in Cleveland, O'Sullivan told the conference he was taking what he had found at Mackinac to AMVETS. He pledged himself to work with all veteran organisations "to re-arm the world morally." "Since arriving here I am not so much interested in veterans'



Acme

benefits," he said. "I am more interested in the benefits which veterans can bring to our country and the whole world."

Larry Chapiro, business representative for the Pilots' Union of National Air Line, came to the Island burdened by a threatening strike situation. He found a change of heart that gave him hope of averting a strike. At a Labour-management round table he and other representatives of Californian industry decided there was an imperative need for a similar industrial conference in Los Angeles over the weekend of September 30. Each delegate agreed to deliver five additional colleagues from his own field at the Southern California meeting.

Two negro delegates expressed the new hope they had found for world brotherhood through MRA. D. R. Henderson, West Coast Vice-President of the national negro fraternity, Alpha Phi Alpha, which counts among its members thirteen college presidents and both negro members of the U.S. Congress, said, "I have looked for a long time, but this is the first place I have found in the United States where I am treated as a person and not a member of a minority group." He told how he had lost his hatred for White Southerners when he found at Mackinac men of all ages from Virginia, Georgia, Mississippi and Kentucky, who were ready to work with him and his colleagues for a united America.

His colleague, Morgan Moten, said: "I take back to my people from Mackinac stories of hope. It is so easy for them to become discouraged and when people become discouraged they are more likely to succumb to false ideologies. As I have been exposed to these ideologies I have also been exposed to Moral Re-Armament, not just to the letters or the word, but to people living it. That is the only answer to Communism."

Robert J. Amen, of Lincoln, Nebraska, a Major in the Reserve who served in Europe with Patton's Third Army, said: "Back in 1940 I went into the Army when I was nineteen, and served for six years. I have thought a lot since this Korean affair broke out. We have been living in a fool's paradise, trying to get more automobiles and more refrigerators. Even if we win in Korea we cannot guarantee peace by policing the whole world. If I go back into the Army I want to know that all people in America are fighting for two basic things—absolute moral standards in our personal lives and our national affairs, and the guidance of God. Without them democracy will not work. With them we can give the answer to the whole world."