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BATTLE LINE

AS the result of his work at international conferences over the past three years, a delegate to the United Nations tells us he has reached four conclusions.

First : Conferences are not enough. The Secretary General of the United Nations, Mr. Trygve Lie, said recently that in the previous twelve months there had been more international conferences than at any time during the twentieth century. They have just finished, at Lake Success, the latter part of the 1948 General Assembly, which spilled over into 1949. Even then various items were left unfinished, and have been put over into the next general assembly in September of this year. Conferences multiply, but answers are hard to find.

Secondly : organisations are not enough. We have seen the building of the United Nations from the Dumbarton Oaks Conference onwards. But no one would pretend today that the United Nations by itself is doing the job that its founders originally hoped it would do.

Thirdly : paper plans are not enough. Think of the Marshall Plan. What a magnificent act of statesmanship! But the Administrator of the Marshall Plan, Paul Hoffman, says : "No one realises more than we do that the best security of this unparalleled investment, and the only earnest of victory in our common endeavour to promote free institutions, is that we work together in a common faith and for a common cause." Much more than economic plans on paper are necessary to make the Marshall Plan the success it is meant to be.

Fourthly and lastly : formal diplomacy is not enough. After a long battle the Berlin blockade has been lifted. But what happens next ? So much of our time in formal diplomacy these days is taken up with removing the obstructions. When the obstructions have been removed, what happens next ?

Each of these four things—conferences, organisations, paper plans and formal diplomacy—is necessary. But something extra is needed : we need an over-arching unity of thought; we need a changed moral climate which will enable statesmen and others to look for a solution with real hope.

The smallness of our modern world demands of all of us an expansion of our minds and hearts. We need an inspired unifying ideology. The Foreign Minister of France expresses that need most strongly. In a recent statement he said :

"In the economic field we have the Marshall Plan. In the field of security we have the Atlantic Pact. Now we need to give ideological content to the lives of the millions in Europe. We must reach the people, so that the pact will be sustained by a deep change in the way of life of the western world through a real spiritual renewal."

Where can you find a unifying ideology? If the Foreign Minister of France is right, it is not on the economic or political but on the spiritual and moral level. Is there anywhere today such an ideology, backed by millions of feet? If there is, then that way lies hope.

That is the significance of Moral Re-Armament—of the lifework of Frank Buchman. MRA cuts through the fog of our division, confusion and suspicion; it raises men's thinking to the pure mountain air, where unity of thought and purpose becomes possible. When we get that, then we can go down again to the technical problems and the practical problems and tackle them with a new clarity and with a new hope.

COVER: In front of the flags of the nations at Caux, Japan's former Prime Minister and Socialist leader, Tetsu Katayama (second right) talks with Singalese singer Surya Sena (left) and Maung Maung Pye, Burma. With them, Mrs. Katayama and Lady Sinha, India

OUR SPECIAL CORRESPONDENT
AT THE WORLD ASSEMBLY FOR
MORAL RE-ARMAMENT AT CAUX-
SUR-MONTREUX, SWITZERLAND,
REPORTS BELOW ON THE
OPENING OF THE CONFERENCE

WHERE THE WORLD IS UNITED



Silks and smiles and sunshine from the Orient

TWO men faced each other across a table at Caux. One said: "There are two reasons why we should hate each other. You are French. I am German. And you are a capitalist. I am a worker."

The other replied: "There is a third reason why we should hate. Your people condemned me to death and put me in prison. I saw nearly all my friends die around me." Then, rising from the table, he added: "But that is past. We must forget our hates. My one desire is to give you the hand of friendship."

The two men shook hands. The German's frame and jaw are massive from a lifetime of work and struggle. He is a Trade Union leader in charge of 3,000,000 men. The Frenchman was Georges Villiers. He has the sharp gaze and straight bearing of one accustomed to give orders that affect the life of nations. He is head of the Federation of Employers of France, one of the most powerful figures in European industry.

M. Villiers began to make his plans for inviting to Caux the leaders of the workers' unions and the leaders of the employers' associations from all over Europe to find answers to the problems that have divided their classes and their nations.

Then he travelled to Paris and saw M. Schuman, Foreign Minister of France, who was at that moment

engaged in discussions with representatives of America, Soviet Russia and Britain to settle the future of Europe. M. Schuman gave him the message that he was counting on coming to Caux himself in the near future.

The statesmen and millions of ordinary folk across the world are finding that Caux answers the question marks that lie at the bottom of every heart.

As conference follows conference and once more nations begin to sign pacts of defence against aggression, the men who talk and sign those documents secretly ask themselves: "Can any conference or any pact bring well-being to the nations?"

America says to herself: "Can millions of dollars spent on atom bombs and Marshall Aid buy us peace in our time?"

And all over the world the workers who go to their toil in the morning and return from it at night hear a whisper in their ear: "All you ask for is work, bread and freedom for your children. Surely that is not very much to ask. But the world is in a mess and what can you do about it?"

At Caux those questions are being answered. At Caux the hope of the future for millions is being born through the cost of decisions taken by men like Villiers, the German Trade Union leader and thousands more from every continent.

That is why the House of Representatives of the Congress



It is the task of the Press not only to report but to play an active part in the ideological war, says Dr. Betz (right, with spectacles). Above are representatives of American, Swedish, British, Japanese, French and German papers at morning Press Conference

of the United States appointed and sent by air to Caux a bi-partisan committee to attend the Assembly and carry news of a world answer back to the peoples of America.

And wise men flew to Caux from the East. Mr. Katayama, first Prime Minister of Japan after the 1947 Constitution and head of the Japanese Socialist Party, headed his nation's delegation.

