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GERMANY'S HOPE
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BATTLE LINE

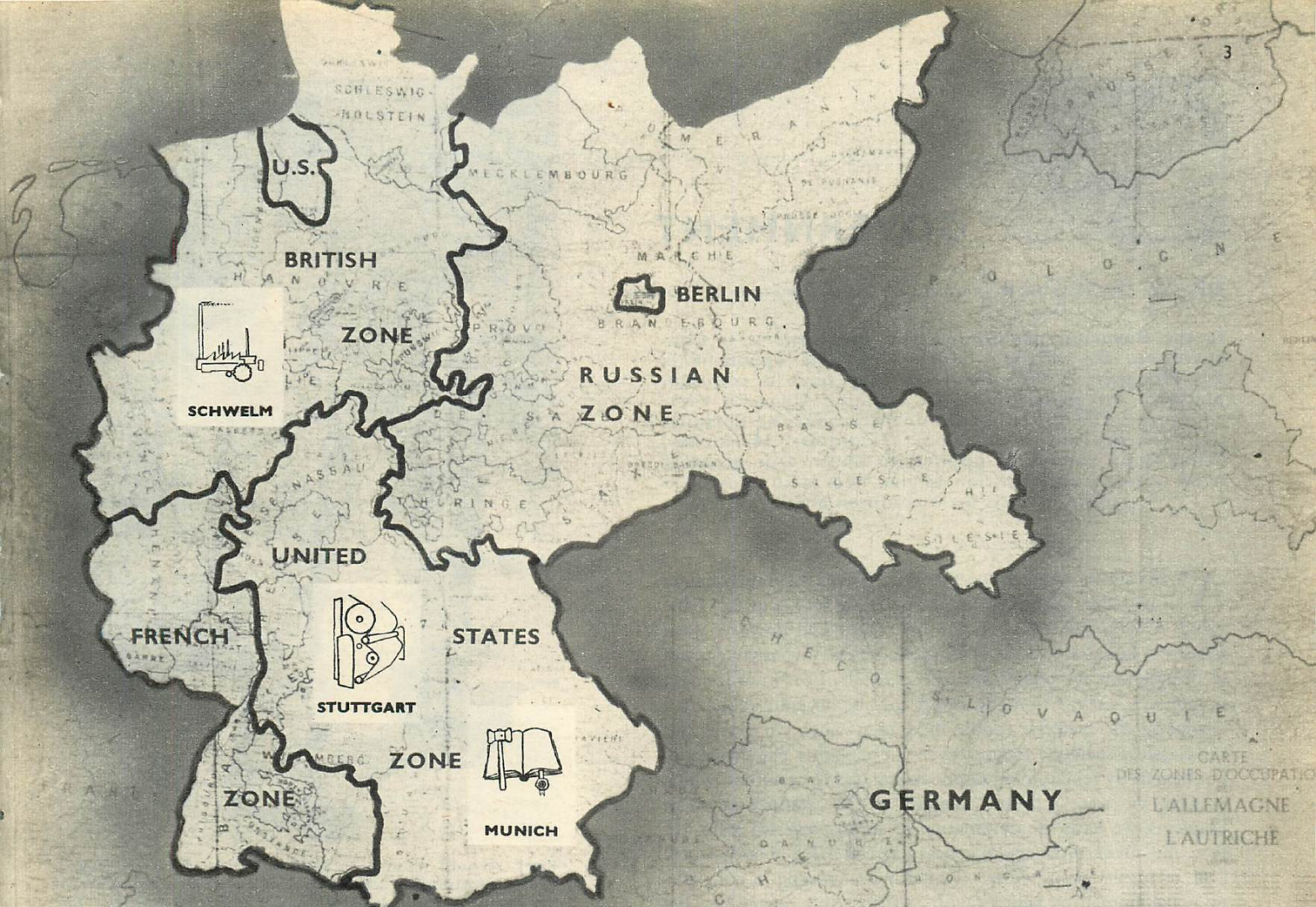
|||| WHAT IS THE ANSWER TO DEADLOCK IN INTERNATIONAL negotiations? Is there an alternative to the head-on clash of opposing interests at the conference table? These are questions that every delegate must ask himself a hundred times a day, as week in week out in Paris, London, Geneva and Lake Success statesmen wrestle with the problems that make headlines in the press and headaches in the conference room.

|||| All over the world men are discussing more and more and deciding less and less. They strive to find the lowest common denominator of agreement or to construct a formula that gives at all events the appearance of unity. And meantime a careful strategy of division and confusion is carried through triumphantly by a materialistic minority.

