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CHRISTMAS

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A CHRISTMAS MESSAGE

Dr. Frank N. D. Buchman

May the Christ Child bring us the birth of a new thinking at this Christmas time and usher in the new world that the statesman and every man want. We need a fourth-dimensional thinking—a gift from God that will lighten our darkness and bring a speedy answer.

Wise men came from afar, guided by a Star, at that first Christmas. May each one of us, illumined from afar, bring a gift to all mankind that will be more acceptable than any earthly reward.

Trials and tribulations are the furnace which forges prophets. May we have the courage to accept the gift of this fourth-dimensional thinking for which God has prepared us with a common unity of mind to become the remakers of the world.

Ours is the eternal unity of being guided by a Star to give to every man and the statesman the gift of a new world.

LEAVES FROM A DIPLOMAT'S NOTEBOOK

Korea: United Nations plans for spending 200 million dollars on rehabilitation . . .

The United Nations want to make Korea a "pattern" case. The United States wants to demonstrate there the effectiveness of what Mr. Acheson has called "total diplomacy". Combined international action by land, sea and air is dealing with the military problem. The General Assembly has passed a resolution providing for supervised elections to deal with the political problem. Now plans are afoot for creating a U.N. Fund of some 200 million dollars to deal with the economic problem.

But if Korea is to be a pattern, more than that is necessary. Plans must be developed not on three but four fronts—the military, political, economic and, conditioning each of the others, the ideological. The battle of the future in Korea is what philosophy, not just what forms, is going to be dominant in the minds and hearts of its citizens. Military experts and journalist observers have marvelled at the devotion of the North Korean troops to the Communist philosophy. Their ideology has affected their fighting. It has made them more formidable combatants. How can the lovers of democracy—not only in Korea but in a score of unstable, perplexed countries—find a comparable passion and an answering strategy? How can the education system, the trade union movement, the government administration and the national leadership be given an adequate ideology? An ideology which will give the democratic freedoms the moral foundations necessary for their survival? These are questions the United Nations cannot evade.

"Moral Re-Armament," said Frank Buchman years ago, "creates the qualities that make democracy function. It is simple, non-partisan, non-sectarian, non-political. It gives to every man the inner discipline he needs and the inner liberty he desires. It calls out and combines the moral and spiritual responsibility of individuals for their immediate sphere of action.

"It builds for democracy an unshakable framework of actively selfless and self-giving citizens, whose determination to bring unity cannot be altered by any beckoning of personal advantage and who know how to pass along to others their panic-proof experience of the guidance of God."

Many countries have begun to see the unique contribution which men and women trained by Moral Re-Armament can make to national affairs. That is why they send picked men to Caux and other MRA centres.

Korea—morally re-armed. Is that the answer to the hopes of the U.N.? Is that what is necessary to make the sacrifice worth while?

New York: United Nations opens with moment's silent prayer . . .

The General Assembly this year put its new rule into operation and opened with silent prayer. The new U.N. Headquarters, rising amidst Manhattan's sky scrapers, are to have a special chamber for prayer and meditation. Some countries opposed both these developments for ideological reasons. Many others supported them with more than a dash of scepticism. Trygve Lie, the Secretary General, campaigned for them because his mail bag contained thousands of demands for such measures.

The U.N. Charter nowhere mentions God's name, nowhere denies His existence. The diplomats at San Francisco thought they had deftly side-stepped such issues. The U.N. was to work without getting itself involved in these ultimate questions.

Today the diplomats are not so sure. Events of the past five years have revealed that, in an age of ideological conflict, ultimate beliefs affect every attempt at international co-operation—political, social or economic. It has become popular to talk of co-operation between the "like-minded nations", i.e. those having a common outlook and set of values.

Admittedly, differences of creed and sect make this a complex problem for the U.N. to solve. Yet solved it must be, think a growing number of diplomats, if international co-operation is to be made effective. And here is where Moral Re-Armament offers something unique—a world philosophy, based on moral and spiritual values, yet unbounded by divisions of race, class, creed or sect.

Admittedly, too, the mere setting apart of the opening moment of the annual Assembly or the building of a special chamber, will not solve the problems of the U.N. The moral and spiritual philosophy which can make it work effectively must be brought to bear on every item on its agenda, on the long debates, on the formulation of resolutions, on the passing of decisive votes. And this can only happen as these ideas live in the minds and hearts of the delegates—and in the millions of people they represent. The voice of God must again become the will of the people. The moral re-armament of the nations must become practical politics. Fortunately there is mounting evidence from many countries to show that this is finally being recognised.

Bold experiment in new Gold Coast Constitution . . .

As January approaches, eyes will be turned towards the Gold Coast, where one of the boldest of constitutional experiments is about to take place. For the first time in any African Colony a democratic election will be held on a national scale. The wheel of Colonial history will take another turn forward as the first African minister takes his seat.

The "shape of things to come" has already been foreshadowed by recent municipal elections in the Gold Coast where the extreme nationalist "Convention People's Party" led by Kwame Nkrumah has swept the polls; while in Nigeria, where a similar constitution is on its way, Dr. Azikiwe's party won eighteen out of the twenty-four seats in the Lagos town council elections.

There have been lively debates in Westminster and many letters to the British Press regarding the new Gold Coast Constitution, and some of the "old school" of Colonial politicians have expressed the fear of too much control passing into the hands of the "educated minority". What is more important is what ideas will control the educated minority, to whom power must one day inevitably pass.

There appears to be more confidence at Westminster about developments in Nigeria, where the leading political figure, Dr. Azikiwe, unlike his counterpart of the Gold Coast, has resisted the lure of Prague and Moscow. Instead he paid a visit last year to the World Centre for Moral Re-Armament, at Caux. Reports from many quarters in Nigeria suggest that the political atmosphere has greatly

improved since then, and there is no doubt that "Zik" himself attributes the new unity between the political leaders to "the spirit of Caux".

Defence in the cold war . . .

If anyone doubted still the primary significance of the ideological factor in diplomacy their doubts would be dispelled by reading the report just published by the Royal Institute of International Affairs, *Defence in the Cold War*. The pity is they read it five years too late. In the period covered by this report, Czechoslovakia, Poland, China—a quarter of the population of the globe—have all become part of a world materialistic empire and Korea, Tibet, Indo-China are constantly threatened.

"It is frequently stated that the main power of Communism lies in the hope of a new society that it offers and the system of ideas that it preaches," say the authors of this report. To the question, however, whether the free world can—it obviously should—produce any "dynamic" comparable to that of Communism the group found it impossible to give any answer. After much discussion they "came to the conclusion that there is little governments and international organisations of governments can do to ensure victory specifically in the struggle of ideas."

One is forcefully reminded in comparison of the words of Frank Buchman in 1943. He spoke then of America, but it might have been of any other nation. "America must discover her rightful ideology. It springs from her Christian heritage and is her only adequate answer in the battle against materialism and all the other 'isms'."

Two years later, before the end of the war, he wrote, "Today we see three ideologies battling for control. . . . There is Fascism and Communism, and then there is that great other ideology which is the centre of Christian democracy—Moral Re-Armament. We need to find an ideology that is big enough and complete enough to out-march any of the other ideologies. Until that time comes men will flounder. They will not find their way."

