

# NEW WORLD NEWS



EIGHT MONTHS—EIGHT LANGUAGES

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### COVER STORY

Inscribed on palm-leaf, mud brick and paper page, the words and thoughts of men have down the ages moulded the history of nations.

In 1776 in Pennsylvania, an emigrant customs official wrote a pamphlet entitled *Common Sense*, which sold 100,000 copies in four months. That same year saw the Declaration of American Independence—such was the fruit of his ideas and others like them. *Uncle Tom's Cabin*, Harriet Beecher Stowe's novel on slavery, published seventy-six years later, sold 300,000 copies in a few months. Within ten years civil war had broken out over this very issue. In our day we have but to look at the atlas to see what Marx's *Das Kapital* has done. What of *The World Rebuilt*?

At this point in history this book has set out to supply a super-national pattern of living and thinking to the nations of the world. France, Germany, Italy, Holland, Norway, Sweden, Denmark and Britain have in eight months produced their own language editions. In Finland, and the United States it appears shortly.

Some books divide, but men are turning to this for a basis of world unity and a common practical programme—a programme for every citizen, high or low, rich or poor. Between its covers lies the fulfilment of the hope of millions.

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# LEAVES FROM A DIPLOMAT'S NOTEBOOK

### Persian oil dispute taken to Hague Court . . .



Whatever may be the outcome of negotiations over the question of Persian oil, it is at least clear that the basis of international relations has altered radically over the last 25 years. Traditional diplomacy fails to deal with the revolutionary situations we are now confronted with.

What factor is lacking? It seems we have yet to learn the secret of breaking deadlock in international relations. The unhappy truth is that in our failure to grasp the cardinal importance of the ideological factor both sides have played the game of the new imperialists. Unchecked materialism of the right begets a materialism of the left. And if democracy lacks the compass of a moral ideology to direct its policies, it always steers towards one of these alternatives.

Are negotiations at world levels so different in principle from negotiations on the factory floor? In the last few years there has been settlement after settlement in this field, where neither side has ko-towed to the other, where the concrete realities of the situation have been dealt with, and where mutual concessions have been made and a just agreement reached. These may not have hit the headlines, but they are very relevant to the world issues that at present occupy the headlines.

### Who reaps the dividends? . . .



The democratic countries, stabbed into activity by the major defeats in the cold war over the past five years, are making sure that what economic help at all events can do, is not left undone.

But a colleague of mine, discussing the Far East, commented recently: "We pour in money. Other forces pour in the ideas. Who reaps the dividends?"

### Cease-fire in Korea . . . Pacific relations reviewed . . .



General Ridgway has sent his representatives to negotiate a cease-fire in Korea. President Truman and Mr. Attlee both make it quite clear that nonetheless the first objective of the western democracies is to build up military and economic strength to meet the possibility of aggression anywhere in the world. And the Communists on both sides of the Atlantic press forward with their Five-power-pact campaign for the reduction of armaments and abolition of atomic weapons. These are the latest moves in the "peace" war.

It is tempting to suppose that the easing of tension in Korea and the hope of a solution in Persia may represent a general brightening of the international outlook. To be realistic, however, no factor has fundamentally changed. The same causes of tension still exist. One is reminded of Frank Buchman's comment: "Until people are changed, nothing is changed."

This past month has seen valuable steps taken, however, in the Pacific

area at a Moral Re-Armament Assembly for the Reconstruction of Pacific Relations at Los Angeles. Representatives of the Singapore and Malayan Legislative Councils, speaking at the opening sessions, said that the application of the principles of Moral Re-Armament had saved the country from a disastrous civil war. The delegation of Japanese who are taking part in the conference at the Japanese Prime Minister's request, can introduce a new factor into the negotiations on the peace treaty. The Prime Minister himself cabled a greeting: "This Assembly affords a splendid opportunity to mobilise world public opinion for the cause of democracy and freedom."

I notice from the *Congressional Record* (the United States *Hansard*) that Senator Richard M. Nixon, of California, in calling the attention of the United States Senate to this assembly recounted a conversation he had just had with General Eisenhower in Paris. According to the *Congressional Record*, "General Eisenhower said that he believed that in meeting the world challenge which Communism now presents, the ideological factor was at least as important, if not even more important than the military and the economic."

"The American people," Senator Nixon continues, "are more and more coming to support this kind of thinking. We are all becoming increasingly aware that the war of ideas underlies the entire struggle and that we need to think in terms of the mobilisation of our ideological, spiritual and psychological resources if our mobilisation of arms and material is not to be in vain."

It was fitting that his own state of California was host to this important assembly and that a group of outstanding California citizens, led by the well-known attorney and Catholic layman, Joseph Scott, should welcome Dr. Buchman to Los Angeles.

The significance of this assembly was caught by the *Los Angeles Herald Express* in an editorial headlined "Honesty seen as world peace basis." "Even as political forces in the United States, Asia and Europe move towards a cease-fire order in the Korean war and the world prays for what may at best be but a temporary and uneasy peace, an ideological revolution is in the making right here in Los Angeles which may well, as its sponsors hope, remake the world. We should not underestimate in any particular the importance of the Moral Re-Armament Assembly for the Reconstruction of Pacific Relations, now under way, an assembly which seeks to remove mistrust and fear and to create a real basis for unity."

### Communist Youth Festival aims to rally two million German youth . . .



Millions of marks are spent each year in the Eastern Zone of Germany on youth. They are given priority in the Communists' plans to rivet their outlook and way of life on future German generations. Young men and women are given high responsibilities—the Lord Mayor of a great city like Leipzig is only 27 years old.

The so-called "Free German Youth" (FDJ) leaders are indoctrinated with Marxist-Leninist-Stalinist philosophy in 54-day courses which give a complete interpretation of

history and the meaning of life in terms of the class war and the "science" of materialism.

Many of them are trained to go into the Western Zone and spread their ideas among the youth there. Others are invited from the West to the East Zone as potential recruits to the Communist cause, and are often captured by the enthusiasm and world-wide purpose they see there. Unfortunately the West has not yet developed its own ideology to the point where it gets Eastern Zone students over for training in a new kind of revolutionary democracy based on absolute moral standards and the guidance of God.

A greater tragedy is that a number of Eastern Zone students recently dodged the border guards and police dogs to look for some better idea to live by in the West. When they got there, they were disillusioned and returned to a police state which has an inadequate ideology, rather than stay in a Western-style do-as-you-please indulgent democracy which has no clear ideology.

Recently the Federal Republic of Western Germany stepped up its appropriations for youth and voted 300 million marks for a national Youth Plan. But the root question still remains: where is the great idea which France's wise statesman Robert Schuman says is needed even more than Marshall Plan and Atlantic Pact to "give ideological content to the lives of the millions"—including the youth.