|||| The World Assembly for ideological preparedness at Caux in Switzerland is a conference with a difference, a conference without a veto. Decisions are not reached under the pressure of economic necessity or political bargaining. They spring out of the new understanding possible in an atmosphere of reconciliation and a common determination to equip democracy with an ideology.

|||| The secret of this conference is that agreement is reached in statesmen's hearts. It does not adopt resolutions which are the paper expressions of hard-won agreement. Each delegate decides himself to live in his own life the answer to the man-made deadlock of pride and fear. "The heart of the superior ideology for democracy," said Dr. F. N. D. Buchman, "is change. As individuals change, a new climate comes to the nation's life. As leaders change, policies become inspired. As statesmen change, the fear of war and chaos will lift."

|||| This is the answer to deadlock and division. Men of many nations are discovering a new pattern of statesmanship under the guidance of God. They are learning the art of changing enemies into friends, which is the indispensable minimum equipment of every delegate at every conference table. In the super-human wisdom of God's guidance the divisions of race and class and creed are spanned in the lives of men and nations.



Rebirth of a nation

GERMANY rivets the attention of the world. Look at a map. It is a mass of boundary lines. Divided into four zones and twelve Lander, its people sink into hopelessness and apathy as it becomes the main bone of contention in international affairs. And underneath the hard lines of zonal divisions are the deeper differences between Occupation authority and German authority, party and party, city worker and peasant, native inhabitant and refugee.

Yet with the fate of Germany the future of Western civilization is at stake. "If the tide of destruction overwhelms Germany it will sweep to the Atlantic ocean," said Minister President Ehard of Bavaria. "The spirit of nihilism can even span oceans. It must be stopped."

The past months have shown the world the price of disunity in the suffering of Berlin. They have also provided evidence of a growing hope and unity among the German people. It can be summed up in one word, "Caux"—one of the main topics of conversation in Germany today. Her future depends on it.

How does it affect the task of government?

From North Rhine-Westphalia Minister President Karl Arnold came with five members of his cabinet. "I know from my reports," he said, "how much Moral Re-Armament

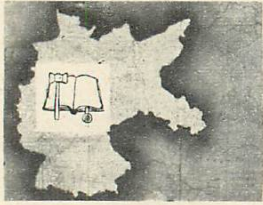
is doing to give a new destiny to Germany."

The Forgotten Factor, the play that has carried the message of industrial teamwork all across America and through the British coalfields, was like a magnet to mining and industrial delegates from the Ruhr. It has been translated into German and a German cast gave its first performance at the Caux assembly before taking it to their own country.

And what of education?

"The basis of a new education," said one of the Ministers of Education at the Assembly this year, "is change." And hundreds of youth, disillusioned, apathetic and afraid of the future, are drawing new hope from his programme based on the simple principles of absolute moral standards and the guidance of God.

"As individuals and as a nation we missed a tremendous chance when we failed to say an unconditional 'No' to the false destiny held out to us in 1933. Let us not fail to say 'Yes' to the true destiny held out to us by Caux." So Dr. Pechel, Editor of Berlin's *Deutsche Rundschau*, summed up the choice facing Germany today. In these following pages men and women from government, politics, industry and the press in Germany tell in their own words how the spirit of Caux is bringing a rebirth of unity to their nation.



GOVERNMENT

DR. W. HOEGNER *Former Minister President of Bavaria.*

In the Bavarian parliament the President is a Conservative, Dr. Michael Horlacher. His opponent is Dr. Hoegner, a Socialist. But they have a common platform for political life in bringing Caux to their country. "The Christian Democratic and the Socialist positions are not so far apart," said Dr. Horlacher, "that Caux cannot be applied to both. Our greatest need is for a socialisation of our hearts to provide a common basis for a common battle"

AT the age of eighteen I devoted my life to the improvement of my class of society, and to bringing back a sense of the value of each individual to the oppressed and down-trodden masses of humanity. I made all the sacrifices that anyone could to bring about the realisation of this ideal. This improvement in human society, I thought, could only be brought about by a change in the material conditions under which we lived. But the classless society I fought for is not enough. The masses do not benefit by replacement of one ruling class by another, which is what we were out for. Instead of the domination of an employer we have the domination of an all-powerful state. In fact, the outward change in conditions can bring about a worse state of society than before. Something is missing in our plans to make humanity happier and better. And meantime, the dissatisfaction and bitterness of the masses are exploited by materialist forces out for totalitarian control.

