

Farmers tackle world food gap

Agricultural conference at Caux, Switzerland

FRANK GARNER, the Principal of Britain's Royal Agricultural College, Cirencester, said that too little progress was being made in increasing food production for an expanding world population.

'More energy and drive is needed,' he said. To export surplus was merely to give first aid.

He was speaking at an agricultural conference at the Moral Re-Armament World Assembly attended by farmers from Europe, Asia and Africa, including a delegation of 23 farmers from Britain.

He appealed for an army of younger people who would spend several years in developing countries showing what could be done to answer hunger.

European farmers could help, Garner said, by growing more protein which would mean less protein had to be imported from the developing countries who needed it themselves.

European financiers could help by making money available for such a programme.

Referring to ways in which Europe could aid the developing countries Joachim Weber, Swiss MP, said, 'The prices we pay for their goods are important. The world coffee price agreement has increased the developing countries' income by 600 million dollars a year. Agreements are valid if honesty prevails.'

Leaders of Swiss agriculture had initiated the conference to find ways of bridging the gap between the 'have' and 'have-not' nations. Among them were Joachim Weber, MP, President of the Swiss Farmers' Union; Josef Leu, MP, President of the Cantonal Farmers' Union, Luzern; and Dr Fritz Hofmann, Director of the Swiss Milk Producers.

Peter Anderson, President of the



'Kenya is now producing a surplus of food'



Farmers in session. Left to right: Jacques Beguin, MP from Neuchatel; Frank H Garner, Principal of the Royal Agricultural College, Cirencester; Edward Evans, Worcester farmer; Josef Leu, MP and farmer; Werner Fankhauser; Dr Fritz Hofmann, Director of the Milk Producers' Union of Switzerland; Christopher Sykes, an Agricultural Officer from Nigeria

photo Strong



Frank Garner (left) with a group of German farmers. On the right is William Lang, a British farm manager

Kenya Agricultural Employers' Association, farms 800 acres in the great Rift Valley of Kenya. He said, 'We need aid in Africa, but we need the right aid. We buy our machinery from Europe and America.

'How can we get agricultural and industrial firms to begin to think not just of profit, but of how they can help the developing countries to become economically mature and to stand on their own feet? They can help to do this by lowering the price of the machinery they export.'

The Kenya farmer said that many countries were generous in their aid. 'But we also need their assistance in helping us to sell what is produced through that aid. It seems ridiculous that economic difficulties should prevent Kenya, which is now producing a surplus in food, from selling that surplus to countries who need it.'

He also said that perhaps the greatest failure of colonialism was the failure to transfer leadership. He had determined to do this on his own farm and said that today his tractor driver knew how and where to plough better than he did and his herdsman where to graze.

Christopher Sykes, the Chief Agricultural Officer of Benue Plateau State, Nigeria, has worked for 12 years in Nigeria where over 85% of the population works on the land.

'Aid from overseas often follows the line of mechanization,' he said. But it failed to deal with the farmers themselves. The average farm is only five acres.

'Aid will not work unless we get people involved to make it work. We have sent technical know-how, and have often left people who stay in



Left to right: Christopher Sykes, Britain; Joachim Weber, MP and President of the Swiss Farmers' Union; Josef Leu, MP and farmer; the Marquis of Graham, Scotland

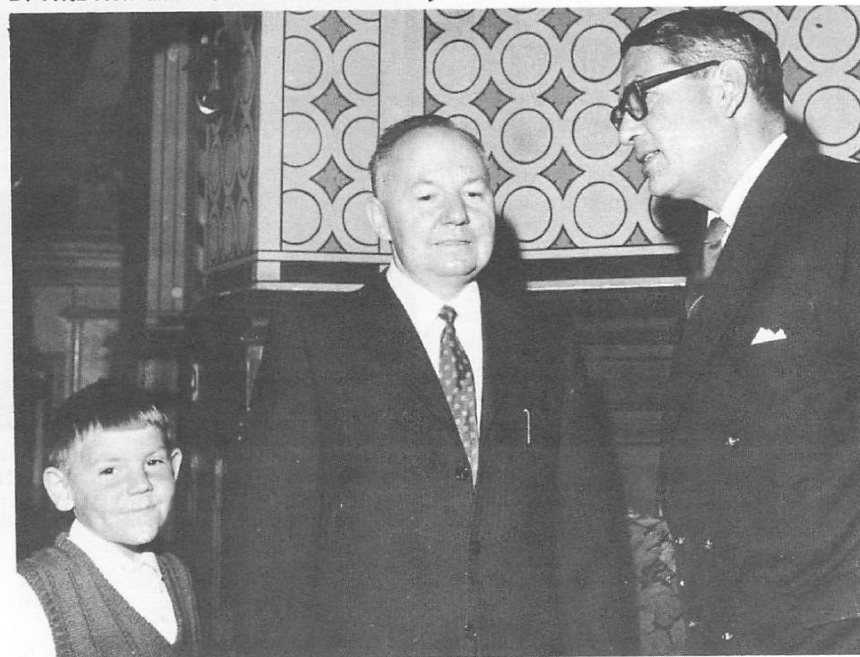
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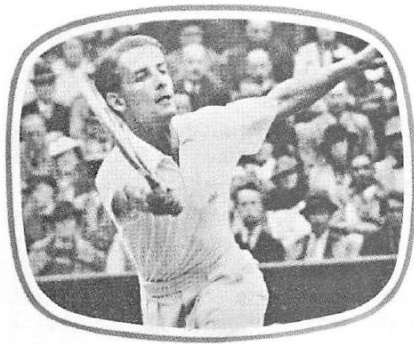
their offices with their brains bulging but do not get out to the farmer. We do not train people who have the will to serve.