It is not enough to forbid the "Free German Youth" adherents in the Western Zones to wear their blue shirts. Every thinking person you talk to in Western Germany agrees that you have to replace such an enthusiasm, however misplaced, with a better one. But where is it to be found?

Student leaders from many German universities said they found what they were looking for between the covers of the book *The World Rebuilt* by Peter Howard. Starting with one university they decided to get a copy of this book into the hands of every student in Western Germany—152,000 of them. Though many students made sacrifices of treasured motor-cycles or holiday trips to help finance it, they knew that the 190,000 marks needed would have to be raised from other sources.

They got the backing of Cabinet Ministers at Bonn and in the Land or State Governments. One entire Cabinet brought the matter up at a Cabinet meeting. The Minister of Labour, a Socialist, said: "Hitler got through because we failed to give an ideology to youth before 1933. We must not make the same mistake again."

Industrial and trades union leaders have got behind the idea. Firms and corporations have decided to contribute.

Eighteen thousand copies of this dynamite-laden book rumbled through the Soviet-zone on a sealed train (like Lenin of old) and were distributed to the students of all Western Berlin universities. Fifty-five per cent. of these students are estimated to live in the East sector. Observers reported seeing students in Berlin trams at 6.30 a.m. deep in their reading of *The World Rebuilt*. "The best thing our student committee ever did for us," was one comment.

Many universities have requested and held meetings of students to get further training in how to live and spread Moral Re-Armament. Something more satisfying than Stalinism and longer-lasting than Leninism is definitely permeating the youth of Germany with a revolutionary new life that creates greater miracles than Marx ever dreamed of.

# WASHINGTON REPORT

BY WILLARD HUNTER

**A**S the first year of the Korean war was drawing to a close, Washington felt the impact of a global democratic offensive in ideological warfare, which Gordon Gray and his Psychological Strategy Board for the war of ideas might well take note of and employ.

It was the second time in six months that Moral Re-Armament had made itself felt in a major way in the nation's capital.

Many Washingtonians followed the daily dispatches that appeared in the New York and Washington papers on the World Assembly at Mackinac Island the first 12 days of June. Others were kept posted by a number of remarks made reporting on the conference from Members of Congress who attended it.

The Departments of State and Justice again co-operated to the full in facilitating the entry of a number of ex-Communists and ex-Nazis from Europe. It was a bold stroke in psychological warfare as the thousands of Americans who heard the story of the former Communists either in person or through the radio and press were able to get insight at firsthand into the most important questions in the world today: "What makes a Communist, and what makes a Communist change?"

**Rep. A.S.J. Carnahan—"To clarify the objectives of democracy"**



The National Production Authority was represented by a delegate from the Washington office on account of the Assembly's "particular importance for defence and national production."

"To ensure that rearmament requirements for production materials are met on schedule," the delegate's commission read, "is a necessity for national defence and for maintaining a strong economy. To do this it is essential that we develop, are trained in, and practise a democratic ideology that is stronger than, and superior to, any materialistic ideology."

Congressional interest in the Mackinac Island conference mounted with the initiative of a wide cross-section of leadership in both Houses. The entire Michigan delegation in Congress (17 Representatives and both Senators) issued a joint statement of welcome to the overseas delegates.

All 96 Senators and 435 Representatives were invited to attend by personal letters from Senator Homer Ferguson of Michigan and from Representatives John D. Dingell, D., of Detroit, and Jesse P. Wolcott, R., of Port Huron, senior members of the Michigan delegation. Many of them came. Senator Alexander Wiley, R., Wisconsin, who since the death of Senator Vandenberg has become the number one Republican on the Senate Foreign Relations Committee; Senator Francis Case, R., South Dakota, Rep. Louis C. Rabaut, D., Detroit; Rep. A. S. J. Carnahan, D., Missouri, Chairman of the Information ("Voice of America") Subcommittee of the House Foreign Affairs Committee; Rep. Charles B. Deane, D., North Carolina; Rep. Charles E. Bennett, D., Florida; and Rep. Ruth Thompson, R., Michigan, all made a distinctive contribution to the Assembly.

## Congressional response to Mackinac Conference

Congressman Rabaut was for years chairman of the Appropriations Committee's sub-committee on the Departments of State, Justice and Commerce. The part of his Mackinac speech which received the widest attention in the press was his insistence that the MRA programme should be "forcibly brought to the attention of our government through our State Department, because of its international implications, and to the National Labour Relations Board, because of its proven effectiveness in industrial disputes.

"As MRA has captivated us here, so it will captivate the rest of the world if we get the message out—and it must get out—on a top governmental level," Mr. Rabaut said.

Senator Wiley, who took time out from the MacArthur hearings to attend the conference, told the delegates, "MRA is going to the very core of international relations—it is showing how everyone can give and serve. Here for the first time in history," he said, "is an organism which is uniting Catholic and Protestant in a dynamic morality

which couples faith with action. It is a cementing movement that is strengthening church and family life and is the sure antidote to Communism”.

Congressman Carnahan, whose “Wheat for India” Bill was passed by the House a few days before he went to Mackinac, left the conference to accompany a Congressional delegation to Australia to represent the United States at the 50th anniversary of the Australian Parliament. He is frequently mentioned as a Democratic candidate for the Senate against the Republican incumbent, James P. Kem, in the elections next year.

Carnahan also inserted Frank Buchman’s keynote address, “Turn On the Light” in the *Congressional Record*.

Many Senators and Congressmen make weekly reports direct to their constituents by means of recording broadcasts in Washington and mailing the records to the stations in their states. On one of these programmes, Senator Karl Mundt told his constituents that MRA is “doing the world’s best work” in answering Communism. He went on to document what he called “victories in the fields of foreign and domestic policy that have been won by the use of the working formula of Moral Re-Armament—‘What is Right—not Who is Right.’”

When the overseas delegates to the Mackinac conference visited Washington on their way back home, Speaker Rayburn gave a luncheon in the Capitol for some of his colleagues in honour of the visiting Members of Parliament from abroad.

Leading the overseas Parliamentarians was the Hon. August Sävström, Speaker of the Swedish Parliament. Rayburn and Sävström, each of whom has served as Speaker

**Senator Karl Mundt—“Victories in foreign and domestic policy”**



**Representative Charles E. Bennett, Democrat of Florida**

longer than anybody in the history of his respective country, joked and reminisced with each other about their legislative experiences. Sävström had come to the Swedish Parliament in 1911, whereas Rayburn arrived in the House of Representatives from Texas in 1912. Sävström has been Speaker for 19 years, whereas Rayburn has held his post for 9. Sävström took home with him to Sweden one of Rayburn’s gavels that he gives to visiting dignitaries and promised that he would open the next session of the Swedish Parliament with it.

