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“WHEN I POINT MY FINGER
AT MY NEIGHBOUR”



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COVER STORY

Jotham Valley, Nevada, was divided by the 20-year feud of two brothers who each owned a ranch, one in the north, one in the south of the valley their grandfather had called his own and made to blossom like a rose. The bitterness of their fight soured the life of the valley and was known throughout the state.

Seth, unlike his brother, Joth, spent money freely and his place was in poor shape. He was not a welcome visitor at his brother's farm as his coming to see Joth usually meant a request for help. One of his problems was his love of wild drinking parties.

Spindle (picture, centre foreground) was one of Seth's drinking partners though he worked with Joth's outfit. He returned from a visit to Tahoe one day and was sober. In the new musical revue "Jotham Valley," written on this true story and produced this summer at the Moral Re-Armament World Assembly, he sings a song which explains the change.

"When I point my finger at my neighbour

There are three more pointing back at me."

The philosophy of "Let me be the first to change my ways" spread in Jotham Valley when Spindle explained the idea to Seth and Seth came to apologise to his brother. The valley began to blossom again.

LEAVES FROM A DIPLOMAT'S NOTEBOOK

United Nations troops cross 38th Parallel . . . Far East awaits next moves in critical ideological war . . .

An understanding of Lenin's theory that the West cannot maintain its living standards without access to the resources of the East is an assurance that East Asia will continue to be the world's major trouble-spot. The war in Korea, however much the United Nations tries to localise the fighting, has been part of a bigger war to decide which ideology determines the life of the people throughout the entire world.

A cartoon in a British newspaper recently showed India's Prime Minister, Pandit Nehru, standing on the roadside as the United Nations forces moved up to the 38th Parallel. "What the United Nations do next will be watched by the Eastern people, and in the long run will decide the future of Western influence in Asia," said the caption. An immediate question is what ideology will follow in the wake of the advancing United Nations forces. Will the East respond to the ideas which the West have to bring?

The blunt truth is that the West has so far failed to win the heart of the East. Western democracy has not convinced the East either of its sincerity of purpose or of its effectiveness as a philosophy of nationhood.

Before he died Gandhi described Moral Re-Armament as "the greatest thing that has come out of the West." It is noteworthy that while at the same time rejecting the materialism of the West, leaders from every walk of life in the East are welcoming Moral Re-Armament as the ideology for both East and West. Last month a national committee of Indian political and industrial leaders, described by one of its members as the most powerful ever to take united national action, invited Dr. Frank Buchman to bring an international team of Moral Re-Armament to India this winter. "We are convinced that the true hope for bringing lasting change in social and economic conditions and for bringing peace to the world lies in multiplying such practical results as we believe to have been achieved by Moral Re-Armament—the giving of a new incentive to industry, the change of heart of capitalist and Communist alike, the replacing of mistrust, bitterness and hate between individuals and groups with understanding and co-operation," they said.

"We consider, therefore, that such moral re-armament of the nations is the need of the hour and the hope of the future. We agree with you that no one group, no one class, no one nation or race is adequate to solve the problems we are facing today or to change the course of the world away from unemployment, poverty and war towards an age of security and prosperity, and that this will take the combined efforts of all, plus a wisdom greater than that of the most brilliant individuals.

"The father of our country, Mahatma Gandhi, has bequeathed us an unquenchable inspiration to live by the highest ideals, and we are eager for India to play her full part in this noble task."

The President of the Indian National Trades Union Congress, the former Chairman of the Indian Chamber of Commerce, and Chairman of the Tata Industries, and four members of the National Planning Commission, are included in the eighteen-man committee.

Meanwhile, the West will surely be judged by the outcome of the next few months in Korea. Occupation forces, even if they are liberators, notoriously fail, as a rule, to improve the moral tone of the people among whom they find themselves. Yet, unless the ideology of the Western world is a moral one it will never win the peoples of the East. Is the time coming when armies will "give new standards of moral training to their nations"?*

By fixing their eyes on the fighting in the East the Western world is still in danger of failing to recognise where the real enemy is to be found. And that enemy is not the Communists but the materialism which has the peoples of the West in its grip.

Burmese Government continues successful campaign for peace and unity . . .

"The Prime Minister of Burma, Thakin Nu, is overcoming difficulties that looked insuperable only a few months ago," states *The Times*, of London. The editorial continues: "The Government now enjoys moral ascendancy over all who resist its authority; increasing numbers of insurgents are submitting, and making their peace with it on generous terms."

Behind this achievement lies the strength of the moral principles of the Prime Minister. He has been following the example of his predecessor, General Aung San, the first Prime Minister of independent Burma, who made honesty and unity the foundation of his policy. Thakin Nu has publicly told his people that if they would live on four moral standards of absolute honesty, purity, unselfishness and love he would guarantee that in five years they would have a "rain of treasures." He himself, a devout Buddhist, has had a little house built on an island in a lake in Rangoon where he aims once a week to devote a day to quiet meditation to seek a Higher Wisdom.

A year ago, when most of the Western press were writing off the Burma situation as hopeless, the Burmese press and radio co-operated in issuing a joint appeal for unity based on moral principles. Last Christmas a further call was published in all the daily papers.

Not only in print and in public, but in people's lives the spirit of unity has been gaining ground. The man chosen to be the intermediary between the insurgent Karens and the Burmese was the Karen bishop, Francis Ah Mya. He was one of the few Karens permitted to leave the country since the outbreak of civil war. With Bishop Aung Hla, first Burman bishop, he travelled to Caux to get further training in moral and spiritual statesmanship.

Cominform plans wide-spread strikes during autumn in France, Germany, Italy . . .

A general strike has been brewing in Italy for several months. It could be a test of strength of the Communist Party's hold over the trade unions, which are 60 per cent. dominated by them. The need for security in a country where great poverty exists besides extreme luxury drives many sound men to Marxism.

In France it is the same story. The Communist Party is strengthening its hold over the workers' movement in four major training schools set up in recent months.

*Dr. Frank N. D. Buchman: "Remaking the World."

The Marxist strategy to paralyse the European ports has already got under way in Antwerp, Rotterdam, Marseilles. The response of the Government and non-Communist trade union organisations has been ineffective because it has been piecemeal and has lacked an ideology.

Under the headline "Marxist ideology—Moral Re-Armament as an alternative," *The Times*, of London, draws its readers' attention to the purpose of Moral Re-Armament "to outline and develop an alternative ideology to Marxist materialism sufficiently strong to unite the democratic world in answer to the Communist challenge." By its sober evaluation of this year's Moral Re-Armament World Assembly at Caux, *The Times* has sounded a note of much-needed realism.

The aim of Moral Re-Armament it states, is "the evolution of an ideology with an expansive power greater than that with which the democratic countries are confronted, and forceful enough to cross the Iron Curtain." *The Times'* dispassionate evaluation of its effectiveness in this direction may be a pointer to a new trend in public opinion. There is a growing impression in many circles that MRA is the only adequate alternative to materialist ideologies and their consequences.

A turning tide in British Socialism ?

A noticeable trend in British Labour propaganda is the sudden popularity of Keir Hardie, who in his day carried the torch of Christian Socialism through the ranks of Marxist intellectualism. The *News Chronicle* articles by a leading Cabinet Minister carried headlines reflecting the turn of the tide in Socialist thought. "Christianity the basis of our Socialist Party." "The family is the basis of the new social order." "Not only the system but human nature too can be changed."