He stood on the platform while around him were the delegations from India, Pakistan, Ceylon, Indonesia, China, Jamaica, Malaya and Burma, women beautiful with the blues and scarlets, the pinks and indigos of their national costumes, a tapestry of silks and smiles and sunshine from the Orient. And a thousand delegates from thirty-eight nations understood something of the sufferings of the Orient too when Mr. Katayama said with a simple dignity: "I would like to ask forgiveness for the great crimes committed by us against our neighbours, especially the peoples of the East. Moral Re-Armament will unite the world." As leaders of nations that had been overrun by Japan during the war pressed forward to thank and to greet Mr. Katayama, you saw the fullness of a statesmanship based on honest apology, change and an open heart which is uniting East and West, enemy and friend, compared with the vanity of statesmanship based on face-saving, veto and the resolve to prove the other fellow wrong, which divides men and nations.

When Parsi Soekawati, son of the President of East Indonesia, spoke of a philosophy of change based on absolute moral standards through which Indonesia and Holland could fight together to remake the world, Mr. A. H. Joeke, Minister of Social Services in the Dutch Cabinet, sent by his Government to Caux, stepped up to shake his hand.

The German miners were at Caux led by their national union treasurer, Karl Goroncy. Their newspaper in the Ruhr described the ideology of Moral Re-Armament as "a new dimension."

The delegates lived in this new dimension when August Metzger, Chairman of the Works Council of the Hoesch

mines in Essen, a former member of the Communist Party of Germany, spoke from the platform with Otto Springorum, General Manager of the Gelsenkirchen Coal Mining Co., which produces one-fifth of the Ruhr coal.

Metzger, his hands blue-scarred with years of battle to win coal from the deep pits of the Ruhr, said that it was a miracle for him to stand there with Springorum who not long ago was regarded by some of the miners as one of the most reactionary men in the Ruhrgebiet. Then he told how his family life had been made new and added: "I have found that for which I have always been seeking—the realisation of all my ideals. A fundamental change in the economic and political set-up can only come about through revolution. It need not be a bloody revolution but a revolution in the hearts of men."

Then Otto Springorum spoke of how in future he meant to fight the age-old bitterness between Germany and France and to build economic co-operation between the two countries for the sake of Europe and the world. He spoke, too, of returning to the Ruhr and fighting in the spirit of Caux with Metzger and thousands like him to bring to birth a new spirit right through that land of smoke and power, of wealth and misery.

So Metzger shook his hand and told the Assembly that Springorum was no longer a reactionary but a true revolutionary. He pledged himself to live in this new dimension with Springorum and any other industrialist who was willing to change.

In that moment you saw how classes and sections in industry can all learn to rise above personal advantage and viewpoint in the interests of the community, and how in the new world order that is spreading out across the nations from Caux, industrialists will begin to plan and fight for the economic well-being and security of millions in other nations and other continents, equally with their own. So industry will fulfil its destiny of providing everyone everywhere with enough for their need. There will be an end of extreme poverty and great wealth living side by side in

fear and hatred of each other. In service of humanity, capitalists and workers will forget the self-interest that destroys each man it touches.

Twice in his lifetime, Dr. Feierabend has seen his country lose its liberty, largely, he says, through lack of an ideology based on change superior to the ideologies based on the materialistic changelessness of division and hate. Dr. Feierabend was Minister of Agriculture in Czechoslovakia until 1929 and Minister of Finance for Czechoslovakia in London from 1939 to 1945.

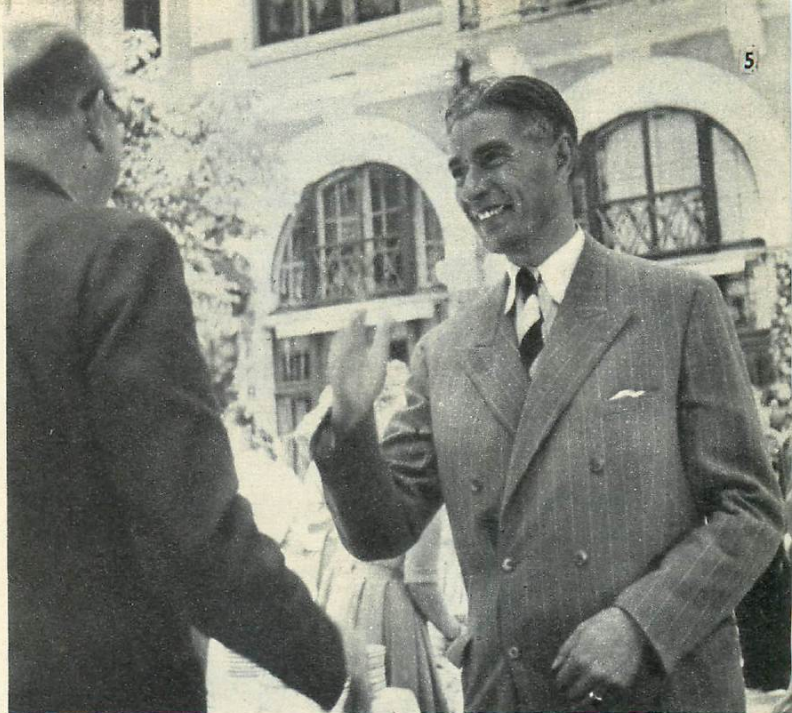
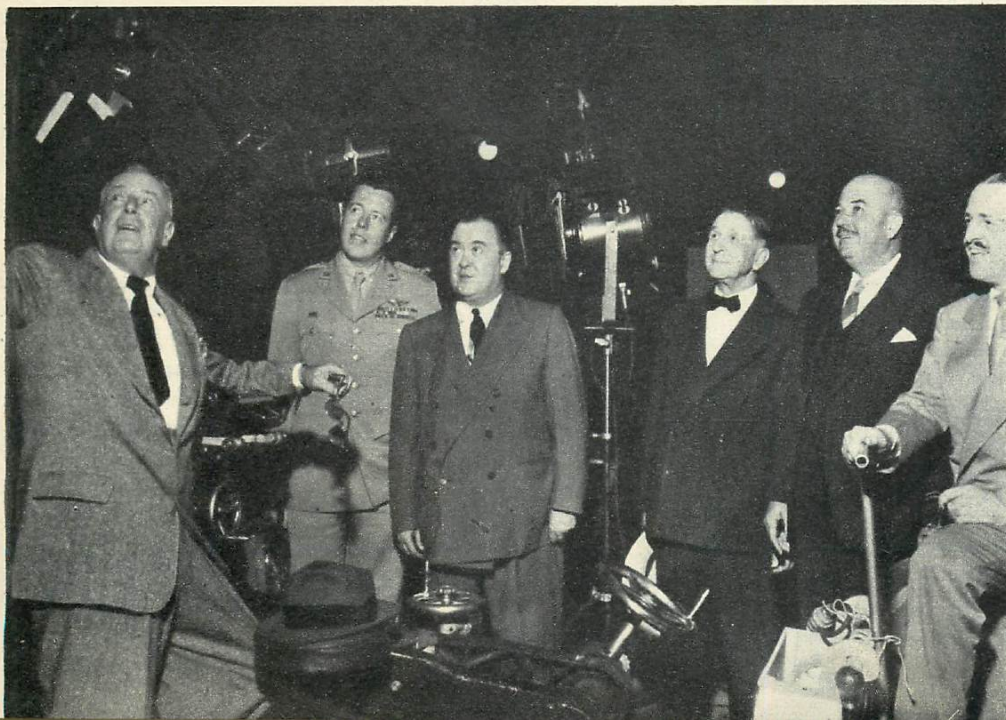
"This is a miraculous place," he told the delegates at Caux. For Dr. Feierabend had met another leader in Czechoslovakia. Their paths had crossed many times. They had opposed each other publicly and privately. And this man's newspaper had done its best to smear Dr. Feierabend's character.