Senator Connally received Sävström in the Foreign Relations Committee Room of the Capitol on behalf of all the overseas delegates. They conferred for an hour on the world situation.

Rayburn told his guests he considered that in Moral Re-Armament lay the answer the world was looking for and that it was doing some of the most effective work he knew of to bring nations together in harmony and understanding. The other Congressmen present, representing widely divergent political views, backed the Speaker in their own words.

An hour later the historic Caucus Room on the Third Floor of the Senate Office Building was packed out with Members of Congress, their office staffs, Ambassadors and other representatives from embassies and legations, military personnel, and the press to hear the firsthand evidence that the MRA delegates brought of solutions to crises in the danger areas of the world. The visitors were welcomed to the Caucus Room by Senators Alexander Wiley, R., Wisconsin, and H. Alexander Smith, R., New Jersey (both members of the Senate Foreign Relations Committee), and Rep. Charles B. Deane, D., North Carolina.



**Representative Charles B. Deane (left), with Edgar H. Chambers, District Chairman, International Association of Machinists**

The Caucus Room is the scene of the most famous of Senate hearings, and was used when General MacArthur testified upon his return from the Pacific. Several of the former Communists who spoke mentioned the historic significance of their being permitted to speak freely from such a platform. One of them, Hans Bjerkholt, one of the founders of the Norwegian Communist Party, was especially significant in view of the announcement that same week that the son of the Commander-in-Chief of the Norwegian Navy had been apprehended for Soviet espionage.

Representatives from the airlines, John J. Tigert, Shop Superintendent of the Overhaul Base of Pan American Airways in Miami, and Edgar H. Chambers, Chairman of District 100 of the International Association of Machinists at Eastern Airlines, reported on the new teamwork in their industry.

One of the overseas delegates evaluated the visit to Washington afterwards in these words: "This has been an historic mission. How different from so many foreign visits! These people did not exchange diplomatic politenesses, nor economic demands, nor political assurances. They gave an ideological challenge and received encouragement to take back to their countries—true encouragement because people will follow those who have the courage and the conviction to throw their hearts in the fight for a free world".

All through their two-day visit to Washington, segments of the overseas delegation were being received in many quarters. Secretary of Labour Maurice J. Tobin, received the 70 persons who represented organised labour in their countries. He was particularly surprised and delighted to see Ernst Scharnowski, head of 215,000 workers of Western Berlin, whom he had met on a previous visit to Germany

and expected to see again a few days later in Europe. Scharnowski told Tobin he hoped the American people would not regard Berlin as the tail-light of Western civilisation but as the headlight into a totalitarian world.

James B. Carey, Secretary-Treasurer of the CIO, also received the labour delegates and spent 2½ hours with them.

Dr. Frank P. Graham, ex-Senator from North Carolina, former President of that state's university at Chapel Hill, and now a United Nations mediator attempting the demilitarization of Kashmir, received the delegates who were acquainted with the problems of India and Pakistan. They were able to fill in some of the necessary background preparatory to his trip.

Men on the German and Japanese desks in the State Department held conferences with the nationals of those countries.

What the long-range national influence of the Mackinac conference and the subsequent visit of the delegates to Washington will be remains to be seen. It can definitely be said that a number of Members of Congress and other officials have begun to apply these standards in their own thinking and living. It creeps into the questions in committee hearings, and into the speeches on the Floor.

Following his return from Mackinac, Congressman Rabaut was in charge of debate on a bill involving millions of dollars for dams, flood-control projects and other civil functions of the military. It is commonly known as the "pork-barrel" bill, because almost every Congressman tries under this bill to get job-making money spent in his district to improve the general prosperity and to get credit for looking out for the folks back home. Rabaut's job was to hold the "pork-barrel" to a minimum, and to provide only what is necessary for national defence. He brought back a key formula from the Mackinac conference to help him in this task and said, when he gained the Floor, "It is not a question of Who is right. This year it is a question of What is right under the situation that this nation is in . . . and not what is right for any individual, but to do what is right for the country".

In similar vein, Congressman Deane, number four Democrat on the influential Banking and Currency Committee, during hearings on the vital issue of anti-inflation controls, challenged witnesses to deal with "these serious economic, social, national and international problems on the basis of what is right".

Last month Deane carried the fight to the House Floor. "I am in favour of wage and price controls at this time", he said, "but although I strongly believe that the controls we propose are necessary, I believe that the spirit in which both employers and employees conduct their industries in this country may prove in the long run the most effective antidote to inflation we have. No programme of controls is going to be effective unless there is a national spirit of unselfishness and sacrifice".

He cited the experience of two bakers, Charles Rédelé of Rotterdam and Cecil Morrison of Ottawa, both of whom had told their stories of successful battles against inflation in their countries to members of Congress at the Mackinac conference.

Washington would not hear the end of this matter for a long, long time. It was just the beginning. And Washington knew it and took hope.

# THE FIRST THIRTY YEARS

BY CAPTAIN A. S. LOUDON HAMILTON M.C.

**I**T was just thirty years ago that Frank Buchman first came to Oxford. Thirty years may seem a long time to some people—not to the old Scottish farmer who wanted to buy some land but was offered a lease for 999 years. The farmer shook his head, “Na, na,” he said, “nine hundred and ninety-nine years, mind you, it soon slips awa’.”

The message Frank Buchman brought to Oxford was the same then as it is now. He had from the beginning the conviction that there would be “a world-wide moral and spiritual reawakening”. He had already travelled in many countries, and had felt deeply the need for an answer following the first great war. He also felt an answer was coming—an answer from God, and he felt personally that it was his job to have a part in bringing that answer.

Wherever Frank Buchman went, tremendous interest was aroused. The second time he came to Oxford it was at once obvious that news of his first visit had got around pretty widely. I asked half a dozen friends to meet him on this visit, and forty-four turned up. Four of them, led by one rather notorious individual, were pretty tight and had determined to break up the proceedings. They failed, because their behaviour turned everyone else against them. Yet the meeting that evening became history—you will find it described in Harold Begbie’s *Life Changers*.

It says somewhere in the New Testament, “He who receives a prophet because he is a prophet will receive a prophet’s reward. . . . He who receives a good man because he is good will receive a good man’s reward. . . .” A lot depends on our ability to grasp the significance of what we see happening—what we get out of it depends on our ability to evaluate. If we have the lesser conception, we get the lesser result, inevitably; if we have the greater, then the greater will be the result. The stature of the message does not change. It is only our ability to grasp it that decides how we interpret it. It may take us a long time to realise that our conception was far too small. It is a little like the man visiting Niagara Falls for the first time who said he did not think much of Niagara Falls—but what did Niagara Falls think of him?

