

VOLUME 7

NUMBER 11

NOVEMBER 1951

NEW WORLD NEWS



MEN OF THE NEW EUROPE

(See back cover)

**SPECIAL NUMBER
REPORT ON
CAUX**



THIS IS THE

THIS is the hour to stake all on a revolution of change—economic change, social change, national change, international change—all based on personal change.

The following pages, reporting on the MRA World Assembly at Caux, present the evidence of this idea, which offers Marxist and Capitalist a great revolution, liquidates hate, enables industry to provide for the world, and gives statesmen a new basis on which to work.

Stalin's one-time deputy Commissar for Forests and member of the Central Committee of the Communist Party, Karl Albrecht, was a delegate this year to the Caux Assembly. He, who had sat in the inner councils of the Soviet Union with Stalin, Trotsky, Bukharin and Radek, stated at Caux, "Moral Re-Armament shows the thing we were looking for and could not find—the synthesis between capital and labour, and the society where everyone fights unitedly to build a new world for humanity."

"In 1924 I went to the East that I might fight with all my spirit to build a new and free world. We did not want a world of destruction before us. We wanted a world where all peoples and all nations could find happiness. After ten years I returned to Germany completely broken and disillusioned. I had not the faintest idea of how to build a new world until I came to Caux.

"Frank Buchman, with his conception of absolute moral standards, has enabled Communists and convinced Marxists who fight the class war to build up in a new way the true classless society and a new world. I want to thank him."

Some years ago Albrecht wrote a book, *The Betrayal of Socialism*. For many years he had been unable to complete the second volume. "This is the missing factor which enables

Former Vice-Commissar for Forests in the USSR and member of the Central Committee of the Communist Party, Karl Albrecht

The Caux Assembly in session, to which 40,000 from 112 countries have come in the last six years. Speeches are relayed in five languages through short-wave radio sets



HOUR—THIS IS THE IDEA

me not only to complete my book," he said, "but to fight positively to build a new world."

The remarkable feature of Caux is that with Albrecht speaks Henri Desbruères, President of the French Nationalised Aero-engine Industry, a prominent representative of management. When he took over the industry in 1949 from a Communist predecessor, he at once entered into a bitter ideological fight. But his experiences at Caux showed him the relevance of a moral ideology of change for Capitalist and Communist alike. He reported to the conference this year on the practical steps he had taken to implement this ideology in his own industry.

1. He apologised to the factory shop stewards for wrong decisions taken without consulting them.
2. A salary agreement was negotiated "with a speed never before seen".
3. He reinstated strikers who had been wrongfully dismissed, and
4. Installed production bonuses in his plant.

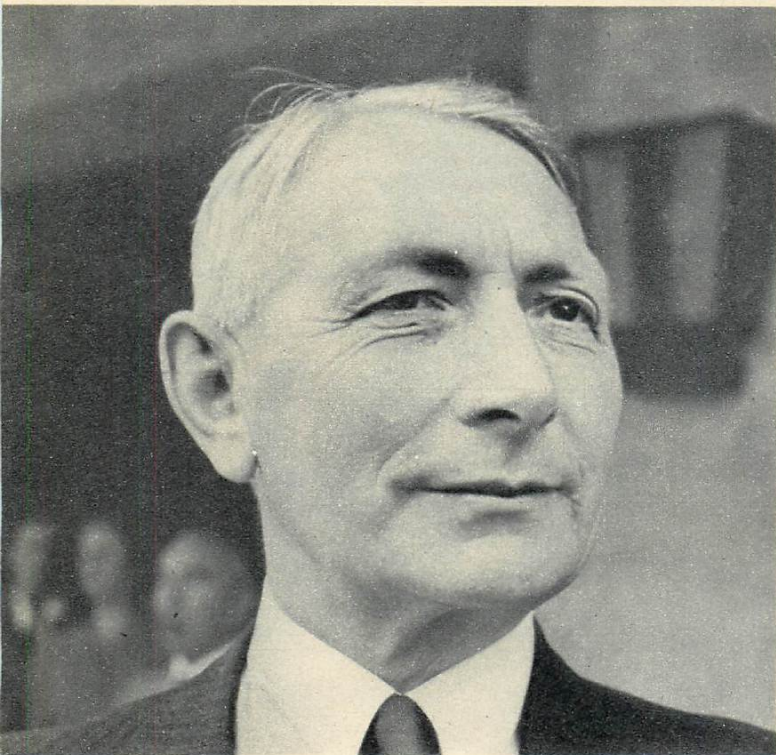
"Employers must take the offensive," said Desbruères. "Not an offensive of selfishness and hatred, but one of true caring for their workers. Revolution is not the privilege or the right of one class alone. The employers can also lead a revolution, especially if they listen to their consciences and realise they have to redeem themselves in the eyes of others. Marxism and the materialism of the left was not born first. It is the result of the materialism of the right.

"When I see how receptive the workers are to Moral Re-Armament I see we employers must also answer the challenge. We can become timorous and unwilling to take risks or daring initiative. But this is the hour when we must move to action."

President of the French Nationalised Aero-Engine Industry, with plants employing 7,500 workers, Henri Desbruères

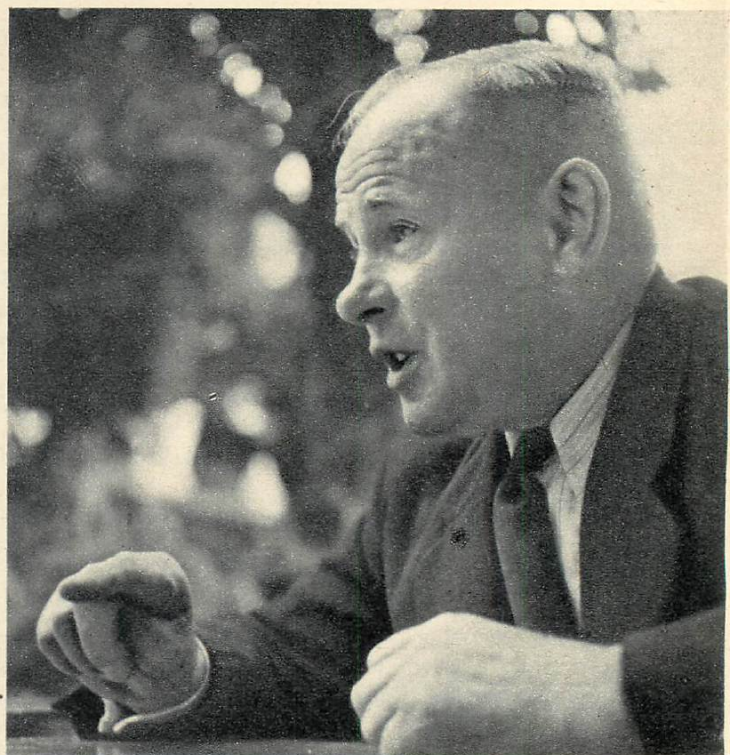


A GREATER REVOLUTION



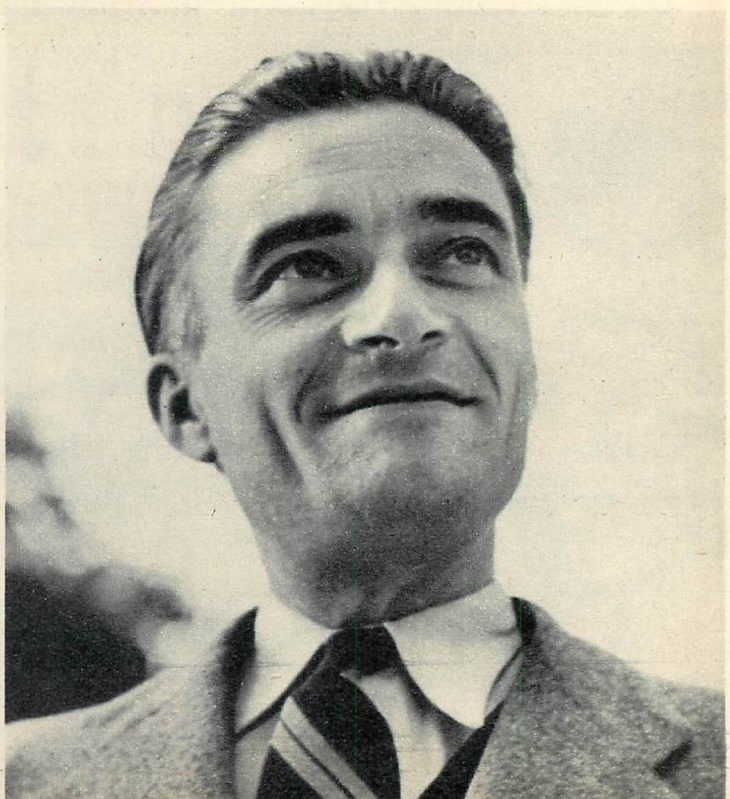
Hans Bjerkholt, a founder of the Norwegian Communist Party: "This idea is the answer for our time. It can unite all the progressive forces everywhere. Moral Re-Armament is not only a force in world history; it is the only way out for mankind"