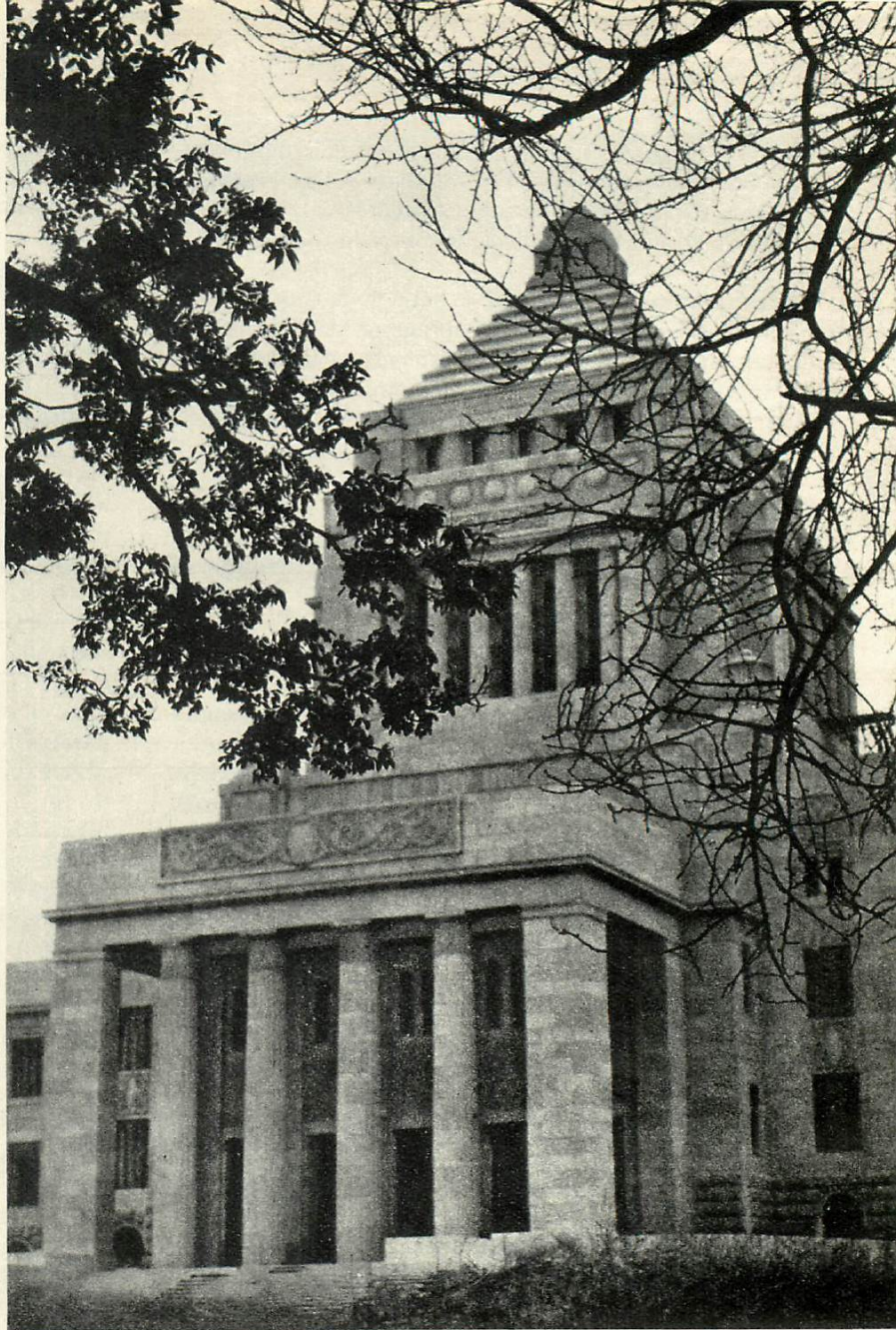
Many will ask, is it enough today to echo the need? A realistic answer will be found perhaps in another report shortly to be published which I was shown a few days ago. In contrast to the prevailing use of the word defence, it is called *Ideological Offensive* and it is a factual report by Major-General G. O. De R. Channer, C.B.E., M.C., of what Moral Re-Armament has done, during and since the war, in the sphere of the Armed Forces. It gives evidence of the practical application of an ideology which has already shown its effectiveness in enlisting both Communists and capitalists in the fight for a new society based on absolute moral standards and the guidance of God.

General de Monsabert, writing in the *Reader's Digest* (French edition) last month, comments on the present emphasis on material defence. "But there is one task that is even more urgent and more fundamental," he says. "That is Moral Re-Armament. Without that the most ingenious weapons would be of no effect. 'Moral Re-Armament'—these words indicate the road we must travel if we are to restore our security in our strength of spirit. More than ever the people of the world who are still free must unite in upholding the values which previously have enabled us to survive."

RECKONING IN THE EAST

BY CHOJIRO KURIYAMA

Member House of Representatives, Japanese Diet



Japanese Diet buildings, Tokyo

IN Japan it is the custom at the end of the year, after the last day of business, to settle accounts for the whole year and to see whether one will be solvent and able to open again for business after the New Year festivities are past. Now, as the end of 1950 is drawing near, it may be well for us to evaluate the trends that have brought us to the place where we are and to see what are our prospects for the second half of this speeding century in which we find ourselves. The calendar always has a strong effect on the minds of Orientals, so the opening of the second half of the century will give Asia a chance for a new beginning.

At the beginning of the twentieth century the Far East was not so well known to the rest of the world. Whether for good or evil in these past fifty years the Far East has come to be the major concern of every nation. What happens here has its immediate influence on other parts of the world. At times it makes itself a burden to other peoples. At other

times it serves as a field for competition between democratic and totalitarian forces. In any case it has been the object of keen interest of the Western Powers for half a century.

A detailed analysis of the Far East through the past fifty years would be a tremendous undertaking. But it is necessary to grasp the outstanding features of this region if we are to understand it at all. It is common knowledge that recently Communism has stirred like a lofty giant amidst the ideological confusion of China. For much of this part of the world, Communism is the sole figure on the stage of ideology. It has closed the markets of China to the democracies, and nobody outside knows how China will manage to feed her enormous population with her old primitive methods of agriculture and industry. One hopes that the Communistic regime will not confine this vast portion of the world's population to the economic misery of isolation from the rest of the world.

In Japan many students—self-appointed intellectual

leaders—fool themselves by indulging in extremist ideas. Many of them even contend that to be progressive one must be radical, and anything that is common sense and has stood the test of time is condemned as reactionary. Such confusion merely underlines the urgent need to develop a constructive ideology for democracy.

Up to the time that the Anglo-Japanese Alliance was broken we can fairly say that Japan was an honest hard worker among the nations. But after her withdrawal from the League of Nations, she unfortunately became a gambler and, making one gamble after another, finally fell into a hell of misery and brought many others with her. In this misery mere survival became the main aim of the national government and of individuals as well. Consequently no time or energy was left for the pursuit of high ideals.

Occupation authorities have tried their best to direct our steps along the path of the modern democracies, and here in Japan democratic forms, politically and socially, have been fairly well laid down. But people still feel as if democracy is borrowed clothing, and when it comes actually to living it the influence of democratic forms is much more slight. Communism thrives on empty stomachs and discontent and yet neither the government nor the major political parties have any stronger incentive in terms of ideas to change the thinking of those who have been intoxicated with Communism. Something is wrong somewhere. There is a general feeling of apprehension.

A great awakening will come in Japan

Yet at the same time there is a vague expectation that a great awakening will come in Japan with the opening of the second half of the century.

Economically, the situation has been bad but is growing better. There has been plenty of paper money and very few goods. The scarcity of goods has been aggravated by the greed of money worshippers, by hoarding and by reckless speculation. The worst phase of human nature has been relentlessly revealed—even to the extent that some people have come to hate themselves. In this there is real agony, to realise how low human nature, even one's own, can go. Deep agony makes people think and search for a new angle. Mr. Dodge, who came to advise us about our economy, was a God-sent doctor to show us the way of a balanced budget and a sound economy.

In the realm of social affairs, we must mention the strange, new religions that have sprung up like bamboo sprouts out of the confusion and uncertainty of the day. Such happenings are the worst symptom of a dark age, but fortunately the tendency of the world will not allow a dark age to go on in one part of the earth in these days of science. Lack of courtesy, ethical degeneration, elbowing one's way through the crowd, have darkened the minds of even better people. Many teachers in grammar schools make themselves hardened instruments to hammer an alien ideology into the tender minds of children. Thus, for many, democracy is only a mere technical phrase found in the study of forms of government and in China it has even dropped out of use. In Korea Communist eggs have hatched almost in the nest of democracy. The result has shocked the world.

At the time of the outbreak of trouble in Korea the United Nations did not lose any time in fighting to quench

this outburst, nor did the United States hesitate to pour her youth and her means into the fight to safeguard the freedom of the world; and thus the worst threat has turned to be the best opening. Korea can be the stronghold to wage an ideological crusade against the vast forces of militant materialism.

But I want to return to the little island country which I hope may be the base for true democracy. Here lies the test for the new Far East. I sincerely hope that the eighty million little brown people of these islands can hold high the new torch of true democracy for the Far East.

Under the pressure of world events Japan is moving to renaissance. Recently a large group of more than seventy Japanese went to the World Assembly for Moral Re-Armament at Caux, Switzerland. On the way they travelled through Europe and in America they studied the wonderful traditions of that country. Leaders in every field of national life have returned to Japan with a new passion to make democracy a living reality in this country; and they have learned that to give reality to the forms of democracy they must have moral foundations. A number of Members of Parliament are today working on a resolution to apologise for what Japanese did in invading various countries and they are hoping to send representatives in person to carry this apology. Perhaps such a thing would never have been even thought of if it had not been for a new awareness of the moral basis of democracy. The Chief of Police of Osaka, Japan's second city, when he arrived home from Caux, apologised to the former chairman of the city council with whom he had had more than ten law suits, one of which was still pending. Events like these, multiplied, give hope that democracy in Japan will find the moral flesh to cover the structure which it now possesses.