At Caux these two men came face to face. To Dr. Feierabend's amazement the other man stretched out his hand and asked forgiveness for the harm he had had in his heart towards the former Finance Minister in the past. These two men sat down as friends and talked. It was a talk which may have great importance for the future of central Europe.

How many democracies have fallen in these last twenty years because the men of goodwill within them had lost the secret of unity with each other: how many democracies are divided within themselves today? Caux gives the world the master force of an ideology powerful enough to fuse differing elements into a united whole. It offers the secret of strength and freedom for all nations.

Each day at Caux news came of progress at the Comptoir Suisse on the filming of *The Good Road*, a mighty ideological weapon soon ready to carry news of an answer with song and music and pageantry to hungry millions in every corner of the earth. Technicians from Hollywood, who have flown to Switzerland to give their services in this production, moved among the delegates and answered the questions of those eagerly waiting for the film.

The United States Congressional Committee, headed by Representative Preston (second from right) are shown over *The Good Road* set by Mr. Edward H. Griffith (left), director of the film



Georges Villiers, President, French Employers' Federation (right) greets German Economic Council Director, Alfred Hartmann

From the press room each day, news of this answer was cabled by sixty-three pressmen to every continent. In Japan alone, millions read of it through the special reports of correspondents sent to Caux by *Mainichi* and *Asahi*, the Tokyo newspapers which have between them a circulation of 7,000,000. Newspapermen, as they reported the new dimension of Caux, began to learn the new dimension of responsibility.

Maung Maung Pye, editor of *The Burman*, who had flown from his country as a delegate to Caux said, before he left to carry a report to his Cabinet and to invite the leaders of his nation to come to Caux themselves: "I have learned here that people are more important than the printed page." The delegates saw what a renaissance newspapermen will bring to hundreds of millions of readers in every land when people, their needs, their hopes, their dreams and their character become more important than revenue, advertisements, sensation and problems to the men who control the mighty engine of the press.

A reporter from the *Tagespiegel* in Berlin said: "The meeting of nations here is as important for my people in Berlin as the air lift which kept us alive through long months." And Dr. Anton Betz, editor of the *Rheinische Post* and Chairman of the *Deutsche Presse Dienst*, said: "This is important to the journalists of the world. In this age newspapers have an increased responsibility. We newspapers will not carry out our responsibilities to God or man if we do not record what we have seen happening here."

'AT HOME' to Midlands Industry



THE GUESTS CAME in coaches to Sandon Hall from Birmingham and the Staffordshire coalfields—miners, shop stewards, their wives and families. The house, home of the Earl and Countess of Harrowby, stands in a magnificent park near Stafford

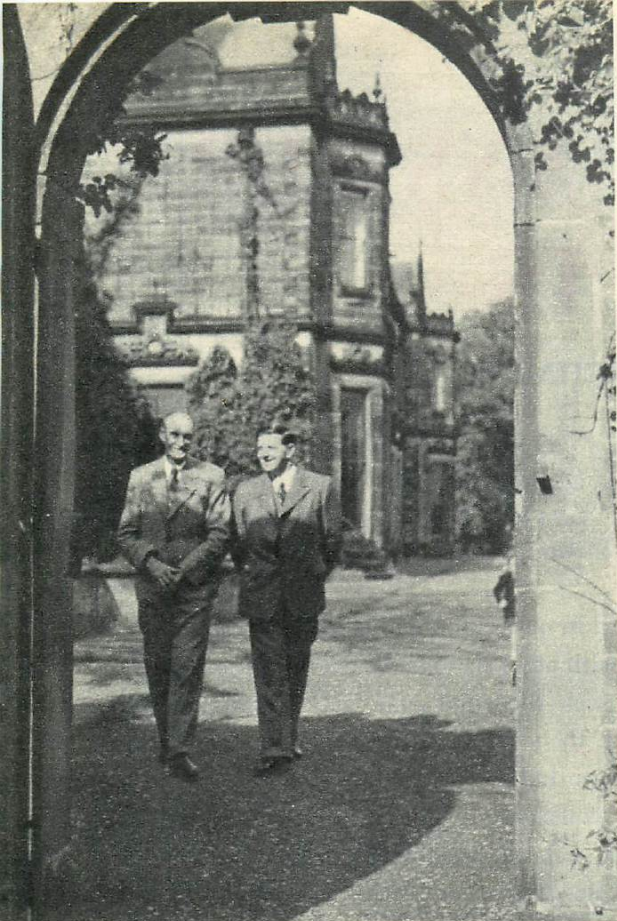


WHEN one Saturday last month a party of shop stewards and miners, with their wives and families, met in the stately rooms of Sandon Hall, it was more than a festive occasion. It was a demonstration of a new industrial revolution that has come to the Midlands.