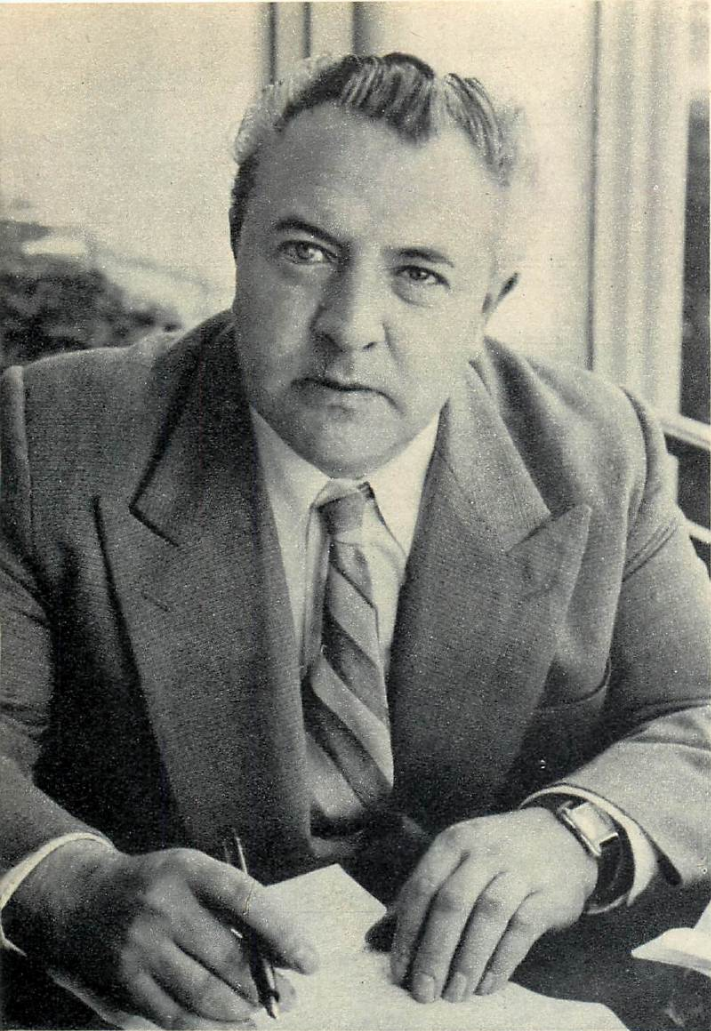
Katsuji Nakajima, of the Executive of the Metal Workers' Union of Japan: "I have realised that bitterness and hatred will never solve any problem. Moral Re-Armament is the one and only road that will give us the leadership we need"



Fritz Heske, German miner, veteran Communist, and works council chairman in a pit employing 4,000 men in the Ruhr: "We need an answer for East and West—and this answer is given by the revolutionary idea of Moral Re-Armament"

Roger Braquier, militant Marxist from the "Red Belt" of Paris: "At Caux I saw the International of the West being built, without which we trade union leaders have no hope of rebuilding the world. I saw people learning to build peace"





Carlos Pronk, for ten years Secretary of the Communist Party of Rotterdam: "We have had the technical revolutions but we have forgotten the moral revolutions. The best system is dead before it has begun unless we first create better men"



Frank Eden, 20 years a Communist, shop-steward in Dunlop Rubber, Birmingham: "I was very concerned about suffering humanity but often made my own family suffer. We can never build a new world if we cannot build it in our own homes"

Angelo Passetto, Milan worker who wrote songs for Togliatti and now gives the ideology of Moral Re-Armament in Music: "In MRA we have a weapon to save ourselves. Through absolute moral standards we can solve the economic problems of Italy"

Aage Schultz, 20 years a Communist and 5 years imprisoned by the Nazis: "Here is something greater than Communism. We will live and fight for Moral Re-Armament in Denmark—"in the home, in the factory, with our friends and with everyone"



AN IDEOLOGY OF



WORLD CHANGE

AN ADDRESS BY WILLIAM JAEGER

MY home is in the textile town of Stockport in England. My father was a cabinet-maker. The history of the workers in that area has been one of unemployment, war, poverty and death.

There were many rows in my home. Often as a young boy I came home from school to find both my parents had left, saying they would never be back. I knew no answer to that. I used to see the workers in my area. Although there was great poverty, I often saw the children waiting outside the public houses while the mothers were getting drunk. Every third shop was a pub. Our labour leaders were good men, but often when they became town councillors they forgot the workers.

I did not understand what was wrong. Then I met this force of Moral Re-Armament. They said to me, "If you really care for the masses, why not try those four absolute moral standards—honesty, purity, unselfishness and love?" There were many men I did not like. But I told them I was sorry, and then I found that they had felt the same about me. In five minutes we became fighters together for a new idea for the world.

I went back to my mother and told her about the things I had done wrong. She told me about herself and my father, who had died, and about all that had gone wrong in the home. In half an hour she also found a new idea. We sold our shop and came to London where we lived in the East End. We felt that the workers of the world must get this idea so that we could have a permanent peace in the world.

We learned that no one nation is ever going to change the world; and no one race, class or faith either. It is too small a conception, Lenin said in 1909: "There is no ideology above class." Moral Re-Armament and Frank Buchman have shown that he was wrong. Moral Re-Armament works on a world scale.

America, Russia and Britain

The Swiss have a saying: "The schoolmaster knows everything, but the Englishman knows more." And Lenin once said about the English: "There is a block in the mind of every Englishman beyond which it is impossible to get a new idea."

I have learned that the world as a whole does not want to die for Britain. We may be right in theory, in our own eyes, but if we have lost the world's goodwill something is wrong with us. We are superior and self-righteous, but we have got to change.

Personal change is too small. That is where many Christians have stayed and lived and died. Economic change alone is too small, because it never works. Once a man gets power, he gets rid of other men to be able to hold it. Selfish men cannot rule anything well, whether in nations or in families. Moral Re-Armament is a complete

idea. It brings personal change related to economic change, social change, national change and world change.

Frank Buchman said years ago, "If everybody cares enough and everybody shares enough, wouldn't everybody have enough? There is enough in the world for everybody's need but not enough for everyone's greed." That is Moral Re-Armament. And it has got to be lived in the national and political life as well as in the home and family life.

America does not want to live like Russia. Russia won't live like America. And England is not quite sure what she wants. What is the answer to that? You have war unless there is a superior uniting idea for the whole world. Ernst Scharnowski, head of the Berlin Trade Unions, said: "Moral Re-Armament has come like a storm to humanity." He went on: "Class war is out of date. Tell Frank Buchman I fight for him with all I've got."

To win the East

Mohammed Ali Jinnah, the father of Pakistan, said: "Here you have the answer to the hates of the world." Ben Tillet, the great British dockers' leader, told Frank Buchman: "You will restore sanity to the world." And R. P. Erasmus, Vice-President of the Mineworkers' Union of South Africa, who led the biggest strike in his country's history when 700 men were killed, said: "Your message, Dr. Buchman, has made me a new man and given me new hope. My fight for the mineworkers took me to the condemned cell and to the verge of the gallows. But I have won more for the miners through Moral Re-Armament than through all the rest of my struggles. Our relations with the employers in the mines are 100 per cent. better than ever before."

Moral Re-Armament deals with the real world. I have a boy who is four and a half years old. If my wife and I don't change some days, and haven't got the right level of living with each other, he knows it. It is no good my wife giving him a talk on economics or politics. His security is in my wife and myself being absolutely honest with each other every day. We need a moral answer so that our wives find new hope and our homes become united and a force.

That is the fundamental basis of a new society. Dr. Hans Böckler, chairman of the German Trades Unions, said in Caux: "When the structure of society changes, men change; and when men change, the structure of society changes. Both go together and both are necessary." That is Moral Re-Armament. It is a complete revolution, with personal change, resulting in a completely new era, economically, politically, socially—a world change. It is an answer for left and right, for East and West, for management and labour, for husband and wife. And if we in the West live this out, then we have a chance to win the East. That is the work of Frank Buchman.

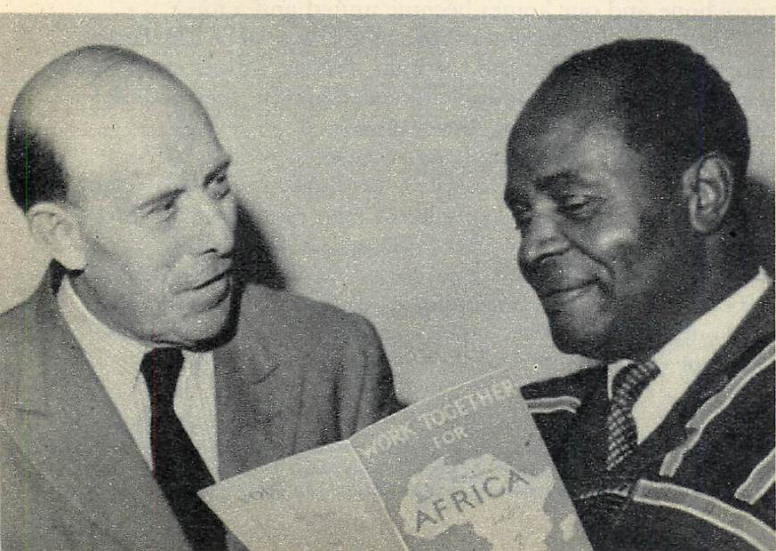
"Workers unite the world." Labour leaders from Europe and the Pacific meet at Caux. The group includes Otto Cadegg, Secretary, Swiss Railway Workers (left); Wally McNeil, Auckland President, New Zealand Harbour Board Employees (third from right), and Maurice Mercier, General Secretary, French Textile Workers, Force Ouvrière (right)

THE LIQUIDATION



British Major and African native chief "work together for Africa"