In the last few weeks the Secretary of the British Labour Party, Mr. Morgan Phillips, has been at pains to convince the rank and file of the Christian basis of the Party, reminding members of the sacrifices and loyalty of the Tolpuddle martyrs, who included in their number three Methodist ministers.

This growing sense of a need for a moral and spiritual basis for the Labour Movement is significant in the light of the growing challenge of materialist ideas.

New re-armament programmes voted in Britain and America . . .

The colossal sums now being spent by all nations on re-armament underline the general sense of insecurity in the world. But the need for a plus in re-armament is daily growing clearer. The Belgian Prime Minister recently stated in his first public address to the nation the country's need of "a mighty effort in the moral as well as political and military re-armament of the nation." M. Pleven has just made a similar call in France.

Moral Re-Armament is the obvious need of the day. Senior officers from all over the world plainly voiced it at the military sessions of the Caux Assembly. "The Moral re-armament of our countries is just as necessary as military re-armament," said the French general, Henri de Vernejoul.

The unpleasant reality, indeed, is that the decisive factor in defence today is ideological superiority. For years we have thought that adequate defence adds up to superiority in military preparations.

Nor was it any consolation three months later to learn that the vital secrets of atomic fission had been given to Russian scientists by a British citizen whose loyalty had been won by another nation. Many people woke up at that moment to the primary significance of ideology in the world today.

Two years ago the decisive factor in military supremacy, millions thought, was the atom bomb. It was to a world harshly shaken from a false security that President Truman announced some months ago that the Russians had discovered the secret of atomic energy and were now in possession of the same power as the West.

THE war in Korea has set the whole of the democratic world about the ears over the question of defence. Not only over the tanks, planes and guns to fight the shooting men and the tanks, Britain and the countries of Europe have already taken realistic measures in that direction. The Achilles' heel of national and international defence is increasingly being recognised to be the ideological factor.

He spoke true words. One of the headaches of the French defence forces today is the constant ideological infiltration of the army, navy and air force. And defence preparations today must comprehend that factor. It is the concern of every nation.

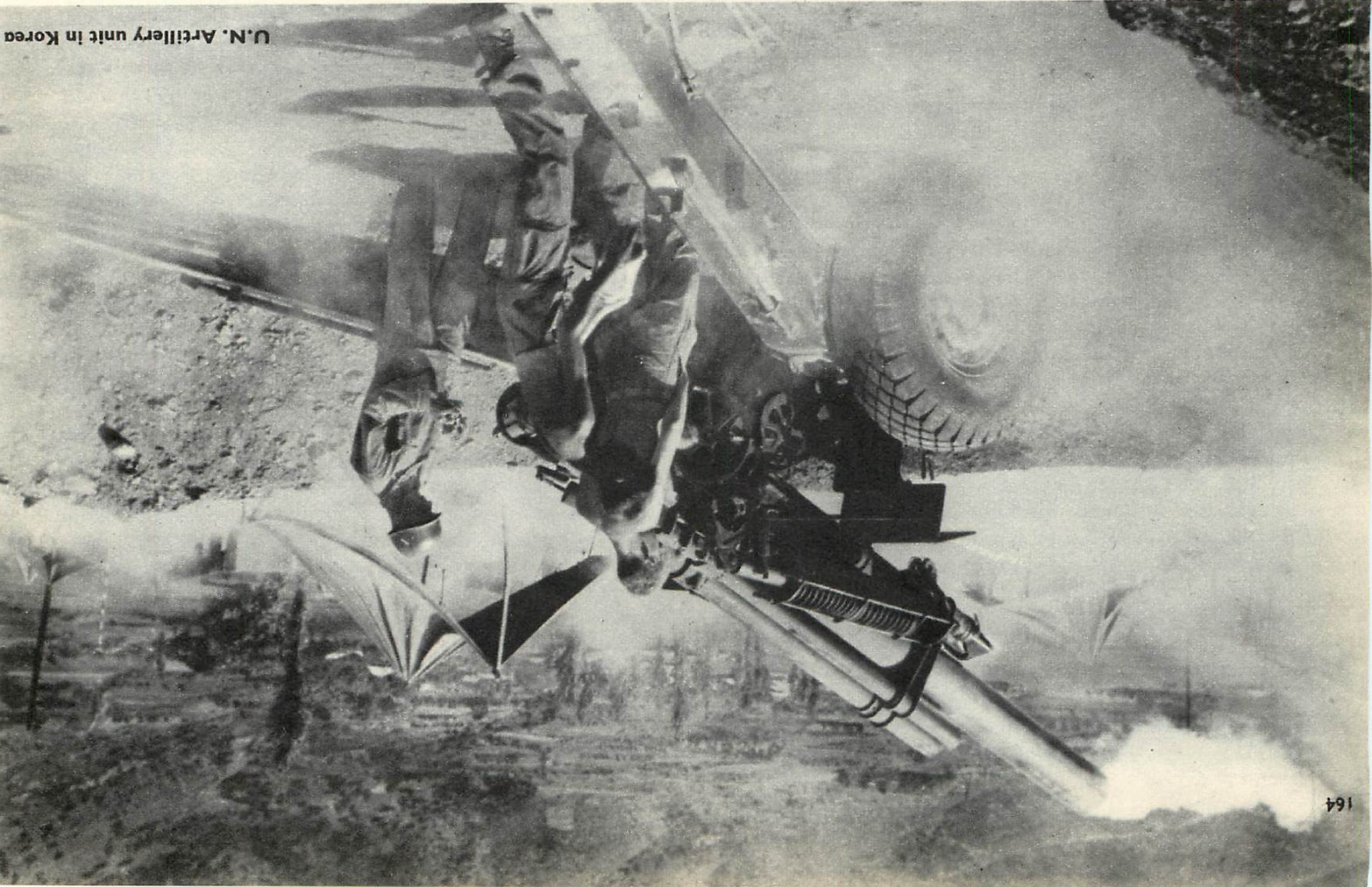
But where is the ideological defence of the democracies being planned? Recently, at Moral Re-Armament's headquarters in Europe, military leaders met on an unofficial level to discuss this vital factor. The results of this conference should be of great importance for all who are concerned with defence. One hundred and twenty officers from sixteen nations, including twenty-one of general rank took part. They met with some three hundred ex-servicemen, ranging from generals to privates, and with representatives of the basic industries of Western Europe, on which the defence of the West depends. They were able to discuss with them the wider issues of the total security of a nation.

recently with two French officers. He spoke bluntly and quietly: "You talk of national defence. But what have the workers of France, who will be the soldiers under your command, to defend? They have nothing to lose. Unless you give the workers of France an adequate, satisfying way of life, free from exploitation, which is worth fighting for, they will flock to the first ideology which offers them immediate results."

BY NEW WORLD NEWS MILITARY CORRESPONDENT

TOTAL DEFENCE

U.S. Army Photo



U.N. Artillery unit in Korea

The key question in European defence today is Germany. Mr. Churchill took the bull by the horns at Strasbourg when he suggested a European defence force in which Germany should participate. It met with an enthusiastic response on all sides. But already there is wide divergence between the British, French and American views on this vital issue. The truth is that apart from any purely military considerations the essential requirement is to deal with the suspicion and distrust between the great European powers which would wreck any system of joint defence.

That is what this conference at Caux did. Rear-Admiral Owen Phillips, R.N. (Ret.) stated at one of the opening sessions that in his own experience any failure of Allied staffs to work together was usually due to "suspicion, place seeking, ignorance and national pride." To answer these failures was one of the objects of the ideological training taking place there.

