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CHINA'S CHOICE

By Dr. Chen Li-fu, Chinese Minister without Portfolio

WE have reached a new crisis in our battle for the salvation of free China. The forces of international Communism are now poised for the decisive battle in Asia. The tragic events which you see taking place in China today are a preview of what will surely happen in nation after nation all over the world, unless the inspired ideology of Moral Re-Armament takes hold quickly and effectively. Let China be an example for all. Unless there is deep change of heart, even those nations which now may regard themselves as remote and secure will certainly follow in our footsteps.

The only way to avoid destruction is to start right now living a better ideology. Nothing else will avail.

Here in China we have had twenty-three years of experience in combating militant materialism. We have known the true nature of this struggle for nearly a quarter of a century. Very slowly have the other nations understood the real issues. Many have been fooled by skilful propaganda. Statesmen and military leaders have been misled. We are heartened to see that the American White Paper now recognises the basic philosophy, practices, and international commitments of the enemy we have been fighting. That fact alone gives us fresh hope, in spite of our incalculable losses and the tragic lateness of the hour.

I believe there is still time for America and China, and the other democracies, to work together with moral courage to save this country from disappearing behind the Iron Curtain, and thereby to prevent complete disaster to Asia and the world. To do so we must move into a new dimension. We need to emerge from the shadows of the past. We need a fresh beginning—open, honest, practical. We all need to change. And on the basis of change a new Far Eastern policy can be framed.

Bringing this right down to concrete proposals, I would like to suggest three straightforward steps:

- (1) Let the United States Government appoint a commission to confer open-mindedly with Chinese leaders at any place in China that the Americans may consider suitable.
- (2) Let there be included among the Chinese leaders at this conference those patriots who have been sincerely devoted to the freedom of China.
- (3) Let the American and Chinese leaders work out together, across the conference table, a mutually-agreed plan of action—economic and military—dealing with the urgent needs of China in the framework of the security of the Far East as a whole.

Meanwhile, we in China will fight on. We will not lose hope. We are confident of final victory. Militant materialism can never satisfy our people. Already in the conquered areas the great masses of workers and farmers are beginning to see through the false promises of the new tyranny.

Personally I place my confidence in the working programme of Moral Re-Armament—Change! Unite! Fight! In these past few months I have seen the effectiveness of this programme in my own country. The change began in me. I have brought this message of change to some of my colleagues in the leadership of China. And here is a great discovery: even a limited amount of change can sometimes produce an unlimited amount of unity! Unity, which has long been a priority need with us, has been strikingly increased. And from this new unity has followed a fresh determination to fight together to save our country from enslavement. I have seen the beginning of miracles already.

There is just one more thing I want to say. Deep down inside of me I have an unflinching confidence that the ideology of Moral Re-Armament is going to win. With catastrophe multiplying day by day in China and the Far East, it is not always easy to believe that. But I know that fundamentally human nature can never be satisfied with a philosophy of materialism. This is one basic difference between a man and an animal.

We have now come to the turning point in history. The choice is between freedom and slavery, democracy and totalitarianism, civilisation and barbarism, light and darkness. For thousands of years we have struggled upwards to the realisation of human ideals. Chinese civilisation is rooted in the reality of these moral standards and spiritual values. This is *The Good Road* to the new age. This is Moral Re-Armament. And this is my own fighting faith.

OUR SPECIAL CORRESPONDENT
AT THE MORAL RE-ARMAMENT
WORLD ASSEMBLY REPORTS BELOW
ON THE CONFERENCE AT CAUX

WHERE A NEW SOCIETY IS CREATED

IT was just a kettle on the stove. The steam hissed, the water bubbled. There was nothing new in it. Or was there? The man watching the kettle suddenly thought of applying the force which rattled the kettle top in a new dimension. So began the industrial revolution which changed the face of the world.

In the desert of New Mexico scientists watched from afar a pillar of smoke mushrooming from earth to heaven. The forces which for generations men had known were chained in the atom were released by the splitting of the atom and a new age began.

At Caux, a power to reach and change the hearts, minds and wills of millions is being harnessed in the shape of an ideology. Its reactions are chain reactions. They stretch and race and reach across the globe.

For Caux is the laboratory where the prototype of a new society is being created—through a chain reaction of change in the pattern of human relations which is the most explosive and expansive force in this atomic and ideological age.

"A new society can be planned on paper," said Dr. Buchman some years ago. "But it must be built out of people."

And that is what is happening here where over 5,000 representatives of seventy nations have met to play a part in the shaping of the second half of the twentieth century.



A month ago workmen sweated late into the night to put the last touches to the old pedagogic school at Bonn which is the home of the new German parliament. One reporter took a stroll through a field at one end of the building the night before the parliament met. The next afternoon he returned to find a road being surfaced just where he had stood and trees lining the sidewalk. The speed with which the work had been done is a miracle.

But members of all the main parties in the Bundestag, who have been talking together here, say that at Caux the solid structure of democracy in Germany is being built. Seventeen members of the newly-elected lower house have been here and have seen something new happening to their countrymen and in their relations with the rest of Europe.

Hitler scooped some of the cream of German leadership for his revolution. Somehow this leadership must be changed and won to the task of giving democracy content now. Eberhard Boehm served as an officer on Hitler's General Staff during the war. But he was married to a young Norwegian girl whose brothers saw action against the Nazis. One of them died on a bombing raid with the R.A.F. over Hamburg. So it was not easy for him when he heard disturbing stories of his wife's fellow-countrymen in concentration camps.

The Russians arrested his father at the end of the war

and his uncle is condemned to twenty years slavery in Siberia.

Boehm's family comes from Silesia. Deep in his heart was a hatred and contempt of the Poles. Today Poles live in all his family's homes. He played as a boy on the Polish-German border and decided he would one day right the wrongs he felt had been done his native land. So ten years ago he drove across the frontier in the vanguard of Hitler's assault.

One of his prized possessions was a bell he took from a royal castle near Warsaw. He shot a man for the first time to capture this position, but was isolated with his company and surrounded by two battalions of the enemy. His closest friend died bravely at his side.