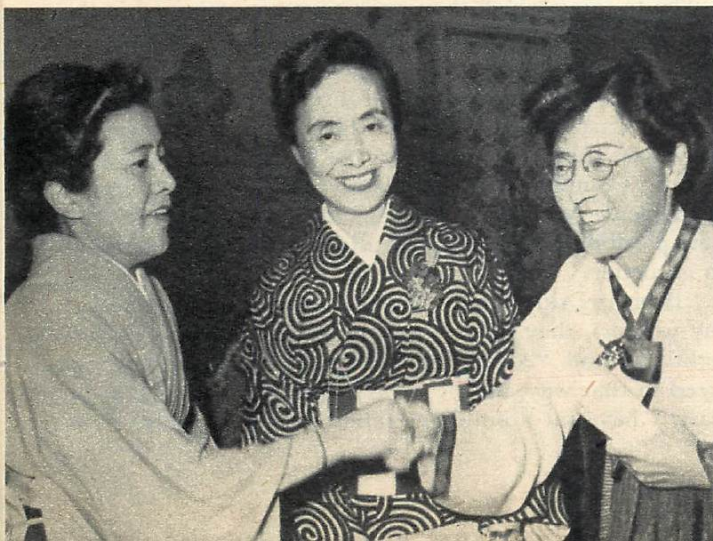
Steelworkers from England unite with steelworkers from Italy



OF HATE



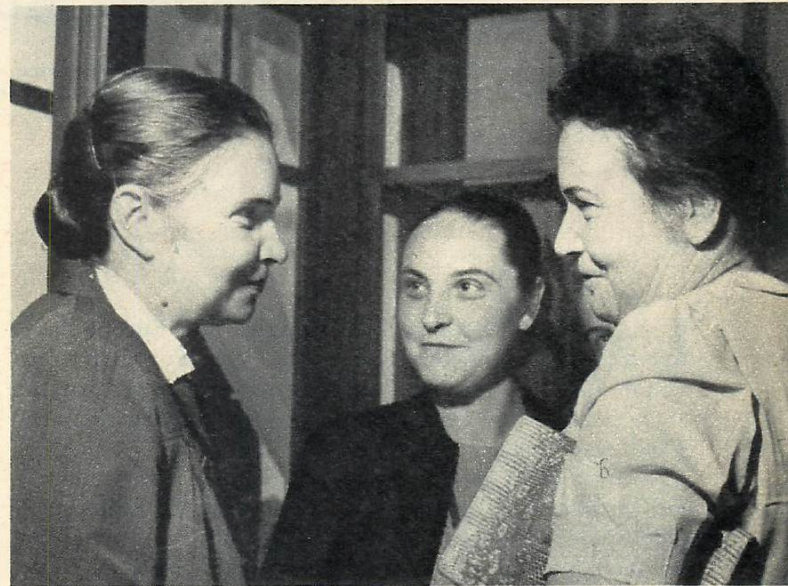
This Korean woman (right) once swore never to speak Japanese



"THERE IS NO REBUILDING POWER IN HATE"

So said a Marxist leader at Caux. While international conferences on a record scale have discussed the problem of world peace and adjourned, Caux has tackled realistically the liquidation of hate in the hearts of men as the first step towards it. Six years of peace have not healed the hates of six years of war. Only a powerful moral and spiritual force on a national scale can effect reconciliation. Aage Schultz (left) for 20 years a militant Danish Communist, was arrested during the war and spent many months in concentration camps. Only 6 of his 17 comrades returned. At Caux he met Colonel W. von Tippelskirch, a member of the German General Staff who planned the invasion of the Scandinavian countries. Schultz said, "My hatred of the Germans is gone." The German Colonel rose from the audience to grasp the Danish Communist's hand. "I speak in the name of myself and my comrades when I ask Schultz to forgive us for what we have done," he said. "I won many decorations in my military career but the best decoration I received was when Schultz put his hand on my shoulder and called me 'comrade'."

France and Germany with an answer to hate can rebuild Europe



Two former enemies, German and Dutch, resolve their enmity





After a 7,000-mile flight from the West Coast ports of America, 47 longshoremen, shipowners, political and industrial leaders touch down at Geneva Airport. Their mission: to work out with their opposite numbers in Europe a joint programme of world rebuilding

INDUSTRY'S VISION—

LEADERS of industry from America and Europe have met and planned at Caux this year. For their conviction is that industry should bring an answer to the conflict of ideas that threatens the future of civilisation and of industry itself.

"The problem today is much greater than one country", said M. Robert Tilge, Secretary General of the Employers' Federation of Northern France. "We are confronted by the challenge of a militant, world-wide ideology. The freedom of industry will not be saved in one country. It is a world problem that must be shouldered by every responsible man in industry and the solution can only be found in terms of a world answer."

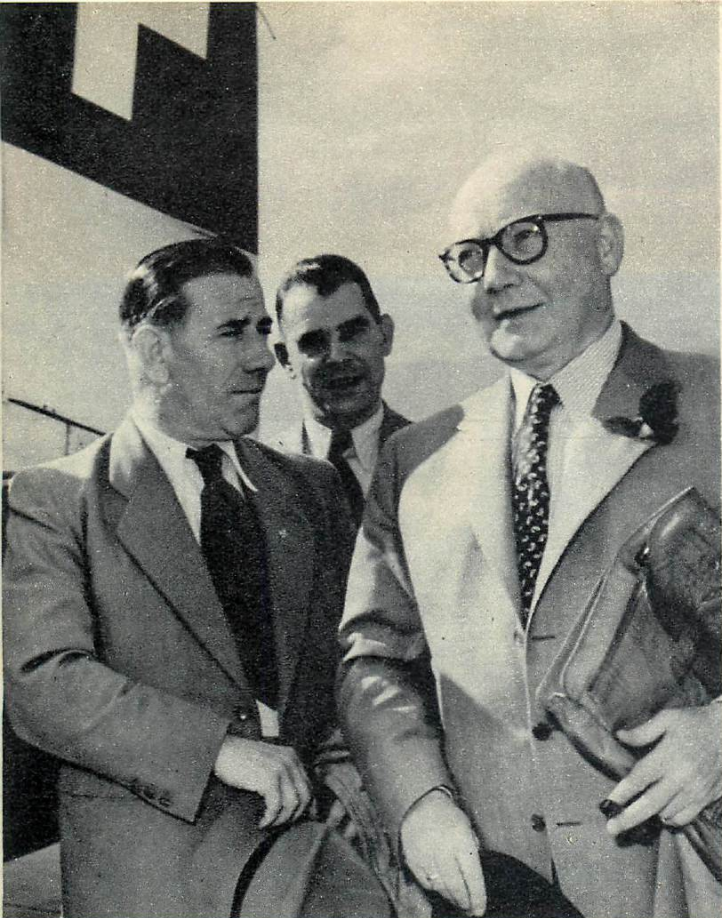
From 300 European factories 250 industrial delegations have come to Caux. The Chairman of the German Coal Board, Dr. Heinrich Kost, came. "We who are the heads of industries must take the lead in a revolution that will not only feed and clothe the world's growing population, but give the workers confidence, happiness and responsibility in industry", he said. People expect of management, he added, not only to apply the principles of Moral Re-Armament themselves, but to take on the task of spreading them in the nation.

With Dr. Kost came the representatives of the coal, oil and steel industries of Germany. From that country came members of national executive committees of trade unions

whose membership totals 2½ millions. Many veteran Marxist and Communist fighters came with miners and steelworkers. A miner, working in one of Dr. Kost's own companies 25 years a member of the Communist party, said, "Communism has advanced in the democracies because a Communist feeds on the contradictions of the society in which he lives. His job is to deepen those contradictions, and many, by their stupidity, help unwittingly. We are here at Caux to put the world in order. Here we have the right idea to do this—one suited to its time and with no contradictions within itself."

The training which thousands have now received in this idea has had immediate effects in industry, as was evidenced by the groups that came from the textile factories of France. The President of the French Jute industry, M. Robert Carmichael, spoke at the assembly. He told his colleagues that as a result of a change in his attitude the leading Communist in his factory enlisted in Moral Re-Armament. As other of his workers were trained at Caux new possibilities emerged. At all levels the business began to go better.

"If on my side I have begun to show more interest in my workers, they have begun to see their work in a new light", he said. "A considerable amount of capital has been freed in that way, and, contrary to all I have done in the past, I have sat around the table with my workers to see



From Germany the Chairman of the Coal Board (right) and trade union leaders, including Stein of the Miners' executive (left)



Italy was represented by the vice-president of the Confindustria Signor Quinto Quintieri, seen here talking with Italian workers

WORLD PROVISION

what we should do with the money. We have set up a guarantee fund against unemployment, and houses are going up, thanks to the loans it has been possible to make. Management and men united can remake the world, provided that neither the pursuit of profit nor the incentive of gain is the deciding motive."

The Secretary General of the Textile Workers Federation (Force Ouvrière) said that an agreement giving 15 per cent. wage increases to 648,000 French textile workers had just been concluded in record time through the new atmosphere created by Caux.

The Pacific Maritime Association of the United States sent an official delegation representing all four regions, Travelling with them by special plane were men from the International Longshoremen and Warehousemen's Union. One of them, Chester Hardister, Vice-President of Local 10 of the union in San Francisco, said he had "just about given up hope that there was any other way of life or any chance to avert a third world war", until he met Moral Re-Armament. They met dockers' leaders and shipping men from all over the world, uniting in a revolutionary international to ensure that the fruits of industry are available to all men and for the exploitation of none.

From Pan American World Airways and National Airlines were Ed Baker (right) President of National, and J. J. Tigert (left)



AMONG the decisive questions of the century is the clash of East and West. The only alternative to a widening gulf is an idea that comprehends both and challenges both to change. Gandhi once said that Moral Re-Armament was the "best thing that has come out of the West." Thousands have found at Caux that here East meets West and both change.

India, Pakistan, Burma, Ceylon, Indonesia, Japan, Malaya, Siam, Indo-China, Sarawak, China, Korea and the Philippines—all have been represented at Caux this year. The Middle East, cradle of Islam, has sent delegates from Egypt, Persia, Syria, Turkey, the Sudan and Morocco. And forty representatives have come from ten African territories.