Essential for the future of Europe

A practical and dramatic demonstration of how this conference dealt with these factors was the reconciliation of German, French and British senior officers and their determination to end the bitterness and distrust which had led their nations into two world wars. Regardless of the past, the crisis of the present demands unity between these countries. A new spirit of reconciliation and team-work is essential for the future of Europe.

The senior German officer at the assembly was General Friedrich Hossbach. He commanded a German army in Russia during the war (see NWN October 1950). He is a typical German officer, a brilliant and loyal soldier, and many have mentioned his name as the possible head of a German defence force.

With great sincerity he told his colleagues of the new hope this conference had given him. While recognising the responsibility of Germany for two world wars he could not express the emotion he felt when a British admiral apologised for the failure of Britain and the Allies after the first world war to give Germany an idea to combat the nihilism on which Hitler rose to power.

"I assure him I will do all in my power," said the German general, "to see that the ideas of brotherhood, reconciliation and mutual understanding that have prompted his action are spread in the circles I touch. I have been deeply moved as a German soldier by the complete equality accorded me in the words of the Admiral. My deepest hope is that his feeling that we belong together may be shared by all my countrymen and every nation.

For the security of every nation

"This conference at Caux is providing us with a positive purpose for a united future," he continued. "We have tried frankly in the spirit of Moral Re-Armament, by mutual give and take, to bridge the differences that have divided us in the past and place in the foreground what shall unite us in the future. No one who believes in a future for himself, for his friends, his neighbours and his children can escape from his responsibility to give the utmost for the security of every nation."

The French general who commanded the armoured division that liberated Colmar, in 1945, Major-General Henri de Vernejoul, responded by shaking hands with

General Hossbach and saying that this would be "the symbol of the desire that understanding should exist between our armies and our nations." General Ivar Holmquist, war-time commander-in-chief of the Swedish army, described the scene as "one of the greatest moments of my long life."

Such bonds of understanding and friendship are the essentials of Western defence. They guarantee that an idea shall unite the armies as well as the peoples of Western Europe above any divisions of class, race or national viewpoint. Such an idea is paramount for ideological security today.

Meanwhile, in the Far East, with the victory of the United Nations forces in the North Korean fighting, one is obliged to consider where the next attack will be. Ever since the war Japan has been a battleground of the cold war. National security is a burning question there, too. "Our nation is now wondering how we can prevent an ideology overtaking our country," Senator Ito, member of the Socialist party executive, told the conference. "We may use arms, or we may try to do away with the conditions on which Communism thrives. Both are very important. But both are not enough. It is equally important that we should give an inspired idea to our people today. The spirit which will give a backbone to democracy is the spirit found here at Caux based on the absolute moral standards of honesty, purity, unselfishness and love."

The seventy-four-man delegation from Japan which had visited the Caux conference earlier in the summer and later spoke on the floor of the United States Congress, reached the same conclusions. Before leaving Europe they said in a statement published in the *London Observer*: "Russia has advanced in Asia because the Soviet government understands the art of ideological war. It fights for the minds of men. We appeal to the governments and the people of the West to do the same—to make themselves expert in the philosophy and practice of Moral Re-Armament which is the ideology of the future. Then all Asia will listen."

A force on the ideological offensive

In the ideological field many of our leaders have still not begun to think adequately of *defence*. Meanwhile, Moral Re-Armament has launched an ideological *offensive* which is proving effective. Former Comintern delegate Fred Copeman, Commander of the British Battalion of the International Brigade, told this conference: "The ideological offensive today is the offensive to change the Communist." A force which can do this can also win the "fellow traveller" and secure the loyalty of the masses against subversive doctrines. Captain R. G. Waymouth, R.N., of the British Imperial Defence College, said: "To defend our freedom involves ideological as well as military mobilisation. Here, at Caux, Communists are being changed. Capitalists are being changed. This is the force which can put us on the 'ideological offensive'."

Living evidence of this force at work was provided at the conference by Communists of twenty-five years standing who told the delegates that meeting a moral and spiritual force powerful enough to unite all classes, races and nations has given them hope that conflict between the gigantic power blocks of the world can be averted. Said Willi Benedens, of Moers, who was scheduled in 1947 by Molotov

as future Chairman of a West German, Soviet-controlled Popular Front: "I see the folly of standing on the Bay of Biscay with a red flag and looking behind at the destruction of my family, my nation and the world. In Moral Re-Armament I find a superior ideology which is winning the battle for men's minds in the Ruhr."

Leaders of the Glasgow docks, the secretary and chairman of the docks section of the Scottish Transport and General Workers Union, stressed the extent to which subversive ideas were penetrating the docks. Tom Christie had taken a leading part a year ago in the strike which paralysed the port of Glasgow for eight weeks. "But here we see the damage that materialism can do and the superiority of the ideology of Moral Re-Armament," he said. Through applying the ideas he had learnt at Caux, he and his colleagues were building up a leadership in the docks that was proof against foreign ideologies and would be loyal to the highest interests of the nation. The significance of such action to national defence is evident.

In the automobile works in the Red Belt of Paris the same forces are at work. Not so long ago a strike stopped all work in the St. Germain district. When the police cars patrolled the streets their tyres were punctured by specially manufactured nails which always fell with points uppermost. A certain Communist leader in one of the key universal joint factories of the area said that he had manufactured these nails in the factory and strewn them on the roads. Before this military assembly he apologised to his managing director, who was there with him, and said that he would be fighting in the future for an ideology that united rather than divided them. A united industrial front is a prerequisite to defence in these days of total war.

One of the delegates to this conference described it as the "Fontainebleau in the ideological war." I left with the conviction that our military leaders would neglect its work at their peril. It gave one hope that not only might world catastrophe still be averted but a superior moral ideology could win in the battle of ideas today.

Left to right: British Rear-Admiral Owen Phillips, German General Friedrich Hossbach, French Major-General Henri de Vernejoul. They determined at Caux to end the bitterness and distrust which had led their nations into two world wars in twenty-five years



"THAT THE FUTURE MAY BE WON"

BY TERENCE BLAIR

PACT Against the Devil" was the headline given by a German paper to its announcement of the recent agreement between the Czech National Committee in London and the Sudeten German Committee in Munich. This pact may be a decisive step towards ending a feud which has smouldered for a century and deluged Central Europe with blood and misery for the past twelve years.

For a thousand years Czechs and Sudeten Germans have dwelt together in Bohemia in a rough proportion of seven to three. For the last hundred years there has been a nationalistic struggle between the two peoples of ever growing bitterness, and this has been used by surrounding Great Powers for their own ends.

In 1938 Hitler "liberated" the Sudetens from the Czechs and annexed the whole country to Germany. Many Czech leaders fled abroad, and others were treated with great brutality. In 1945 by virtue of the Potsdam agreement, 500,000 Sudetens were killed or starved to death and another 2,000,000 driven into Western Germany and Austria, where they had neither homes, nor money, nor opportunity to find work. This caused chaos and disruption in Western Germany, sowed the seeds of another war by creating a large body of people thirsting for a third round of revenge, and tended to strengthen fear of Germany in Czechoslovakia, causing the Czechs to look for help to the East. Meanwhile, Czechoslovakia was taken over by the Communists and many Czechs fled abroad.

Two groups of men have tried to cut through all this bitterness and misery and lay the groundwork of a solution. One is the Czech National Committee, a body of exiles in London led by General Lev Prchala; the other is the Joint Committee for the Protection of Sudeten German Interests led by Dr. Rudolf Lodgman in Munich.