Let us picture the position where a nation is brought up against a formidable opponent and is weak and torn apart by internal dissension. What is a wise statesman to do to protect his country against such an attack? He will undertake military preparations. He will try to unite his people. He will tell the political parties that all will go down in ruins if the invader is successful. He will tell the employers that the larger part of the population is made up of workers who are receptive to the idea that they have nothing to lose but their chains. And he will persuade them to give the workers a greater share in production and its benefits. But all that would not be enough.

Let us suppose that this opponent also fights with an ideology—a false ideology maybe—but still an ideology, a faith that consumes his people in a way that enables them to fight with zeal and vigour and march to the ends of the world. What is the wise statesman to set against an invading ideology? Military weapons are not enough. They break down when the soldier is not convinced about the cause for which he is fighting. The soldier will not give his life for higher wages only. Nor will the worker pour out his sweat for higher wages alone. A nation stands defenceless against an invading ideology if all it is armed with is military preparedness and a sound national economy.

The wise statesman recognises the urgent need of something to set against the wrong ideology of his enemy—a better, a stronger ideology, with universal validity that can be understood by everyone. That is Moral Re-Armament—for everyone,



Karl Arnold (centre), Minister President of North Rhine-Westphalia, came to Caux with five members of his cabinet. Right is the Minister of Social Affairs. The Ministers of Labour, Food, and Finance also came

everywhere. It is valid not for one land alone, but for the whole world, and it has the pre-conditions of the true classless society.

Let us think for a moment of the absolute moral standards of honesty, purity, unselfishness and love which are the backbone of democracy. And consider what their opposites mean. Dishonesty and treachery break down and destroy a state. Impurity in the life of the state makes the lives of people a hell. Selfishness on a world scale is the cause of wars and death for millions. Hate works like an atom-bomb and could bring about a total destruction of society and the whole of humanity.

We Germans stand at a turning point in history. We have taken a wrong way to its logical and ultimate end and it has brought us to total nothingness. Now we have a great opportunity. We can begin to take an entirely new way. We must burn the idols we have previously worshipped—the idol of power, the idol of false imagination, the idol of superiority—and we must again worship what we, to our sorrow, have put on one side—the human soul, and the value of the individual and the Holy Spirit.

Some may say that what Christianity has not achieved in two thousand years Moral Re-Armament will not achieve today in time. We must prove them false. In these two thousand years, time and again good has triumphed over wrong. If it were not so the whole human race must long ago have been destroyed. Moral Re-Armament offers the men of goodwill everywhere a chance to unite. It will not fail.

ALFRED VOLZ, *Leader, S.P.D., Wurtemberg-Baden*

I WAS full of scepticism and distrust when my political opponent, Mr. Bausch, called on me. My party leaders and I decided that it was probably some new and subtle trick. So we said: "Fine. If they want to start these principles, let them go ahead. They need to change anyway."

I nevertheless felt there might be something in it and suggested that we meet again in eight days. During the week I could not get the thought out of my mind. Finally I told my party leaders that I had perhaps been wrong. "Is there anyone who wants to oppose these four standards—honesty, purity, unselfishness, love?" I asked them. The answer was: "Of course not. But it is obviously impossible that our opponents can be serious in this matter and we must not let them put one over on us." But we finally agreed to accept the proposition that all four parties meet together.

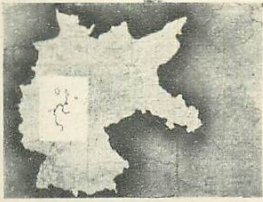
When Mr. Bausch admitted his own responsibility for the bad atmosphere in our political life, the ice melted. Instead of opportunism trust began to be the determining factor in our relations. We now have a regular four-party Round Table which plans for the whole community.

One of the results was that I was invited to meet my old opponent the Mayor. Up to that evening when we faced each other in Mr. Bausch's house we had not even bowed to each other in the street, let alone shake hands. For over two hours we talked about the things we had held against each other. Our suspicions and distrust were dispelled. We are now the closest friends.

The news that party opponents had got together spread like wildfire through the community. People asked their party leaders to report in an open meeting on what had happened. Although our political meetings are usually very badly attended these days, this meeting was so full that we had to use loud-speakers so that people outside could hear. In Germany people are tired of politicians who waste their time fighting one another. But politicians who have found the secret of working together—they interest everybody.

Social Democrat Volz . . .

Nobody took him in



POLITICS

PAUL BAUSCH, *Chairman, C.D.U., Wurtemberg-Baden*

IN 1945, with all the good-will in the world, we set about to rebuild democracy in our country. In 1948 we had to admit that good intentions and good-will were not enough. The Municipal elections in the district of Korntal brought to the surface much bitterness, dissension and personal animosity between the representatives of the different parties. Our people, and particularly the youth, were repelled by this exhibition of the battles fought daily in politics. I had to admit to myself that in three years of democracy we had not learned much and had gone through our examination with very poor marks. It was clear that we could not advance a single step further in that direction and that we must try another road.