Some people think in terms of a new movement, or a “revival” or another organisation for something or other. Because they think like that, they try to fit MRA into their thinking. But it is in the wrong dimension.

Frank Buchman was not thinking of a new movement but the mighty force of a new spirit powerful enough to capture the thinking and living of the millions. He was not starting another organisation. There were enough of those already. He was interested in people and the part that they, under God, could play in remaking the world.

Some wished to limit his message and say it must conform to their way of doing things and their forms of expression. A few opposed it violently for reasons all too obvious to those who knew the individuals concerned. Conviction of sin took many forms.



Knowledge puffs up, but love builds up: so says St. Paul. For a man of intellectual ability and attainments like Frank Buchman, to put one’s message in the simplest possible terms to Oxford shows true humility. It also shows great wisdom because in such an atmosphere cleverness promotes cleverness and nothing more. He believed change was needed—deep, simple, moral change beginning in individuals and going out to every nation. And that has been the history of the last thirty years.

Frank Buchman fought from the beginning the conventional conception of Christianity as too narrow, too weak, and too personal. He felt keenly that the customary presentation of spiritual truth was altogether inadequate and unworthy—nothing would move him so much as his divine jealousy that the precious truths which meant everything to him should be given their rightful place as the great answering force in a confused world. Anything short of this he would dismiss instantly as “inferior thinking.”

Perhaps the most common misconception of Christian truth has been that reform of the individual was the whole Christian message. Frank Buchman was not out to “reform” people but to show them the part they could play in remaking the world, and to inspire people to accept that task as the one over-riding priority for the world today. “Personal salvation” was the great cry of a past generation—a “world rebuilt” is the cry today.

Evidence of this developed early, notably in South Africa, which was visited in 1928 by a group of students

*Continued on page 123*

# THE NEXT

PICTURE STORY BY ROSE



Katrine decides she is cut out for an artist—a serious business



It needs a delicate touch—as well as concentration on the job

**M**AKING apple pies of clay, splashing paint over the easel, building a house of bricks or a tower to reach the sky. Everything goes very smoothly if you are by yourself, but when there are more than one things get a bit complicated. Somehow other people don't always want to go the way you are going. But how to find the right way: that is one of the things children can learn today—how to get along with Freddie when he's bossy, what to do when you make Katrine cry, or how to deal with Margaret when she wants to sit alone under the table and "be herself."

Children can learn the secret of change at any age, right away and on the spot. The other day Freddie and Margaret who are both four were building a house of bricks. When it was finished Margaret got inside. But the house was not big enough for her and it fell down. Fred was very angry. "No, that's not right," he said very crossly. "You mustn't live in it."

Margaret wept. Then someone suggested that the only point of building a house was for the people to live in it. Fred thought this over. "I'll make a bigger house," he said. Margaret quickly dried her tears and they built a bigger house together. Everyone was happy.

The voice of "Mr. Gimme" and the voice of "Mr. Give" are very real to these children in their daily struggles with

When everyone is free to work out his own





# GENERATION

WALKER AND PETER SISAM



Geoffrey is on to something exciting with his brush here

active ideas there is an atmosphere of goodwill



It's a winner—"A lion in colours—and all my own work"

moods and tempers. They are no plaster cherubs. But they have learned to accept an authority under which they realise teacher and parent also live.

Mary Joan likes to have her own chair to sit on when she does clay modelling. One day she found Katrine sitting on this chair. "Get up at once," she said. "That's my chair." Katrine said, "It's mine. I sat in it first." Then Freddie joined in. "I'm sitting next to Katrine," said he, grabbing the next chair. Everyone was getting hot-tempered when their teacher suggested: "What about listening to 'Mr. Give' rather than 'Mr. Gimme'?" The stubborn look left Freddie's face. "I like 'Mr. Give'," he said jumping up and walking round to the other side of the table where he started to play. Mary Joan at once forgot about her special chair and sat down on the one Fred had left. Soon everyone around the table was laughing and talking in perfect harmony.

Who tells who what to do in a miniature democracy?

Children understand the authority of God's voice whether the issue is who serves the orange juice at 11 o'clock, who washes up the mugs, or who sweeps and tidies the floor.

Perhaps children with this secret lead men to a new order of society where neither the "Big Boss" nor the "Big Chaos" rules, but where "God is restored to leadership as the directing force in the life of nations."

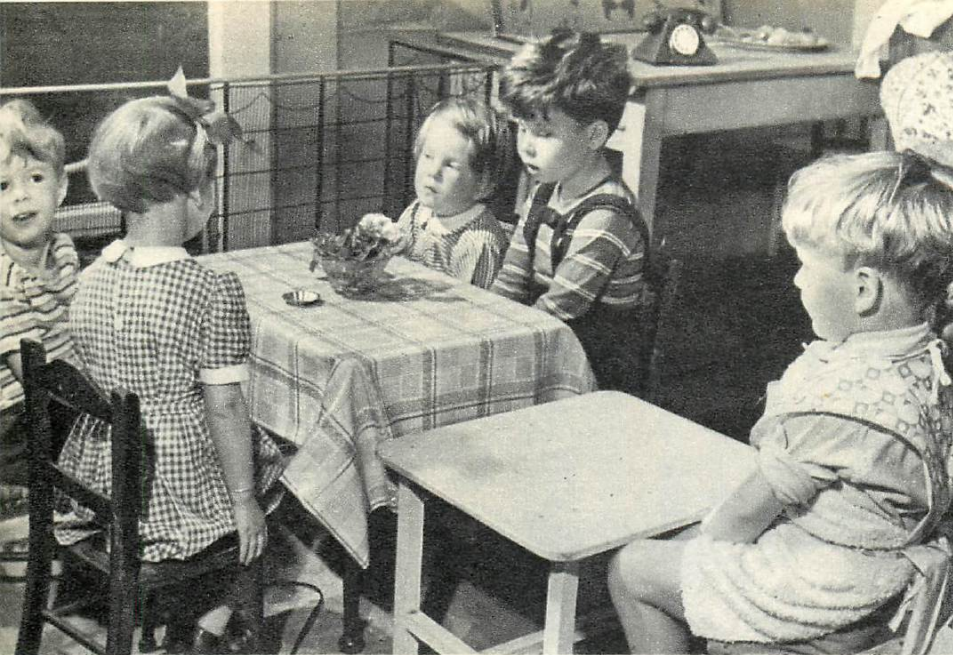


Full production—"Together we'll soon dig this trench"  
But deadlock sets in—"That's what you think perhaps"