In the first half of the century there has never been more than one ideology at any one time that had much power in the Far East. First, it was militaristic nationalism; now it is Communism. But a new wind is beginning to blow. Another ideology, the ideology of inspired democracy, is beginning to make its way into the lives and councils of the men of the East. It gives the promise that the next fifty years will usher in a new chapter in world history, a chapter of unity for the world, and enough for every man's need.

Osaka's police chief talks with London police officers



WASHINGTON REPORT

BY WILLARD HUNTER

THE results of the November elections underline at least one major factor in the thinking of the American people as they approach the New Year—a deep-seated concern over the world-wide advance of Communism.

We Americans do not entirely understand that force and what its appeal is. We do not yet fully appreciate the elements of ideological warfare with which the Soviets have fought for thirty years. We have little idea what steps to take to answer Communism.

But there is throughout the country an uneasy sense that U.S. security is threatened. In most cases where Communism was made an issue in the recent election contests, (when all the 435 representatives and one-third of the 96 Senators were elected), this issue seemed to determine the outcome.

The most sensational illustration was in the traditionally democratic state of Maryland where Senator Tydings, best-known man in the state, with 24 years of outstanding service in the Senate, was beaten decisively by a political unknown.

This race was the most graphic test of what has come to be known as "McCarthyism". It was Senator Tydings who was selected to head the bi-partisan Senate Committee to investigate charges of Communism in the State Department made last year by Senator Joseph McCarthy of Wisconsin.

Suspicions which his accusations expressed, even though his tactics were not universally admired, were not allayed by Senator Tydings' investigation, which, naturally enough, was designed to protect the Truman Administration.

Similar factors were at work on the West Coast where Richard Nixon, who, as a member of the House of Representatives, was largely responsible for digging up the evidence that convicted Alger Hiss, defeated his House colleague Helen Gahagan Douglas. Nixon compared Mrs. Douglas' voting record with that of Vito Marcantonio, Party-line New York Congressman, who was defeated by a coalition candidate backed by the Republican, Democratic and American Labour Parties.

On the other hand, in Seattle, Mrs. F. F. Powell, who conducted a high type campaign on ideological issues failed to unseat the incumbent Hugh Mitchell.

One of the greatest blows to the Truman Administration was the defeat of the Majority Leader, Senator Scott Lucas, by former Congressman Everett Dirksen. Beyond the fact that Dirksen is an able campaigner and had two years free time to stump the state while Lucas was hard at work piloting the Administration's legislative programme through the Senate, there were two strong reasons for Lucas's defeat.

First was the war in Korea, particularly since there was such bad news regarding Chinese Communist forces coming in just a few days before the election. The second reason was an unusual local situation where a Republican sheriff was elected in Chicago's Cook County, a Democratic stronghold, where Lucas expected his heaviest majorities.



Acme

It often happens in American elections that a strong candidate in any office greatly improves the chances of the other candidates in his party.

The Democrats retained a majority in both Houses, although it is by the slightest of margins in the Senate, where there are now 49 Democrats and 47 Republicans. In the House the count is 236 Democrats and 199 Republicans. Cold figures, however, do not tell the full story, because in addition to Lucas and Tydings, other Democratic leaders in the Senate were defeated, including Democratic Whip Myers, of Pennsylvania and Labour Committee Chairman Thomas of Utah. On the other hand Republican leaders in the Senate, where contested, were returned to office such as G.O.P. Senate steering committee leaders Taft of Ohio and Millikin of Colorado. In the House, leadership in both parties remains the same.

The other factor which makes the Administration's Congressional majority rather shaky is the increased strength of the Republican-Southern Democratic coalition which tends to oppose Truman's "Fair Deal" measures regarding labour, agriculture and public health.

In many localities there was "split-ticket" voting. For example, in New York State, Republican Governor Dewey and Democratic Senator Lehman were both re-elected by the same set of voters with thumping majorities. In a similar way the people of Ohio re-elected both Democratic Governor Lausche and Republican Senator Taft.

The Korean war had a great deal to do with the outcome of the elections. The Democrats, being the party in power, saw their chances rise and fall with the fortunes of the hostilities in the Far East. The fact that the situation worsened just before the election was reflected in the ballot boxes.

As new and old members of Congress prepare to move to Washington after many consultations with their fellow citizens, the question on everyone's mind is, is there an ideological answer to the world threat of Communism—an answer which can win back the allegiance of millions who have swung into the Soviet orbit and even win the Russian people themselves to an idea superior to one which has enslaved them—and is it possible to do this without war?

That will be number one priority of 1951, not only for the eighty-second Congress but for free men everywhere.

FARMER, PATRIOT, FRIEND OF STATESMEN

MANY new faces will shortly be arriving on the Washington scene. But one has left recently which will not soon be forgotten. It is that of Albert S. Goss, late Master of the National Grange.

One of the most trusted and respected of American leaders, he represented the 800,000 members of the Grange in the nation's capital with vigour and forthrightness—yet with a simplicity and humility that belied his position of influence and power.

Last month he was appearing on the *New York Herald Tribune* Forum in the Waldorf Astoria Hotel in Manhattan. He was speaking as one of a panel made up of members of the President's new mobilisation board, under W. Stuart Symington. A few minutes after speaking, he collapsed in his chair on the dais.

"Brother Goss", as he was known by his colleagues in the National Grange, a fraternal order of farmers based on emphasis of sound family life and the responsibility of the individual to produce for the general welfare, was a trusted adviser of Presidents and Cabinets. He was a member of most of the important advisory commissions including that for the Marshall Plan for European recovery. The daily published calendar of White House callers frequently listed him. Although they did not always agree politically, Albert Goss and Harry Truman both had a simple, direct approach with each other which befitted the plain backgrounds from which they both sprang.

When Mr. Goss announced to the National Grange Convention in Columbus, Ohio, in 1947 that the Moral Re-Armament stage productions *The Good Road* and *Drugstore Revolution* were going to be played for the delegates as a part of the convention, he told a story about Mr. Truman. He said that when he told the President that he had secured these plays for his convention, the President said that Moral Re-Armament had done as much towards bringing peace between labour and management as any force of which he knew.

Symbol of unity

Mr. Goss especially liked the farm scene, a dramatisation of the settling of a real-life feud between two farmers on the western prairies, where the farmer whose cattle have trampled his neighbour's fields brings over an apology and a spice cake. The theme song of the scene, "The Whole World Is My Neighbour" became one of his favourite songs. The spice cake became a symbol of unity, and Albert Goss, after a performance of *The Good Road* at an international conference at Niagara Falls, became the first member of "The Spice Cake Club"—men and women in every walk of life who have been presented with the spice cake at the close of presentations of *The Good Road*.

On receiving the cake, he told the conference, "Stark materialism is sweeping Europe . . . When I see that gross materialism sweeping my own country, I wonder where this

world is going. If anything on earth can save my nation and your nation, I think it is the MRA you are working for, and I wouldn't have missed today for anything on earth."

It was that same year, 1947, that the Grange leader, along with other U.S. leaders, was invited by General Eisenhower to tour Germany. The same summer he attended a conference in Geneva. He persuaded numerous American farm and Congressional leaders to attend sessions at the Moral Re-Armament Assembly at Caux—an hour and a half away.

Goss said he had reported to General Eisenhower that "during my recent visit to Europe I found destruction and despair beyond our conception in America, so many miles away. The brightest spot in the dark picture was the courage, determination and far-sightedness of the men and women in MRA."

Goss was keenly alert to the ideological struggle between materialism and inspired democracy in the world. He saw that fight going on within his own organisation. He considered retiring as Grange Master at the National Convention in 1949, but was persuaded to carry on for another two-year term, to help make their movement better proof against the forces of materialism which seek to take it over.

A fighter

An example of this fight was shown recently when one of the State Granges had scheduled an extremist speaker. National Master Goss was able to get himself on the programme immediately following that speaker and boarded the next train out of Washington to get there. He was able to firm up a shaky situation and preserve basic Grange principles.