At Caux, Boehm met a Pole whose close friend had fought in that castle. But Caux has worked a miracle in this proud German's heart. He had learned to see his own part in the sufferings of other nations and asked their forgiveness—even Poland. With humility he stood by the Polish Count's side and asked him to accept the bell from Warsaw as a symbol of his change and reconciliation with the land he hated.

And the Count himself had discovered the secret of European unity. He had lost all feeling and hope in humanity or God. He fought both against the Russians and the Germans and blamed an evil fate for his exile. Then he looked into his own heart and saw that there was an answer to the bitterness there. "This bell," he said, "shall be a bell of peace between Poland and Germany."

Statesmen plan a Federation of Europe today as an answer to the challenge of the East. Perhaps that may be the political shape of Europe for the next years. "But they will never achieve it," Senator Eleanor Butler, member of Irish delegation at the Strasbourg Assembly, told the Caux conference. "Never until they deal with the problem of human nature. Here is the only conference where it is being dealt with."

And as that intangible factor is dealt with, the pattern of European unity emerges. "It is most marvellous—almost a mystery—how people of different nations and continents who have hated each other and fought against each other, are here united in friendship, unity and understanding," William Bustamante, leader of the Jamaican government exclaimed one afternoon.

Centuries of bitterness divide the French and the Germans. A French general and a group of officers from St. Cyr came with mixed feelings to meet their hereditary enemies. They left with a new understanding of the problem and they got it from a veteran labour leader from France.

She is Madame Irene Laure, and the basis of her reconciliation with the people who tortured her son before her eyes is not a sentimental glow, but a dynamic spark which burnt away the fierce hatred of years and united her with people of every nation who are

AGENDA FOR THE WORLD ASSEMBLY OF MORAL RE-ARMAMENT AT CAUX

1. To develop with German leaders of different parties a basis for post-election unity in Germany.
2. To find with Marxist leaders how to present the democratic ideology so that it wins to a freer and more satisfying way of life.
3. To learn from representatives of eleven Far Eastern nations at Caux what they feel can be the basis of a new constructive policy in the Far East.
4. To work out with industrial and labour leaders from Europe and America common ideological objectives which can produce teamwork, aid recovery and enable effective use to be made of international loans.
5. To lower barriers to European unity by bringing together representatives from Germany, France and Italy with other countries in Caux's unique atmosphere of reconciliation.
6. To discover with Japanese leaders the most effective way of rooting democracy in that country and of training inspired leadership to make it work successfully.

"This bell," said the Polish Count (left) "shall be a bell of peace between Poland and Germany." Silesian-born German (right) asked his forgiveness for a life-long hatred of his country



willing to pay the price of an ideological battle to give an inspired democracy to Europe. "Conferences will not do it," she warns with solemn quiet. "A flame has to be lit in your heart." And that experience is spreading at a tremendous rate through France and Germany today.

In the Ruhr today, where Marx founded his earliest cells a hundred years ago, there is constant discussion of a new stage in the Marxist dialectic. And while the world appears to be reconciled to the existence of two conflicting types of society in the West and the East, here the communist cells are discussing the report from their delegates to Caux, that in Moral Re-Armament the twentieth century has given birth to a new type of society which emerges as both communist and capitalist alike unite in an ideology of change.

"We have sung the International for twenty-five years. Here I have seen it lived for the first time," one of them told his colleagues. "Here is the classless society in fact that we have fought for all our lives. And if we can all build it together on the basis of the four absolute moral standards, there is no need for the class war."

Max Bladeck is one among hundreds who are bringing this new thinking to the Ruhr. He describes himself as a "good fighter and a good communist." And he fights today for Moral Re-Armament as he has always fought for communism. He explains it in terms of the Marxist dialectic. "War is the only possible solution to an unresolved conflict between the thesis of capitalism and the antithesis of communism. But an ideology that brings the full dimension of change to everyone everywhere can provide the historic synthesis."

That is what gives Bladeck and his friends hope for Europe today. And it is not based only on what they have seen of change in other people. It is an experience they have tried and proved for themselves. "My wife says I am easier to live with," one of them writes. And that is change that every family welcomes. Such change in people, applied

R. Getgood, Chairman of the Northern Ireland Labour party, with Senator Eleanor Butler, from the Republic of Ireland



Takasumi Mitsui, Japan (left), with British delegate, A. R. K. Mackenzie. Here they discuss a new policy for the Far East

nationally, guarantees permanence to political and economic measures.

None who saw it will ever forget the scene when Mr. Philip Cortney, the official delegate of the American National Union of Manufacturers addressed the Assembly. He was the voice of American big business. He spoke in a way that none of the delegates expected to hear, and the response came straight away from Dr. Heinz Grohs, of the Ministry of Labour, North Rhine-Westphalia, who is responsible for training ideologically the shop-stewards who represent 100,000 German workers in the Dusseldorf area.

He said that with America speaking in the voice of Caux, there was the answer for the hatred of continent and continent, race and race, class and class that divides the world.

Such a change does not come easily. But understanding and unity can come as men's hearts are free and they speak honestly to each other.

"What did you think of my speech the other day," Dr. Puender, Bizonia's top economic director, asked the communist who stood at his side and dried the spoons in the kitchen at Caux. "Shall I be honest?" asked Kurowsky. "Well, it seemed to me a good political speech. It came from the head entirely. But we will get further if we speak from the heart. That is what Caux means."

So the next day Dr. Puender spoke again and the whole Assembly rose in ovation of an address that spoke straight to the heart of every European there.

Meanwhile, in the vegetable kitchen, Mrs. Kurowsky was speaking to the woman who cleaned the greens with her. "I have always resented the privileges women like you



Paul Kurowsky, a Communist from the Ruhr, and Economic Director Dr. Puender (central figures) find they can unite in an ideology of change for everyone everywhere, while . . .

have had," she said. Then she was surprised to hear from Mrs. Puender that she, too, did her own housework. The mistrust and suspicion of years were dispelled as they worked together and they are now solidly behind their husbands in their common battle for a world where there is enough for the needs of all.