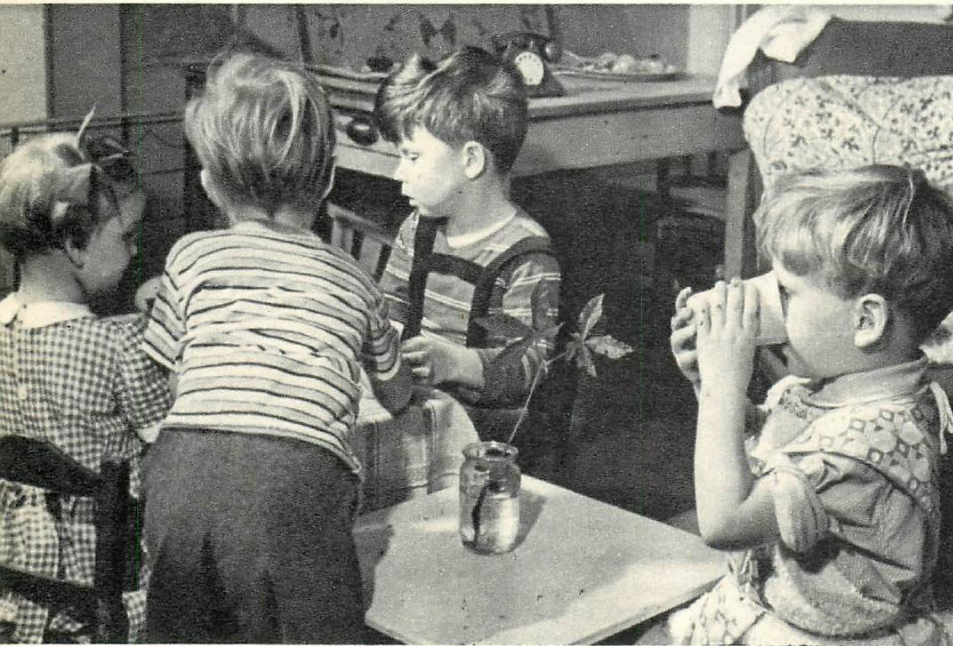


A dispute starts over tools—"My turn with the spade now"  
"Let's take it to arbitration"—Not who's right but what's right





Democracy in miniature—deciding who shall serve the orange juice at eleven o'clock



Everybody has a voice in the decision—Geoffrey gets the job by unanimous vote

At the end of the day—everything is tidied up spick and span for the next shift



*Continued from page 119*

from Oxford at the invitation of certain South African Rhodes Scholars. The effect was immediate. Within a few weeks their visit became national news, and South Africa a vast whispering gallery with this "Oxford Group" as the main topic. It was very soon evident we had a nation on our hands. From thinking in terms of a private visit of a few Oxford men during the "long vac.," we had to plan for a whole nation stirring and on the move. From the huge numbers that came; the long queues in the streets ("we just have to be traffic cops here," said Frank Buchman); the eagerness with which hundreds came for training, travelling often great distances; the articles in both the Dutch and English press, secular and religious; it was quite clear that something big was afoot. And the neighbouring Rhodesians in the north were quick to respond in the same way. Small wonder that General Smuts said, "If this goes on, there will soon be no problem left between Briton and Boer." One of the Bantu leaders said, "This is melting people's hearts and that is what we need most of all in this country." The Speaker sent a message to the MRA Assembly in Washington last January: "The future of democratic institutions in this country may well depend on the progress of the work of Moral Re-Armament."

Month by month *New World News* gives point to the ever-growing evidence of a world answer at work. It is not enough to rejoice in it, we must also evaluate it. We live in a very critical moment in history. MRA began in all the confusion, apathy and moral disintegration following the first great war. The world then had a severe "hangover". Today we not only have the "hangover", but fear also of imminent world collapse.

There is nothing automatic about MRA. It will go as far and as fast as we do. There is no seniority in it. It is not the past thirty years that count, but the next thirty days—perhaps even the next thirty minutes. It does not in the least matter, so far as you and I are concerned, how long MRA has been going on; what it has done, who supports it or what the neighbours think about it—the real question is, is it right and will we fight for it with all we have?

# T H E S E M E N

**W**ITH their yellow robes and bowls for offerings of food, the 80,000 Buddhist monks are a familiar part of the Burma scene. Every Burman Buddhist has to take the yellow robe for at least a fortnight of his life, and many take it for longer. Every village has its monk, and every monastery its school. There the children are taught to read and write and learn the sacred scriptures. And it is largely the work of the monks that is responsible for making Burma the most highly literate country of Asia.

Buddhism with its high moral code theoretically precludes Communism. But though the monks have a great influence in the country, Communism has gripped the minds of many, especially the youth.

With an answer to this problem, Burma would become a decisive factor in the explosive situation in South-East Asia.

This is why the visit of the **Venerable U Rewata**, Abbot of the Aletawya Monastery in Rangoon, to the World Assembly for Moral Re-Armament at Mackinac was so significant. This Abbot is one of the most influential monks in the country and has consistently worked for peace, both within the country and without, and many of the Burmese Cabinet, including Prime Minister Thakin Nu, regularly visit the shrines in his monastery.

U Rewata, who is famous for his open-mindedness and piety, first took his vows forty-seven years ago at the age of twenty. The rules of his Order are strict and he keeps them, never eating after midday. And today, the serenity that true Buddhism brings shows on his face.

Disheartened with the troubles in Burma, and the critical situation in Asia, he had decided to retire to a monastery in Ceylon to a life of prayer and meditation. At Mackinac he changed his mind. The evidence he saw of the effectiveness of a world force brought new hope and courage, and he decided to return to his country to give three years of his remaining life in bringing MRA to his people.



**Venerable U Rewata**  
80,000 priests turn on the light

He says, "In Buddhism we have the four moral standards which are the basis of Moral Re-Armament—absolute honesty, absolute purity, absolute unselfishness and absolute love. The most important thing is that we learn to live them all the time. At Mackinac the delegates thought of and planned for not only their own nation but for the whole world. We must work with others to bring Moral Re-Armament to every nation. Only so can we bring peace to the whole world."

U Rewata has now returned to his native land and is already at work enlisting the 80,000 monks of Burma on this programme, as well as the young Burmans who have been trained in Communism.

## HONOUR FOR INDUSTRIAL LEADER

Turning on the light has been the concern of the Philips family for just on sixty years. For it was in May 1891 that Gerard Philips, later joined by his younger brother Anton, began to manufacture and market his electric globe. Another event which lends special significance to May 1891 was the proclamation of the Papal Encyclical *Rerum Novarum*.