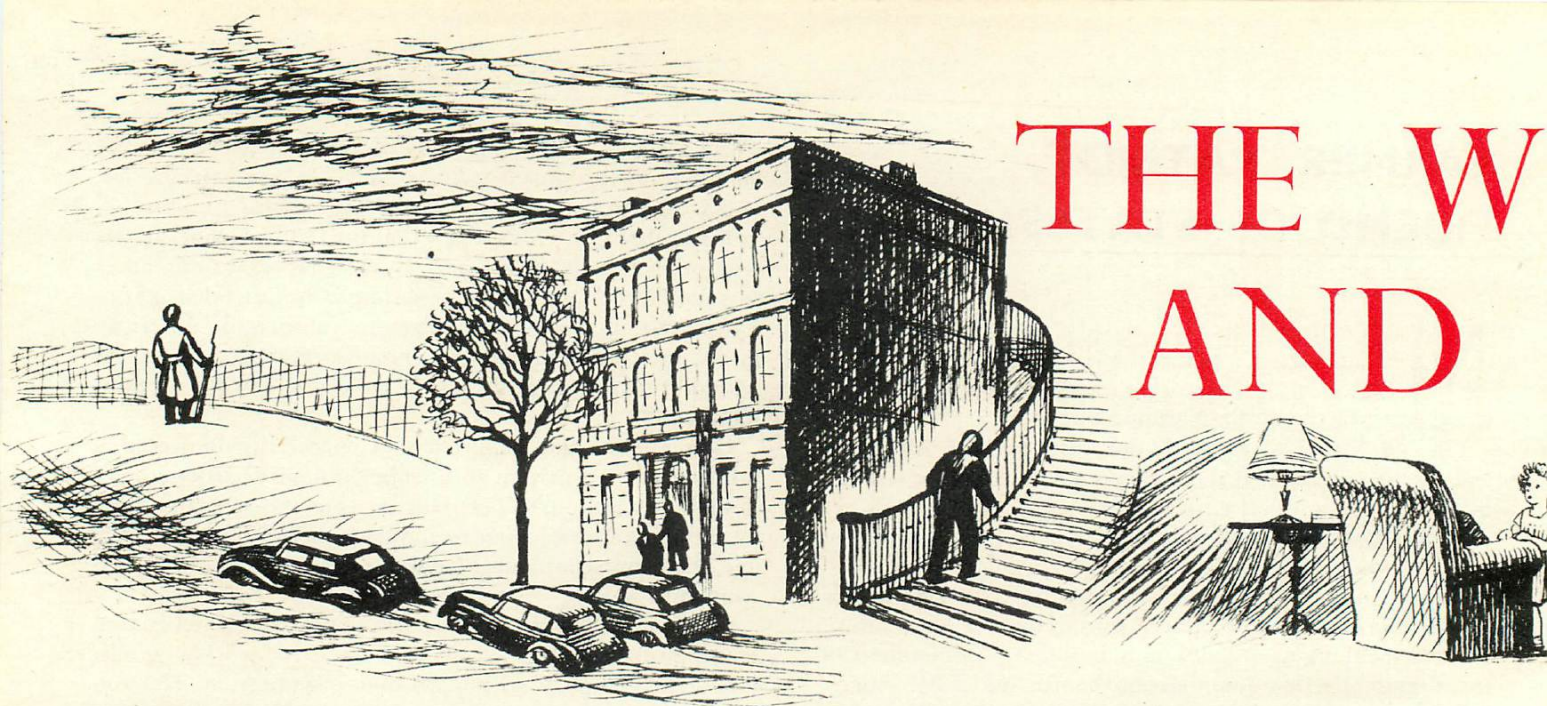
Goss and his faithful partner, Minnie, knew that American farmers have a great role to play in the preservation of the best in the American heritage—sound family life, loyal community teamwork, faith in the guidance of God, hard work and frugality. They knew that the Grange is unique among farm organisations in fighting for spiritual values as well as economic welfare. They knew that if the Grange were captured by the materialists, it would be the end of one of the last bulwarks of America's inner strength. Mrs. Goss believes that that fight must and will be carried on.

Last month, national leaders paid tribute to this fighting farmer from the Pacific Northwest, and said farewell in the plain church where Calvin Coolidge worshipped and Potomac Grange No. 1 often met. Honorary Pallbearers included Chief Justice Vinson, Justice Burton, Secretary of Agriculture Brannan, Paul Hoffman, Frank Buchman, Philip Murray, William Green, W. Stuart Symington, and John Steelman.

For the future generations he cared so much for, Goss had left these immortal words at the close of an annual address to the National Grange:

"The problems are not simple. They are tough and complicated. We will do well to adhere closely to those Grange principles which have proved sound in other crises, and to seek Divine Guidance that we be not carried away with the selfish materialism which has made much of the world such a shambles with untold poverty and misery. We must hold fast to those spiritual values upon which our nation was founded and upon which our future depends."

THE W AND



A LONG the frontier snow was falling. Sentries eyed one another from respectful distances. There wasn't much cheerfulness in the air. Although they little knew it, both forces had received similar orders-of-the-day: "It is regretted that, in present circumstances, all leave must be postponed." Soldiers blew on cold fingers and settled down to write their families.

In the Foreign Minister's residence in the Capital, a butler was switching out the chandeliers in the official reception room. Diplomats—warmer but no more cheerful than the sentries—were stepping into shining black automobiles, resplendent with C.D. number plates. Another inconclusive conference was breaking up. Tomorrow there would be one final try.

The Foreign Minister walked slowly upstairs to join his family. Each new step seemed in his mind to correspond to one more of the mounting complications that had arisen with their neighbours over the past two months. What had started as an accident had blown up into an ugly international dispute. The United Nations was becoming increasingly impatient.

First there had been the speech by a well-known military figure at a local anniversary in a frontier village. He alluded to their "hereditary interest" in territory in the same valley but across the present boundary. The speech had been unauthorised. It was not, in fact, Government policy to re-awaken this old dispute at the present time. But there had inevitably been a sharp diplomatic protest from the neighbouring Capital. Then the Cabinet had split over the exact terms of the reply. In the ensuing delay, their neighbours had announced that in the absence of a reassuring explanation they felt compelled to close the frontier temporarily. That had made things still more difficult in the Cabinet. Certain members had said that they would "not be pushed around" and that one thing was certain—the new economic agreement, involving as it did certain tariff concessions to their neighbours, must not be concluded in present circumstances. It would be taken as a sign of weakness. Then had come news of frontier reinforcements

across the border, and the Minister of War had insisted that they must take similar precautions.

Now, the Foreign Minister recalled as he reached the top of the stairs, for ten days he had been in ceaseless conference with the Ambassador of the neighbouring state. At first things had gone well. His private assurance that the Government had no intention of pressing the frontier dispute had been well received. Talks on the postponed economic agreement (which the Foreign Minister knew to be as much in his interest as his neighbours') had made clear that it could still be signed as soon as the tension was reduced. The Ambassador had also seemed to hint that, for reasons of their own, his Government were eager to reduce their frontier forces. But, and here the talks had stuck solidly: who was to begin?

The Ambassador insisted that since the tension had originated with the speech on the Foreign Minister's side of the frontier, the first military withdrawals must come from that side too. This the Foreign Minister could not swallow. He knew what the reactions of the Minister of War would be to such a suggestion. He visualised the row in the Cabinet. He thought of the lever it would give to the Opposition Party and the outcry of "appeasement" in the Press. He thought of the results on his own career.