A couple of years ago few of them had known each other, and none of them had known, or ever expected to know, their host and hostess that afternoon, the Earl and Countess of Harrowby.

These men from Birmingham's factories and workshops are the backbone of British industry. As you looked at them, you could not help admiring their rugged determination. Here were men who talked sense, believed in the best things of our national heritage,

LORD AND LADY HARROWBY are host and hostess; the party is in honour of Dr. Buchman's birthday; although he is in Switzerland his Midland friends celebrate it with him at home



MINER AND OFFICIAL stroll in the garden. Mr. Jack Ashley, Area Labour Officer for the Coal Board, enjoys the sunshine with Harold Bloomfield, deputy at Chase



WHOLE FAMILIES LISTEN as Shop Steward Bert Allen outlines the growth of a new teamwork in Midlands industry

and took strong action in support of their beliefs.

The tour of *The Forgotten Factor* in the Midlands towns had given them a hope, a programme, and a weapon. It had united them with the most progressive of the miners from the surrounding coalfields. They had changed their personal way of living and begun to build a new spirit in the factories where they worked. Many of those in the buses had travelled to France, Germany, Scandinavia and America, as well as to distant parts of Great Britain, as spokesmen of the idea that "workers led by God can lead the world to sanity."

At Sandon Hall they had celebrated Dr. Frank N. D. Buchman's birthday with the Earl and Countess of Harrowby and miners from the Staffordshire coalfields. For twenty-one years Lord Harrowby was Lord Lieutenant of the County and at a reception in his home *The Forgotten Factor* was launched in Stafford, Wolverhampton, and Birmingham. His invitation to the men in Midlands industry to meet and plan in his home carried a step further the campaign this play has initiated for revolutionary industrial teamwork.

THE YOUNGSTERS enjoy the wide open spaces too. Sandon is famous for its gardens often open to the public



A CHANCE TO POOL their experiences is most valuable to men pioneering in industry. Groups such as this below collected and planned for the future



IS THERE AN ANSWER? THERE IS

BY DR. F. N. D. BUCHMAN

This world broadcast was given by Dr. Buchman on the occasion of the opening of the World Assembly for Moral Re-Armament last month. Stations in all parts of the world broadcast this address in the following languages: Arabic, Czech, Danish, Dutch, English, French, German, Greek, Hungarian, Italian, Norwegian, Polish, Portuguese, Roumanian, Russian, Slovak, Spanish, Swedish, Turkish, Yugoslavian

IS THERE AN ANSWER? There is.

It came during an afternoon's walk I had in the Schwarzwald of Germany. God spoke—"A moral and spiritual renaissance, Moral Re-Armament." Therein lies the hope of the future.

Moral Re-Armament has found a million feet. It has the vital message for the millions. It meets the needs of statesmen. Foreign Minister Schuman says, "Now we need to give ideological content to the lives of the millions of Europe."

The worker, too, finds that there is enough in the world for everyone's need, but not enough for everyone's greed.

Moral Re-Armament has the tremendous uniting power that comes from change in both East and West. It gives the full dimension of change. Economic change. Social change. National change. International change. All based on personal change. It creates a personal opinion that can change the fate of nations. It presents a force adequate to remake the world. It shows how to unite nation and nation, and creates inspired democracy in families, industries, cabinets and nations. It is the inspired living that makes nations think and live. It has God's mind.

It works in Germany. It becomes the policy of Minister-Presidents. Karl Arnold, Minister-President of North Rhine-Westphalia, says, "The real answer to any ideology must be a superior ideology. Germany needs an inspired ideology to support her new democracy. Moral Re-Armament is the spiritual road to a new Europe. In our cabinet we have already begun to see the fruits of this ideology at work. This is the ideology which can bring us the moral and spiritual healing

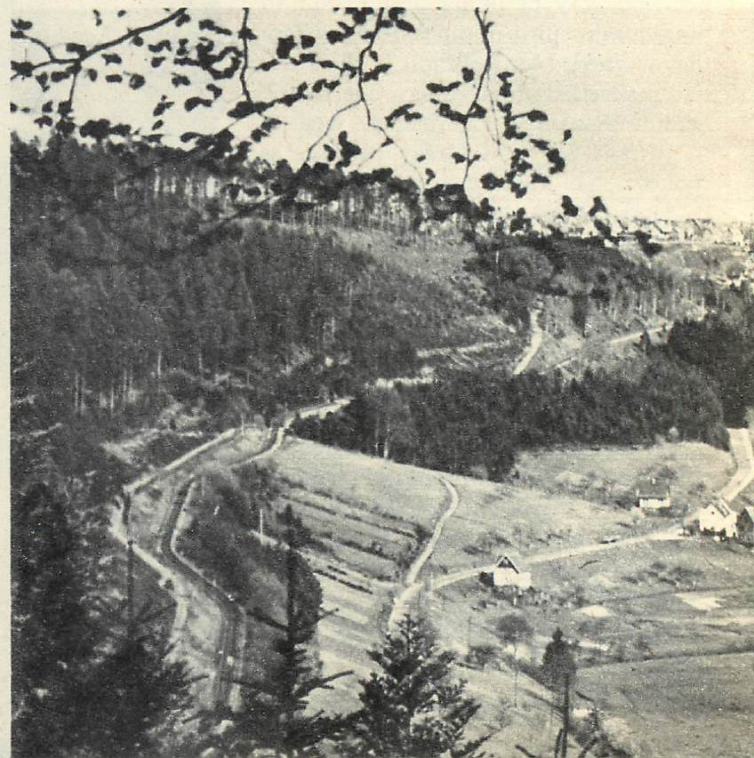
we need in our nation and provide a real basis of peace with other nations. When the nations of the world seek the good road with conviction and passion, then I believe there is a new beginning for the world."