While the Caux conference has been meeting, events have moved fast in the Far East. A few days ago Len Allen, *New World News* correspondent in China, flew in from Hong Kong. He brought a message from Chen Li-fu. A year ago Dr. Chen was in Caux. He returned to face a desperate situation in his country. Not all the gold of America can save his country now unless the diverse elements in Free China can find a basis of unity.

At Caux Dr. Chen saw the answer for China—a policy of change beginning with himself. And since then his battle cry has been "Change, Unite, Fight." A few weeks ago Chiang Kai-shek and acting President Li Tsung-jen met to plan a united strategy and the future of 450,000,000 Chinese may depend upon its effectiveness. What many do not know is that the inspiration for that reconciliation has been largely the efforts of Dr. Chen, who learnt the art of uniting people here a year ago.

This year it has been Japan which has felt the sharp shock of disruptive forces. She faces great economic and political problems.

But the barriers of race, class and colour have sabotaged any attempt at a united policy among the Far Eastern nations to solve these problems. In the same way they have divided the 14,000,000 Burmese from the 1,500,000 Karens in Burma and the 2,000,000 Chinese from the 2,500,000 Malays in Malaya. Not the least urgent item on the agenda of the Eastern countries is a common ideology which will enable the millions of the Orient to mobilise the vast resources of one half of the world's land area and 1,000,000,000 people to meet these needs.

Takasumi Mitsui is the son of one of the wealthiest families in the world. Today he has lost everything. His brother employed a million men. His sister has been a communist for thirty years. He was a dictator in his home. And because he and millions like him fought for themselves,

Japan embarked on aggression.

Mitsui came to Caux last year with his wife and his son and daughter. His son early discovered after the war that the only way to easy money was on the black market. He was more successful than most. He did not share his "earnings" with his father or his sister.

What do you do with a family like that?

What do you do with a country like that?

Caux takes them and challenges them to live by absolute moral standards and the authority of God's guidance as the basis of an ideology of change, social, economic,

national and international.

The Mitsuis are part of an increasing force of men and women in the Far East who have found the answer to the things that divide them from each other and from society and from their nations.

How will this reach the millions in time?

Like the bomb which burst in New Mexico the chain reaction of change will sweep across the world with a speed which will startle the prophets of doom.

"Why should there be catastrophe again when, with God, renaissance is inevitable?" said Dr. Buchman a year ago at the opening of the Caux Assembly.

"Shall it be a new Dark Age for Europe and the world? Or shall it be worldwide renaissance of the moral and spiritual forces everywhere, bursting into life and bringing at the last moment a miracle to mankind?"

"Which shall it be? The decision rests in your hands."

. . . their wives discover they are both the same underneath



DEMOCRACY'S DILEMMA

BY FRANCIS BRADLEY

DR. HANS PETERS, Professor of International Law in the University of Berlin, in his recent book *Problematik der Deutschen Demokratie* (The Problem of German Democracy) has drawn attention to some of the questions which face a nation attempting to create a democratic government for itself today. "Modern times," he writes, "have seen doubts arise about the value of Democracy because of the way both democrats and democracies have behaved."

Many people are confused because they are offered, under the name of Democracy, two different articles.

Consider what we call "the Western Democracies." In Britain, the "Mother of Parliaments" has been a bulwark of freedom for many centuries. America, "Land of the Free", has a constitution which has been copied and adapted by others. France's motto: "Liberty, Equality, Fraternity" is universal coinage in the free world.

Western Democracy also has its bastions in every continent. There are the members of the British Commonwealth—the Dominions, with India, and the other countries like Burma, Indo-China, Indonesia and the Philippines which have emerged from colonial status. At the heart of Western Democracy lies a sense of the value of the individual under God and the duty of the state to its citizens as well as the citizens to the state. It is based upon the rule of law as opposed to the rule of force and stresses the right of minorities to consideration as well as the right of the majority to govern. A common body of accepted moral standards is the universal currency of Western Democracy.

When we look at the map we see one sixth of the earth's surface occupied by Russia. On its western bulge lie the "satellite" countries. Here "the dictatorship of the proletariat", is now presented as "Peoples' Democracy." To the east of Russia another great "Peoples' Democracy" is emerging in China. America has traded with China on terms of closest friendship for 100 years, but "Peoples' Democracy" seems to be winning there.

The "Peoples' Democracy" concerns itself with the needs of the masses. It has a principle called "democratic centralisation." It emphasises the individual's obligations to the state, rather than his rights from it. He has the right to vote, for example, but sometimes only for one Party. He is free—to serve the state—not to do as he pleases. Gerhard Eisler, on returning to Poland, expressed this principle: "I am glad," he said, "to get back from the law of the jungle in America to a land where there is an ordered welfare of all the people."

Westerners accuse the "Peoples' Democracies" of perverting democratic forms and language to cloak totalitarian aims. The "Peoples' Democracies" confidently plan upon the early collapse of governments where too little check is placed upon the freedom of the individual to do as he pleases.

The nations which face most acutely the dilemma of democracy are those whose choice of a philosophy of life and government hangs still in the balance. First, Germany.

Germany had a democracy—the Weimar Republic. It fell. Now for the last three years we have been giving Germany a "democratisation programme"; but there is an inherent difficulty in teaching democracy through a military occupation force. Now in the Bonn Parliament Germany has the beginning of self-government again. Yet one has a good deal of sympathy with the current wry comment of the Germans upon the Western Democracies. They say, "You are free to say what you like and then do what you are told." In Germany democracy is not judged by its ideals, but by its practice.

Japan is the key to Asia. After the war Japan was given a Constitution, but their problem was stated by Mr. Katayama, first post-war Prime Minister. "We have the perfect framework of democracy," he said, "but how can we make it function?" Already there are signs of increased restlessness among the people and pressure both from reactionary elements and repatriates from Russia to repudiate certain of their constitutional principles.

Great nations in both East and West are at the point of decision. They must choose the form of government that will be their political, economic and social framework for the future.