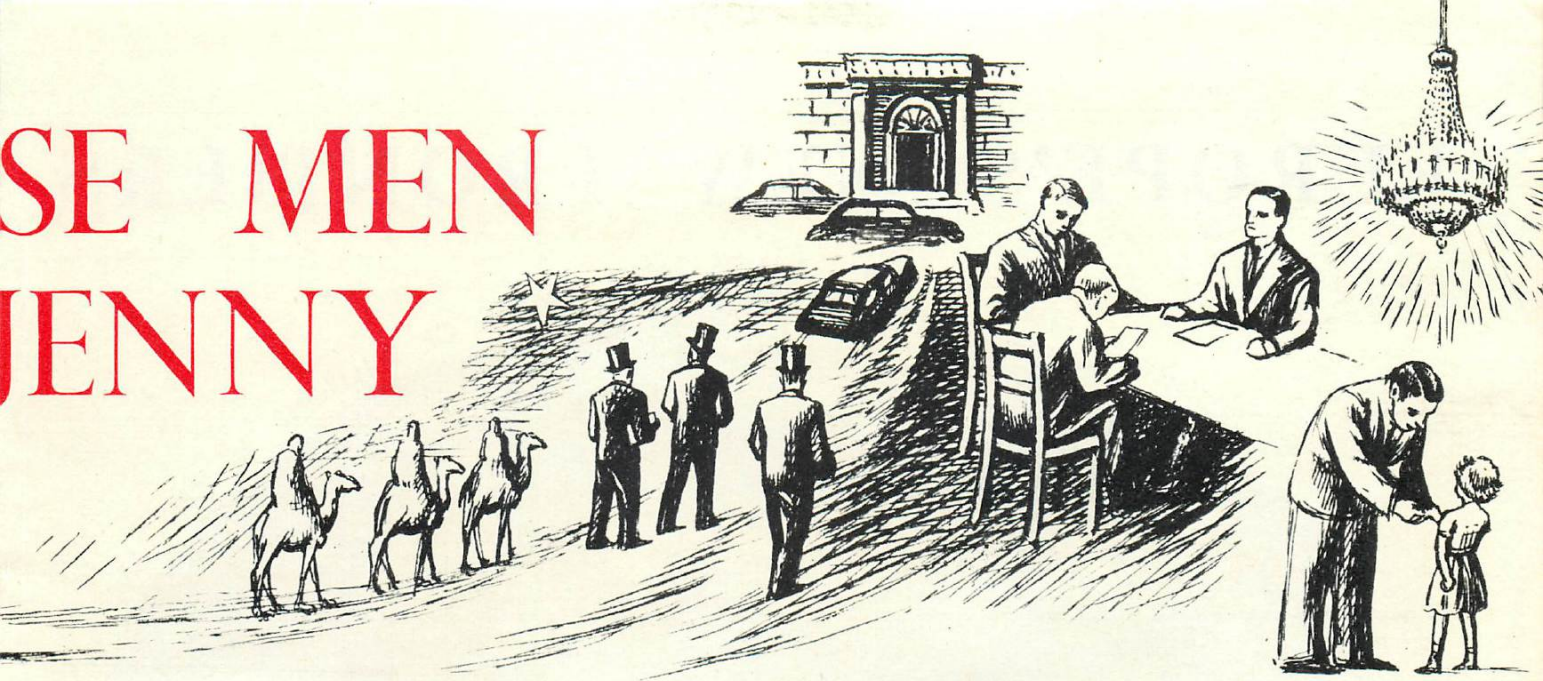
"Any headway, darling?" said his wife as he came into the drawing-room.

"None," replied the Foreign Minister, lowering himself wearily into his favourite chair. "For three days we have fenced over that one issue. The other side won't budge. And they've no idea of the difficulties I have with our own Cabinet. Tomorrow we have one more try. But I haven't an idea left in my head."

Then, in an effort to forget his problems, he turned his attention to his youngest daughter. Aged four, she was a constant source of delight to him. Many a time he wished he could approach his office with a twentieth part of the excitement with which she trotted off to kindergarten each morning.

"And what did they teach you today, Jenny?" he asked.

WISE MEN AND JENNY



"About Wise Men looking for peace," said Jenny.

"Really," said her father, with eyebrows raised. "And did they find it?"

"Yes," said Jenny gravely, and without further encouragement launched into her own special version of the Christmas story.

She was breathless by the time she had finished and her curly head lay on her father's arm. There was a pause. Then, as if a profound new thought had bubbled to the surface of her mind, Jenny said: "Were my Wise Men like your Wise Men, Daddy?"

"My Wise Men?"

"Yes, the men with the black hats who went away in the automobiles before supper."

Her father laughed. "Well, I don't think *your* Wise Men would have worn black hats. And, of course, they didn't have automobiles. You told me yourself they rode on camels. But I suppose *all* wise men are looking for peace, Jenny, yours and mine."

But by then Jenny was more than half asleep.

As he lay in bed the Foreign Minister found it difficult to get his mind off the next day's meeting. What more could he suggest? Equally, he found it difficult to get his mind off Jenny's quaint version of the Christmas story. Of course, there was no possible connection. And yet . . .

Christmas. Yes, it was seven days till Christmas. That was a fact that they had not considered at all in their debates. Was it possible, just possible, that this might give a new approach? As he turned the idea over in his mind, the Foreign Minister smiled in the darkness and fell asleep. . . .

The black automobiles were lined up again in the snow-covered drive. The meeting around the green table was ready to begin. The Foreign Minister addressed his colleagues. They noticed, and wondered at, the smile in his eye. "I'd like to tell you about something that my little daughter said to me last night," he began. And when he came to Jenny's question about the Wise Men in the black hats, the diplomats smiled a little self-

consciously, and the atmosphere in the room became a fraction less chilly.

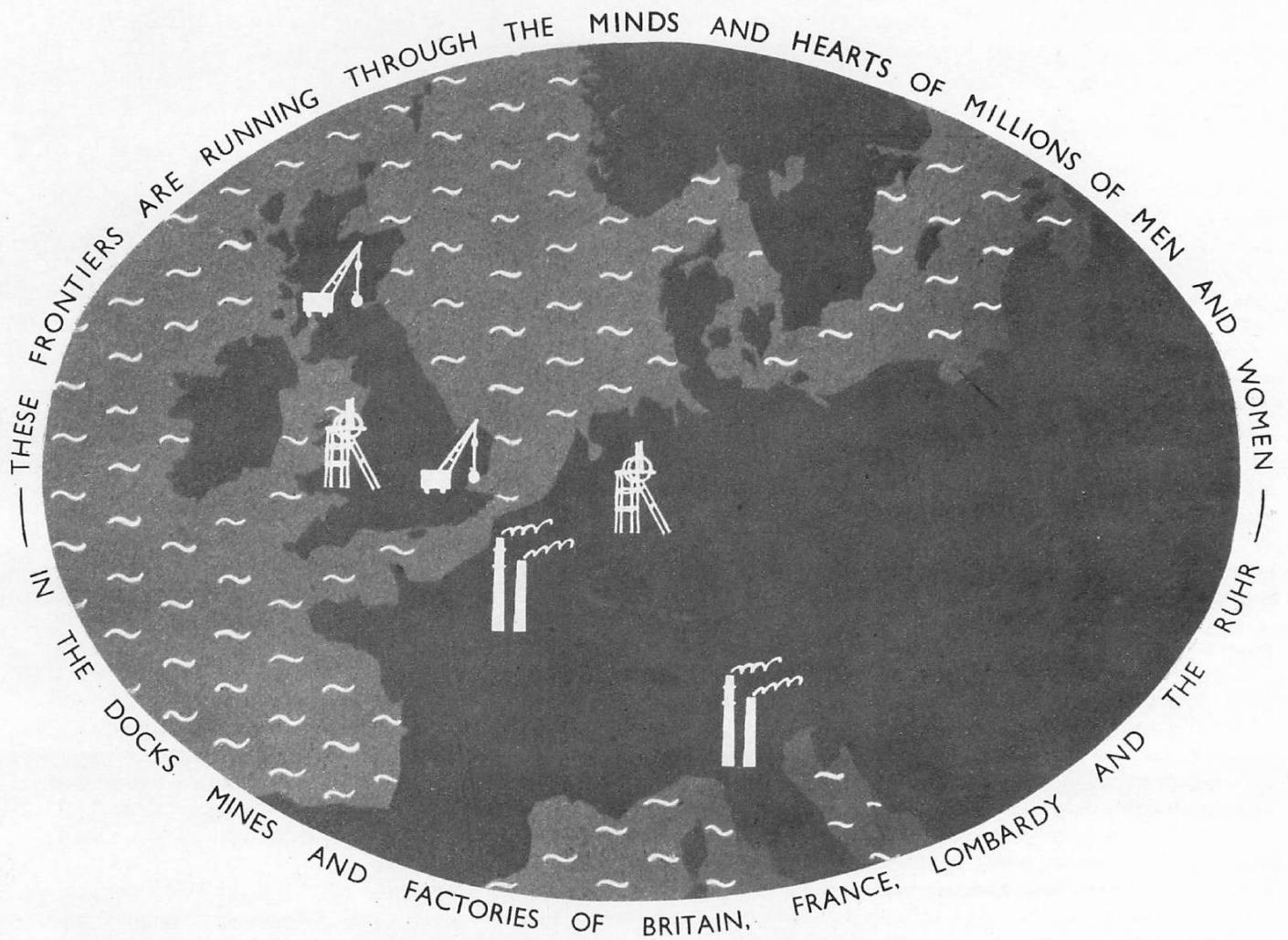
"Now, Your Excellency," the Foreign Minister continued, turning to the Ambassador, "I was thinking during the night that we have left one factor out of our calculations—Christmas. And I have been wondering whether in that factor we may not find a way out of our deadlock. It is now seven days till Christmas. Our frontier troops—and I am sure yours—want to be home for Christmas. They deserve leave. The public in both our countries would, I believe, support the idea of Christmas leave. After all, we are both Christian countries. No political parties would dare to make capital out of such a gesture." And, the Foreign Minister thought to himself, I don't think even our Minister of War could oppose it in the Cabinet.