General Prchala was the son of a Czech miner. He studied law in Vienna and served in the Austro-Hungarian army in the first World War until captured by the Russians in 1916. As a Czech patriot, he then joined the Czech Legion formed in Russia to liberate his country from the Austrians. The Legion was trapped in Russia by the chaos of the revolution and civil war, and fought its way 6,000 miles across Siberia to get out. In the course of the march Prchala was appointed to command of the 8th Regiment and then of the 2nd Division—so he became a divisional commander at the age of 26.

An exile in Britain since 1939 he went to the Moral Re-Armament World Assembly at Caux in 1949. He says of that visit: "Here I found representatives of all the nations and races, peacefully living and working together, discussing and planning the making of a new world. Here I learnt that to remake the world you have to start to remake yourself. Everybody has to change according to absolute moral standards. As you will be, so will be your nation. I decided to follow this new road and work for my Czech nation, which is in great need of a new and better ideology."

Several leading Sudeten Germans, notably Rudolf

Storch, an exile since 1939 in Britain, at this time came into touch with Moral Re-Armament through General Prchala. In August 1950 an agreement was signed and ratified by the



"The Bull Sees Red." Cartoonist in Hamburg newspaper "Die Stimme" depicts East German leaders' concern at agreement

committees of the two bodies of exiles, the signatories being headed on the Czech side by General Prchala, and on the Sudeten German side by Dr. Lodgman, veteran parliamentarian of the old Austro-Hungarian empire and Czechoslovak republic. Dr. Lodgman was arrested by the Benes government in 1945 and later expelled from Bohemia. This agreement aims to create conditions in which the two peoples can live together in harmony for the future.

It reads in part: "There is no longer room for national selfishness and false pride between the nations of Europe. The whole of the past must be buried in order that the future may be won. All petty interests must be subordinated to European unity . . . Both parties consider that the return to their homes of the expelled Sudeten Germans is right and proper . . . Both parties reject the theory of collective guilt and ensuing vengeance . . . Both parties hereby decide to establish a federative committee, which will work to create the required conditions, for the two nations are going to live together in the future, having so lived in Bohemia, Moravia and Silesia during the last thousand years."

General Prchala and two of the Sudeten leaders announced this agreement to the Caux assembly soon after it was signed. "Signatures are not enough," said the General. "The most important thing is the spirit behind the signatures. Agreement must be absolute and without mental reservation. MRA has helped us to achieve this."

T H E S E M E N



Madame Herrenschmidt
Tea for the Germans

Madame Herrenschmidt is one of the great women of Alsace. "With the help of the Germans, I want to build bridges between their country and mine," she said at Caux this summer. You realise what a revolutionary statement this is when you learn that for 46 years her family has made it a point of honour that a German should never step across the threshold of their home. Now a widow with twenty grandchildren, Mme. Herrenschmidt was born, grew up and was married in an atmosphere of alternating disappointment and hope, as her beloved Alsace came first under German rule, then under French, and during the occupation of the last war, under German again. Her father, husband, and four sons all fought against the Germans. When the 1914 war came, her husband was over military age, but he enlisted for training and fought till he was wounded. Then he returned to Stras-

bourg, and in the post-war years became its most important figure. Mme. Herrenschmidt herself, beside holding many key offices such as President of the Red Cross and Chairman of the Home for Young Offenders (Etablissement Oberlin), became her husband's secretary, and at eleven at night, when her duties as social hostess were over, sat down to write M. Herrenschmidt's speeches and confidential letters. He died just before the last war, and so when it came she started a Red Cross hospital, evacuated it when the Germans took over, and brought the Red Cross back to Strasbourg after the liberation.

Madame Herrenschmidt is French to her fingertips—capable, a fighter, wearing proudly in her lapel the thin red ribbon of France's great decoration, the Legion of Honour. So that her gesture to Germany at Caux was not only remarkable but practical. She went back to Strasbourg ready to receive in her home for the first time German delegates from among those at the conferences at Strasbourg that it so often fell to her lot to entertain. "In Alsace we all have learnt German at school," she said, "and we have suffered what their country is suffering now, so we can understand each other. We know now that we cannot build a new world without each other."

TWENTY MILES TO SCHOOL

Renier van Rensburg was one of a family of ten. He was brought up in the tough and independent tradition of his voortrekker ancestors, who drove in ox-wagons over hundreds of miles of unknown African hinterland to found a free Boer republic. As a boy he used to ride his bicycle twenty miles a day to school and back, and helped his father on the farm in the evening.

The call of the gold mines appealed to his adventurous spirit, and he began the hard way, as a learner-miner down under. A born leader, he was elected shaft-steward within the first year, and soon found his way on to the general council of the Mine Workers' Union.

His part in the strike of 1946-7 cost



Van Rensburg
Gold for South Africa

him his job and he took to repairing cars in his backyard, often lying out on the concrete under a car till four in the morning to earn the next day's food. But he had proved himself to his fellow miners, and in 1948 they elected him national organising secretary.

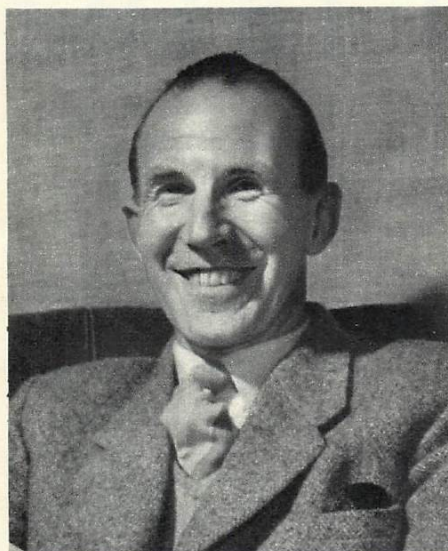
In that capacity he came to Europe this autumn to study the ideological struggle in the Ruhr, in Britain, and at the Moral Re-Armament Assembly at Caux. He says: "I have no bitterness. I believe in understanding management and working with them for the best interests of all. The racial, colour and industrial problems of South Africa will be solved on a level above political parties with the application of moral standards and the guidance of God."

PRINCIPLES BEFORE PROFIT

Charles Redele is a biscuit and chocolate manufacturer in Holland. He says: "Biscuits and MRA are much alike because you should not only look at a biscuit but eat it. The same with MRA."

When Redele came to Caux in 1950, he said: "I had not many enemies, but those I had, were real ones. For nine years I had a feeling of real hate against one of my competitors. He has a smaller

MAKE NEWS



Charles Redele
Biscuits for the Dutch

biscuit factory than mine but he was President of our biscuit manufacturers' organisation. For nine years I tried to make it impossible for him to go on being President of our group. I was so successful in stirring up trouble in the organisation that there is a saying in Holland now, when things go really wrong: "It's like the Dutch biscuit organisation."

Redele had guidance from God to go and see this hated competitor. The competitor did not want to see him and over the telephone told him he could make no appointment for at least three weeks. "All right. Let's meet after three weeks," said Redele. When they met, Redele says, "I told him I was sorry for what I had done to him during nine years. I told him my reason was jealousy because, I thought, as the biggest biscuit manufacturer in Holland I ought to be President. I asked his forgiveness for the dirty tricks I had played on him. And he was blowing his nose and trying that I should not see the tears in his eyes. I felt tears in my own eyes, too. He stood up and shook both my hands."

Echoes come down the years of Marx's theory that the conflicts between capitalists themselves must destroy capitalism.

As a result of this interview, the

President came to Caux, too, and wrote to his former enemy, "This will undoubtedly have material as well as spiritual consequences."