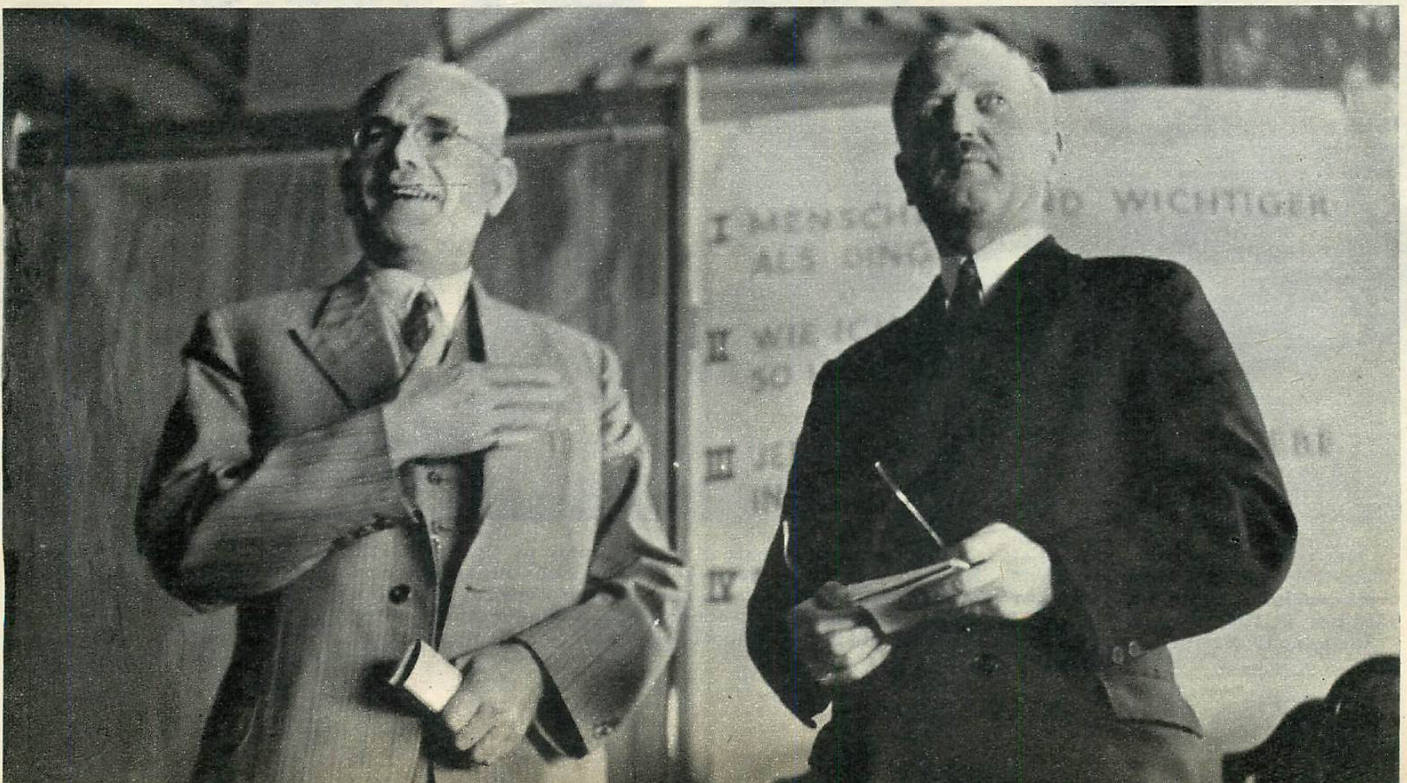
The first step on that road for me was taken at a meeting where the leader suggested a time of quiet to listen to God. People wrote down the thoughts God gave them. I did that too.

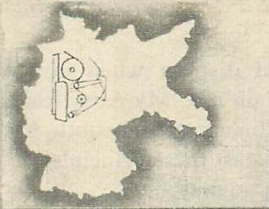
My feelings on the way home were very mixed, for I had written down that I should speak with my wife about a very murky incident in my life which no one in the world except myself knew about. That broke my pride and taught me how to bring about the closest unity.

Later I decided to apply the same kind of thing in my political life. I went and talked with my political opponents, particularly about the mistakes I myself had made. That time I spent in visits to the homes of my opponents was the most valuable in my life. Nobody threw me out! And as I talked to them about my own mistakes they were more than interested. The result was the beginning of teamwork—and it all began at home.