They look to the Western Democracies. They see a dynamic spirit that has produced brilliant industrial and scientific achievements, but too little concern for the millions of mankind. Often they see high ideals, but low living. They hear talk of God but see materialism in all its forms.

They look to the "Peoples' Democracies" and there is another kind of dynamic which promises a millennium for the masses, but subjects them to the dictatorship of a few.

In these two competing forms of what is called "Democracy" is expressed the great issue of the twentieth century—indeed of all man's history—how to combine freedom with order. Too often in the West we see freedom degenerating into licence, while in the "Peoples' Democracies" the passion for a world-wide social justice has created order at the price of tyranny.

How did these two systems come to exist side by side in the world? When during the last 100 years the selfish materialism of the West refused to face the problem of the ordered welfare of all mankind, there was born the philosophy of Marx and the world plan of Marxism-Leninism.

Thus the nations of the East, and Germany in the heart of Europe, face a fearful choice. Neither system has solved the basic problem, and the truth is that these nations want neither the democracy of the West as they have seen it displayed nor the "Peoples' Democracy" of Russia.

There is a third choice—inspired democracy—an ideology which not only promises but actually demonstrates a new and better order of society, and points the way to a world-wide renaissance of the human spirit.

THIS THEME WILL BE CONTINUED IN A FURTHER ARTICLE, "INSPIRED DEMOCRACY", NEXT MONTH

THE CHANG



SALEHA MAHOMMED ALI is one of the first Malay girls to be educated in the West. She comes from a land that provides Britain with half her dollar supply. Brought up in the Malay culture, she hated the Chinese whom she felt to be the exploiters of her country, and the Japanese who had over-run Malaya during the war. Meeting with a Chinese lady and a Japanese girl in the atmosphere of Caux helped her to see where she could change her attitude. She apologised for her bitterness and hatred: having found the way from enmity to unity herself she is training to bring this spirit to a country divided by racial antagonisms and give a uniting answer to the gulf between East and West. Pictures show her with Juliet Rodd from England, and Tokiko Seki, from Japan.

ING EAST

PICTURE STORY
BY GUY WOOLFORD



WITH AN ANSWER TO HATRED



FINDS EAST CAN UNITE WITH WEST



WHEN EAST UNITES WITH EAST

COOKING FOR SIXTY NATIONS

BY MARY MEEKINGS

COVER: Cooks from many nations baked Kate's birthday cake and decorated it with replicas of themselves in national costume.

IT was Kate Cross's birthday. As she walked through the great dining-hall nearly everyone stopped to greet her. She looked like a queen that morning, with her shining silver hair and a profile that would grace any coin. Her blue eyes were as clear as the Swiss skies outside, as she had a smile or a word for everyone, a little joke or any enquiry about their families. She has the art of making you feel you are the person in all the world she most wants to see at that particular moment. And the even rarer art of making you feel twice the person you usually are—with all the qualities you have sometimes glimpsed for yourself, but often thought impossible to achieve.

"Yes, I guess you might say she's the best-known and best-loved cook in the world," said one of the girls she has trained. Secretaries, debutantes, landgirls, they have cooked with Kate in many different places—a basement in London, a castle in Italy, many ordinary homes in Ireland, Scotland, Yorkshire, from coast to coast in America. And she has spent many summer months in the great kitchens at Caux, at the World Assemblies of Moral Re-Armament.

It is a treat to go and visit her there. The first thing that strikes you is her appearance. So many of us women put on our oldest things and emerge dishevelled from a morning in the kitchen. Kate at the stove always looks well groomed. The meal for 150 is on the table in time, but in the kitchen there is an air of order and leisure, and she is never too busy to hear what you have to say. You feel she is receiving guests in her home.

Then when the time for lunch comes she is often there in the salon, welcoming her guests. Kate has bridged the gap between the kitchen and drawing-room, and bridged it for many. She told me of the women of all nations who come and cook in the spacious kitchen at Caux. "As I talk, pictures of some of them come into my mind," she said. "Lady Sinha, wife of an Indian member of the House of Lords, sitting on a high stool in a blue sari, absorbed in the job of getting the next meal. Three miners' wives from the valleys of South Wales making a dessert for 1,200 people with the wife of the Minister President of Bavaria. An Italian Princess making a risotto, and her husband helping her have it just right. I see a Burmese woman, once head of a great girls' school, in her native costume with her hair piled in a high coil in the traditional coiffure. She is stirring a curry for the Foreign Minister of her country. I see a small dark girl very earnestly stirring a great pot. She is getting the lunch for a member of the French Cabinet, and she is the daughter of Madame



Laure, recently the head of three million Socialist women of France".

"More than good seasoning goes into making the soup", Kate went on. "There is the blending of human lives and the miracle of teamwork. It means change for a woman when she is willing to pool her ideas and long-cherished recipes and share them with other women."

Change comes to many as they work with Kate. They find they can talk to her of the things on their minds. They learn from her the secret of God's guidance and His power to bring cure to the most obstinate problems of the human heart. Girls who had been at each other's throats for months worked on the same shift in her kitchen and became friends. A woman came to help who was unhappy, but no one knew just what was wrong. "One day we were making a cake together", said Kate, "and something told me to be a little more lavish with the ingredients of the cake, to put in a little extra fat. She was on the rations at home and it seemed a funny thing to me, but I did it, and she asked me why. 'I believe in putting in a little bit extra of the good things', I answered. She was very quiet for a while, and then she looked at me with tears in her eyes, and said: 'I used to make cakes for my husband, and put less of the good things in, so he would not eat so much and the cakes would last longer, and I see that is what I did with my whole life. I was small and mean about everything, and that is what broke up my home'."

Maybe it is that lavish giving of herself that strikes you

most about Kate. After cooking two meals for 150 a day, she is never too tired to ice a birthday cake, or cook a special meal—on one occasion a fish and chip supper that made a London Councillor and his party of thirty feel at home. At an age when most women are relaxing and enjoying their grandchildren she is on her feet much of the day cooking for sixty nations—thousands of miles from her native land, Canada.