And the material consequences have already begun. After Charles Redele changed, he told his workers he wanted them to take equal responsibility with him in serving the people. Two months ago wages throughout Holland were raised 5 per cent. A workers' delegation came to see him with a proposition to offset this increase with an increase in production. They told him they knew it was possible to raise the output of the factory 20 per cent. If the workers did that, what, they asked, would Redele do? Would the extra production go to increasing the profits of the concern, and to the shareholders? Or would he be willing to use it to decrease the price of biscuits to the public and so lower the cost of living in Holland? Redele agreed to the second course and the workers agreed to give an extra 20 per cent in production.

Echoes of Stalin's voice float down the years, "When did the managers ever put principles before profit?"

IN THE TRADITION OF MAZZINI

From **Goffredo Zaccaria's** home near Ravenna you can see the oldest Christian church in existence, but in the village there are hardly any effective Christians. All are Marxist or Republican. Goffredo's father was a Republican and his god was Mazzini. Money was scarce at home so the boy helped the village blacksmith. But he soon grew tired of the limitations and poverty of village life and went off to sea.

In the navy he found adventure and recognition. During the war he steered a torpedo boat with dash and enthusiasm, winning the Medaglia d'Argento, Italy's second highest decoration. He was popular with his shipmates and with the girls ashore, but somehow he wasn't satisfied.

After Italy's surrender, the Germans wanted him to serve them, so he fled into Switzerland. On the way, he released a group of American prisoners



Goffredo Zaccaria
Faith for Italy

of war and shepherded a party of Jews across the frontier.

"So," he relates, "I found myself an internee, without work, without money, without future. Life was completely dark. One day an Italian friend asked me if I was honest. 'If all the Italians were like me,' I replied, 'Italy would be a lot better.' But as I thought of the lies I told and the things I had which did not belong to me, it occurred to me that if all Italians were like me, Italy would be finished. My friend suggested that I listen to God instead of to my own will, which seemed foolish. But as I had no other hope, I tried it, and I tried facing up to four absolutes—absolute honesty, absolute purity, absolute unselfishness and absolute love. When I started to live like this, I immediately saw a vision for Italy, because my problems were the problems of all Italians, and if I could find a solution, so could they. I thought of the workers who are tired and discouraged by selfish leadership. They need an idea to unite them. So I decided to go to work in an Italian factory".

After the war he got a job in a factory where 80 per cent of the workers were Communists. There was great bitterness between labour and management, and also between various factions

among the workers. At first, he said nothing, but soon he was invited to join in the endless discussions about 'democracy'. He said: "I know of a new kind of democracy which starts in our hearts and goes out through our families to the world when we live according to absolute moral standards." A leading Communist, the president of the works council, became extremely interested in this conception of democracy. He experimented with being honest with his wife, and gave up 'the other woman'. For the first time for many years his home became united and happy.

Such interest was aroused in the factory that a delegation of management and labour decided to visit a training centre for this kind of democracy held at Caux in Switzerland. Among them was the office manager, a Christian Democrat, and his bitterest enemy, the vice-president of the works council. The latter had been a Marxist for 40 years and his bitterness against his employers had grown with each clash. Before they left the training centre these two men stood together on the platform to give their impressions. The Marxist said: "After four days here, I have found what I had not found in forty years of the class struggle. Here I saw the true socialism in practice and here I saw how to unite my family. I have many things to tell my wife about and to apologise for." Then he turned to the manager and asked his forgiveness for all the wrong things he had done and the fights they had had. The other, overcome by surprise, could only embrace him and weep. At lunch they were at the same table and the manager said: "I cannot eat until I too have asked your forgiveness for my part in our quarrels."

The two returned to Italy firm friends. Almost the first action of the office manager was to seek out the president of the works council and apologise to him also for past bitterness. A week later it was found to be no longer necessary for the office staff and the production workers to eat in separate canteens, though there had long been ill-feeling between them. The workers' canteen, where all now eat, used to be decorated with pictures of Togliatti and Stalin. These were removed by consent of all and replaced by a picture of Christ on the Cross, who was a worker Himself, and protects the workers.

THE MIRACLE OF WORLD CHANGE

BY R. C. MOWAT

Senior Lecturer in History, Royal Naval College, Greenwich

An address given at the World Assembly for Moral Re-Armament, Caux.

"THE ordinary man a remaker of the world." This was the challenge with which Dr. Frank Buchman introduced the world revolution of Moral Re-Armament in 1938. Now, twelve years later, it is beginning to satisfy the longings of the ordinary man everywhere for a part in a revolution of world change.

The miracle of world change which Moral Re-Armament stands for is at the bottom a personal miracle. It is a change in our inner selves which leads to a change in our way of life. It is a personal thing and a spiritual thing. It is something that enables us to find our way to a new dimension of living. It is something that is happening now and yet it is timeless. It brings us into another realm, a spiritual realm, the realm of eternity.

In that sense the Moral Re-Armament revolution is timeless. It is not like an ordinary man-made revolution. Human revolutions culminate in some violent explosion, some event which is recorded in the history books, and things are a bit different—much less different than the revolutionaries hoped they would be. But the Moral Re-Armament revolution is something that happens here and now in us and it is timeless.

Nevertheless, it does prepare for a revolution that takes place in the world of time. It is worthwhile asking ourselves a few questions as to what kind of a revolution it really is.

We look forward to some event which is going to move mankind on to another plane. What have been the great events in history which have moved mankind on? Have they been the great events on the material plane? Those have been important—discoveries and inventions like the use of fire, or the coming of agriculture which laid the basis for civilisation. The coming of the machine has prepared the way for a fundamental change in the life of society. The discovery of atomic energy may be the opportunity for some tremendous new material advance in our age.

But those material advances are of little importance in comparison with the great spiritual advances which mankind has made from time to time. These are the great events which register real progress for mankind. The teaching of the Hebrew prophets—teaching born out of a period of chaos, war and upheaval, not unlike our own—gave a new view to the life of mankind. They gave mankind the first real view of history, a view of history which we still possess, a conception of God's plan working through time, a pattern of change. Even if materialistic ideologies think in terms of material change and of changing the system, their inspiration still comes from that thought given by the Hebrew prophets, that there is progress and change and movement towards some aim.

The teaching of the Hebrew prophets prepared the way for that great event, the central mystery of time, a thing that cannot be fully explained. We believe that God showed Himself in a special way in a Person, and that is an event central in history, and things have always been different since. It made possible an entirely new plane of living for mankind and released spiritual power which was far more freely available than before. Before that event it would have been impossible for people to have grasped how one could live by absolute moral standards. In previous ages the conception of absolute purity as we understand it could not

have been grasped by people, let alone lived up to. The fact that we can today rise to that conception of living and actually attain it is due to these great spiritual events which have gone before.

In such ways the mind of mankind has been prepared. One might say that we have been prepared for a new consciousness, a new outlook, a new sense of the possibilities of living which was not there before.

Those are the great events which have made real progress for mankind and they are not isolated occurrences in history. All the great spiritual leaders have played their part in preparing the way for the forward moves of humanity as a whole. In ancient Greece, Socrates, Plato and others prepared the way for the spread of Christianity throughout the whole Greek and Roman world. Take the great spiritual leaders of the Orient—Confucius and Buddha and others, the great founders of new ideas, ideologies and faiths. They prepared the higher consciousness of mankind for the present moment of history, because today all the streams of history are flowing together.