Christian Democrat Bausch . . .

Nobody threw him out





PRESS



Over thirty editors and journalists from Germany took part in the assembly at Caux. In the picture above, two editors who flew from Berlin talk with Mr. Karl Henry, representative of the Labour Press Service in Larvik and member of the Norwegian Parliament, and Mr. Arthur Baker, Chief of the Parliamentary staff of the London "Times." Left is Mr. Muller-Jabusch, editor of "Der Abend," in the American zone of Berlin. Right is Dr. Rudolf Pechel, editor and publisher of "Deutsche Rundschau," Berlin monthly review. They planned together how to give a uniting ideology to the nation through press and radio

DR. FRANZ KARL MAIER

Editor of the "Stuttgarter Zeitung"

I COME from a country where there is not only economic but also spiritual and moral collapse. A devilish phantom has disappeared and there is still nothing new there. We are searching. A great number of my countrymen have taken refuge in apathy. Another and insignificant number long privately for the return of the phantom and there are others, a minority perhaps, who are searching for a new spiritual foundation for the German people. It is obvious that in such a situation a special responsibility lies with the press and we must accept it.

The press is no longer merely an instrument for passing on news and for forming the political opinions of the public. The press in Germany is a moral factor and if it has not yet become that then it must immediately.

The German press has the special task of telling its readers again and again things which many do not want to hear and which they would prefer to be silent about. But if it is to perform its task fully then it must make its essentially positive contribution to a spiritual reconstruction of our country.

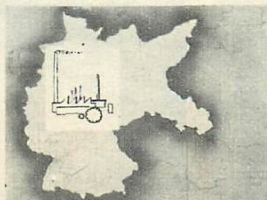
This recognition of the significance of the press and the moral factor obliges all newspaper men to be in the front line of those who are searching for new foundations for the life of our people and who hope to find and create them.

I count myself among those and that is why I went to the Moral Re-Armament Assembly at Caux.

Some people told me that Caux is reactionary, that it is agitating against progressive ideas. And that it represents a diversion from the main battle. But where are they, these present day progressive ideas? Where do they find expression? The answer is the picture of our twentieth century world. Across many parts of the world we see misery and need, destruction, disregard for human rights and human dignity. That is the picture of so-called progress. My grasp of language tells me that that has nothing to do with progress. That has to do with decay and collapse.

I have many varied impressions of Caux, but the impression which stands out most vividly for me is the spiritual quality of life which I have seen here and which radiates from every event. You see in it a force which can move mountains. It is what we need to fill the vacuum in our nation. And it will have to be one of the main tasks of the press to bring this force to our country.

When somebody tells me doubtfully that the secret of Caux is certainly simple but difficult to make effective in a whole nation I would reply to him: "The German people has pursued and has surrendered itself to the maddest and most criminal ideas with a consistency and thoroughness and with a tenacity which made the world shudder. Why should it not be possible to show the same persistence in realising a good idea?" I believe that it is possible because I believe that God has created all people equal and that fundamentally no people is worse or better than any other. The German people needs a good idea and then the world will trust us. The programme of Moral Re-Armament can be the means of giving this idea to the German nation. And I for my part will make my contribution to work out the Moral Re-Armament of the German nation.



INDUSTRY

PAUL BRUNNHEIM, *Chairman of the Works Council of the Otto Berning Metalworks, Schwelm*



Paul Brunnheim

COVER

I WAS a soldier for five years and ended the war as a prisoner of the Allies. In this position, without hope, one thought persistently came to me—"Your task is to care for the people entrusted to you in industry." When I met Moral Re-Armament in 1946 I decided that this was the way. First there were many things to put right in my own life, at home and in the factory. The idea of Moral Re-Armament can only be realised in industry generally if it starts with people like myself. With some diffidence we have made a start. We have no example at all of its application in Germany. We have never even been to Caux before. But we have started on the Good Road.

One brief story will show you how it works with us. In April this year there was a very grave potato shortage in Germany. Many people had only fifty pounds left in their cellars to suffice until the new crop arrived. Our firm received a gift of some hundredweights to distribute among our 200 people. The question was how we should share them out. We put a note on the notice board asking people to decide on the basis of absolute honesty whether they should ask for an extra quantity of potatoes. How many of the 200 do you think asked? Only thirty-four. That was a proof to me that when we challenge people on the basis of absolute moral standards we can build a true community spirit together.