For Kate is the widow of a Montreal business man, and rejoices in five grandchildren. She has always liked cooking and taken every opportunity to do it. Her husband used to say that no one could cook like Kate. She would be the first to tell you, though, that she is no professional marvel, but an ordinary woman with the feelings and failings of each one of us—the gush of sentimentality, the drive of ambition. At any signs of dictatorship in the kitchen a slight coolness comes over the girls, and Kate begins to realise that once more she has fallen into the trap that haunts all people who take responsibility, and has to get back on to the level of teamwork. “I could never be on my feet so much if I did not know how to find God’s plan for the day”, she sometimes says. “That lifts the burden and makes the impossible possible.” And these years with the task force of Moral Re-Armament have given her a host of friends and days that are full and satisfying. “Life is one adventure after another”, she told me. “And that’s something I covet for every middle-aged woman.”

“Don’t you ever feel as if you couldn’t cook another meal?” I asked. “No, the days are never long enough”, she replied. “And it is all the little details that are important, every bit of love and caring that goes into the food. The way that tray is prepared, for instance, if the

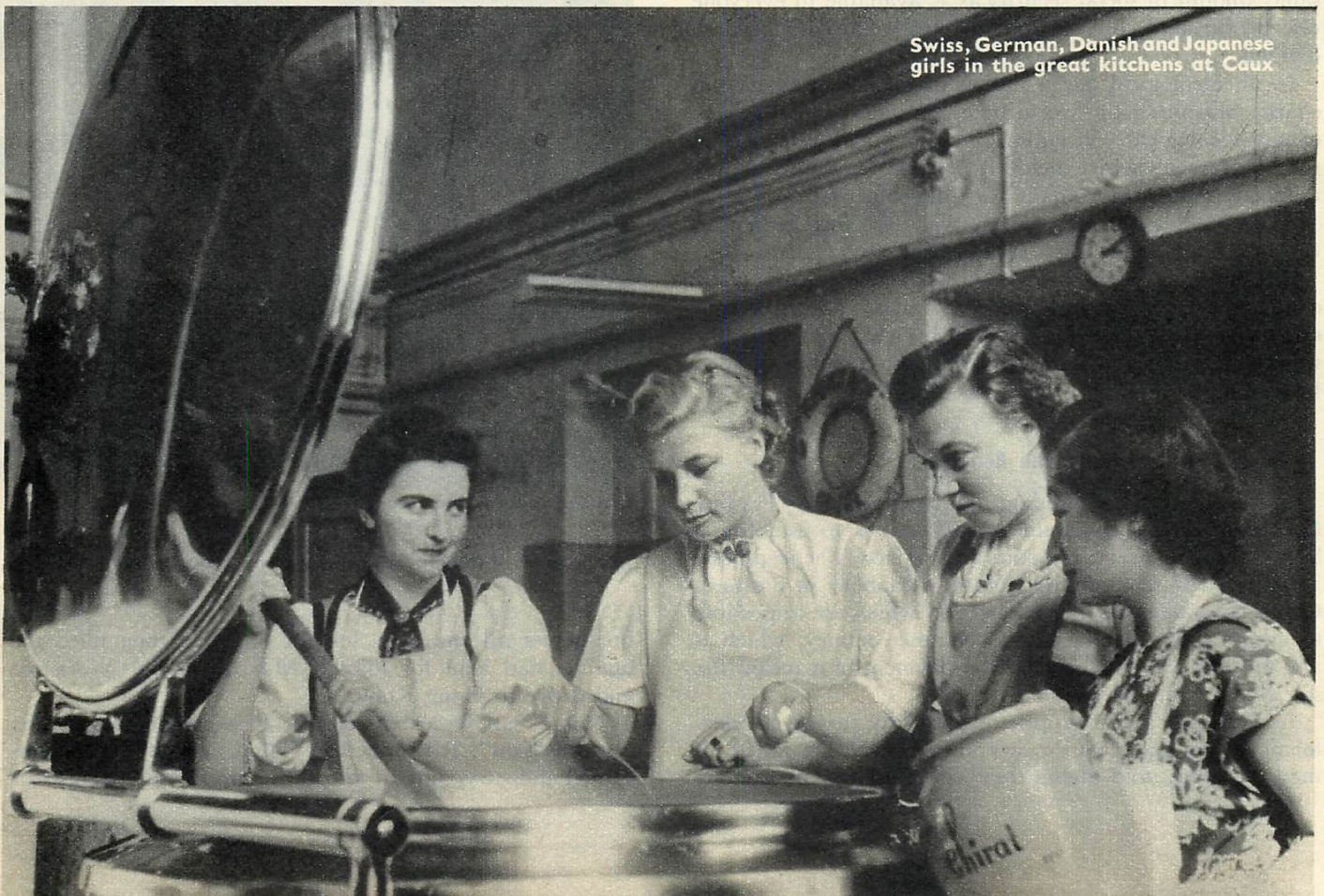
fruit is really ripe, if the flowers in the little bowl are really fresh, if the knife is straight, and whether or not there is a dribble of milk down the spout of the jug. And if the rolls are hot or cold. It just makes all the difference whether you bother to heat the rolls or whether you don’t.”

Why? “Because I believe woman’s greatest contribution in the world today is her natural qualities as a homemaker”, she answered. “We’ll be getting somewhere when we are willing to take time and care enough to create the intangible things that make a home. Then the men feel free to give their best. Simple food thoughtfully and attractively prepared would bring down the divorce rate.”

As she talked I saw that it was not the idol of efficiency which inspired her to perfection, but the ideology of service—of people. Kate lives a revolutionary idea—that women are happiest when they are giving everything. That an ideology which asks the best and most they have to give will satisfy them more than one which offers them ease, status, independence and freedom from drudgery. Here is the ideology of the 100 per cent, the hot rolls instead of cold, the extra meal to cook, the extra person to care for. It will always hold women because it demands more of them than they have to give—all their creative powers of mind and heart.

And it is the oldest ideology of all. Christ lived it when He washed the disciples’ feet, when He cooked that last meal for them by the lakeside, and they knew by the way He did it, it was the Lord.