The Hon. Thio Chan Bee, member of the Legislative Council of Singapore and member of the Governor's Executive Council, expresses both the challenge and the answer the East poses.

"Three ideas are trying to win the hearts and minds of the people," he said. "There is the idea of the class struggle; there is the idea of the racial struggle; there is the idea of nationalism. Moral Re-Armament has been applied in many parts of Asia and has played a great part in reconciling antagonistic factions in politics, industry and international relations. It is our one hope in the East.

Sayadaw U Narada, Burmese Buddhist priest, chanted a sacred Pali blessing and brought a gift of ivory which was received by the Swiss Federal Chancellor on Dr. Buchman's behalf. "Moral Re-Armament is in perfect harmony with the ideals of Buddhism, and is bound to take root in Buddhist countries"

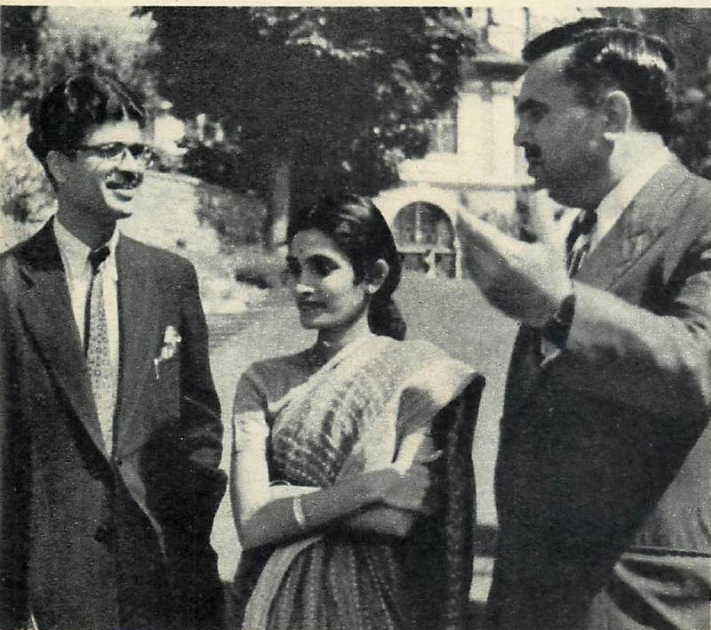
SPANNING F



Sherif Ibrahim Al Guennouni, a Moslem leader from Morocco: "Caux gives us hope that humanity will go in the right direction. The superior idea of Caux will shine like the sun and spread throughout the world. We will be a branch of this great tree of Moral Re-Armament which branches far in the desert"



EAST & WEST

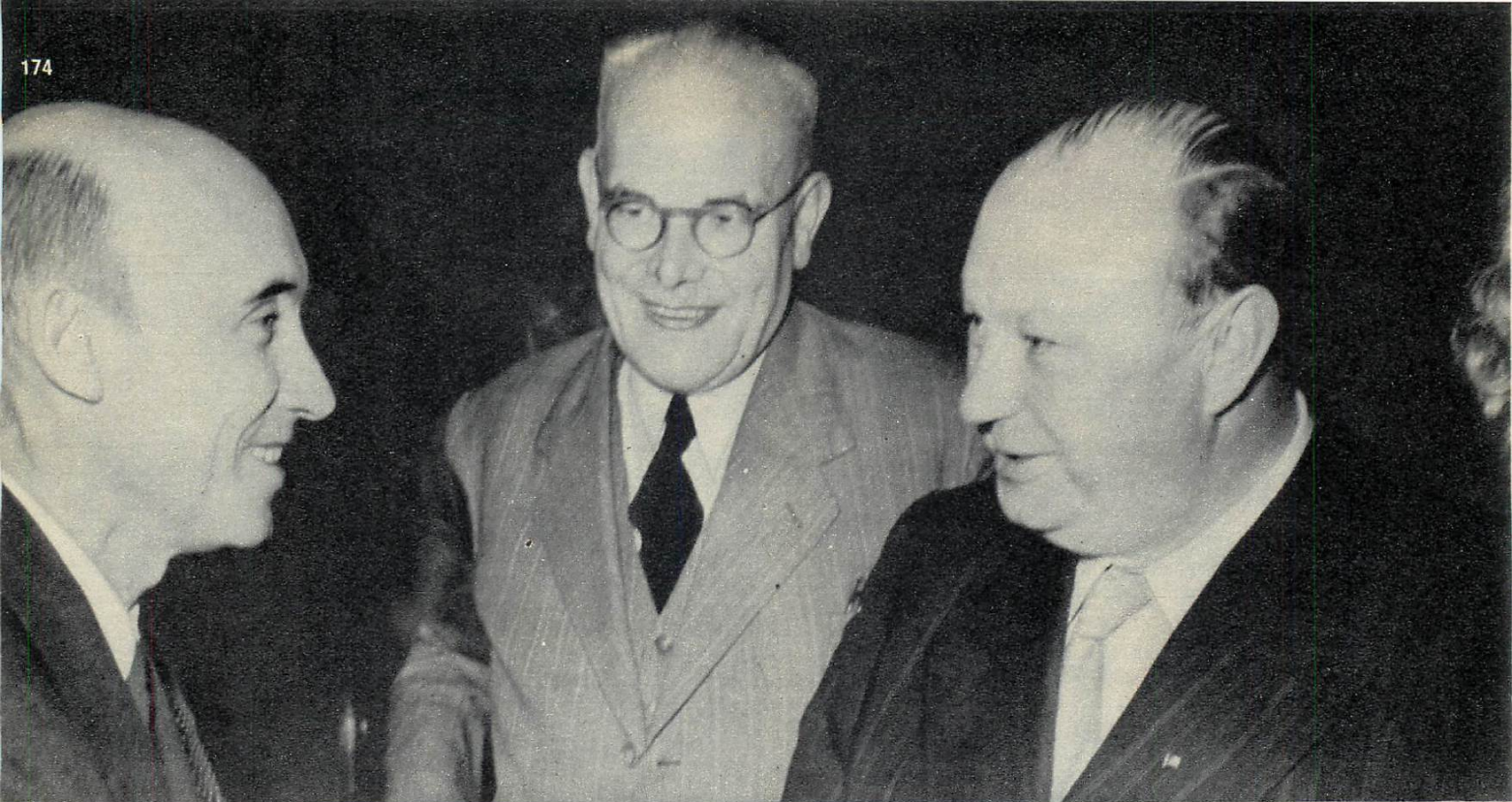


Shanker Hegde, President, India Aero Employees' Federation meets the Hon Sirdar Bahadur Khan, Pakistan cabinet minister

The Hon Thio Chan Bee, Singapore, and the Speaker of the Sudan Parliament who said: "The sun shines in the West as well"



Surya Sena, internationally known exponent of Eastern music



U.S. Congressman Deane (Democrat) greets Herr Heinrich Hellwege, German cabinet minister. Centre is Paul Bausch, German M.P.

STATESMANSHIP FOR



The Swiss Chancellor (right) with Minister Schmidt from the Ruhr

Congressman Charles B. Deane, Democrat, N. Carolina:

"I have learnt more about foreign relations and foreign affairs in this one week at Caux than I have learnt in five years in Congress. . . . Half a million dollars have been appropriated this year to investigate Communism in the United States. Here at Caux we see the answer to Communism. . . . Unless I am willing to pay the price of being different, disaster is going to come to my children and the children of the world. Only when I measure up to the absolute moral standards can I make my full contribution as a member of Congress."

Dr. Oskar Leimgruber, Chancellor of the Swiss Confederation:

"Moral Re-Armament seeks to unite families, professions, classes and races, and puts all human relations on the only true basis of moral standards. This must not only affect individuals, families and classes, however; it must also permeate the political and administrative life of whole countries."

Dr. Otto Schmidt, Minister of Reconstruction, North Rhine-Westphalia:

"We Germans have had tremendous experiences in Caux. The real peace of Europe was signed here in 1947. It is impossible to estimate what it means to have had thousands of the leading men in public life in Germany here at Caux. I realise what a new vision has been given to all the leaders of my country. . . . Here there is a great force at work creating positive relationships among the free nations."

Professor A. Hazeghi, Member of the Persian Parliament:

"By applying the principles of Moral Re-Armament the



The High Commissioner for Ceylon



Prof. A. Hazeghi, Persian M.P.



Mr. Llywelyn Williams, Welsh M.P.

A NEW AGE

economic questions facing Persia and Britain could be settled to the satisfaction of both parties. My prayer is that both Persia and Britain will be able to change and listen to God. I intend to tell my parliamentary colleagues about Moral Re-Armament and to get *The World Rebuilt* translated into Persian."

His Excellency Mr. E. A. P. Wijeyeratne, High Commissioner for Ceylon in London:

"You have shown the third way in which the true answer to the forces of destruction can be given. Absolute moral standards must become the practice of ordinary men everywhere and not just, as too often in the past, of a few saints."

Brigadier Terence Clarke, C.B.E., Conservative M.P. for Portsmouth West:

"At the present time things are too urgent to delay Moral Re-Armament any longer. I wish I had met Moral Re-Armament 16 years ago instead of approximately 2 weeks ago. If politicians, soldiers and others had practised MRA 16 years ago we might well have avoided the second world war."

Mr. Llywelyn Williams, Labour M.P. for Abertillery:

"This message should go to the world—that democracy is not a matter of the rights which we enjoy but the responsibilities which we carry. One of the four standards is absolute honesty. And of all demands made upon a politician surely that is the most searching. Honesty demands that we are always prepared to believe that we do not have a monopoly of the truth or of sincerity on our political side."