His colleague, Minister-President Ehard of Bavaria, echoes his thought when he says of Moral Re-Armament, "This is what the world can be. This is what the world should be. This is what the world must be."

This works for everyone everywhere. What man wants is security—a hate-free, fear-free, greed-free world. The bottleneck is that people say human nature cannot change. But human nature does change, and the nature of nations can change too.

In the battle for new men, for new nations and

In the woods behind Freudenstadt, the answer—"A mo



a new world we must have adequate weapons. The plays, *The Good Road* and *The Forgotten Factor*, have spoken to their thousands in many lands and languages. Now they are being filmed and will speak to their millions. People marvel at the irresistible power of a God-given idea. A German Marxist in Baden-Baden said after seeing the play, "It was as if I had been toiling up a long hill and had suddenly seen a city of light."

A French official in Germany said, "I was overwhelmed by the power of this play. If it had been given four years ago there would have been no difficulties between the French and the Germans. I am determined to see this spirit applied in my administration, and in my own life."

Reinhold Schneider, the great Catholic writer, said, "This is what the whole world must hear."

What is the response of German industry? One hundred and fifty of the Ruhr industrialists met at the invitation of Generaldirektor Kost, head of the German Coal Board, to plan how the spirit of Moral Re-Armament could be brought right through the industry of the Ruhr. Someone said that if a bomb had been dropped on that room production would have stopped in the Ruhr. They heard industrial and trade union leaders from a dozen countries speak. Mr. Kost gave the keynote. "It is not for us to wait for labour to change. Change, gentlemen, is demanded of us." And he further said, "It is not a question

and spiritual renaissance, Moral Re-Armament"—was born



whether we change, but how we change."

Dr. Hans Boeckler, Chairman of the Trade Unions of the British Zone, was at this conference. He says, "If men are to be free from the old and the outmoded, it can only happen as they set themselves a new goal, and place in the forefront humanity and moral values. I believe that Moral Re-Armament can bring about a definite improvement for mankind in many areas of life. When men change, the structure of society changes, and when the structure of society changes, men change. Both go together and both are necessary. The goal which Moral Re-Armament strives to reach is the same as that for which I am fighting as a trade unionist."

We have had half of the twentieth century. Who has the key to the second half? The nation whose youth finds the answer to nihilism and apathy.

A Heidelberg student editor said, "All of us students have come to a dead end. Moral Re-Armament is the only thing that gives an answer."

The Forgotten Factor was given in Bonn. The Rector of the University, a Catholic priest, welcomed the play by saying that what St. Francis had done for the crisis of the thirteenth century, a similar movement, Moral Re-Armament, was doing for the yet greater crisis of today. He saw his students respond in their hundreds and as a result the Rector comes to Caux.

In Freiburg a student came to *The Forgotten Factor* when all the tickets had gone and pleaded to be let in. He said he had come from the East Zone of Germany for a short visit and had to go back the next morning. He said, "Everyone in the East Zone speaks about Moral Re-Armament. They do not all quite know what it is, but apparently it is our only hope. My friends told me to make sure to find out what it really is and I won't go back without having seen it in action myself."

Everyone feels Moral Re-Armament has the answer for Germany, but not everyone realises that a reborn Germany would have the answer for them. The fate of Germany is the fate of Europe.

Dr. Peters, Professor of Law in the University of Berlin, in his recent book on the "Problem of

German Democracy" describes seven forms of democracy in history and concludes with the "Inspired Democracy" of Moral Re-Armament as the answer to the failure of democracy in our day.

A Trade Union President of 170,000 workers in Berlin says, "How do I find the peace in my heart that enables me to know what is the right thing to do? You need apostles, I will be one. You are bringing this message like a storm to humanity."

Is there an answer for Paris? Is there any other answer?

A leading German Socialist says, "Any unity in Europe must have Moral Re-Armament."

A Frenchwoman, Madame Laure, former head of the Socialist Women of France, replies, "I had good reason to hate Germans when I came to Caux. But a miracle happened. When I found Germans who lived Moral Re-Armament, my hatred died. A common ideology is doing for France and Germany today what sentimentality never did between the two wars. Now we have this firm ground to stand on from which both sides are honestly striving to build the bridge of understanding."

These words find response across the world from the Deputy Prime Minister of New Zealand, Mr. Walter Nash, who says, "MRA is bringing a new note between person and person, employer and employees, government and government. What they do must prevail. It is the most powerful agency in the world. How long it takes depends on us."

Nations can find a new spirit when men begin to work together. It does not take many. The East gives us an example. The front page of *The Burman*, Rangoon's daily paper, carries this headline, "Nation-wide spiritual advance. We want an idea that will lift us above every prejudice, all faction-feeling and self-seeking."

National leaders came together in Burma's dark hour to light the torch of a moral and spiritual awakening. In a call to the nation they wrote, "The reason why we have hitherto all failed to find an answer may be that we have not looked for it in the right place. We need a loan. We need money. We need almost everything. We need most of all an idea that changes people—a change of heart that will enable us to trust one another.

Then we would begin to live as we want the other fellow to live. We would begin to live what we believe." Is that the new note in government? Is that why the editor of *The Burman* is on his way to Caux? †

People respond when statesmen give a selfless lead. General Ho-Ying-chin, China's soldier Prime Minister, sends me the message that he will never compromise on moral principles. Does your nation act on principle, or on expediency?