"Therefore," he continued, "I make this new proposal: that we should both announce simultaneously that it has been agreed that frontier forces should be reduced by one-third as from the December 24 to enable the troops to have Christmas leave. Then these troops need not be sent back to the frontier. Moreover, having broken the deadlock, we can then agree about the progressive reduction of the remaining forces, properly supervised by the United Nations, in the New Year."

The Ambassador was trained never to show surprise: but there was no hiding the new tone in his voice. "I am most interested by what you say," he began. "I think I can reveal without indiscretion that this very morning my Government instructed me to respond to any gesture from your side to end the deadlock. Your suggestion gives me exactly the opening I need. Might I suggest that our military experts get to work on the details?"

It seemed to the Foreign Minister as he looked around the room that even the chandeliers were a shade brighter than they had been the day before. When the business ended, he said: "Gentlemen, we have some refreshments to offer you before you leave. Won't you come upstairs with me? I would like to introduce you to my family—especially to Jenny."

EUROPE'S NEW FRONTIERS



BY WILLIAM PORTER

A GENERAL scanned the map of Alsace and noted the position of his forward tanks. The 5th French Armoured Division was fighting its greatest battle in the liberation of its country. Across the Rhine were the remnants of a blasted nation. That was 1944 and frontiers were being shattered and restored.

Six years later we have to ask ourselves again about these frontiers of Europe. The geographical and political frontiers are beginning to clarify once more, but running across the Continent from north to south there is the barrier that is called "the Iron Curtain". Uppermost in the minds of the leaders and people of Western Europe are the needs for unity and the problem of defence. Yet what are we to unite for and what is the real defence of nations in this age?

The Maginot Line has shown that it is no use only defending one part of a front in one kind of way. That mistake nearly cost the world its freedom. Today defence is total and global. It involves economic and military and political factors and—what are often forgotten—ideological factors. Nations today are feverishly building their economic,

military and political Maginot Lines, but they are leaving the ideological gaps.

The minds and hearts of millions

It is possible to create a new political structure of unity and that is being attempted by the Council of Europe. But the difficulty is not to build a new building at Strasbourg, or bring together in it a number of Members of Parliament who are sympathetic to the idea of a united Europe. What is difficult is to create a new moral climate and to change the situation on the new frontiers of Europe, which are ideological ones. Where are these frontiers? They are running through the minds and hearts of millions of men and women in the "red belt" of Paris, in the steel mills of the Ruhr, in the great ports and coalfields of Europe and in the industrial areas of Northern Italy and many other nations.

Until the situation is changed on these frontiers nothing is fundamentally changed in Europe, no matter what may be the political, economic and military measures that are

taken. Until the masses of people in these areas are given a superior, universal ideology, which will answer the deepest needs of their own hearts and homes, which will give them valid hope for a world of peace, plenty and progress, and give them each a part in building that new world, there will be no unity and no sure future for Europe.

Moral Re-Armament has been at work over the years to give such an ideology to the people in these areas and they have responded. They have seen clearly what MRA means. It is not a way to defeat Communism, nationalism or capitalism. It is not a way to save the selfishness of much of our so-called democratic life. It is not to enable democracy to keep what it has got, whether people think of that in terms of wealth or power or the liberty to do as they please. It is the battle to remake the world by bringing to every man and woman the complete answer, personally and in the home, at work and in their nations. It means social, economic and international change, creating a world at peace and a world of abundance. It is building a world force of people who live an ideology based on a change in human nature, absolute moral standards and who follow a wisdom greater than their own. This force fights on the frontiers where the future of humanity is being decided. It is made up of the real revolutionaries—the men who live in their own lives the new world they are fighting for and who battle for a total revolution in men and society.

The "red belt" of Paris

What is the evidence of such an ideology taking root in the great industrial areas of Europe? Take, first of all, the "red belt" of Paris. The centre of Paris is one of the most beautiful places in the world. It is surrounded by one of the most sombre, over-crowded workers' districts in the world. Here are the engineering factories, the railway sidings, the gas works and rows and rows of houses and tenements. This area has a revolutionary tradition and it is here today that MRA is an effective force.

I have just come from a meeting in one of its industrial suburbs, where over 200 men and women with positions of responsibility among the workers and employers in the private and nationalised industries, were planning together for their future action. The head of one nationalised industry told of the new understanding in his factories which came about in a few weeks after he decided to live the ideology of Moral Re-Armament. The works council members of another factory told of their fight for MRA which had brought hundreds of workers to their side. One man who had been the cell leader of the Communist Party in an engine manufacturing plant said to me, "We have achieved a better spirit there in six weeks through MRA than in years of the class struggle." Another revolutionary leader who was until quite recently treasurer for his party in this suburb said, "We must rally the masses of France for MRA on a greater scale than has been done for any other ideology. The workers are ready to accept it."

It is the same story from the Ruhr. Here MRA plays have been seen by thousands and thousands of workers, and important delegations from the mines and factories have been to the Caux Assemblies. Typical of the response of men in this area is that of a workers' leader who said, "When I came to Caux I found there the objective I had

fought for over the years—the classless society. I found there an ideology which led to social justice and satisfied the needs of the human heart. It is an idea which can solve the social problems of the West and lead to a solution between the East and the West, since MRA is not *against* but *for* something. It is for change in everyone, everywhere."

One of the thorny problems in the Ruhr is that of Workers' Joint Control in Industry, but the answer for that is being shown by a new unity of action. The miners' leader of one big mining group spoke about this and of the results that he and his manager were obtaining. He said, "We are going farther on the basis of MRA than any Government could force us to do." During the winter months a programme for the penetration of MRA into the Ruhr is being planned by a group of workers, including fifty works council members from mines in every corner of the coalfield.

Thorny problems of the Ruhr and Lombardy

In Milan and Northern Italy the results of the visits to Caux by over five hundred workers are being mightily felt. They came from the great plants of Montecatini Chemicals, Falck Steel, Pirelli Rubber and Franco Tosi Turbines—to mention a few. One of the trained Marxists from Montecatini said, "Caux teaches every one of us—workers and industrialists—to change ourselves so that Italy can be changed and the world can be changed. For this new world we must give our lives." From home to home, from factory to factory, from town to town the news of a new revolution is flooding into the empty hearts of the millions who live in this Lombardy plain.

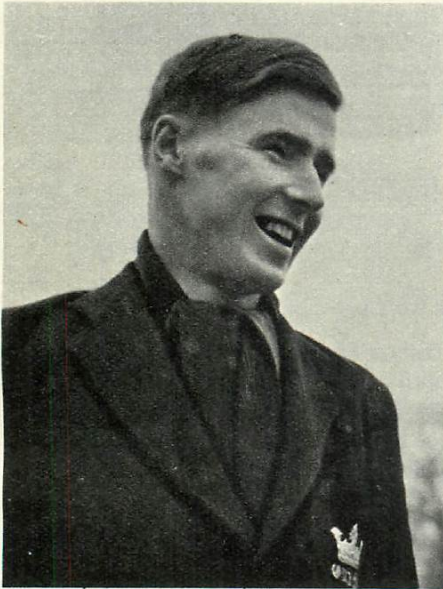
The docks control the life-lines of mankind. They load and unload the precious exports and imports which mean life or death to the people. The hard work and service which the dockers give is second to none. More and more they are accepting MRA as the real battle for the future. A Glasgow dockers' Branch Chairman speaking at Caux said, "In our industry we will join the real democracy which we have seen here and apply it to our industrial and home life. We will show a great lesson to all humanity." One of the greatest dockers' leaders of Great Britain, Ben Tillett, when he was dying sent this message to Dr. Buchman, "You have a great international movement. It is the hope of tomorrow. It will restore sanity to the world again."

The life-lines of industry

If the docks control the life-line of industry, the coal mines produce the basic product of industry. The miners are the men who can give the fuel for our fires and the faith for our future. The secretary of the mineworkers in his area of the British coalfields says, "Every 'ism' ever thought of appeals only to one section of the community; they are based on the desire to satisfy the cravings of one particular sector. Only the ideology of MRA deals with the whole of the community. It alone can unite the human race."

The stories and convictions that I have recorded here are just a fraction of the growing evidence and the growing power of a mighty idea at work on these front lines of civilisation. They tell of men who are finding the ideology of democracy that is worth fighting for, and which must become the way of life of the people, and the policy of nations, if life itself is to survive and society to progress.