That is the significance of the world becoming united through communications, discoveries and trade; all the streams of history are now flowing together. And the spiritual streams from the Orient are flowing together with the spiritual streams from the Middle East and the West.

Moral Re-Armament marks the focal point where these streams are flowing together. They are converging towards a great forward move for the whole consciousness of mankind. It is a change on the level of ideas, accompanied by a change in the way of life. This is the leaven which has all down the ages been changing the nature of the world in which it has been at work.

A hunger in the heart of man

Always at a period like ours in history, a period of wars, dislocation, a period of great empires, a hunger grows up in the heart of man for spiritual things.

Frank Buchman says: "A situation is growing up in which people will want God to speak to them." That is very true. Much of the the old social order has been broken down, the stable communities of villages and small cities. Mass organisation has appeared in government, industry, in every walk of life. Mass forces have been released. They have led to the unemployment of millions. Millions are being thrown into warfare and submitted to destruction.

People have lost the sense that they are masters of events. They feel that they are themselves in the grip of colossal forces. They feel very much alone in a world about which they cannot find their way. This makes them turn towards spiritual things. We should not be deluded by the apparent materialism which exists everywhere. These things are just compensations for the hunger which people feel in their hearts for spiritual things.

If we begin to satisfy that hunger, people will respond. They do respond: they have responded whenever Moral Re-Armament—as an inspired way of life—has been offered them. That is going to happen on a mass scale. The minds of men have been prepared down the ages for a great new advance of ideas and truth. The time is coming when they will begin to accept that truth on a mass scale. But it is a race against time, because the forces of destruction

are moving ahead extremely rapidly also.

That is another fact of this modern world of ours. Modern communications and mass organisation, the radio and aeroplane, have led to history moving at an astonishing speed. It has never moved so quickly before. Events which took 50 or 100 years now take at most a decade. We must expect to see colossal changes in our own lifetime. Change very much for the better or very much for the worse.

Colossal destruction or colossal change

History will not stand still. It will move at a great speed to a culminating point. Either a high point of colossal destruction or a high point of colossal change. If it is destruction it may be that the next great advance of mankind will be postponed at least for 1,000 years, or that it will never take place on this planet. I do not mean that the purpose of God can be falsified, but we just do not know what history holds. If we are faithful we shall fulfil this great destiny of bringing an entirely new way of life.

The time is coming when Moral Re-Armament must become a mass movement in every country, when we must raise up an entirely new public opinion in the various countries of Europe, Asia, Africa and America.

Dr. Frank Buchman speaks of "thousands of ordinary people across the world who are forming a new public opinion which demands new qualities of leadership" (page 35, *Remaking the World*). He goes on, "This God-guided public opinion is the strength of the leaders." That is part of the significance of this Moral Re-Armament force which now exists in almost every city. It is the nucleus of a new public opinion and of a new way of life, and we have got to see that these nuclei grow and begin to have a more potent effect on the lives of the nations round them.

Our task is to build up the MRA forces so that they give adequate backing to the new leadership God is raising up in our different countries. Then these leaders can be real spokesmen in Parliament and through the Press, and the new ideas of Moral Re-Armament can get across to our countries because there is a mass movement behind them.

I believe that this already is beginning to happen, but I believe that it will happen more quickly as the great forces of Moral Re-Armament become more fully conscious of the destiny which lies ahead of them.

The real force behind history

Some people think that it is a show of force on the part of the Western powers which has kept war and destruction from spreading over the whole world. That may be. It may well be that material re-armament and a show of strength play a part in holding back the forces of destruction, but in reality it is spiritual force which is holding back the forces of destruction. It is a miracle that we are still able to move about the Western world freely to take part in this great revolution. It is a miracle which God is making to enable this revolution to go forward. This can give us a great sense of confidence. We need have no fear. That is what makes us panic-proof because we know that God is with us—God is the real force behind history.

That is what Frank Buchman means when he says: "The new world we all long for will not come by our own wisdom, but by obedient co-operation with God in the task of Moral Re-Armament."

SHE MADE THE WORKERS HER FRIENDS

BY ALAN THORNHILL



Pictorial Press

THE young engineer had a note of excitement in his voice as he called his wife into the kitchen. "See this."

It was finished at last. The triumphant result of all his years of experiment and hard work—his first petrol engine—his own design. And to keep it steady it was clamped to the kitchen sink.

There was a gasp and a splutter. Then a momentous silence. Then more gasps and splutters and the engine started. It whirred and roared, and the saucepans and crockery in the little kitchen danced to the sound.

"Take this," yelled the young engineer above the din, and he thrust an oil can into his wife's hands. "Keep pouring."

She poured and the engine thundered. Every now and then she stole a glance at the keen, triumphant face studying every detail of the machine. But she kept pouring.

Suddenly the vibration of the little engine was too much for the clamps that held it fixed to the kitchen sink. It leapt from its moorings and, still choking and spluttering, began to bump its way across the kitchen floor. But the young wife of the engineer still kept pouring.

That engineer was Mr. Henry Ford, and the engine was the first of millions that were to pour in endless streams from the assembly line; and the lady with the oil can was Clara Bryant Ford, the wife who stood at Henry Ford's side, not pouring oil but pouring out her care and loyalty through more than fifty years of happy married life.

Mr. and Mrs. Ford grew up on nearby farms in Greenfield, Michigan, close to the spot where they afterwards lived together for most of their lives. They met when she was eighteen. They were married on her twenty-second birthday. Their first home was a farm given to them by Mr. Ford's father. Mrs. Ford cooked and baked and sewed, and encouraged while her husband dreamed and toiled year after year, month after month, building his first "horseless carriage," in a barn at the back of the house in Detroit. Her job in life was "keeping house for Henry Ford." That remained her job for as long as he lived. Mr. Ford was a lover of good cooking, and long after he became rich and famous his wife went on planning and preparing his meals. But she did more. She stood by him in his battle, she was with him in his dreams and critically watched his

experiments. "Ours has been a very happy marriage," she said once. "We have been partners in the business of life. We have consulted each other on all points, as one member of a firm consults another. There is no boss in our firm." She had the courage to ride at her husband's side in his first car through the streets of Detroit while the crowd scoffed.

Many years later, in the evening of their life together, some of their friends in Moral Re-Armament wrote for them a special song commemorating the days of the old model T.

It was first performed for them on Dr. Buchman's birthday, when he celebrated it with the Henry Fords at the Dearborn Inn, close to their home. It was repeated in their private theatre in Greenfield Village, when *The Forgotten Factor* was performed for the Fords and for the friends whom they invited from Detroit industry. When Mr. Ford heard it there were tears in his eyes and it touched them both very deeply. They kept a specially illustrated manuscript of it as one of their most treasured possessions.

Mr. and Mrs. Henry Ford have left behind them one of the greatest fortunes and most famous names in our age. And yet if you had the privilege of meeting them and visiting their home, your outstanding memory will be of simplicity, straightforward friendliness and gracious hospitality. There are those who have made the name of Ford almost a symbol for class hatred in the class struggle. But, in actual fact, no couple could be more free from snobbishness or ostentation, or any of the things that make for class feeling.

New Year's Day in Greenfield Village

I remember a Christmas party for Dr. Buchman and his friends when the old carols were sung and we danced the old American dances. The following Sunday was New Year's Day and the Fords asked Dr. Buchman to speak in the little white Church of Martha and Mary that Mr. Ford had built in Greenfield Village. The Fords were there and they invited many of their top executives. If the truth be known, Mr. Ford had strong but secret hopes that one of them at least might experience a considerable change. For Mr. Ford, who was a genius in anything to do with machines, had a little trouble from time to time, like most of us, with human nature. One of the things he respected most in his old friend, Frank Buchman, was that he seemed to be able to do something with human nature. In fact he once said: "You know if you leave that fellow, Frank Buchman, alone in a forest, he will start changing the trees."