India hears the call of Moral Re-Armament. Mr. G. L. Nanda, Minister of Labour in the government of Bombay, presents a pledge to the people of India which contains these words, "The strength of an individual and a nation depends on the virtues of love, purity, unselfishness and honesty."

"Moral Re-Armament is the ideology that will answer hatred," says the Marxist. "It has taken away my hatred of the white man," says Louis Byles, gifted singer from Jamaica.

Why is Moral Re-Armament the answer? Because it deals with the fundamental problem. A mid-Western farmer said, "I used to wonder, when I read my Old Testament, when God stopped talking to people. When I met Moral Re-Armament I realised He hadn't stopped talking, people had stopped listening."

Someone has said that the modern man is not worried about his sins, but the result is that he is worried about almost everything else. Moral Re-Armament takes sin seriously. And it takes Christ seriously. Bishop Wurm, of Germany, writes, "In Moral Re-Armament people do not talk so much about the Cross of Christ, but they live by the power of the Cross of Christ. All come under its influence. That is why it unites people of different parties, nations and confessions."

"It is the one sure hope for a crumbling civilisation," says Glasgow's Catholic former Lord Provost, Sir Patrick Dollan.

A labour leader sums it up, "Moral Re-Armament is not a new trade union. It is not a new religion. It is not a new political party. It is the remedy in the common fight for a new world."

Is there an answer? There is.

All we need is the millions who say, "Yes, I will."

† See 'My Hope for Burma,' opposite

MY HOPE FOR BURMA

BY MAUNG MAUNG PYE
Editor of "The Burman," Rangoon

Maung Maung Pye ("pronounced like the French Mon Pied") was born at Prome, on the Irrawaddy River, forty years ago. After taking his university course in law at King's College, London, he then met "my true love, journalism" and is the only Burmese member of the British Institute of Journalists. Picture shows him reading the script of "The Good Road" film which he is at present translating into Burmese.



WHAT could easily have been the playground of millionaires and the idle rich, has become today the vital anvil for forging the world of the future. I mean, Caux. There I found British Conservatives sitting together at conferences and meals with former Communists, Socialists with socialites, French with Germans, Burmese with Japanese. Caux has proved to be the common meeting-ground of all sects, classes and creeds.

There is a classless society based on the highest contribution of every class to the welfare of all.

Fundamentally, all the problems we face are the same, because human nature is the same everywhere. The ideology of Moral Re-Armament has reached deep down into the common heart of humanity, making that humanity kin.

In Burma there does exist a tendency in some quarters to regard Moral Re-Armament as just a new brand of Western thought. They readily see its Western origin, but do not appreciate that it in reality attempts, not to be simply Western in its fellowship, but to be universal.

There is nothing in it which conflicts with any essential Buddhist teaching or practice. I have searched my own heart very closely and can say that MRA has not made me the least bit less Burmese, and has made me more mindful of my obligations as a Buddhist.

Moral Re-Armament always insists that we must change ourselves individ-

ually before we can change the world as a whole: in other words, the change must work from the centre outwards, the conquest of self being the point from which all other conquest radiates. This is the very basis of the Buddhist way of life. That way, known as the Eight-fold Noble Path, seeks above all the change of the individual by means of a discipline which, as I see it as a Buddhist, has inspired the practice of Moral Re-Armament as well.

So there is a clear Buddhist sanction for the MRA plan of action. Any Buddhist can accept the Four Absolutes: Honesty, Purity, Unselfishness and Love, as the basis of every decision. Buddhism also teaches us the power of the mind. Just as a careful evaluation of thought-tendencies can gradually eliminate the undesirable in us in the most effective way, so the Moral Re-Armament ideology has given us, in the practice of finding the guidance of God, the weapon by which we can eradicate all that is detrimental to our progress, both individually and nationally.

Two ideologies, democratic and totalitarian, converge on Burma to fill the vacuum left by years of foreign rule. At no other time in her history has Burma more needed a uniting ideology for her people. Factious strife for political power, attempts by have-nots to establish war-lordism in some parts of the country, the economic life of the country disrupted. That is a picture of Burma today.

But there is an answer. Burma's political leaders met a short while ago and tried to find a way out of their difficulties in a campaign for spiritual advance, given prominence to, and commented on, in my newspaper. These leaders, in collaboration with Buddhist Sayadaws and heads of other religious groups in Burma, issued a statement in the course of which it was pointed out: "We take no sides except the side of eternal truth. We only want all to return to that eternal truth and its eternal laws. We want them to know the consequences, according to these, of fear, greed and hate. If our country could be purged of these mass evils which are now destroying it, and if the mass will and energy which are being spent in fighting and destroying each other were used instead in building and developing, what would our country be like?"

The concluding portion of the statement reads: "True peace is not negative but positive. It is not the absence of war, but the presence of truth and understanding. It is the first condition of spiritual power. The time has come for a united advance against all enemies of peace, which are fear, hate, suspicion, and all kinds of prejudice."

The essence of the Moral Re-Armament ideology is the realisation of such a hate-free, fear-free, greed-free world. It is the superior idea which will bring an answer to the problems confronting the leaders, and the people of Burma.

GREECE STAYS FREE



BY R. B. HALE

What is the truth behind the present struggle in Greece? The author of this article has just returned from a visit when he had an opportunity of studying at first-hand the confused situation and meeting the leading personalities in this country.

MUSIC drifted up from the *taverna* of Old Athens to where I stood in the moonlight on the Acropolis wall, strangely fierce music, in which the nation's will to freedom had lived on through three hundred years of Turkish rule till in 1821 it set feet marching and Greece was free. I recalled that to this very spot an Evzone Guardsman had come during the Nazi occupation, torn down Hitler's flag and, as the sentries closed in, wrapped the national flag around him and leapt to his death down the cliff. Why, I wondered, does this will to be free burn so fiercely here in this rocky, sun-drenched, ancient land? I knew little of Greece when I came, outside Thucydides. I had read many contradictory tales in these last years. Now I could see for myself.