T H E S E M E N



Brian Boobbyer
Oxford Double Blue

IT was Christmas Day. Oxford's famous carp, swimming lazily in the "Tom Quad" ornamental pond in Christ Church, were rudely disturbed by the sudden entry of a young boy in Sunday best. His name—now on the lips of every English rugby enthusiast—was **Brian Boobbyer**. He was then six years old.

Boobbyer's grandfather, who was the Archdeacon of Oxford, lived in one of the beautiful, secluded houses built by Cardinal Wolsey four hundred years ago in the great quadrangle of Christ Church, and each year his family came to stay. So Boobbyer's connection with Oxford University started at an early age. On Christmas Day, after lunch, the Archdeacon's family played the Cathedral choir-boys at football. The Archdeacon himself played in goal, while Brian's aunts and uncles made up the team; by common consent young Boobbyer wandered on to the field at will.

He recalls the occasion when he was discovered by his grandfather playing with the garden hose and turned the hose on the Archdeacon, much to the latter's discomfiture and to his own regret later when sent to bed in disgrace. But he remembers also staying awake to

hear the Christ Church bell, "Old Tom", ringing its 101 chimes at nine o'clock, and the room lined with Beatrix Potter books which were his special delight.

Now at the age of twenty-two, Brian Boobbyer, studying history at Brasenose College, is one of the best-known figures in Oxford sporting life. Last year he won his "blue" for rugby and cricket and his first international rugby caps, playing for England against Scotland, Wales, Ireland and France. Slightly built but fleet of foot and elusive as an eel, he is without a doubt one of the most dangerous and imaginative centre three-quarters in the game today.

Boobbyer and a group of twelve undergraduates from Oxford University went to the Caux Assembly this summer. There he said that as a student he had found living by absolute moral standards led to an absolutely new quality of work. "I find also a completely new approach to sport," he told the Assembly. "It is the answer to fear, fear whether I shall do badly or what others will think." With colleagues from his own university and from Europe, America and the Far East he declared that he would spread the ideas of Moral Re-Armament "because it gives a freedom, purpose and fun I would not exchange for anything."

Dominus Illuminatio Mea

Much interest has been aroused in the Caux conference at Oxford this term by meetings and by articles in *The Isis*, Oxford's undergraduate newspaper. Last month under the headline **THE TRUTH ABOUT CAUX**, Boobbyer wrote:

"The distinctive feature of the Caux Assembly was that it provided the atmosphere in which the solution of current political and economic problems is made possible. Consider the Far East, where Communism has advanced because the roots of democracy have been undermined. A delegation of seventy-six Japanese leaders was sent by their Prime Minister who said he believed that the conference would 'inspire and give moral content to

Japanese democracy and inject the nation with a stabilising force by curing rampant materialism.'

"At a special conference Western military leaders from sixteen nations met with men from both sides of industry to consider the ideological factors in defence. Dockers' leaders from the European ports tackled the problems of infiltration of subversive ideas in the docks. The Chairman of the Glasgow dockers said that labour disputes were being settled on the basis of 'what is right, not who is right,' which before had become the occasion of national strikes.

"Caux has come to express the longings of millions today for a new world. That is why materialists hate and fear it. Hitler's Gestapo ruthlessly attacked it and ordered its suppression for, it said, 'it is supplying the Christian garment for world democratic aims.'

"All agree that the world needs change—social, economic, national and international. But until people are changed nothing is changed. Moral Re-Armament stresses the relation between the way we live and the way our nations act. It offers all men, left and right, capitalist and Communist, an ideology uniting them above race, class, point of view and personal advantage.

"In this revolutionary way of living I have found a new faith and purpose and hope for the future. I believe that the motto of our university, 'Dominus illuminatio mea,' must become a reality in our own nation's life and in the world. Will Oxford continue to provide the inspired leadership which will make this the policy of our nation?"

FROM PRAGUE TO CAUX

Twenty-three-year-old **Kathleen Mezger** comes from Rockhampton, Australia. But her father's parents came from Alsace-Lorraine in 1880. So when she was elected by the National Union of Australian University Students to visit Europe she was, in a sense, returning home.

An arts and music graduate of Brisbane University, Kath Mezger was

MAKE NEWS



Kathleen Mezger
The Congress was Red

elected full-time General Secretary of the Australian students in 1949, and only resigned when she realised her visit to Europe would restrict her union activity.

Last year the Australian students held referenda in every university to decide their policy towards the International Union of Students which they believed was Communist-dominated. So Kath, with two others, was sent by the 30,000 Australian students to Prague to make a report on the Congress of the I.U.S. this year. While her two fellow students were anxious to press for disaffiliation, Kath decided to recommend the reverse in her report to the Australian student body—that is until she came to Caux. There she met student leaders from Africa, Germany, America and Japan with a world plan that intrigued her.

In particular she talked with Jan Hallingskog, President of the Norwegian students who after several days in Caux decided not to continue his journey to Prague: he believed that he had found the genuine answer his students sought.

For Kath Mezger it was the fulfilment of her hopes that the students of the world could find a basis of unity and brotherhood without aligning themselves with a materialist ideology.

“Three European cities have influenced my life,” she says. “Rome gave me the faith and teachings which mean most to me in life. Prague showed me that students could unite on a world front for an ideal—even if it was at the cost of fear and personal liberty. But at Caux I found the best of both East and West.

“Caux showed me unity without intolerance and loss of personal freedom which was Prague’s price. It showed me the way to work for peace without resort to the destruction and war the democracies and Communism anticipate. Rome drew me away from Prague and Prague took me from Rome. But Caux makes Rome real to me and gives me the best of Prague with a plus.”

Though Kath is a keen philosopher, she is essentially a woman of action. Her greatest wish now is to put into practice and give to others the new faith and purpose she has found. So night after night when her day’s job is finished she goes down to the homes of East London’s dockers and hammers out with them an ideology for everyone, no matter what their class or creed.

THE MEN WHO LOAD

If there is a port in the world which claims a bigger part of **Robert Freeland’s** heart than Auckland, it is the home of the herring fleets of Scotland—Aberdeen. For thirty-five years ago young Bob and his family left Aberdeen to follow their pioneering father to New Zealand.

Mr. Freeland senior was a trawler skipper of considerable experience. So when World War I burst upon the world, he was put in charge of all minesweeping operations for New Zealand. Maybe that is where Robert Freeland first got his love for ships and for the men who sail and load them. For today, he is the National Secretary of the New Zealand Harbour Board Employees’ Union.

His fight has always been for that world brotherhood of men whose work in the docks is a calling rather than a trade. But they have not always been



Robert Freeland
Bronzed Dock Leader

respected and valued by the community. Theirs has been a bitter fight. In fact it was not until 1936 that the New Zealand Act prohibiting trade unionism in the Harbour Board was amended. A long time since 1851 when the first legal trade union was formed in Britain! Freeland was twenty-four when the dockers won their freedom, and he was quick to take leadership.

He smiles warmly as he tells how in his first election he won only seven votes. But he adds proudly, “In my second try I topped the poll and was elected branch delegate.” The following year he was elected secretary of his Auckland branch, and a member of the Union’s National Council. But as he was finding his stride in the labour movement the second World War broke. In 1940 Freeland answered the call to down tools and shoulder arms.

Though he was promised his former position in the union when he returned, Freeland was demobilised in 1946 to find it filled by a Communist. So the fight began again.

His first victory was election as National Councillor. Three months later the National Secretary died, and at the following elections for the position, Freeland defeated the Communist

candidate and won an absolute majority.

In September this stocky, bronzed dockers' leader flew to Europe on a "special mission". The national committee of *The Forgotten Factor* which had sponsored the national showings of the drama earlier this year had been so interested in the impact it had on the nation that they sent this seasoned trade union fighter to find out more. He came to Caux, bringing with him messages from the Deputy Prime Minister, the Hon. K. J. Holyoake, and the Deputy Leader of the Opposition, the Rt. Hon. Walter Nash—both members of the distinguished committee.

In his message Mr. Holyoake stated: "Today, as seldom before, humanity needs a bold and immediate approach to the problem of industrial and international relationships. Such an approach, I firmly believe, is found in Moral Re-Armament, which is a message of hope in a world where anxiety fills so many hearts."