One of my colleagues on the Works Council, Walter Ostermann, who for a long time fought against the idea of teamwork, now fights for Moral Re-Armament. Until December 1947, his political convictions turned very strongly towards Communism. Its appeal was very strong because of the suffering and need in our area. It was with some scepticism that he went to his first meeting with Moral Re-Armament. He mistrusted his colleagues and myself when I started talking about the ideas of teamwork. At this time the relations between himself and Herr Berning, the head of the firm, were very strained. During the following months we more and more recognised that with absolute moral standards and with God's guidance we could ourselves change and bring a change in industry. The result is that in our factory today production is up and our people go about with happy faces.



JACKIE SCOTT, AMERICA



MAIA WIDMER, SWITZERLAND



ARNE TENGBLAD, SWEDEN

YOUTH ON THE GOOD

All through history youth has been the spearhead of revolutions. Today democracy's revolution is on. Youth is finding its place in the fight. These fellows and girls have caught a design for their generation. Have they discovered not only the biggest thrill of their lives, but the key to remaking the world?

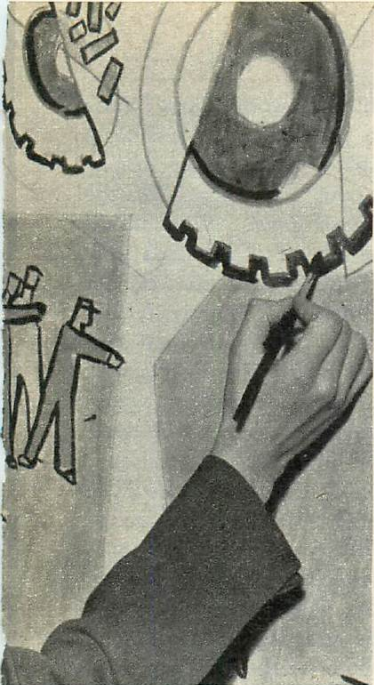
THE U.S. summer could be told as never before in terms of thousands of people escaping the boredom and worry of routine living. Whether from the plush banking offices of Wall Street or the vegetable stands of Main Street, Americans escaped week after week, to the mountains, the lakes and trout streams of a whole continent. Not only because of the summer and sun have Americans travelled more miles and spent more dollars than ever before for the U.S. vacation. In spite of its luxury, tension, strain and unhappiness are all there. America is still looking for a thrill and satisfaction that she has never found. This is the richest summer yet. Those who could afford to, crowded the bookings from May through September with reservations for Europe. There were government officials, theologians, intellectuals, college people, sportsmen and just plain tourists. They represented the thinking of a nation. There was deep significance in the numbers of youth that went. Some could give you a purpose for going and others would fail to say why. But in their hearts, nearly all of them went because they longed for something new.

Out of a Chicago station one hot August night, a long heavy train pulled its load from the city's dust and confusion. Gathering speed, it bore steadily into the north. Among the passengers were more than a hundred fellows and girls, men and women, travelling en troupe with a musical revue. They were taking it to Europe. Most of the cast were college age

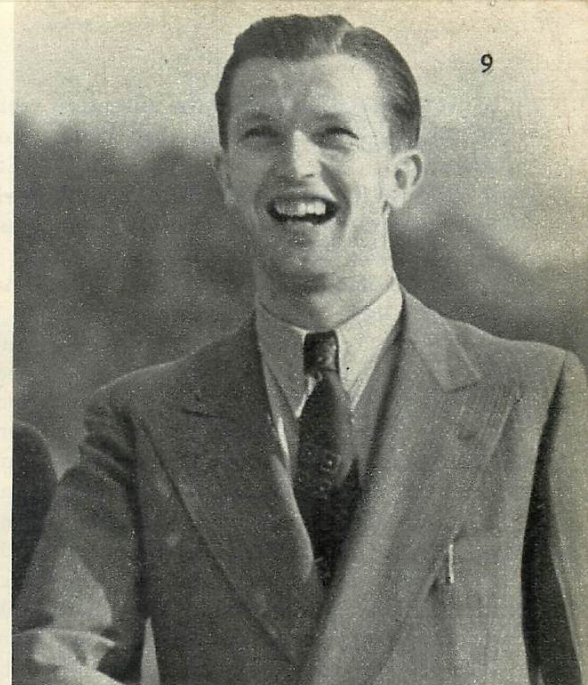
youth. Forty-five of them were Europeans from twelve different countries. Their backgrounds ranged from champion ski-jumping and the great universities, to the Resistance, forced labour camps and the bombing of Rotterdam. Nine months ago, they had been invited to America by Rear-Admiral Richard E. Byrd. The invitation was to give an inspired ideology to America—through the programme of Moral Re-Armament. They had accepted and in November joined forces with an American youth team. Together with men and women from all over the country, they formed an international cast of three hundred, which wrote and produced a compelling musical revue. It was called *The Good Road*. With music, humour, colour and great dramatic simplicity, the show moved beyond intellectual approval to bringing a deep experience. In darkened theatres across America, people sat night after night. They watched the stage and felt a new spirit born in their hearts. Apologies were made. Broken homes were united. Strikes were settled. This was real democracy at work.