But it is an ideology most of us have forgotten. We need to find it again. We need the lift and peace of heart it brings. And perhaps we women could make no greater gift than to live it and bring it to our countries.



Swiss, German, Danish and Japanese girls in the great kitchens at Caux

- ★ Where trade follows the Red Flag
- ★ Ambassadors from Britain's coalfields
- ★ Bengal Premier asks co-operation of West in India's destiny
- ★ Population pressure—a problem to be answered

Man in the crow's nest

A PATIENT lay ailing. He knew something was very much the matter. He did not know what. The doctors were divided. One said: "Lie on the extreme left of your bed, you will soon feel dandy." Another told him: "Lie on the extreme right. You will soon feel as happy as you felt years ago when you were young." A third told him to keep quiet in the middle, where he would be quite safe. But when he was told: "Take up your bed and walk", he got well. The patient is Britain. The doctors are those who still think only in terms of economic or political diagnosis.

The answer is an ideology which changes the moral quality of millions, and sends them out to fight again with a passion to remake the world.

Britain today has made great strides towards a social order which guarantees a fair distribution of the wealth of the nation. Only seventy people out of 50,000,000 in Britain today have net yearly incomes of over £5,000 a year. Nobody in Britain today need go hungry or lack the same amount of social security as is available to everyone else in the land. But seldom in history have we been so divided.

In an ideological age a nation divided in itself has no chance of uniting the world or a continent. It is the lack of any ideological conception of history in the leaders of the democracies which made it possible for Stalin to out-manoeuvre them in so many wartime conferences.

In an ideology of materialism, war itself may be not an end in itself, but one move in a greater game.

Britain depends for survival on her trade. But the trade of the world will be settled, not by pacts or deals or concessions or force. It will be settled by what idea grips the minds and dominates the wills of nations. It will be decided by ideology.

★ Where trade follows the Red Flag

In northern China today the North China Trading Corporation has been founded. Its aim is to establish a State monopoly over all imports and exports. The technique is simple. The Communists control all labour in northern China. Men demand increases of pay which are impossible to grant. They then demand severance money, which is also on such a high scale that the payment of it means the sale of the entire business.

In Shanghai a taxi proprietor with fifty taxis was asked for more pay and then for severance money. He called his men together, told them they could divide up among



British miners and trade union leaders are welcomed in Germany when they bring news of an ideology for democracy. Here a party from the Midlands talks with works council representatives of the Hoesch mine as they move through the Ruhr

themselves all the taxis, except one. He then filled the taxi he had kept for himself with his family possessions and drove to Hong Kong.

This is not forceable seizure. It is styled "democratic centralisation". It is aimed in China, not only at foreign-owned industry, but at the big Chinese industrialists as

well as the little ones. When the North China Trading Corporation has thus established a State monopoly of imports and exports, it will do trade with those who think ideologically in the same way as the rulers of China.

★ Ambassadors of coal

Millions in Britain today are concerned with our own national problems and our own national recovery. And they are right. But what happens in other parts of the world, may, in fact, decide the matter for us. That is why an understanding of the ideological battle and an intelligent plan to bring an inspired democracy to Europe is an urgent priority. One of the many aims of materialist propaganda is to divide Britain from Europe, and to convince her that she can afford to disregard the sufferings and hatreds on which materialistic ideologies feed. On the other hand, men with an answer can change the thinking of vast masses of people.

While some of the most respected and respectable statesmen of the world debated whether at some future period they might allow delegates from Germany to join their ranks, miners from the British coalfields themselves travelled to Germany and other European nations giving news of a superior ideology which has united their families, changed the motives of management and labour, increased production through a fresh incentive in every heart, and given the workers a vision of the part that they themselves can play in bringing social, national, supernational and personal change to all men everywhere.

Moral Re-Armament is the superior ideology because it deals with the moral conflicts which are back of every

political, material or military conflict in the world, and because it is the only ideology which destroys nobody and includes every man.

★ Bengal Premier asks co-operation of West in India

Lenin once said that the shortest road from Moscow to Paris and the White House lay through Peking and Calcutta.

Calcutta is the industrial heart of India. It is the capital of Western Bengal, the centre from which revolutionary movements have shaped India's history for centuries. What Bengal does today, all India does tomorrow.

Mr. B. C. Roy, Premier of Western Bengal, came to Caux and asked the assembled delegates to bring an answer to the tide of materialism in his country and to help India find her true destiny.

At Caux, nations like India, Pakistan, Burma, Egypt, Jamaica and Malaya have invited delegates, including British people, to visit their nation. In an age when one of the main decisive forces in the world is the bitterness and hatred of many peoples against the white races, it is a new day and a new way to have them inviting to their countries Britons who live and can give the ideology of change.

★ Population pressure—a problem that can be answered

Moral Re-Armament is the superior ideology because it teaches all men to care enough and share enough so that everyone in the world has enough. In Western Europe each one of us eats nearly two and a half acres of food in the year. In India and Pakistan 450,000,000 people keep alive on little over half an acre of food each in the year. Every year more than 1,000,000 die of malaria. Half a million die of tuberculosis. Thirty per cent. of the population suffer from chronic under-nourishment, and there is one doctor to every 7,000 residents.

In the United States of America the average expectancy of life for each individual is now sixty-five years. In India the average expectancy of life for each individual is just over twenty-five years. The birth rate of India is thirty-four per thousand. The death rate, one of the highest in the world, is twenty-three per thousand. In the last twenty-five years the population of Pakistan and India has increased by 100,000,000. And India's population is today increasing at the rate of 3,000,000 a year.

When the peoples of the West begin to feel the needs of the millions of the East, when we burn to sacrifice so that those needs shall be answered, when we change enough to care enough and share enough so that everyone shall have enough, then we shall see the start of renaissance, and a world united with the ideology of change.

Some nation soon will begin to live and proclaim a superior ideology based on absolute moral standards to every nation in the world. That will be the decisive hour of all human history. It will be the start of the greatest renaissance mankind has known.