"Every nation should devote one per cent of its budget to the spread of Moral Re-Armament . . . As a member of the German Federal Government I am immeasurably thankful to MRA . . . Members of every cabinet should come to Caux to find this atmosphere of confidence and unity."

Mr. Heinrich Hellwege, Federal Minister for Bundesrat Affairs.



Brig. Clarke, Conservative M.P., with a London docker

CLIMAX OF HISTORY

BY KENNETH BELDEN

"THE wheel of history turns to the inevitable goal of Communism," cried Dimitroff in the Reichstag trial, and that is the claim which shakes the foundations of the modern world.

Is it true or is it false? Millions believe it to be true, millions in our own Western democracies as well as in Asia, Africa and every continent. And if it is not true, what is?

We live in an age when the very existence, not only of nations, but of civilisation itself, is in jeopardy. Twenty civilisations have grown and flourished and decayed, each one finally destroyed, as Toynbee says, by war or class war, or by both.

No civilisation has ever yet succeeded in arresting its own decay.

Is there any ground for hoping that ours will be the first that will not decline and fall?

We are living at a climax point in history. The struggle of twenty centuries, and trends that go back even beyond history, have quickened in the last two hundred years until, in our day, they have produced the global conflict of opposing ideologies in which we find ourselves.

Global Issues

A historian, R. C. Mowat, rightly calls his new book *Climax of History**. For today, for the first time, the issues are global. Ideologies divide the entire globe. The aim of Communism is world-wide. As Mowat rightly says, "There have been many occasions in history when civilisations have suffered catastrophe. What is different in our case is that the fate not merely of one civilisation—"the West"—is at stake, but that of "civilisation the world over." And, as he adds later, "Today the problem is trebly complicated. First, the area concerned is no longer any limited part of the globe, but almost its entire surface. Second, mankind's capacities for self-destruction have been enormously increased. Our civilisation has developed the power to destroy itself. Third, the ideological conflicts of our age are more bitter and profound than those of any previous era."

Rightly, too, Mowat has dedicated his book to Frank Buchman, as "The greatest world statesman of this age," and he presented the first copy of the book to him during the World Assembly at Caux. For while others simply saw the dangers in the ideological movements of our time—Fascism, Nazism, Communism—Frank Buchman, as Mowat said at Caux, "proclaimed that the real danger lies in materialism. He saw that the crisis is due to the very success of civilisation, to man's success in controlling his material environment. But he saw through the false philosophy which assumed that through the application of new techniques in science and industry a world of peace and abundance would ensue. He saw that ours is a revolutionary age, in which civilisation itself is at stake, and he is pro-



Dr. Frank N. D. Buchman

claiming the real revolution which alone can bring about the needed change—the revolution in human nature."

Catastrophe, as Mowat points out in his opening chapter, "has been the challenge to change all down the ages." Our need is to face the reality and the challenge of the catastrophic age in which we live. "Then we will find the purpose of catastrophe—to make us change. Catastrophe is a challenge to a superior way of living."

Mowat traces the origins of civilisation itself in men's response to the challenge of their environment and of the disasters, man-made or natural, which they were called upon to face. In the areas of what are now North Africa, Western Asia and the Middle East, this led to the creation of civilisation in the great river valleys—Nile, Tigris, Euphrates, and later on the Indus and the Yellow River.

Today, and this is the central theme of Mr. Mowat's

**Climax of History* by R. C. Mowat, Blandford Press, 10s. 6d. Obtainable from M.R.A. 833, South Flower Street, Los Angeles, California, \$2.50.

book, we face catastrophe of such dimensions that "to overcome this crisis demands a change as far-reaching as that which led on from savagery to civilisation six thousand years ago. The alternative to mass destruction or the police state is some new order of society—let us call it 'super-civilisation'—as different from civilisation as civilisation is from primitive tribalism."

Mowat goes on to analyse the growth of civilisation, and the widening conflicts of class and race which tend to disrupt it as its complexity increases. Through the history of the Graeco-Roman world, of Israel, of medieval Christendom and modern Europe, he shows how again and again a "creative minority" has attempted to rally the moral and spiritual forces of a nation, or civilisation, to overcome the disrupting, destructive forces of mounting materialism.

"Creative Revolution"

The growth of civilisation is a development of ideas as well as of organisation. With the coming of Christianity a new factor entered in—the new society based on the ideas and practice of "inspired democracy", seen in the company of the Apostles, the communities of the early Church, and later in the monastic and mendicant orders. As Christopher Dawson said in a recent book, "A new principle has been introduced into the static civilisation of the Roman world that contained infinite possibilities of change. This act of creative revolution marks the beginning of a new era in world history."

Here was the prototype of a new democracy, wholly different from the authoritarian conception of the Roman Empire and from the democracies of the Greek city states, founded on a new conception of liberty, equality and fraternity; freedom under God's direction, "Whose service is perfect freedom"; equality before God, whatever the differences of role or function; love as the basis of relationships. Here was a new type of community, based not on race or class, but on faith and ideology. This became the pattern of inspired democracy, of the "creative minorities" which have been the transforming and unifying factor in Western civilisation throughout the centuries.

The world today is faced with a momentous choice in this climax of our history. "We may be overwhelmed by another world war. Such a war might lead to the annihilation of whole peoples. Or we may be taken over by a world totalitarian dictatorship. Or, thirdly, we may help to build an entirely new order of society."

The third way is the way of change and hope, the way to a new stage in the onward march of humanity. What is needed to achieve it is first, an ideology powerful enough to change human nature and human society; and secondly a spiritual, creative minority, a force of men and women who will put it into operation, who will live and create "the life of 'inspired democracy' which history suggests is the next stage for mankind as a whole, the type of society which will complete and succeed civilisation."

Such an ideology, says Mowat, will build on the best of the past while creating the future; it will build on the best in nationalism while being supranational; it will have the fire and fervour of the early Christians; it will "set a new pattern of living which will affect all peoples." It will use, but re-orient in a spiritual direction, the techniques and organisation of modern industrial society. It will have "the

continual incentive of absolute moral standards as a dynamic towards attaining the fullest life for individuals as for nations."

This super-civilisation will be our creative response to the crisis of the present day, just as civilisation was the response of the nomads who sought the valley of the Nile 6,000 years ago.

And is this possible? Is it more than the theory of a penetrating historian?

In his epilogue Mowat anchors his convictions in the reality of what is actually being achieved in the world today. He tells something of his own story at Oxford, where I first knew him nearly twenty years ago, in the Army, and after the war. Through his story we see his growing comprehension of Frank Buchman and Moral Re-Armament. In Moral Re-Armament Mowat sees the adequate, superior ideology, and the creative minority, the world force of men and women dedicated to the revolutionary task of remaking the world.

Here lies the significance of Frank Buchman's contribution to our time. In an address on the future of civilisation, at Caux in August 1951, Mowat said: "I believe that Frank Buchman is not only the greatest world statesman of this age, but the greatest revolutionary, because he has shown all of us, the ordinary man and the statesman, how to play a part in the greatest revolution of all time, the rebuilding of the world."

"Inspired Democracy"

"Frank Buchman," Mowat says, "has done four things to bring this revolution into effect:

"First, he started at the only place where change can really begin—in himself. This change he was able to pass on to others and so build up the creative minority, the world force, which must carry through this revolution.

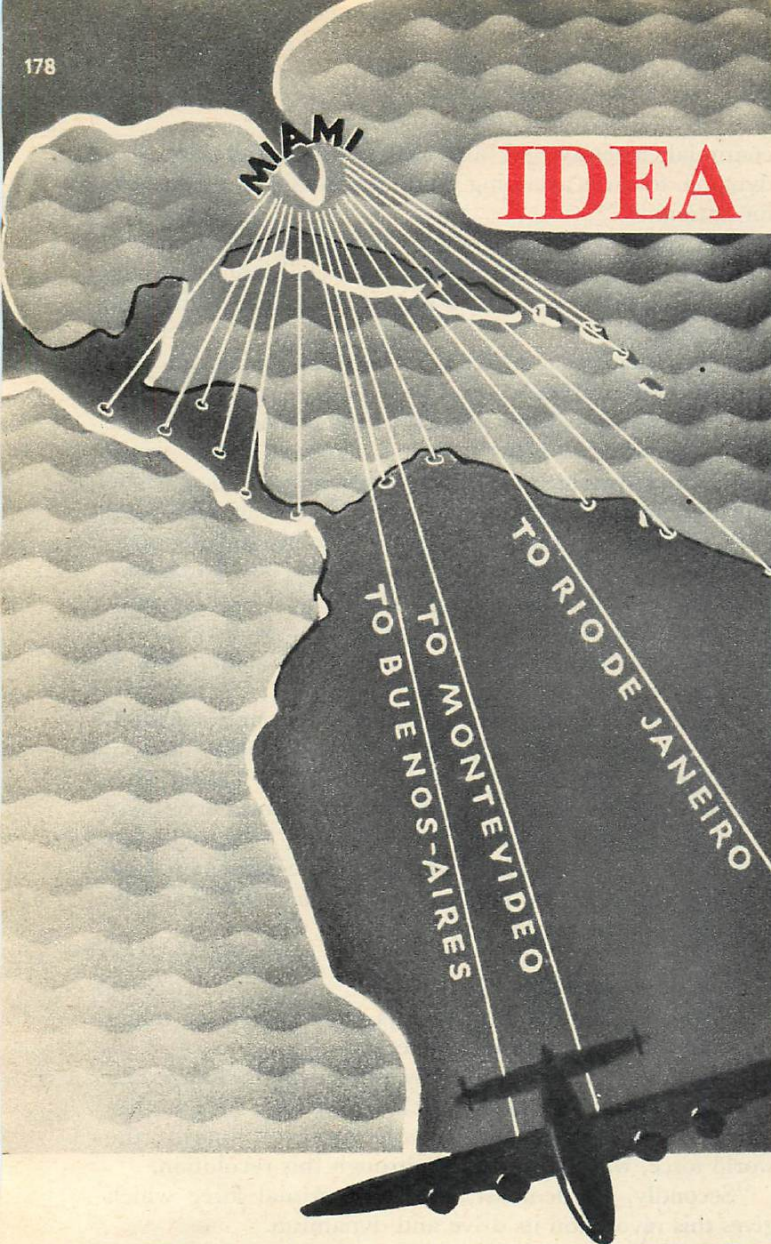
"Secondly, he demonstrated the spiritual force which gives this revolution its drive and dynamism.