'It has been said that you cannot

get anything across to anybody unless you have passion. I have talked big, thought big, but lacked that passion. I will do all I can to bridge this gap.'

Dr Fritz Hofmann with his son Markus and Joachim Weber, MP





'Bunny' Austin speaks on BBC TV's 'Late night line-up'

Below we publish extracts from Sheridan Morley's interview of H W 'Bunny' Austin on Thursday 26 June

Sheridan Morley:

THIRTY-ONE YEARS AGO, BBC Outside Broadcasts had started with the Coronation of George VI in 1937 and by the time they got to Wimbledon in the following year, they had already covered the Derby and major sporting events of 1938.

A finalist in the Men's Singles that year was H W 'Bunny' Austin, a member of the victorious British team which won the Davis Cup four years running and the man who has been described as perhaps the greatest never actually to have won Wimbledon although he was twice in the finals.

He is now 62 and a full time unpaid worker for Moral Re-Armament and has just published *A Mixed Double*, a joint-biography with his wife, Phyllis Konstam, and he's here tonight.

Q All through the 30's you played with spectacular success. Did you regret having to give up tennis after you had joined Moral Re-Armament?

A No, I think round about 1938 I began to wonder why I was chasing all those little round balls over a green sward, and the only thing that really stimulated me was Wimbledon, because I had always had this passion to win Wimbledon and never succeeded. So, when Wimbledon came round, my passion returned to me. But, apart from that, really I was quite happy to call it a day—I had played for 26 years or so.

Q But what in fact first involved you with the MRA?

A It was really my concern with the way the world was going and I longed to find an answer to some of the great needs and problems of the world, and some old school friend of mine asked me if I would like to meet some of the men and women in Moral Re-Armament, and what they said and what they were, made more sense to me than anything else that I had found.

Q Were they, do you think, keen to get you because you were a tennis celebrity, a name they could use?

A Oh, I was much more keen to get them than they to get me!

Q What about your wife, what was her first reaction when you joined?

A Not what I expected, I actually was playing tennis in the South of France when I met them. You know, you play your match and have a lot of free time at your disposal. So, I was able to talk with them and ask them questions and at the end I found out that I couldn't find anything wrong with it. I felt this was the answer I had been looking for and came home very excitedly. My wife was opening in a first night, a C B Cochrane production of *Magnolia Street*. And when she woke up the next morning she told me she hadn't been too well and had been a bit nervy. And I said, 'Darling, I've found the very thing you're looking for,' and there was a sort of explosion.

Q Did it take a long time to convert her?

A It took about six years. You see I made a great mistake. I felt, my wife was upset by all this and she was quite a violent young lady in those days—she wasn't a red-head, but she had that temperament, I thought it's making her unhappy, so I'd better withdraw; so I did. It was a very disastrous thing to do, because we went through four very unhappy years and our marriage nearly came unstuck and I realised the mistake that I had made. So I decided that I would follow my convictions and I stood fast and knew the time would come when she would understand what I was trying to do.

Q Now, what about the ethics of giving a name that you had made on the tennis courts, to a political organisation, like the MRA?

A It is not political.

Q How would you describe it?

A I would describe it as Robert Schuman, the Foreign Minister of France, described it: as 'a philosophy of life, applied in action'. A newspaper man said:

'It's not an institution,
It's not a point of view.
It starts a revolution,
By starting one in you.'

Q And yet revolutions surely are political. You have definite aims . . .