It was a crisp, sunny morning with the snow thick on the ground. The churchgoers dutifully arrived. When the time came for him to speak, Frank Buchman called on a number of his friends to talk simply from their own experience. I shall never forget the face of Henry Ford as Bill Pickle, an old bootlegger who had been changed by Frank Buchman in Penn. State University many years before, told of the secret of drastic change in his own life. "Tell them how you pray, Bill," interrupted Frank Buchman in the middle of the story. "Well," said Bill, "You get right down on your knees—as in crap-shooting." The Fords loved it and the guests got the point.

Mrs. Ford died early on September 29th in the Henry Ford Hospital. She was eighty-four years old. She was born a year after Abraham Lincoln was assassinated. She saw in her long lifetime the birth of an entirely new age, and her own husband, as much as any other single man, had a hand in shaping it. Her husband helped to put the world on wheels. Yet that was not the thing which meant the most in their lives. The little village of Greenfield, with the little red schoolhouse where Henry Ford himself had gone as a boy, his friend, Charles Edison's first laboratory, the Cotswold cottage he brought from England, the little Church of Martha and Mary; these were the things that meant most in the lives of Henry Ford and his wife.

New designs for human relationships

Another thing was their friendship for Dr. Buchman. It stretches back over more than thirty years; through letters and visits it was constantly renewed. When Dr. Buchman was very ill in America, one of the first telephone calls that he was allowed to receive was a personal talk with Henry Ford. And when Frank Buchman left America in 1946 Mr. Ford's last message to him was: "Tell Frank I am with him."

Like his great friend, Charles Edison, Henry Ford knew that the next great discoveries for civilisation must be in the realm of the moral and the spiritual. He knew that the very inventions which he had helped to spread throughout the earth could mean man's degradation and destruction, unless at the same time the great discoveries of the spirit were also made available and practical for the ordinary man and the statesman alike to use in their daily lives.

There must be new designs for human relationships to match the assembly line achievements of the machine age. Mrs. Ford shared his conviction, and in a multitude of practical ways she helped to make it come true. At the great assembly at Caux there was held a memorial service to Mrs. Henry Ford. The members of fifty nations took part. Frank Buchman, in a tribute to her, said: "She was a gracious lady who, by the strength of her life, made the management and workers her friends." Her favourite hymns were sung at the service. A message was read from workers and management at the Ford Plant, Dagenham, England, which expressed sympathy with her family. "We recognise in her a fellow fighter and pioneer for Moral Re-Armament. MRA has united us in heart and spirit though we work in different grades," the message stated. "It has introduced a new factor into management-labour negotiations. It has made the class war as old fashioned and unnecessary as an out-moded industrial process. It is the way for the second half of the twentieth century."

That night, in the Caux theatre in honour of her remembrance, there was a special performance of a new play, *Annie the Valiant*. It commemorated the life of Annie Jaeger, another pioneer and a close friend of Mrs. Ford. In the closing scene of the play Annie wears a beautiful crimson robe, which is a replica of the one that Mrs. Ford actually gave to Annie Jaeger in the last year of her life. As we saw it that night on the stage it had a warm and glowing quality that spoke of all the warmth and life that Mrs. Henry Ford carried with her, and that she gave to all who had the privilege of knowing her.



IT BEGAN WITH THE CURTISES

BY MABEL AND NANCY CURTIS

ARE you a woman who does a hundred and one things in a day and then wonders what life all adds up to? Do you long for your days to have significance and to live with a sense of destiny?

I know I did. And yet for five years after my husband died I was a very frustrated woman. Happiness was gone, and I had nothing to put in its place. My daughter, Nancy, was unhappy, too. We longed for things we didn't have. We were lonely but wouldn't admit it. And then one day I saw very simply that I was the cause of my own unhappiness. The realization came that I was living for Mabel Curtis. I expressed her. I thought for her. I planned for her. Where did Nancy come in? She was slower than I, so I finished all her sentences for her. God told me to let her do her own talking. The first few meals were rather quiet. But I soon found that when I stopped pushing, she moved, and when I stopped talking, she said things that were worth listening to.

Why? Because I had found an ideology. Are you afraid of that word? I was. For a long time I refused to do the only sensible thing—find out just what it meant. The definition that appeals most to me is "an idea big enough to live for and give everything to."

Women need one big idea to live by instead of a whole lot of little ideas to get confused by. We need all our passion used for one big positive idea—to remake the world.

A woman can't fit her family to play their parts in a world she doesn't know. She must know the world as it is, see what it can become and work out the answers. What I want for my country, I should be willing to live.

With the ideology of MRA any woman can work out in her home a pattern that can successfully answer the problems in her husband's business. The problems are the same: absenteeism—the family that is never home; production—the family that never wants to do anything; strikes—the paralysis that follows when no one will give in; balancing a budget; waste and division.

An ideology can show her how to teach her family:

To live by absolute moral standards and so:

See straight, think straight, live straight.

To use leisure time.

To use spare energy.

To use fears and temptations.

To be creative for others.

To meet emergencies.

To take initiative.

Take my daughter, Nancy, for instance. She would like to tell you what that meant for her.

"After my father died, there were just the two of us, and we depended on each other quite a lot. I always liked other people to make decisions for me. And mother loved doing it. But a day came when it was right to stand on our own feet.

"It happened one time when mother was feeling very lonely and down in the dumps, and wanted me to come around and give her sympathy. My inclination was to keep my distance. But finally I said to her, 'Mum, no person can fill the lonely spots in your heart. Only God can do that'. Then I asked her if she would like to come to a party with me. I got a very negative reply. But while I was away, mother did some housework, and over and over in her mind the thought kept repeating, 'Nancy can have a different kind of mother'. Finally she began to believe it. It wasn't easy for mother to let go, but from that day on the possessive strings were broken."

Yes, Nancy and I have certainly found that an ideology can give to a woman what she longs for most: a purpose in life, the feeling she is needed, a sense of destiny, excitement and security.

The world cannot be great without great women. To be adequate for this hour in history, we women need to mobilise everything we've got.

Our personalities
 Our thinking
 Our feelings
 Our moods
 Our money and possessions
 Our privileges
 Our sins
 The right to feel rested
 The right to feel adequate
 The right to feel cared for

All of these things are strangling the life of modern womanhood. But directed by God, they can become mighty weapons to change society and the world.

And Nancy adds here: "Mother tells me every day where she makes mistakes. There isn't anything about her life that I don't know, and there's nothing about my life that mother doesn't know. We trust each other because we have nothing to hide. Young people are afraid to tell everything about themselves, when they feel that their parents are respectably sinless and perfect! It's so easy to say—I won't tell mother this or that about myself because it would hurt her too much. Or, I'll keep these unpleasant facts about the world quiet, so that mother won't lose any sleep. We keep our families surrounded by cotton-wool, and then wonder why they aren't more mature and are so easily shocked. Try being honest with your family. It can't be any worse than they suspect already."

That's our family story, Nancy's and mine. I have always loved big things, probably because I am a small person. I wanted a big idea to live by and I have found it. It takes in everybody. It's the business of remaking the world. You don't like the world as it is, do you? Well, neither do I. But I've found a way to change it. The whole world? Certainly! You can't be choosy about this change business. For us it began with the Curtises. For you . . . ?