Stagehands and stars

Stagehands and stars alike agreed on one thing. It was neither amateur nor professional—but something completely new. New York packed Broadway's Coronet theatre for three weeks of special showings. A Broadway producer, speaking of his associates, said: "I have seen men weep tonight who haven't wept in a theatre for years." In Washington at least a third of Congress managed to see four evening performances. In Hollywood many of the great names of screen and stage came to see what the *Los Angeles Times* called "this provocative and timely revue." From the opening night on Broadway until the final curtain that night in Los Angeles, ordinary people with an extraordinary show had begun to answer a nation's deepest need. And now they headed for Europe. In direct



CHRIS NOWELL, ENGLAND



FRANZ JUNGHANS, GERMANY

ROAD

BY JAMES ADAMS

contrast to the thousands of Americans who filled U.S. steamship offices this summer, this crowd of youth were leaving the country not longing for something new, but determined to give the new thing they had already found, to the rest of the world.

The long train rolled on into the night. Three days later they reached the fog-bound coast of Nova Scotia and at Halifax boarded the R.M.S. *Aquitania*. The next morning at five bells, she was towed quietly out from her moorings—and with seagulls wheeling in the sky above her misty wake, she got under way. Six days at sea, and on the morning of the seventh she was idling outside the breakwater at Cherbourg. Amid loud cheers, farewells and the deafening blast of whistles, the cast disembarked to a small tender. As it pulled away for the shore, conversation quickly died. Everyone leaned quietly on the rails, sun and wind in their faces, and thought of another invasion on this same war-torn countryside. Many things went deeply through their hearts. That had been an ideological offensive. Under the blast of battle and in the flesh and blood of men like themselves, was born democracy's chance to save Europe. In terms of guns and surrenders, democracy won her fight. But something was needed to make democracy work. That was why they were here. As they stepped on European soil, they realised they were more than the cast of a show: they were the spearhead of a revolution.

In two days they reached their destination—the world assembly for Moral Re-Armament at Caux in Switzerland. Here in the heart of Europe, high above Lac Lemman, amid green Swiss alps and the white frozen peaks of the Dents-du-Midi, lies Caux. From all over Europe thousands of people are coming here. They bring with them the ruins, the confusion and the ideological tension of a whole continent. They come because their countries have lost hope and heart—and they need an answer. Caux is a renaissance in living. Statesmen, indus-

trialists, coal miners, families, university students—everyone here is finding the freedom of a changed heart. Youth is the big headache in most parts of the world. At Caux it is the heartbeat of a new way of life. Their tremendous zeal, their creativeness their unity and their quality of heart are the burning signs of a cure to moral defeat—personal and national. Their inheritance of fear and disbelief has been cancelled by their own spiritual rebirth.

Detroit to Dusseldorf

Night after night *The Good Road* plays to the Assembly here at Caux. The youth of *The Good Road* are teaching Europe to laugh and sing again. Leaders of nations listen to youth. They are the future. Yet all over the world they are caught up in the moral defeat of the class war. Statesmen at Caux see youth with a passion and determination to do something different. What have these boys and girls got to say that reaches their hearts? Is it an ideology for democracy?

Jackie Scott is nineteen. His father was a labour leader for Ford. Detroit's smoky skyline produces the typical American teen-ager. Jackie was fast, reckless, full of good times and dissatisfaction deep in his heart. He speaks for a whole generation:

"America is full of broken homes. At one time my own home was breaking up. Mother had already taken out divorce papers. Then I ran into Moral Re-Armament. A fellow I talked with one day asked me: 'Why not try basing your life on absolute moral standards? Try letting God talk to you.' God was pretty much of a myth to me. I never denied there was a God, but He had never done anything for me. Still, I had tried everything else, so I decided to give this a try. I looked at myself on a basis of absolute honesty, absolute purity, absolute unselfishness and absolute love. Then for the first time in my life I told my parents the kind of fellow I really was: that I was sorry, and that I wanted to be different. Mother decided that on the basis of these four standards, we could have a new home. She tore up the divorce papers and our home was reborn. We have dramatised this story in a play called 'Drugstore Revolution'; 150,000 American teen-agers in schools across the country have listened with their hearts in their eyes,

as we have talked about the adventure of Change—in a language they could understand.