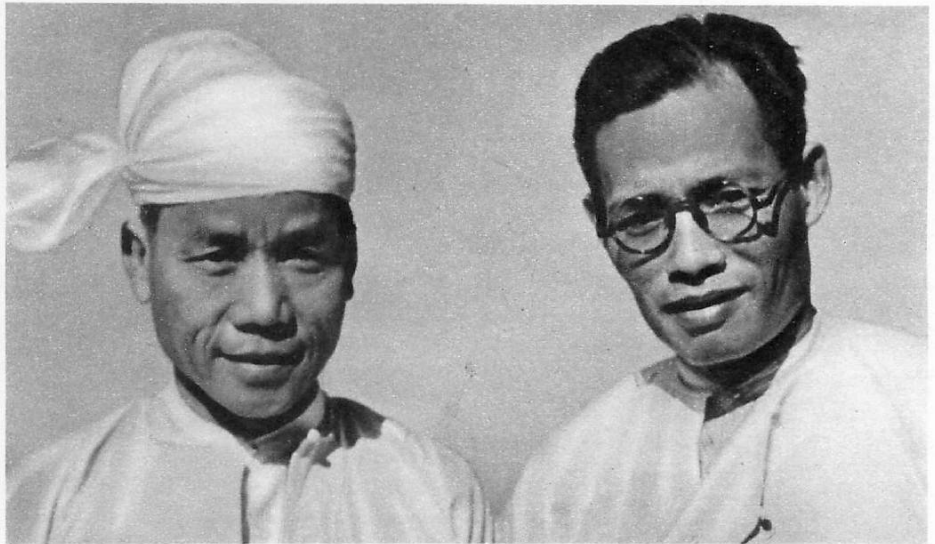
Freeland believes that his trip through the ideological hotspots of Europe has given him new perspective on the New Zealand home scene. "New Zealand," he says, "has it in her power to do so much for the rest of the world. So often we think we are at the ends of the earth and that the rest of the world can get on without us. It can; but to our cost."

Speaking to a large meeting of dockers recently in the East End of London, Freeland emphasised that "in spite of all New Zealand's social security and the working people's rights and privileges, it seems that the very heart has gone out of our living. What is the answer to it? I found the answer at Caux, but not in the way I expected.

"I felt that if only so-and-so could come to Caux it would revolutionise him. Then I discovered that the chap who needed revolution was not the other man or my employer. It was Robert Freeland. If we are going to remake the world we have got to start with ourselves. And that is the greatest challenge the workers face today."

FROM EAST TO WEST

Visiting America this month are two remarkable personalities from Burma. News from their country indicates that the improvement in the internal situation has reached heights which looked



Bishop Francis Ah Mya Bishop John Aung Hla
From Moulmein and Mandalay

unscalable a year ago. Yet the peak of peace is still away beyond any immediate hope of attainment. The Karens continue to resist Government forces in their mountainous strongholds. Communists, in their various pockets, have arms and ammunition available to carry on prolonged guerilla warfare.

Meanwhile, the Government could scarcely provide a paper curtain of defence against an invader from without.

Yet a united Burma, ideologically sound, could transform the whole situation in South-East Asia. Through the increase of her exports of rice, Burma could bring a large measure of economic security to her neighbours. But more important, she could demonstrate a pattern of democracy which Asia is looking for as an alternative to the present choice of Communist domination or Western influence.

Uniting Communities

It is significant that at this moment two Christian leaders, a Karen and a Burman, have taken leave from Burma to study Moral Re-Armament as a means of uniting their two communities and bringing a superior ideology to their nation.

The Karen is Bishop **Francis Ah Mya**. During the last war he came near to death in a Japanese prison. Released he became a resistance leader behind the Japanese lines and was awarded the M.B.E. for his services. During the height of the recent Karen-Burmese fighting Bishop Ah Mya was sent for to

initiate talks between leaders of the opposing sides. An agreement was signed but a certain section of the Karens repudiated the agreement and the fighting continues.

Bishop **John Aung Hla**, first Burman to be consecrated Bishop, left Burma in September with Bishop Ah Mya to attend the Moral Re-Armament World Assembly at Caux. His headquarters are in Mandalay where more than 75 per cent of the buildings were destroyed in the war and which has lately suffered more damage by insurgents.

With One Voice

Bishop Aung Hla quotes the Prime Minister Thakin Nu, who asserts that more important than the reconstruction of buildings is the reconstruction of people, and goes on to say that "unity can only come to the country through change—change in individuals, and in communities and so in the nation." "I have preached the four absolute standards of Moral Re-Armament," he says, "but it was not until I came to Caux that I realised that I had not been living them." Now through building unity with his colleague, Bishop Ah Mya, he sees the possibility of bringing unity to his nation.

Bishop Ah Mya referring to the Karen-Burmese peace talks says, "They would have had more chance of success had I been able to bring to the leaders of my people and to the conference table the experience I had at Caux—an experience of change from bitterness

and frustration to that of caring and hope."

The Bishops now speak with one voice. "Our country's only security," they declare, "lies in her acceptance of the ideology of Moral Re-Armament. To be of more assistance to our people in this matter we have cancelled important engagements in Burma in order to gain further experience with the MRA task force in America."

FROM LONDON DOCKS

Dockers who have recently made front page news met together in East London's Canning Town Hall to hear of the advance of Moral Re-Armament. Speakers were fellow dockers, factory workers and management.

Highlight of the evening was the speech of **Dan Hurley**, a thickset, powerfully built stevedore of 45. In a quiet, compelling voice he told his audience: "In MRA I found the classless society of which I have always dreamt." Weight was added to these words by the fact that Dan has taken part in every London dock strike since 1926. He said he had always believed in the class struggle and had fought in it—he spoke at the mass meeting of 14,000 dockers in Victoria Park during the big strike of 1947.

Dan Hurley is one of the many dockers and factory workers who have helped in the meetings that have been held throughout Britain recently—in Battersea, Canning Town, Lewisham, Glasgow, Liverpool and Belfast.

Hurley believes that peace depends on all of us and it is inadequate merely to talk about it. "It is only by our actions," he says, "that we can bring peace—peace in industry and peace in ourselves. Only by living the ideology of MRA can we find the answer."

SPEAKER SPEAKS OUT

Among the Speakers from the Parliaments of the Commonwealth who took part in the historic occasion of the opening of the new House of Commons in Westminster Hall was South Africa's Speaker **François Tom Naudé**, farmer, lawyer and statesman.

When the Speaker first entered the Union Parliament in Cape Town in 1920 he was the youngest member of the House. He has been a member of Parliament ever since.



Dan Hurley
Every Strike since '26

Tom, as all his friends know him, is of Boer stock. He was ten years old when he watched the British forces enter his home town of Middelburg, Cape. He collected the badges of the regiments and wore them on his hat. But in his heart he has remained a staunch republican.

During his visit to Europe at the time of the crucial debates in U.N.O., Tom Naudé stayed at the World Assembly at Caux. "I think of Lake Success," he said. "Here at Caux I have seen something which changes individuals and nations. Either we must find the way to bring Lake Success to Caux or Caux to Lake Success. Otherwise we

François Tom Naudé
Every Session since 1920



are not going to have any success."

He spoke of his meeting with leading statesmen of the world, but counted his meeting with Dr. Frank Buchman as the greatest privilege of his life. He described him as "a man who has done so much for humanity and given happiness to millions of people."

"I am proud," Tom Naudé said, "to become a humble musket-bearer in this army of Moral Re-Armament."

Since his return to South Africa from London Mr. Naudé has been appointed the Minister of Posts and Telegraphs in the Union Government.

FROM WAR-SCARRED GREECE

From war-scarred Greece, **Admiral Anastose Gonatas** led a delegation of eighteen to the MRA World Assembly, including workers, representatives of management and students. They travelled from Greece by an aircraft of the Greek R.A.F., delegated for the purpose by the Minister for Air.

Beginning in the Navy at the age of fifteen years, the Admiral has had a fighting career. He fought in four wars and revolutions in the Balkans during the troubled 1910's and 20's, and he knows well the turbulent blue seas of the Aegean which he had to guard during these years. One of his last appointments before retiring was that of Chief of the Naval General Staff.

Admiral Gonatas told the Assembly: "A few days here have been enough to show me that through the work of Dr. Buchman and his team, unity is possible. I was persuaded and I changed."

Typifying the response now being made in Greece on the delegation's return has been six newspaper articles on Caux and the inspired ideology for democracy. Four appeared in *To Vima* one of the leading morning newspapers and two in *Vradini* the leading Conservative evening paper. They have carried the Admiral's convictions to the nation.

"Moral Re-Armament is a necessity for Greece if we are to restore our country," he believes. "Material aid will not be enough. I have seen in Moral Re-Armament not only an aid for us in our reconstruction but a basis for the full use of ideological resources, faith in God and in home life, and love for our country. With God's guidance these resources can be used in remaking the world."



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