"Thirdly, he lived out the new relationships of teamwork and absolute love which alone can provide the unity for the new world, and he showed the relation of absolute moral standards to this task.

"Fourthly, he showed how there is a divine strategy and plan to remake the world, and how each one can find his part. He has demonstrated the guidance of God, and has shown how we can move forward to the new type of society—inspired democracy."

"Movements of inspired democracy in the past," Mowat writes in his book, "have brought new elements to civilisation, besides producing a flowering of the human spirit in the cultural realm. So it was with the early Church, and so with the Franciscan brotherhood. Moral Re-Armament, as the creative force for inspired democracy, promises to outmode civilisation as we know it by bringing nearer the next stage of society which will make civilisation appear as antiquated as tribalism appears to us today."

Mowat ends the book with these words of Frank Buchman: "Is it to be God's light of a new day for Europe and the world; or is it to be the fading light of a doomed civilisation? The world faces this historic choice." And he adds: "For the world to choose aright the decision rests on each one of us. I have made my decision, and I hope this book will encourage others to make theirs."



IDEA FLIES SOUTH

munism. Back in Miami, each delegate sought to determine how he at his own level could help to spread the word of what was happening.

Mayor William Wolfarth and the city commission authorized the purchase of 5,000 copies of *An Idea Takes Wings*. They planned to send these booklets to the mayors of cities in this country and abroad to spread the story.

At this point, some of the airline pilots who are sold on MRA got the idea that in their positions they might help dramatize the distribution by personally carrying the booklets and a letter from Mayor Wolfarth to the mayors of cities served by their companies.

Pilots of Eastern and National Air Lines made deliveries to many major United States cities and to all congressmen in the nation's capital. The great expanse to the south of Miami was the province of Pan-American World Airways in this air distribution scheme.

A plan was conceived to refocus Miami as the Gateway of the Americas, and to show its proximity by air to all of Latin America. This plan called for the simultaneous delivery of packets of *An Idea Takes Wings* along the length and breadth of Latin America within a 26-hour period.

To put the plan in operation, many obstacles had to be overcome. Customs and postal regulations of many countries had to be consulted. Translations of the mayor's letter had to be made by foreign consulates in Miami into French, Spanish, Portuguese and Dutch. A four-page leaflet containing a condensation of what MRA is was composed and translated into Spanish.

Through their close personal contacts, the PAA representatives in foreign cities invited the mayors to the airports to receive delivery of the packets, each containing a copy of *An Idea Takes Wings*, Mayor Wolfarth's letter and the translations.

The mayor was on hand at the airport at most of the cities, and in every other case his delegated representative met the airplane. Enthusiastic letters of reply have come to Mayor Wolfarth's office in a steady stream.

This response from Latin America is spotlighting the need for a closer cultural and spiritual tie among the Americas at a time when a world-wide battle for the minds of men is being waged.

LATIN NATIONS HEAR OF MORAL RE-ARMAMENT

By ALFRED H. BISSON

Pan-American World Airways Pilot, Miami, Florida

THAT idea that took wings—the Miami story of Moral Re-Armament—has been in the air again. This time, 24 cities in 23 countries and colonial possessions of Latin America heard the whirring.

Its impact has set minds busy here enlisting public opinion for the day when an Inter-American Assembly for Moral Re-Armament can be held, pushing MRA to the South, even as it is being spread in North America.

The results of Moral Re-Armament's operation in Miami and its impact in Miami's community life were published in a booklet called *An Idea Takes Wings*. This booklet was presented all over the world as the Miami story, and has been a prime factor in convincing many people that MRA will work.

A delegation of 300 from here attended the World Assembly for Moral Re-Armament at Mackinac Island, Michigan. It was there that these people were struck with the urgency of fostering and lending every support to the spread of an ideological answer to the challenge of Com-

The news of the above operation was given at Caux by Dick Morrisey, one of the pilots to deliver Mayor Wolfarth's message and copies of *An Idea Takes Wings*. He and other airline men flew from Miami to take part in Caux. From South America also came delegations including 20 from the textile industry of Sao Paulo, Brazil, representing all sides of the industry. Others from all walks of life came from Costa Rica, Venezuela, the Argentine, Chile, Peru and Colombia.

NEWS WITH AN ANSWER

THE  TIMES

Friday September 28 1951

 **Franc-Tireur**

A L'AVANT-GARDE DE LA REPUBLIQUE

MARDI 9 OCTOBRE 1951

BY GEORGES ALTMAN, EDITOR-IN-CHIEF

... It is the most unusual and the largest international gathering that I have happened to see in a long time.

Good, militant workers from every country ... from backgrounds of misery, prison and long service in revolutionary struggles, trade union men from all the unions of Europe, Asia, America, Africa, including the (French) C.G.T., intellectuals, parliamentarians, industrialists, presidents of companies, Buddhists, monks, generals, Burmese priests, pastors, Catholic priests. Dockers from Antwerp, London, Singapore, Genoa, Glasgow. Miners from Wales and the Ruhr, workers from the chemical factories of Italy and from the textile industry of Roubaix and Tourcoing (France), metal workers from France and Belgium, Japanese escaped from Hiroshima, American pilots flown from Miami, worker revolutionaries from Britain, France and Germany who claim to have been Communist all their days, Socialists from Holland and Scandinavia, lifelong rebels from everywhere, men who believe in God and men who do not, capitalists ... and those who come to see.

At first they come here to get to know each other, man to man ... Then they listen to the speeches given with complete liberty of expression. They discuss their experiences and struggles, and finally they decide together to change themselves in order to change the world.

In the meetings when a series of people come to the platform to tell their story—the one often related to the other—you sense the drama and destiny of the whole world. It is the most remarkable panorama of humanity.

Can man be changed—as they say at Caux—changed quickly enough to avert another world catastrophe?

I don't know if they can change quick enough, but those who come up in turn and give their evidence before us are not the same people they were. All together they present an international, or rather an "inter-humanity", which we have lost sight of.

LE FIGARO

4 OCTOBRE 1951

**"SILENCE . . .
CAUX VOUS PARLE"**

**"MORE POWERFUL THAN THE
SPLITTING OF THE ATOM—THE
LIBERATION OF THE HUMAN HEART"**

Imagine a British general, straight out of one of Kipling's books, taking tea with an Indian whose principal occupation for many years was planting time-bombs in Calcutta clubs ... or the wife of a Scandinavian foreign minister serving tea to an Afrikaner farmer. Think of a German who was a convinced Nazi and a Gauleiter in Juliana's country declaring: "I understand that some Dutch, on arriving here, said they spoke all languages except

German. I ask them to accept my very profound apologies for what my country has done to theirs." And then think of him shaking hands with a worker from the Dutch blast furnaces who spontaneously came up to him.

Since Thomas More created his Island Utopia many have tried to approach it ... But I am not on an island, I took a funiculaire from Montreux up to Caux. What I have described I have seen and I have lived through. It is the Assembly of Moral Re-Armament. ...

A change in human relations leads to a similar change in industrial relations. That is the conviction that both management and workers have expressed here—even among those of the latter who were Communists.

What does my delegate from factory X think of all this? He told me with frankness: "We workers have nothing to lose in this ... If these men are sincere—which I believe, for there is evidence in what they say that anybody can verify for himself, then it sets us off on an adventure and gives us a hope. ..."

I retain the word "hope". Coming from that man, it appeared to me to be significant. To think that between management and labour, between two classes who do not know each other at all, one could create links and see handshakes instead of fist brandishing! That really gives food for reflection.

CORRIERE MERCANTILE

QUOTIDIANO INDIPENDENTE POLITICO-ECONOMICO

Giovedì 27 Settembre 1951

CAUX A LIGHT-HOUSE

for the reconstruction of the world

Can we still hope that men may change?

With faith in this possibility I have patiently awaited the arrival of a world based on love and brotherhood and on social justice, forgetting the passions of hate and selfishness by which it has always been stirred. This faith of mine in a better world would probably have turned out to be in vain if in these last years men of a pure faith had not worked tirelessly and effectively for the spreading of an ideology in which all can unite without any distinction whatsoever.

The appeal that has been launched on the world by the men of Moral Re-Armament is an appeal for brotherhood conceived within the framework of the application of four principles which are both basic and absolute: honesty, purity, unselfishness and love for one's neighbour. These principles on which the world can be rebuilt, a world of decency and of peace, cannot be gainsaid. ...

People of every race, of every continent, of every religion come to Caux to be trained ever more thoroughly in the knowledge and the application of these principles which make possible the changing of men and the world.

Notwithstanding the austerity and wisdom with which the men of Moral Re-Armament carry out their mission, inspiring respect and admiration, yet there are not lacking those who attack them bitterly with the accusation that they are sold to the propaganda of the West. No, Moral Re-Armament is not for hire to any political smokescreen, but on the contrary accepts all men of whatever tendency without interfering with their faith, if they are willing to change themselves personally for the building of a new world.