In 1951, the diamond jubilee of both the Philips industry, employing 90,000 men, and the famous Encyclical, His

Holiness Pope Pius XII has given recognition to the illumination, both scientific and social, which the Philips family has given the world. He has appointed **Frits Philips**, son of Anton, a Commander of the Order of Saint Gregory the Great. Now the Vice-President of the Board of Management, Frits Philips is one of the few Protestants to receive such an honour from the Vatican.

The Bishop of 'sHertogenbosch, Monsignor Mutsaers, called attention during the ceremony to the fact that the Pope had conferred the honour entirely of his own accord. The letter of citation which accompanies the honour reads: "By his appointment, the Holy Father has not only honoured the excellent personal qualities of Mr. F. J. Philips, but has wanted to pay tribute to the admirable work which the Philips industry has done during the past sixty years, and to its achievements in the scientific and social fields."

In his reply, Philips stated, "It is our desire to co-operate closely with Catholics in the common fight against materialism. What binds all of us Christians is so tremendous, compared with the things about which we differ. It is our common duty to bring Christianity to the millions who do not know it or for whom it has lost its significance. Without this task our life is without content."

Frits Philips took his mechanical engineering degree at Delft University and entered his father's and uncle's industry in 1930 at the age of twenty-five. Beginning as a young engineer he worked many years in the factory and commercial departments before taking his place on the Philips Board of Management. During the last war Philips was the only member of the Board to remain in Holland.

In 1943 a major part of Dutch industry was brought to a standstill through an anti-German occupation strike. Seven men were shot on the premises and Philips was taken hostage and held on pain of death until the men returned to work. After five months in

# MAKE NEWS



Vice-president Frits Philips  
90,000 workers tend the lamps

prison and hostage camp he was released. Several months later, when the Germans arrived at his office one day to arrest him again, he leapt out of a window and stayed underground until the liberation of Eindhoven in September, 1944.

For the past seventeen years Frits Philips, together with his wife, has been a pioneer in the fight to bring a new thinking and a new economics to industry based on the principles of Moral Re-Armament. He has travelled far and spoken from many platforms, both in Europe and America. Speaking of the way Moral Re-Armament impacted his industry, he once said, "In our company we changed our Articles of Association after the last war. We inserted a new clause: 'The policy of this company shall be one of long-term prosperity for all concerned and in the interest of all (employees, shareholders, government, etc.) and the creation of as much useful employment as possible.'" In the last negotiated contract management and labour in Philips agreed to accept arbitration as the basis for answering all disputes and grievances.

Philips realises that unless the "great gap on a world scale between management and labour," can be bridged, "the future of private industry will be short. In Caux we see many people

change the basic motives of their lives. And labour is very anxious to see us managers change our ideas about the essential things of life. If we in management give up the defensive and go on the offensive together with labour, then we can really do miracles for the world."

## UNBEATEN BATSMAN

Opening batsman in the only unbeaten (so far) side in the English cricket championship is **T. C. (Dick) Dodds**, 32-year-old Essex sportsman. His name has appeared in the batting averages for the past four years, and both last year and this he scored centuries against the touring sides from the West Indies and South Africa.

Dodds always wanted to play in first-class cricket. His father and his grandfather were cricketers before him. His father enjoyed the unique distinction of bowling equally well with both arms. His brother played for the Oxford Authentics after the war.

Besides creating records during the summer months, Dodds spends the winter working with the men in the Midlands industry on whom the economic life of Britain depends. Many of them owe their first touch with Moral Re-Armament to him. He met it himself in India during the war, where he played for D. R. Jardine's XI against the all-India team in 1945. At that time he met a colonel in the Medical Corps who gave him Howard's book *Innocent Men* to read. Dodds decided this was the fight that everyone, professional cricketers included, must enlist in to preserve freedom in the world.

When he returned from service in the Army, Essex invited him to play for them. He hoped in his first trial with them to be engaged as a bowler. They sent him in to open the innings. But when the opposing side had scored 199 without the loss of a wicket they put him on to bowl. With his first ball he broke the partnership.

When he scored 100 against Surrey in 1946 the *Cricketer* commented, "Even his best friends would never have thought Dodds could do it." He is quite



Run-getter Dicky Dodds  
A winter programme as well

uncompromising about his convictions: "Moral Re-Armament is for everyone everywhere," he says, "and the sportsman has a special part to play in living it and giving it to his nation."

## END OF LONGEST WAR

**Tom Keep** was born a revolutionary. It was in London in 1908, at the time when the modern world was moving from an industrial age towards a new age of ideologies. Communism was still very vaguely understood by most people. Yet one of Tom's uncles, who was a manager in the Royal Naval Depot at Woolwich Arsenal, was a Communist. Tom says it runs in the family. For he himself was a member of the Party for twenty-two years.

Tom went to work in the docks, where he has been employed for twenty-three years now. The poverty, unemployment and exploitation of his fellow workmen made him burn to bring about a change in conditions. He turned towards Communism because it provided him with the weapon to fight against the materialism of the right.

Some months ago his manager came to one of the mass meetings of Moral Re-Armament and there met some of the militant dockers who were fighting for a change on the basis of "what is right". "These are the men that I have been opposed to all my life," he said.

He was deeply impressed and decided to be different himself. Formerly he believed the men were always wrong. Now he decided to listen to their case to see if there was something in what they said. Tom noticed the difference and enquired about it. The manager challenged him to meet some MRA people.

He came, ready to attack anything that was said. But now, for the first time in his life, Keep met something that could stand up to Marxism. Soon he found that the principles of MRA "cannot be argued against by anyone who desires a better world."

Tom says that in the old days when he rushed home to change and to have his tea before going to a Party meeting, he was left to fend for himself. The other day he hurried back from work to speak at an MRA meeting. He found his clothes laid out, clean shirt ready. His son-in-law had polished his shoes, and a nice tea was waiting for him. And what is more, his wife now comes with him and has a keen interest in her husband's new way of thinking.

During his stay in America, Tom wrote to his sister, who is living in New York, a letter of apology. They had not written or spoken to each other for over 20 years because of their political differences. Tom's letter dispelled completely the hatred in his sister's heart.

Since his visit to the Mackinac Assembly, Tom has spoken at meetings in various parts of Britain. At Battersea the other day he said: "Anyone concerned with the emancipation of the working class, either through Trade Union, Politics or the Church, must give Moral Re-Armament their most serious consideration and examine to its fullest capacity its claim to build a world-wide classless society. With this comes the ending of the longest and the bitterest war that has ever been fought—the class war. Then comes the ending of all war.