A **No. This is a moral and spiritual revolution, which is out to end the strife and conflicts in the world and build unity in the home, in the family, between races, between classes, between nations.**

Q Now, after the war broke out, your decision to go to America with the MRA made you very unpopular in this country. Do you think, looking back on it, that you made the right decision?

A Oh, absolutely. Yes. I am quite convinced. I went to America under permits from three Government Departments and stayed in America because the British Embassy asked us to. There were very many real needs in America at that time. To begin with, Russia at that time was allied to Hitler and there was a good deal of subversion in the munition factories that were making planes which were very essential to the British war effort. We were able to do a great deal in straightening things out in those particular factories, and also to explain the objects and purposes for which the war was being fought, because when I got to America they were miles away in their thinking from anything that was going on in Europe.

Q If the MRA is as admirable as you and your wife, Phyllis Konstam, obviously believe it is, why do you think it provokes such widespread hostility in this country?

A Well, I think one very good reason is that very few people know

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Asia holds Europe's future

by Pankaj Shah from India, now visiting Europe

IN INDIA when you talk to people about Moral Re-Armament they will say, 'That is a great idea, it is what the country needs. I am glad you are doing something about it.' And to many people it is a good movement, but they would rather see somebody else doing something about it than themselves. But to my country, Moral Re-Armament is not just a good thing, it is the necessity of living.

To many people, when they think of India it reminds them of one big problem and many issues immediately come to mind. I know of no other

idea that is bringing an answer to these problems except MRA.

My father is a businessman. He is in the automobile spare-parts business. Five years ago, when I met MRA and was honest with him, I suggested that he might try honesty in business, because I knew there were some activities which were not dishonest, but they were not honest either. That is the way my father thought of it, anyway.

He said: 'Son, it is a great idea and I am glad you are doing it,' and so on. Then he said, 'If I try honesty in business, in three months your brothers and sisters, yourself and your mother and myself will be all out on the street, we won't have money to eat. It is not that we don't want to be honest, we all want to be honest, but the situation is such, we just have to be dishonest and many people think of it as a necessary evil. But of course as the days go by it becomes more and more necessary and less and less evil.'

But without my knowing, my father decided to stop black market in his

own business; that has meant less money in the family but the family is united. My father has also brought his colleagues to Panchgani, the MRA world conference centre, and a group of 20 came in January last year for one and a half days.

When I met one of my father's friends in Bombay afterwards, he said, 'When I was in a neighbouring town meeting a customer, I don't know what happened to me, but I told him that I had been cheating him.' He had been wrapping up Indian goods in beautiful paper and putting them in boxes marked 'Made in USA'. The idea is: 'The customers want American stuff and we haven't got it, so we have to keep them happy. The customers are happy, we charge them three times the amount, we are happy and everybody is happy.'

The customer said, 'I have heard that things like this go on, you are the first man to be honest with me. Will you please take an order for five items, which I had been placing with somebody else before.' My father's friend increased his business on the spot by 50% through this man.

You heard of the famine in Bihar nearly two years ago. There were supposed to be 700 wells dug in the previous ten years in that state. But there were no wells. The inquiry was called 'The case of the missing wells', because the Government had allocated money for the wells to be dug, but they had not been dug. The money went straight from the Government department to the pockets of people.

That is one reason why my nation suffers, because there is not the honesty in ordinary people. And who is dealing with it? MRA is.

When you think of unity, you have heard of riots between North and South India, between the Moslems and the Christians and others. The full-time force of Moral Re-Armament in India represents every class, every race, every religion, every caste. All these people are working together without prejudice, without any personal gain for the sake of the country.

What happens in Asia is going to affect Europe very very much, whether you like it or not. And it may be that you give MRA to Asia for Europe's survival. We certainly need it for our survival.



Pankaj Shah invites the Uhrenholdt family from Denmark to India. Gunnar Uhrenholdt (far left), a fruit farmer, has already spent several months there. On the right is James Dickson, farmer and former MP and Chamberlain to the King of Sweden

photo Strong

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anything about it and all sorts of strange rumours go around. I mean, I've been called a Fascist and a Communist and a pacifist and a war-monger, running away from the war, continuing to fight it afterwards. This is one reason why we have written the book, to clear up these ridiculous rumours and put the record straight.

Q Apart from the personal level, as far as the MRA is concerned, what specifically do you object to in Eng-

land now? What single thing would you like to change?

A The thing I long for in Britain is for this country to find a great purpose again. We have had an Empire and we have lost our Empire and it seems to me that we don't really know, this country doesn't really know, what it's living for. I believe that Britain is really called upon to give a great moral lead to the world. I believe that is the real destiny of our country.