STEP INTO A NEW WORLD

ADDRESS GIVEN BY BREMER HOFMEYR

MANY people believe that material things decide the course of human life and history. Some thinkers have made an ideology out of that. You might call it the organised materialism of the East. Other people don't have a philosophy about it, they just live it; that you might call the disorganised materialism of the West.

Moral Re-Armament is democracy's inspired ideology. It is the answer to both. It says that God governs. God has a plan. You have a part. When man listens, God speaks. When man obeys, God acts. When men change, nations change.

MRA is like a great big lake. In it the lamb can wade and the elephant can swim. Some of us are Marxists, some are Christians, some are Buddhists, some are Communists. We have this in common. None of us are perfect so we can all change. We all long for a better world, and nothing is as superficial as a demand for change in the world from people who don't want to change themselves. It is only through changed people you can build a new world. But we want to take this scientifically and we want to see how we need to change. That is a very healthy thing to do.

Suppose you have something wrong inside your body. If you don't discover what it is you are in a very dangerous situation and probably by next month you will be buried. But if you discover what is wrong you can have it cured and you can go ahead with joy. Now it is the same with our lives. It is not the things that are wrong that we face that make us unhappy. It is the things we never face. So we want to face these things. There is a little word that is used for the things that are wrong. It is called sin. If you don't like that word just say, "The things that are wrong in ourselves," but sin is a little shorter! Sin is anything that comes between me and God. But if we don't believe in God it is something that comes between me and other people. Or you might say, anything short of these four absolute moral standards of MRA.

Let us take Absolute Honesty. The first thing that occurs to most people is money. It is good to see if we have been absolutely honest about money all our lives. Well, now, very confidentially, I was not! It was the first point of change. Most people, when they are honest find there is something they can put right about money. Then there are lies. That was another very simple point of change. I went to school. We had examinations. There was cheating. That was the first thing. Then we grow up and perhaps we travel. There is this whole problem of the customs. Then we go into business and begin to make a little money. Then there is the whole question of Income Tax, and absolute honesty there.

There are many ways of cheating, and it is a good point to check up on. There is the whole question of a double life. There are husbands who are not quite sure their wives should know everything about them. And there are

wives who are not quite sure their husbands should know everything about them. Then there are parents who want their children to tell them everything but they think it would be bad for the children to know everything about themselves. Of course, then the children don't tell their parents. So you get your divided families.

Start with the things we know are wrong

Let us take Absolute Purity. We are all human. We all have our difficulties. A lot of people want us to define absolute purity. One person whose problems were by no means theoretical asked this and got the answer, "It is different from what you do now." That is a very practical approach. Don't try to define it. Start with the things we know are wrong in our lives. There is the sin of the thought—the sin of the eye—the sin of the act—the world doesn't actually believe that purity is possible! I went to college. We were very intellectual. We used to discuss whether this or that form of defeat was better, but both were defeat. And Frank Buchman showed us very simply that there is complete victory. Whether we are married or unmarried it is a tremendous thing that God can control our lives. He made us. Why should not He control us?

Sin often gets at us. There is the look, the thought, the fascination and the fall. The place to stop is right at the beginning. And we will have to face the fact that we will never, never answer the challenge of the materialistic ideas in the world until we have that secret. The world will choose between materialistic ideas which exploit moral defeat and the ideology which cures it.

Now take Absolute Unselfishness. Simple things again. Greed, love of praise, love of approval. Then many of the habits we have formed in our lives. People ask, "What does MRA think about smoking? What does MRA think of drinking?" Just like everything else. You test them against the four standards. Is it absolutely honest, pure, unselfish and loving? If it is, it's fine. But sometimes it becomes selfish. One lady, a short time ago, spoke here. She tried very much to help her sister who drank too much. She said, "Why must you have four cocktails before every meal?" Her sister replied, "For the same reason as you have one before every meal." So she decided that to be absolutely unselfish she must give up her one, and then she could help her sister to give up her four.

Another man spoke about smoking. He said, "You know, I worked it out and I could buy a new suit of clothes for every member of my family every year on what I spent on smoking." So you can decide for yourself in the light of the four standards. Drugs? They get answered like anything else. Here is the power to set you free. The sin of not living and giving the world an answer! And the sin of conforming! I realised how much of my life was not determined by inner conviction but because everyone else did these things. It is

amazing how selfish we can be and still do what everyone else does! There is the sin of only doing good works in my way instead of doing God's will in His way. The one way to live unselfishness is to live for the re-making of the world. Nothing short of that is really unselfish.

Absolute love? Simple again! It started in me with the people I hated. Then the people I don't like. Then the people I would rather not see. Simple things, jealousy, competition. It is amazing how these things divide people and stop the building of a new world. Pride of race, pride of place, many more. We are just touching a few.

What can we do about these places where we need to change? Something—you can call it the devil, has a strategy to defeat us. Victory comes not just by hoping for it but by planning for it. Here are four points. *Hate* sin. *Forsake* sin. Get well away from it. There was a little boy who fell out of bed so his mother came running up and said, "What has happened?" He said, "I think I lay down too close to where I got in." Forsake it. Get well away from the edge. *Be honest* about sin. That is often difficult. Do you know why? Because we are so proud. We hate anyone to know what we are really like. We would like the world to think we are very much better than we are. But for many people the beginning of the answer is when they sit down with one good friend and are honest about where they need to change. It is amazing how that honesty blows open the citadel of pride in our lives. Be honest about it. Then you find the answer. Then you can use the fact that you have had certain difficulties in your life to help other people. The last point is to *restore* for sin. Many things we have done we can't put right. But if we put right what we can put right, God will put right what we can't. We cannot change ourselves. It is a miracle.

People have left Caux completely free from things that have gripped them all their lives. Everyone can be free. It is a miracle, because God meets a man at the point of his deepest need. That was a tremendous truth for me. I wasn't certain about God. Many of us are very sceptical, but we come to know Him through experience and at the place where I know I can't change my own life. That is the place where I know I can be certain about God.

How can we find the guidance of God? God speaks in many ways. Through the Church. Through the Scriptures. Through your intellect, if it is given to God. Through your heart and conscience. How can I know it for myself? Well, like anything else, you have got to try it. If it works you have found the greatest thing in the world. If it doesn't, you can always go back to the mess you are in. So the thing is to make the practical experiment.

Take time to listen

Take time to listen. Do it in the early morning. Once breakfast comes you have probably missed your chance for the day. Theoretically, one time is as good as another. But in point of fact, if you are really going to do it, the time is the early morning.

I find I need three things:

1. A pure heart. So when you start the experiment write down the four moral standards of absolute honesty, purity, unselfishness and love because much guidance may come about things that are wrong under these

four standards. That is the place to start. Then you find a pure heart. Sort out your *motives* and check them against those four standards. Purity of motive as well as purity of heart will lead to clear guidance, like clean contacts on a radio.

2. An open mind. I believe I have made more mistakes in my life through being absolutely sure I knew what to do, than the times I wasn't sure and was humble enough to look for God's direction.
3. An obedient will.

This world can change if you change

Now, what actually do I do? I get up. I sit down with a pencil and paper and I do what Father Gratry said. He was a Swiss priest who lived in the middle of the nineteenth century. "The world doesn't change because you do not change. But the world can change if you change. How can I change? By listening to God. For God is always speaking just as the sun is always shining. In the morning, before the distractions and problems of the day, you can listen to God. How can you listen to God? Here is the answer: you can write it down. Write it down so that you can listen better and you can remember His words."

That is what I do. I turn my heart and my mind to God. Sometimes I write a verse from the Scriptures, and then I write down the thoughts that come to me.

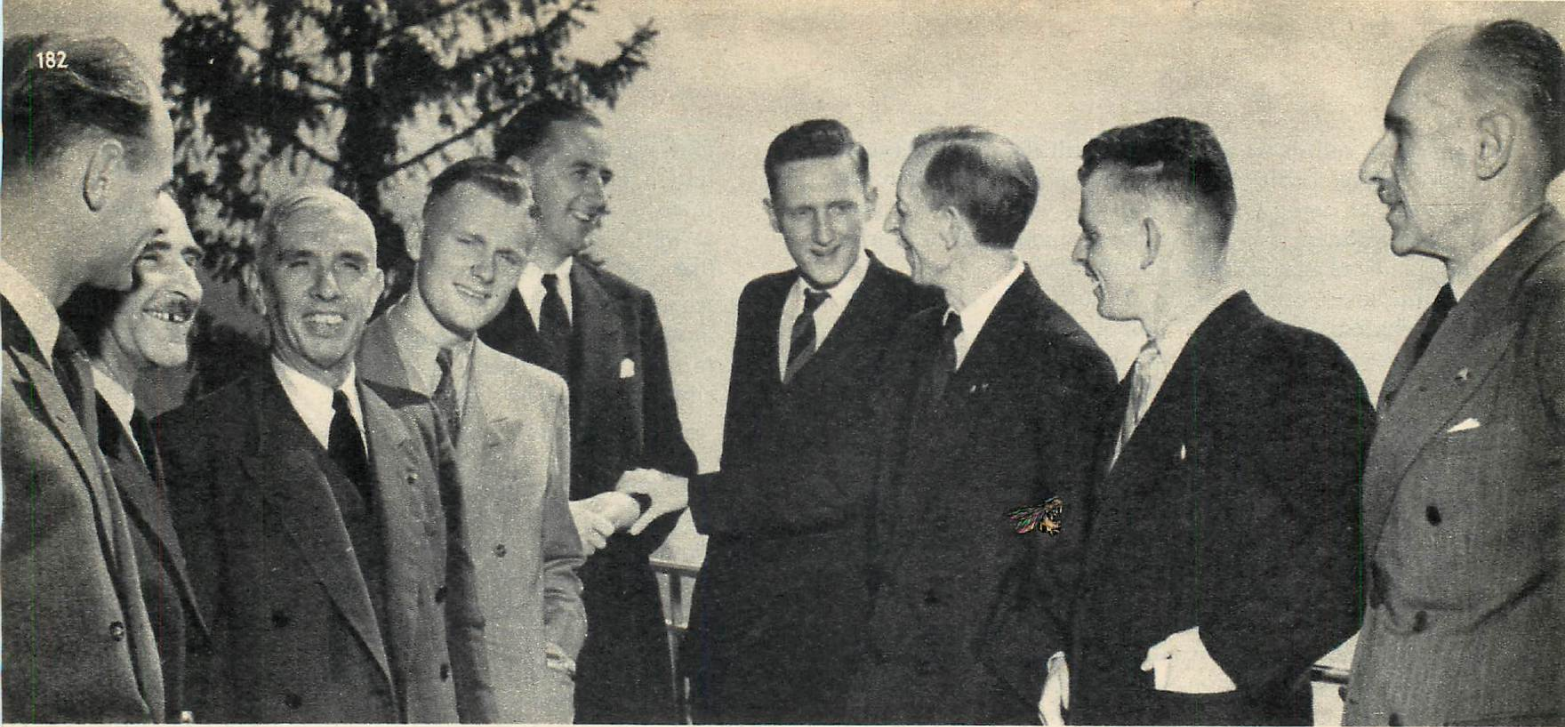
The next thing is to test the thoughts. Not every thought is necessarily from God. In fact, we may have been in touch with other sources of information so long that they still get through to us. So what are the tests?