On my way down from the Acropolis I stopped at a friend's home. It is holed like a piece of Gruyère cheese by small-arms fire, for on this line the Communist coup of December 1944 was stopped. Every Greek seems to have a story of those terrible weeks—like Londoners have bomb stories. A few gendarmes and General Scobie's British troops were all that held the few blocks around Parliament, where the White Cross of Greece still flew. Beyond their barricades the Terror claimed 40,000 victims, killed or led off to die as hostages in the hills. Among the first to be seized in their homes and massacred were 144 Trade Union leaders.

Churchill flew boldly to the aid of Social Democrat Premier Papandreou, and the conspiracy was broken. The Iron Curtain that had dropped like a guillotine on Greece had been blunted and turned aside by this uniquely independent people. The Varkitsa Agreement proclaimed a general amnesty, and elections, internationally supervised, resulted in the return of the present parliament.

All this trouble fell on a Greece already shattered by invasion and famine. Mussolini had marched in from Albania in 1940 and promptly got chased

FEAR: Fear of raids, forced recruitment or seizure as hostages haunts the village folk wherever the enemy operates. . . .



HUNGER: . . . driving 700,000 as refugees into camps for protection where they subsist on bread, olives and sixpence a day



back again by the ill-equipped, but spirited Greek Army under General Papagos. But the Nazis had charged down from Bulgaria. Britain, to her eternal honour, kept her pledge, and came to the aid of the Greeks.

Famine came with occupation. People crumpled dead in the streets but the workers of Piraeus would throw their bread to British prisoners, and escapers found a host of friends who would risk death to hide and feed them.

The war cost Greece more dead out of her seven million population than Britain and America lost combined. Resources dwindled, too. Only 220 tractors survived out of 530, 50 threshers out of 1,070. At sea her wealth-earning freighter fleet was cut from 1,766,000 tons to 459,000.

1945 brought peace to winner and loser in Europe, but not to Greece. In the hills the rebel bands roved, struck and vanished before the Army arrived. With them went young men and girls, recruited often forcibly, and the children. Twenty-eight thousand children have been kidnapped and taken to Albania, Yugoslavia, Bulgaria and Hungary. Their parents, left behind in ruined villages, know nothing of their fate except that they are being trained to fight against all that they themselves hold precious. The children that remain in danger areas sleep in barbed-wire laagers, patrolled by the Home Guard.

From fear and famine 700,000 refugees have trudged down from their villages to the security of Refugee Camps, where they live in destitution on a ration of bread, olives and sixpence a day, or have crowded into the cities.

War-tired, bankrupt and invaded by a foreign-supplied enemy, the Greeks faced a seemingly hopeless situation. But they were still free and they would not quit. And help came. President Truman turned strongly to their support in 1947. Americans joined the British in training and advising the Greek forces. New docks rose at the Piraeus to handle the flow of Marshall Aid. The Corinth Canal is clear again, bridges downed by Germans or rebels, are up again, factories and homes abuilding. But the cost of living has risen, bringing great hardship to wage-earners and fixed income classes.

But all reconstruction is hog-tied by the war. The cost in



money and manpower of keeping 200,000 under arms is grievous. The Greeks feel this is no internal fight, but a major foreign-organised invasion—a threat of Slav imperialism. The rebels operate about 20,000 front-line fighters, supplied, trained and hospitalised safe behind the frontiers.

Some were becoming disheartened when the King made General Papagos Commander-in-Chief. This officer of austere and commanding integrity instantly infected the Army with his own discipline and will to victory. The appointment of Panayotis Kanellopoulos as War Minister provided an able team-mate. Together these men have put the rebels further from their goal than ever before.

“Two great tragedies have fallen on Greece,” Mr. Kanellopoulos told us, “the refugee children and the Communist prisoners. Yet we are trying to turn these two tragedies into our greatest opportunity for the moral rebuilding of the country.”

In the fight for the children, Queen Frederica has taken the lead and set out to be a mother to these homeless thousands. Forty-eight camps have been opened for the 18,000 children evacuated to save them from kidnap.

Retraining of Communists has been tackled with

ABDUCTION: Seventeen thousand children like these have been evacuated to camps; but 28,000 have been kidnapped



GUERRILLAS: Some, like these captured youths, have been trained by the rebels and sent to fight against their own country





ABOVE: King Paul, Queen Frederica and War Minister Panayotis Kanellopoulos are carried shoulder-high by cheering former Communists at Mackronessos

BELOW: After six months' training at Mackronessos, crowds like this shout to be recruited into regular units, armed and sent to the hottest parts of the front



imagination. At the island of Mackronessos men called up for military service who have had police records for Communist activity are trained by the Army. Many of the officers and instructors are ex-Communists themselves and training aims to give the men time to discuss, develop their personal convictions of right and wrong and re-light basic loyalties to God, country and home. Twelve thousand men have passed through this training and returned to fight and fight well with the National Army.

This in merest military terms is a considerable victory. The cheering men we saw at Mackronessos shouting, "We are ready. Give us arms," were formidable soldiers that any officer would be proud to command. But the idea they represent must be even more disquieting to the Kremlin than their bayonets.

Captured guerrillas of fourteen to eighteen years get similar training at Leros with the help of the Boy Scouts.

Many of these boys, originally kidnapped, had been induced to commit crimes so as to bind them more tightly to the rebels. At Leros they are given a clean slate. "We are not interested in what you have done, or your past," they are told on arrival, "only in your future."

The Church—which has had 250 priests murdered—is playing a vital part in arming the nation's spirit, and the Zoe (Life) Movement, with outstanding men like Father Kotsonis, is making Christian faith a power for thousands.