Britain was the pioneer in the age of maritime expansion. She was a pioneer in the industrial age. Where will she stand in the age of ideologies? With her ships and her industry she enriched herself. With a superior ideology she could change the world.



The Premier of West Bengal, Dr. B. C. Roy, invited men like Dr. Ankermueller, Bavaria's Minister of the Interior (right), to co-operate with him "to enable India to fulfil her destiny"

BLACK AND WHITE AND GOLD

BY A SPECIAL CORRESPONDENT

THERE'S a further battle brewing beyond the battle for Asia. It is the battle for Africa. Industrial, military, and ideological forces are converging on this continent to capture it for their own ends.

Big business from America and Britain has become more and more firmly established in South Africa. Giant steel mills have been built within the last twenty years. General Motors, Ford, Kellogg's cereals have invested millions of pounds in South Africa and Lord Nuffield soon will make cars there.

British military strategists with an eye on possible withdrawal from the unstable Suez canal defence area have picked on Kenya in East Africa as a great supply base for armies.

More significant in an ideological age are the revolutionary forces that are bidding for the minds of the 150,000,000 Africans in the Dark Continent. Using the grievances and exploitation of the present and past they aim to mobilise the African races and Africa's vast resources in a world Empire whose dominating creed is to be a Marxist materialism.

Jomo Kenyatta, head of an African school in Kenya, has recently returned to Africa after fifteen years away including at least three years in Moscow. Wallace Johnson, in Sierra Leone, who runs the All Seamen's Union, the West African Youth League and a newspaper has had five years' training in Moscow. Nswami Nkrumah, in Accra, on the Gold Coast, is also Communist-trained and is using his new party and his newspaper to spread that philosophy. In South Africa within the last year Sam Kahn has been elected as the first Communist member of Parliament by a big majority.

No continent is more fertile ground for the rapid spread of Communism than is Africa. Take South Africa. In South Africa a black African is not allowed by law to belong to a union. He is not allowed by law to have a skilled job.

And once a nation has this idea ingrained in its whole life, what is the

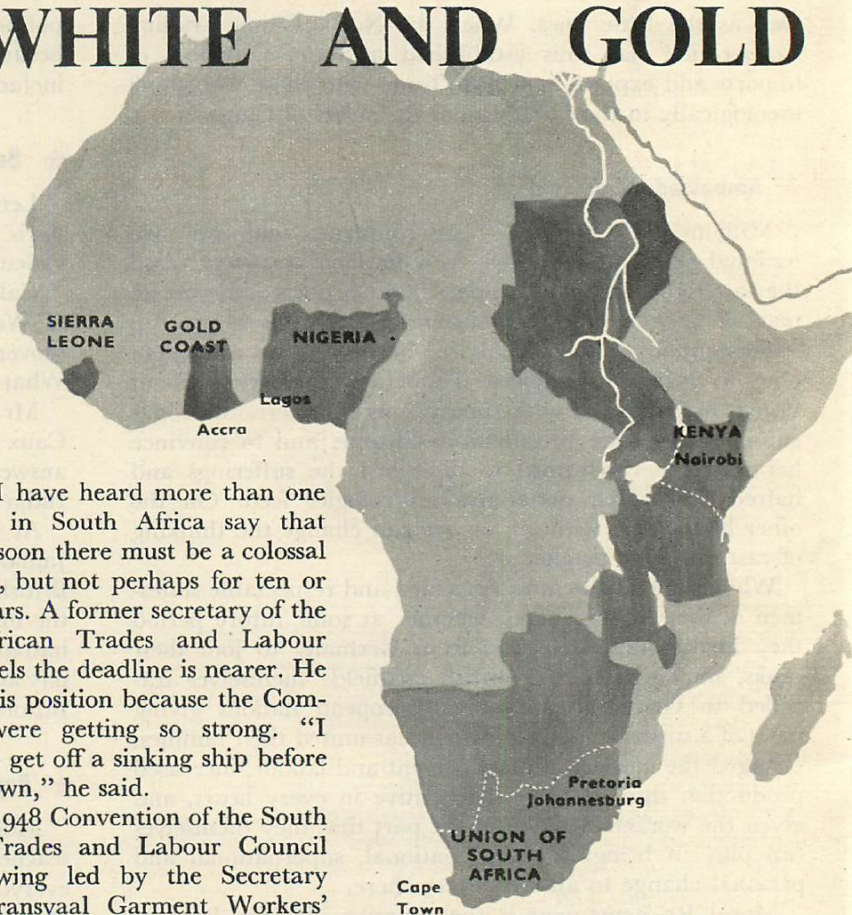
solution? I have heard more than one European in South Africa say that sometime soon there must be a colossal showdown, but not perhaps for ten or twenty years. A former secretary of the South African Trades and Labour Council feels the deadline is nearer. He resigned his position because the Communists were getting so strong. "I decided to get off a sinking ship before it went down," he said.

At the 1948 Convention of the South African Trades and Labour Council the left wing led by the Secretary of the Transvaal Garment Workers' Union, outvoted the right wing by 80,000 to 65,000 votes. Before last year's convention the powerful Mine Workers' Union (for Europeans only) with a voting strength of 20,000 withdrew from the T.L.C. because of Communist domination. This has placed the T.L.C. strongly in the hands of the left wing. A secretary of another strong mining union declared that his union, along with several others, would soon break away from the T.L.C. because of left-wing leadership. He also said: "I will not sit at the same conference table with any black. . . ."

This year's T.L.C. meeting in East London saw the adoption of a new constitution which guarantees all races trade union rights. The left wing fought this issue through, but South African law forbidding the natives to have trade union rights still stands.

City of gold

The great hotspot in the battle for South Africa lies in the fabulous gold mines of the Transvaal upon which the whole economy of South Africa is based. Here 50 per cent of the world's gold is mined from low-grade ore. 40,000 Europeans and 300,000 Africans are



employed. The Chamber of Mines, with much British and American capital, give the overall controlling policy to these mines. The European Mine Workers' Union, since last November, is run by a strong Nationalist Executive championed by Dr. Albert Hertzog, son of the late General Hertzog.