1. Are these thoughts in line with the four absolute moral standards?
2. Are they in line with my real duties—my duty to my Church, to my family, to my nation, to re-make the world?
3. The test of team work. Often someone else is involved in thoughts that I have. I can talk it over with them and we can seek direction together.

Then I share the thoughts that have come to me. My wife and I have this time of quiet together. We tell each other our thoughts. It is said there are three sides to every question—your side—my side—and the right side. This is the secret of a common mind. And to the married people I would say that until you find this way of life together you haven't tasted half the fun of marriage. I believe the true art of marriage is how to find a common mind under the Holy Spirit.

Lastly, carry it out. If a ship is not moving, the rudder can't guide it. We are the same. We can sit and talk about guidance and nothing happens. But if you decide to give your life under God to re-make the world, you will find your part. You will be shown.

"What the party line supplies in a material ideology, the guidance of God provides for democracy's inspired ideology," a former Communist said at Caux. "This is the dictatorship of the living spirit of God, which gives every man the inner discipline he needs and the inner liberty he desires," said Frank Buchman. It is the authority that everyone can accept: it is available to all and no one need live without it.

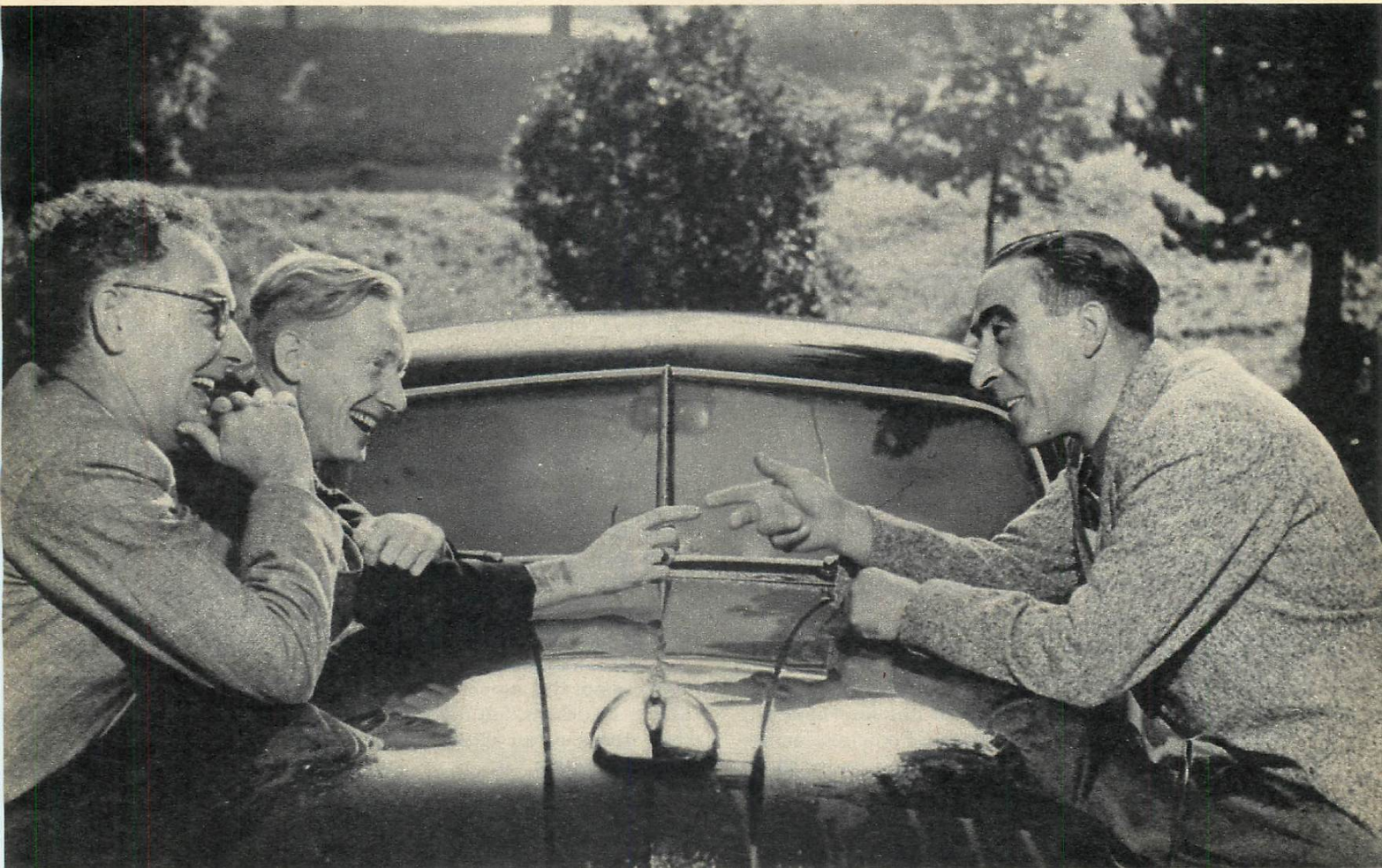


Four French generals, from the same class in St. Cyr, help Dutch cadets to understand the ideas of Moral Re-Armament

WHERE EACH HAS A PART

Everyone has a part to play in an ideology of change for all the world. The fighting forces of the nation become a training ground in democratic citizenship. Industry begins not only to meet the material needs of the nation but to equip men with a new pattern of living together. In East

Workers from Fords in France and Britain meet at Caux and discover there the answer to the problems of industry





Hundreds of Italian workers have been to Caux. These Italian Marxists assist their priest in cleaning the Catholic Chapel

and West, and on both sides of the Iron Curtain, men of all faiths and men of no faith are uniting in a world force to answer crisis by changing human nature everywhere. Four Generals from countries behind the Iron Curtain issued at Caux a statement to the 750 million people from 30 different

Youth from many nations comprise the international chorus at Caux. They sing songs in nineteen different languages



General Bor-Komorowski, leader of the Polish underground in World War II, one of 50 from Eastern Europe at the Assembly

national groups behind the Iron Curtain, saying: "We are convinced that the ideology of Caux is the only solution to the world crisis today. No matter where or how people are living today, the principles of Moral Re-Armament represent the only hope of rebuilding a new and better world."

Delegates are welcomed to the Assembly with songs which express the finest traditions and feelings of their nations



Indian women custodians of past and future. H.H. the Maharanee of Kutch with the wife of a trade union leader

COVER STORY

Thirty years of Union organising and eleven years of training and combat in the Communist Party lie behind the apparently placid exterior of Maurice Mercier, General Secretary of the French Textile Workers' Federation in the Force Ouvrière (see also page 171).

Under the Occupation Mercier took on the highly dangerous job of travelling all over France re-organising the C.G.T. units, whose leadership had been lopped off by the Germans. He was elected after the war a member of the National Council of the Resistance.

Mercier and his wife keep a little shop in Paris where they sell haberdashery, toys and large numbers of newspapers. They get up at 5.15 every morning to sort out the papers.

Mercier sees the practical possibilities of a new French Revolution, without bloodshed, that would increase production, raise wages and yet lower prices. "Not a cry of hatred, not an hour of work lost, not a drop of blood shed"—that is the revolution to which MRA calls workers and employers, he declares.

Carlos Pronk (see page 165) is head of the Independent Socialist Party of Holland. Like Mercier, he has thirty years of fighting for the dockers and workers of Rotterdam behind him. Even as a kid at school he was frequently sent away for spreading Communist propaganda in the classroom. He has often tied up the Rotterdam docks completely. Now he says, "Bitterness and hatred are understandable, but they are no basis for a new world." When he speaks he often has a poetry that reminds you of the last chapters of of Isaiah. Pointing to the miracle of this earth's millions of years, and the miracle of children's birth and growth, Pronk is now sure that "there are greater powers than our own brains and a greater Spirit which give inspiration." "This creative Spirit," he says, "will remove our fear and help us re-build the world."

Published monthly by NEW WORLD NEWS
4 Hays Mews, London, W.1. Phone: Grosvenor 3443
Subscription: 10s. a year, post free
U.S.A., 833 South Flower Street, Los Angeles, Calif.
Subscription: \$2.00 a year
Printed by Rembrandt Photogravure Limited
Hagden Lane, Watford, England. November 1951