To the Greeks the war is for survival. Freedom, not politics, is the issue, and on this they are firmly united. They feel proudly that their fight has held the Mediterranean open and given Europe time to recover, and ECA a chance to get going. Without Marshall Aid they could not have done it. But it is equally true that without Greek fighting guts, all the dollars in the world could not have saved the Mediterranean.

Greece is no freer from selfish profiteers and pettily ambitious politicians than other countries. Recovery will move faster when this minority changes and becomes as selfless and devoted as so many of their countrymen. But other nations which have not cured these tendencies in themselves, while suffering not a tithe of the troubles, have no cause to point fingers.

Mr. Tsatsos, brilliant Minister of Education, defined the historic role of Greece as "wedding the *Mind* of Western intellectual culture with the *Heart* of the Christian faith."

Once, in the days of Themistocles, the Greeks stood alone against the greatest tyrannical power of its day and stopped it cold in its tracks. They created a culture that is the glory of all time. But they failed to find an answer to their own internal dissensions. Today, as Europe watches, Greece repeats her history—with a difference! There are men in Greece today with a secret the Ancients did not know—that selfish human nature can change and can unite.

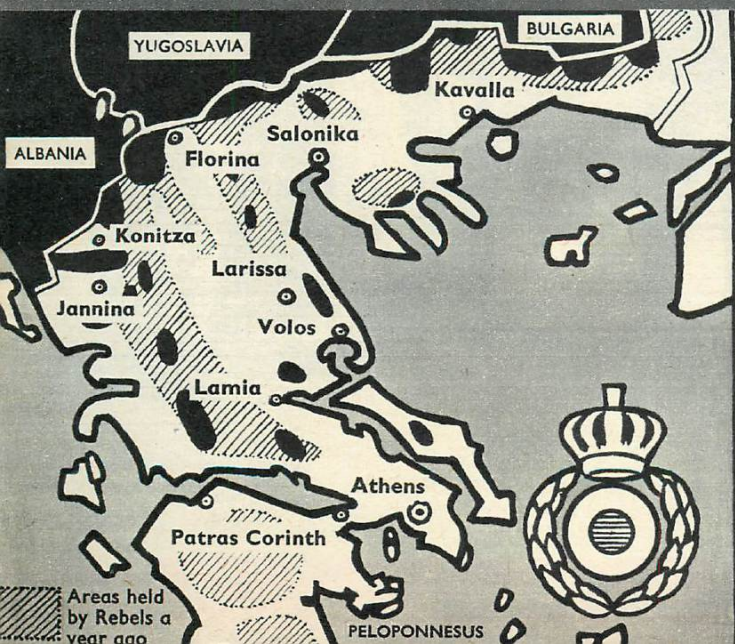
If the Minister of Education's prophecy comes true, a new and mighty spirit will pour like Greek fire irresistibly across all her frontiers. For ideological power is not dependent upon the size or wealth of a nation. Greece, between the East and West, prepared through history for her role, has had to follow a hard road. But it will yet be good.



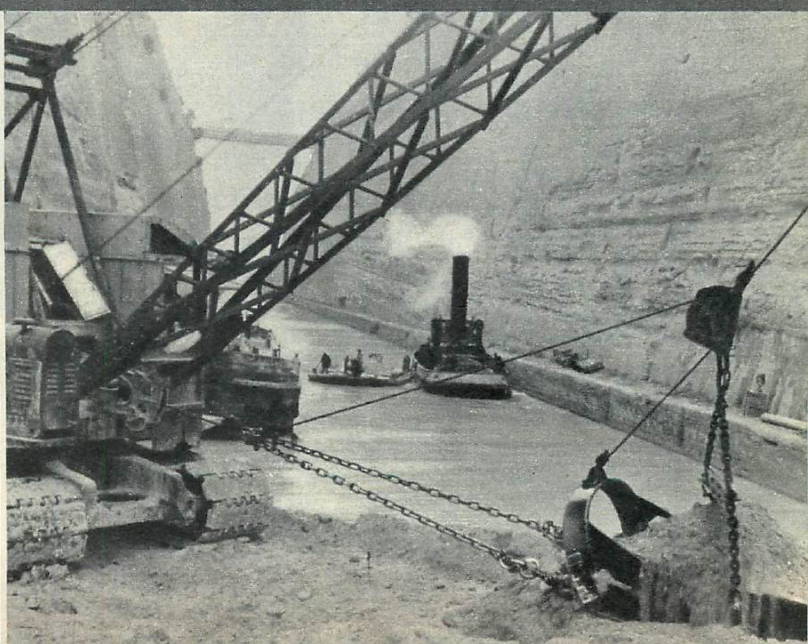
MESSAGE TO DR. F. N. D. BUCHMAN FROM LATE PREMIER THEMISTOCLES SOPHOULIS

"In the vanguard of the world struggle for human liberty, Greece fights on till peace with freedom is assured. Moral Re-Armament is the ideology of freedom which every nation needs to give it unity and strength. Your inspired work to transform and unite the world has my heart-felt support."

CLEAN-UP: Shaded areas show territory freed from guerrillas this year. Solid areas indicate where rebel bands still hold out



RECONSTRUCTION: With ECA help the Corinth canal is cleared; bridges, railways, roads, hospitals and factories rebuilt





TO film *The Good Road*, the ideological revue requested by the governments of Germany, France and Italy and the leadership of millions of the Far East, some of the foremost technicians of Hollywood and the European film industry have gathered in Lausanne. Here Switzerland's famous Exhibition Hall, the Comptoir Suisse, is being used as a studio. Work has already begun, under the direction of Mr. Edward H. Griffith, well-known Hollywood producer, on the actual filming. The pictures on this page show a scene set in the western prairies and (inset) the feuding farmer who is reconciled through the change in his neighbour.