The natives who work in these mines are recruited from tribes in Rhodesia, Tanganyika, Portuguese East Africa, as well as from the Union and the protectorates. They usually work on a nine-month contract and go home if they like. They cannot bring their families, and this adds an additional problem, for often the men do not return home.

A native miner lives in a mine compound, is given good food and his working clothes. His wage begins at two shillings and sixpence per day, and seldom goes much higher. A white miner might well make forty shillings per day. He lives in his own house and buys his own food.

The Chamber of Mines contends that with the price of gold fixed at \$35.00 per ounce and with the high production costs of this low-grade ore, a rise of as much as sixpence per day for the natives would mean the closing

down of some of the big mines. If the Finance Minister, Mr. Havenga, can persuade the world gold buyers, meaning America, to raise the price of gold, some think the Chamber might reconsider.

In the meantime, both the black and white miners continue their all-out battle against the powerful Chamber of Mines. The new European Mine Workers' Union has launched a £200,000 strike fund so they won't suffer as they did during the 1946 strike.

While the European Mine Workers' Union refuses the black miners trade union rights, the Communists are vigorously organising the natives into a strong African Mine Workers' Union. Many natives are enrolled up in the tribal areas before they get down to Johannesburg.

Communist M.P., Sam Kahn, many times during the past few months has been refused the right to address the natives in the compounds on mining property. Many South Africans seem satisfied that this is the right check on the Communist advance. Mr. Kahn has responded to the government by growing a beard which he wants to display at the big Anniversary Celebration of the Great Trek next December. He also proved that despite speculation in some quarters, his beard would not be red!

Although the fight of the mine workers against the Chamber of Mines seems to be leading to either deadlock or a revolt, a new and important factor during the past year has entered into this industry, and seems to be



The Governor-General, centre, sponsored "The Forgotten Factor" in South Africa. Picture also shows the Speaker, President of the Senate and British High Commissioner

bringing great new hope. This is particularly so regarding the relationship of the embittered European Mine Workers and the Chamber of Mines.

Like all involved economic problems, if the people concerned could see each other as something more than the devil with horns, at least a new start might be made. This seems to have happened over the past few months.

At the beginning of 1949 a group of thirty-five of the Moral Re-Armament movement came to South Africa from eight different nations, representing big industry, labour, government officials, and the professions. By means of a tried and tested drama, *The Forgotten Factor*, together with facts, evidence, and demonstration, they have

drawn an overwhelming response from political, industrial, and labour leadership in South Africa.

From April to July, 1949, forty-three showings of *The Forgotten Factor* were given throughout the country. At the opening in Capetown the Governor-General was present. Also in the audience were the Speaker of Parliament, the President of the Senate, three Cabinet ministers, the British High Commissioner, the American Ambassador, and the Scandinavian diplomatic representatives. The evening was described as the most unusual since the visit of the King and Queen of Britain.

The reaction of the gold-mining industry to *The Forgotten Factor* in Johannesburg, from both the Chamber of Mines and the Mine Workers' Union, has been little short of miraculous. The theme of the drama was simple and direct. It presented a philosophy which drew overflowing houses of mine officials and managers every single night.

"The long neglected moral standards of honesty and unselfishness," it said, "are the common platform upon which all tricky problems can be solved.

"Tackle problems from the angle of what's right rather than who's right.

"Change, starting with yourself, is the forgotten factor that brings warring camps together.

"Every race and every person has his rightful place to fulfil in the creation of a new world where God governs and men work together."

"It was a step in God's plan for my people that brought you here."

A Native Teachers' Training School at Kilnerton listened eagerly to the visitors



When *The Forgotten Factor* went to the capital city, Pretoria, Dr. William Nicol, Administrator of the Transvaal, adjourned the Provincial Parliament, so that they could all come to the play. Two members came up to one of the cast after the play and said: "We were fighting each other on the floor of the Legislature today, but since this play we've put things straight between us." One of them added: "I had to admit I was wrong." Several of the members told two of the cast that as a result of the play a bill had been passed by

shook hands to mark the beginning of a new relationship. Later the organiser said: "I will have to undo the hate of the years, not only in myself, but in my men. For I have inspired hate in their hearts."

In one mine there had been a two-year dispute between the company and the union over a contract. The men did not agree that the company were living up to the terms of the contract. The case had been taken to court, and the decision was in favour of the union. Back pay of £100 for 500 men was

white South Africa thought of *The Forgotten Factor*, when he said: "The play increased my conviction that the other fellow's toes are holy ground, and if I tread on them unnecessarily I must be humble enough to say I am sorry. It could be so different if our South Africa could see our great destiny and put aside our minor differences."

A black African teacher who saw the play afterwards said: "We never knew that Europeans had the same frustrations as we do. Now we



forty-seven votes to two which had divided the council for thirteen years.

Night after night and day after day the theme of *The Forgotten Factor* was re-enacted throughout the giant gold-mining industry. After the play one night in Johannesburg, a labour organiser who had been in bitter conflict with the underground manager of the mine where he worked, turned to his wife and said that he was going to put things right with the underground manager the next time they met. His wife said: "There he is. Why not do it tonight?" The labour leader walked across the theatre and the two men

granted to the union. The head of the Mine Workers' Union had led the fight against the head of the company. Bitterness had grown.

The head of the company brought fifty of his top officials to see the play. A few days after seeing the play, he phoned the head of the union and said: "I rang up to thank you for bringing *The Forgotten Factor* to the city. I'm sorry for these years of hating and fighting, and would like to come to new terms. I can't run this mine alone. I need your help."

Dr. Nicol, the Transvaal Administrator, may have summed up what

understand you better."

Another African on the staff of the Teachers' Training School at Kilnerton, said: "It was a step in God's plan for my people that brought you here. I will listen to Him, too, and together we will find His answer."

This happened in a space of four months. As a result, Dr. Nicol and his Executive from the Transvaal, and a delegation of the leading industrialists, have been to Caux. In the light of the new spirit of understanding coming to South African leaders, this country may be a nation with an answer not only to Africa, but the world.