IS COMMUNISM INEVITABLE?

MAX BLADECK, a Communist for twenty-six years, discusses in this article a new factor that has emerged to change the trend of Western democracy away from the collapse Marx foresaw as inevitable

TO say that western democracy in its present form must inevitably give way before Communism is a very serious statement. It demands some explanation. Yet it is the expectation of millions of people in the West today who look for radical change in the social order.

The weakness of western democracy is the clash between groups of conflicting interests.

The workers are represented in trade unions to look after their interests. The employers have a similar organisation. Each group of interests, each pressure group as they might be called in some countries, aims to get its own point of view represented and fights for its own ends according to the rules of the game of democracy. Each contends on the basis of "who is right". The group which has most power or most money usually weighs most heavily with the government in power and gets its own way.

It is this weakness that Communism exploits. Communism infiltrates into western society and increases all these distinctions both in and between the different groups and parties. There is more and more frequent clash. But if that development proceeds along its normal course the success of Communism is inevitable because such a democracy is crumbling and decaying in every part of its social life. It is the situation which Marx envisaged where the democracies would destroy themselves by internal conflict.

That is the situation today and if no other factor were to emerge democracy would indeed be doomed. If democracy is to survive it must accept the challenge of Moral Re-Armament to fight for "what is right", and not "who is right". If all these different interested groups begin to act and plan together on the basis of what is right—on the basis of absolute moral standards—then each would find its rightful place in the community, and a unified whole would be created in the heart of democracy. That is what can give democracy a passion and an ideology which is the decisive equipment it needs in this ideological age.

We have many ideas in our present-day democracy but no uniting ideology. The East has a uniting ideology and that is why the East will win the day unless we ourselves create an answering ideology in the democracies which will win both East and West. Moral Re-Armament offers democracy that ideology, and its call to all to change where needed starting with ourselves is a greater revolution than any other.

The group which I represent is my trade union. I am going to fight that all my friends see this as the uniting ideology that democracy must have. As each man accepts that responsibility—to change himself and carry that change to the group he represents—then we shall be able to create a social order which will satisfy the longings of all men everywhere.

That is the answer that democracy looks for today.

WASHINGTON REPORT

BY WILLARD HUNTER

THE Pacific Northwest, young and explosive, the last section to be opened up in the thrust of the pioneers to the West Coast, is accustomed to unorthodoxy.

Here the mighty Flying Fortress of World War II was given wings. Shipyards broke production records in supplying cargo craft to the armed forces.

Politics in this area has always been volatile, liberal, unique. One of the most unorthodox political figures of them all is a small attractive grandmother who is right now putting on an unorthodox home-stretch drive in an unorthodox campaign that may well land her in the U.S. Congress.

She is Seattle's popular councilwoman, Mrs. F. F. Powell, who for fifteen years has fought doggedly for good government on the Puget Sound. Seasoned politicians shake their heads over her methods, but all agree she is dynamite at the polls.

Seattleites have come to know they can trust her, that she means what she says, says what she means, lets the chips fall where they may, and that she cares for them as people and for their problems.

Not only has Mrs. Powell never been defeated in an election but she has won by the largest majorities ever accorded a councilman in the city's history. Two years ago she did not even put on a campaign and again rolled up more votes than any other candidate.

No wonder party officials besieged her to take on the task of ousting the opposition in the Congressional seat which represents Seattle and the shipbuilding city of Bremerton across the Sound. Clearly the office sought the woman, not the woman the office.

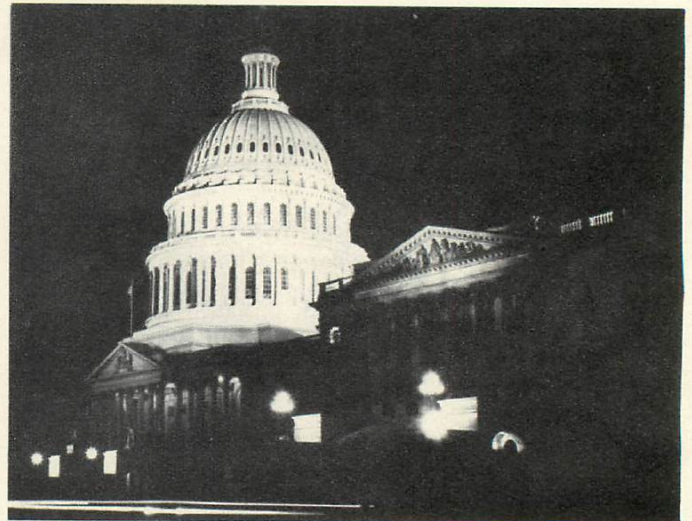
Nominally a Republican, she has proved to be a most unorthodox Republican already, and if elected will probably line up more nearly toward the Senator Morse wing than the Senator Bricker group in the GOP. Serving her fifteen years in the city council without party designation, partisan politics is new to her, but she has already breathed new life into the party which has chosen her.

Last month at the state Republican convention in Wenatchee ("Apple Capital of the World") on the banks of the mighty Columbia River, she scolded the party in a loving way. They ate it up.

Keynoting a Young Republicans' meeting she said, "It may be that young America is swinging to the Republican party, but the Republican party will have to be 'on the ball' to hold young America".

At the main convention the following day she told the goo cheering delegates that their party had to give moral leadership to the nation if they expected the nation to give them political leadership. Someone called for "Let Me Call You Sweetheart". To a man they jumped to their feet and sang. In the afternoon she was presented with a corsage and christened "Sweetheart of Seattle".

The politicians keep telling her she needs more "oomph" in her campaign. In an earlier city contest, a reporter was unimpressed by her long record of civic virtue—President of Parent-Teachers' Association, active in Federal



Acme

Council of Churches, "Woman of the Year", etc., etc. "Yes, but haven't you ever done anything interesting?" the reporter asked, and proceeded to ferret out the story that she had once been thrown from a horse and broken her leg while living in Montana.

Headlines from coast to coast and overseas as well the next day played with variations on "Montana Cowgirl Runs for Seattle Council."

Regarding labour-management legislation, she departs from the position of her party and advocates the repeal of the Taft-Hartley Act. Regardless of its provisions, she says, it is considered to have been conceived in a hostile spirit. Both the Taft-Hartley and the Wagner Acts will have to be replaced by new legislation, she contends, worked out in a non-partisan atmosphere in full co-operation with both labour and management. She is convinced that such a course is necessary for industrial and national teamwork.

Mrs. Powell's nomination in the primary elections was another study in unorthodoxy. For two years the party leadership had been trying to persuade her to run for Congress. Consistently she refused until just before the deadline for filing her name last July.

At that time her chief opponent for the Republican nomination had been preparing for months, with workers and financial contributions lined up. Immediately upon entering the race, Mrs. Powell departed for Mackinac Island, Michigan to meet with representatives of Japanese government and industry. They were visiting the North American Assembly for Moral Re-Armament as a part of a world tour to study ideologies in the West.

It was the most natural thing in the world for her to put off her bid for votes to help give the leaders of an infant democracy everything she could from her experience in municipal government. She keeps the global viewpoint.

Back in Seattle, with the primary election a scant five weeks away, she started from scratch. She carried the entire district against three opponents and won by an 8,500 vote margin over her nearest competitor.

Veteran politicians around Seattle are reserving judgment until the polls are closed the evening of November 7. But they give you that knowing look that says this unorthodox, fighting grandmother may well be the first woman ever to represent the state of Washington on Capitol Hill in Washington, D.C.