"The world's potentialities can be realised fully and completely without having to suffer the hardness of the materialism of the right or of the left. Labour and management see each other's points of view and fight on the basis of mutual understanding. Moral Re-Armament gives to us an opportunity of changing the course of this world away from war, exploitation and poverty towards an age of peace, security and prosperity."

# WHAT PRICE RENAISSANCE?

BY PAUL PETROCOKINO

**W**E live in one of the great decisive eras of history. Frank Buchman has realistically put the issues, "Shall it be a new Dark Age for Europe and the world? Or shall it be world-wide renaissance of the moral and spiritual forces everywhere, bursting into life and bringing at the last moment a miracle to mankind? Which shall it be? The decision lies in your hands."

"A generation ago a group of men gripped by a materialist ideology decided to capture the world with it," Buchman said, analysing the world situation five years ago. "They gave their lives to that task. For twenty-five years they have worked—every hour, ceaselessly, skilfully, ruthlessly on a world front. Suddenly the statesmen of the democratic nations have woken up. They rub their eyes as they see what is happening. The world force of materialism has penetrated every nation.

"At last they realise the imminence of crisis. They perceive the colossal progress of organised materialism in its march towards world chaos and control. Why, they ask, are we in this situation? How did it come about?

"The reason is simple. While many slept and others busied themselves with their own affairs, the materialists have been working out their revolution with a philosophy, a passion and a plan.

"What is the answer? A generation ago the force of Moral Re-Armament began fighting, too. On a world front it has been answering plan with plan, idea with idea, a militant godless materialism with a militant inspired ideology for democracy.

"Today we see this force in action with the answer, available for service. At a time when statesmen realise the lateness of the hour, it freely offers the fruit of twenty-five years of toil. A force in the war of ideas, with the training and experience which, under God, can equip the statesmen and the ordinary man with an ideology adequate to remake the nations—now."

What has gone into the creation of this force? How does it operate? How is it financed?

## What does it cost?

What does it cost to reach the millions of the world with an inspired ideology for democracy in time to prevent their being enslaved by a militant godless materialism? Those who put the question rightly sense that this is a colossal operation—and a costly one. For books and pamphlets to reach thousands and millions is urgent and necessary. It is happening, and it needs to happen on a ten times wider scale. This costs money.

When a group of German leaders who came to the Caux Assembly in 1946 wrote an ideological handbook, *Es Muss Alles Anders Werden*, a Swedish paper mill, recognising the urgency of its message, gave 100 tons of paper on which it was printed. Over a million copies were distributed. It aroused nation-wide interest and brought the hope of an inspired democracy to the Eastern Zone of Germany.

This spring a group of dockers' leaders decided to send a copy of *The World Rebuilt* to every Member of Parliament. They then raised a fund to send it more widely to trade union leaders and immediately collected £50 to do it.

The miners in the Ruhr did the same. They sent a book to every Member of the Bonn Parliament.

Earlier they backed the showing of *The Forgotten Factor*, one of Moral Re-Armament's ideological plays, for a season in the Ruhr. Its influence was felt in every city. The Minister of Economic Affairs publicly stated that the work of that group prevented a strike in the mining industry that threatened to paralyse the economic life of the Ruhr.

It is natural and right to applaud, as the striking power of these weapons begins to turn the tide in one after another of the crucial areas of the world. But they have to be paid for.

When *The Good Road* revue played for a six-weeks' season in London's *His Majesty's Theatre* the bill was £20,000. How it was met was told by the Hon. Treasurer in an article in *New World News* in February 1949. He said then, "Good ideas do not automatically win out just because they are good ideas. Ideas win out by the passion with which they are held, understood and lived. The thousands who flocked to see *The Good Road* felt again the passion for the truths that made this country great and can rebuild a free world. It was for that they gave, it was in that they invested."

There is no mystery about the finances of Moral Re-Armament, there is only a miracle. Its world-wide operations are made possible by the sacrifices of those who believe in it, like the American Revolution. Those men pledged their lives, their fortunes and their sacred honour to make possible the freedom of their nation.

To help pay for the special plane which brought delegates to Mackinac from Germany, a Hamburg merchant is selling an art collection which has been in his family for two hundred years. To send Italian workers to Mackinac a Dutch girl working in Milan gave her last three thousand dollars. To send miners to Mackinac a Swedish nurse from a working-class district gave all her savings and a bishop's son gave all his inheritance.

A group of sixty travelled from Britain. Hundreds of people made sacrifices to finance their journey by special plane. A young Australian pilot, who had just received his war gratuity gave the whole amount, his only capital. An export firm—recognising the importance of this for British industry—made a contribution. Workers' groups in London, Birmingham and Clydeside contribute regularly from their pay packets to send their representatives on such missions.

The maintenance of the international headquarters of MRA in America and in Europe provides an opportunity for similar giving. The great World Assemblies at Mackinac and Caux have been called "the headquarters of the hope of the world", by a distinguished London journalist; "the brightest spot on the dark horizon of Europe," by an American Congressman; "the one unfailing light for the East," by a Burmese Cabinet Minister.

Many countries have contributed materially to the Caux conferences. Jamaicans sent six tons of sugar. A Finnish lift company gave a lift worth ten thousand dollars. A Canadian farmer sent eight tons of food. Danish farmers sent fourteen tons of butter, eggs and cheese. Ruhr pits sent 146 tons of coal and have promised a similar amount if needed again. The Henkell Soap Company in Dusseldorf provided all the soap for cleaning and washing-up. A Norwegian factory sent two miles of wallpaper and a Belgian firm a thousand rolls of wallpaper.

British motor manufacturers and dealers have made

cars available for the mobile force in Germany and Britain. In Hamburg leading restaurants gave meals for the visiting task force and big petroleum companies gave meals as well as petrol and free servicing and garage for all the cars.

The work of Moral Re-Armament is carried on with an economy which astounds business men. \*All the fulltime staff give their services and talents without any payment or salary. The re-piping of the headquarters in Los Angeles was estimated by experts to cost seventy thousand dollars. It was done by Moral Re-Armament with volunteer labour for seven thousand dollars. Scenery for the plays to be put on in the United States was estimated to cost twenty-five thousand dollars. MRA men, working in shifts around the clock did it for twenty-five hundred dollars. Producers said it was a perfect job.

#### A Revolutionary Charter

The economics of Moral Re-Armament are those of the Sermon on the Mount, which is a revolutionary charter for a new world, and is not simply a code of ethics for the respectable, as people who have not read it lately sometimes imagine! In this, Jesus speaks of "not laying up for oneself treasures on earth", which, as He points out, are neither enduring nor satisfying, but of laying up instead "treasures in Heaven", which cannot be destroyed or taken away. It is an investment in a new world which pays the best dividends. Lives changed, homes re-united, nations and races beginning to find their true destiny, the healing of long-standing national antagonisms, these are some of the returns for an investment in Moral Re-Armament.

Jesus deals, too, with the question of security. To be primarily concerned about the material necessities of life is the hallmark of the materialist. People should have as their aim the creation of a new world under God's direction and based on His moral standards, then their material needs will be met.

This principle can, with profit, be applied by governments and nations whose great concern is with their own economic recovery. If they were to make the winning of the world ideological war for inspired democracy their main aim and the keystone of their policy, it might be they would find their economic condition more secure than is now the case.

How does all this apply personally? What can each individual, rich, poor and middling, do about it now?

Everyone can start to give, go on giving and inspire others to give. The best way to give is under the guidance of God. This means by an act of will giving God control over all one's possessions—capital, if any; means, great or small, and asking God for specific directions as to what to do about it and obeying the thoughts that come. This may mean new economies and thrift, it may mean more daring and generous giving, quite probably both.

St. Paul, in his day, encouraged his revolutionaries to give sacrificially and give regularly. See 2 Corinthians, chapter 8, verses 1-15. That is a picture of Christian economics.

It is as people put their resources into building a new world that they put their heart into it too, and begin to experience a satisfaction and fulfilment that comes in no other way.

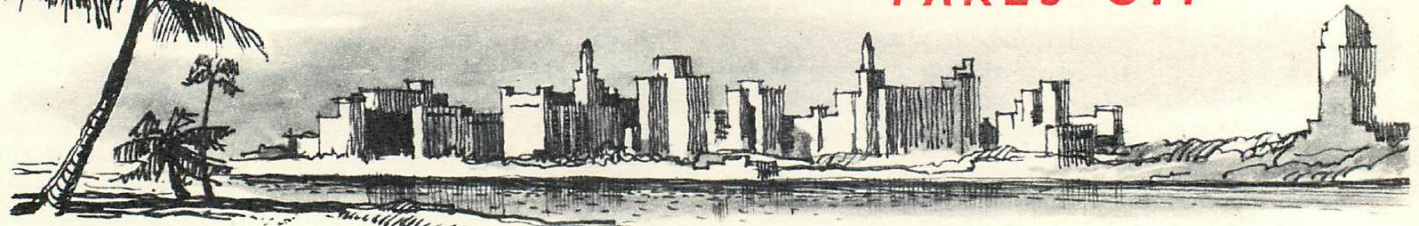
\* Gifts made to Moral Re-Armament under seven-year covenant are exempt from income tax under current tax regulations in Great Britain.



## AN AIRLINE MAN



## TAKES OFF



**I**F you want to learn how the wheels go round in a cynical sample of human nature, as well as to read some vivid expressions of vernacular human speech, here is the story of an American Airlines executive.

Thomas D. Stuart, Industrial Relations Executive of Pan American World Airways in the Latin American Division at Miami, Florida, tells his story himself. Wearing a brown tropical suit and colourful Floridian tie, he says:

"I guess you would call me a cynic. I have been inquisitive ever since I was born. The first thing my Mother ever heard me say was 'Why?' So the first question I asked on MRA was 'Why? What do they get out of it? What are they after? Where does the money go?' To me it was an impossibility—people dedicating their lives to helping the world.

"Then the talk began to spread about the change in the President of the Company and the Vice-President of the Air Lines Pilot's Association. We were having an industrial meeting in Miami one day. I found the fellows were really serious about this thing and that they had found something. Some of the other industrial relations managers asked me to attend 'The Forgotten Factor' that night. During one of the intermissions I said 'Boy, that has really got it. They have the best lighting technician I have ever seen. Did you see how those peoples' eyes shine and their faces glow? Just like they were happy.' I certainly enjoyed the play.

"Then someone suggested a Pan American Family Night. That night in the lobby of the theatre I spoke to people I hadn't spoken to in years. I don't mean I hadn't said 'good morning' or nodded to them. But that night I really talked to them. Fellows came up from the floor and called me Tom who had not called me Tom since I was a mechanic and worked with them. We stood around talking. Here were the same people I had seen in the show, standing in the lobby with the same light in their eyes and the same beam in their faces—and no sign of a lighting technician.

"Two couples went home with us that evening and we had coffee and we bumped our gums and talked and yakety-yak, yakety-yaked until they went home. I went to bed but I didn't sleep. I blamed it on the coffee. I lay there

thinking, well sure enough if I didn't have to spend so darned much time handling grievances—trying to 'pacify' people (I use the word advisedly: what I actually meant was trying to force my will on them), I would have more time to plan things to the personnel's benefit and the Company's benefit.

"Then is when I realised that I have three obligations—to management, to the employees, and to the public. I don't have anything to do with rates, but I realised that if management and labour worked together they could increase their production and efficiency to such an extent that it would profit all these three. It would give greater dividends to the shareholders, higher wages to the employees and lower prices to the consumer.

"I came to Mackinac, I thought, with an open mind. I was going to listen to this. I thought I had always based my decision on what is right, not who is right. That was the theme of the whole thing. But over the years, 'what is right' has been what I thought. I have been thinking back to some of the things that I said, believing it was 'what is right'—I think I was wrong on several of them.

"Then we got a little further into Moral Re-Armament. I hadn't heard of guidance. My wife asked me yesterday, 'Have you had any guidance.' 'What is that?' I asked. And she said, 'Well, you relax and let God talk to you.' 'When I relax, only little thoughts go round,' I said. 'Try to relax your mind,' she said. 'Then I go to sleep.' I said.

"But at Mackinac Dr. Buchman suggested we would have three minutes for guidance. I received two sentences. One of them was very easy for me to repeat. The other one, I am afraid there are going to be some Pan American people who are liable to laugh out loud when they hear it. The first sentence was, 'Tell some of your experiences of the Pan American story.' That was easy. The other will sound funny to some people but it is serious for me. 'Quit trying to be a big shot.' Do you think that is easy to say? Do you think it is going to be easy to do? I know it isn't going to be easy but it is going to be darned effective.

"So this morning I tried this 'guidance'. I had *four* sentences this morning. (This thing is picking up.) The first was: 'Find the answer in yourself.' The next was: 'Pass this answer on.' The third was: 'It is bigger than you.' (Nothing was bigger than me yesterday. Today I am mighty small and mighty humble.) The last was: 'You will be happy.' It works. I don't know when I have been so happy.

"Mackinac has 'turned on the light'. With Moral Re-Armament and my wife to help me I know guidance is going to carry me through life to be the kind of man I should have been all my life."