“Because I was honest with myself, I cleaned up my own life on every point. Because I was honest with my family, it saved my home from divorce. And when statesmen learn to be honest we will have new nations.”

Money, dates, society

Chris Nowell is English, has spent her twenty-four years in Cheshire. She studied ballet for three years and was planning to make the slippers and spotlights a career, when she met Moral Re-Armament:

“Money, dates, society and independence were the false gods of my life. I used to think my career in the theatre would fulfil all of these. I prided myself on being sophisticated and superior—and on being able to hide what really went on inside. When a person like this meets people who are real, unaffected and honest with you about themselves, something is bound to happen. I began to see myself as I really was. I saw that a girl can either use the gifts God has given her to destroy moral standards—or she can use them to build the kind of atmosphere in which men can do the creative thinking which the world most needs today.”

Maia Widmer, twenty, bobbed hair,

black eyes and bright national dress, comes from the ancient Swiss city of St. Gallen. She's as European as her white knitted stockings and hand-embroidered clothes, yet her story rings a bell with girls she has met throughout America and the world:

“It is a simple truth that one of the greatest needs in the world today is for people like myself to decide to put their hearts back into homebuilding. I am an ordinary girl who never knew how to use my heart and energy, because I felt inferior. Moral Re-Armament has given me the freedom to be myself and the chance to use to the fullest, everything I've got. It's wonderful to do the simple things like cooking and housekeeping, thinking and caring for people. That's where we start to create homes which can become the backbone of a nation. People's hearts are opened and warmed in an amazing way by simple love. I think the world has forgotten these things and wants to learn them again. Care? You can taste it in the food.

“A former top communist said: ‘The care you people have for each other, for me, for everyone, is the most ruthless force in the world today. It's the one thing the communists don't have.’ I think a new world can be born in both the kitchens and the cabinets of our countries.”

Nowhere in the world does youth present such a problem as in Germany. A cabinet minister from Lower Saxony came to Caux and was gripped by the youth of *The Good Road*. “What would an ideology be like if it attracted only statesmen and politicians and cabinet ministers?” he asked. “The clarity and the enthusiasm of the youth here give me new hope. Think of the disillusioned German youth, whose ideology and whose whole world has broken down. We don't want to deceive ourselves—a great part of our youth was gripped by the Nazi ideology. But today what have we to offer? They cause us politicians more than a little trouble. They stand apart and don't know where they are going. Political parties and organisations of all sorts have no hold on them. They must find some substitute for what they have lost.”

Flying a new course

Franz Junghans, who is twenty-eight and lives in Dusseldorf answers his question. A Messerschmidt fighter-pilot during the war, he was shot down by the Allies. After three and a half years a prisoner, he was released last November.

“War was the father of everything for me. After my release, I faced the question every German faces: ‘What next?’ What is a defeated soldier to do for his country? I was offered an opportunity to emigrate, but before I took it, I met an ideology which made me determined to stay and fight for a new Germany. A friend of mine told me that if I wanted things to be different, I must start with myself. I did—in simple, practical ways, applying the standards of honesty, purity, unselfishness, and love to my own life. The fight to bring this ideology of freedom to a nation is more exciting than diving into a group of bombers. And if we had been willing to fight this battle before, we should not have brought war on the world. A uniting ideology is the last hope of Germany and Europe.

“I have watched a Dutch boy, whose father was killed by the Japanese, and whose brother died fighting them, get up and apologise to a Japanese for the hatred he had held in his heart against him. I have heard a chorus of French youth, sing to Germans in German, a song called ‘Everything Can Be Different,’ and felt the bitterness in my heart melt. This is the kind of force we are dealing with. This is what Moral Re-Armament is giving to the world.”

Dr. Erwin Stein, the Minister of Education for Hesse (second right) swings along the good road with representatives of youth from Switzerland, Sweden and Norway



WHERE NATIONS MEET

BY THE HON. IGINO GIORDANI

Member of Italian Parliament, Editor of Vatican paper "Fides."

Translated from "Il Popolo," Christian Democrat Party paper

AS you arrive at Caux-sur-Montreux, 3,000 feet above sea level, you are filled with wonder. You seem to be in Dreamland. It is not only the long range of the Savoy Alps bordering on the Lake of Geneva, and the shining glaciers of the Dents du Midi that take your breath away. It is the whole life of the place which captures your heart, the life which is lived, against that background of green and silver, in the corridors and gardens of the great hotel which has become the home and the headquarters of Moral Re-Armament in Europe.

You are at once struck by the fact that Indians and Chinese, Burmese and Scandinavians, Italians and Austrians, Americans and coloured folk, speaking all languages, princes of royal blood and workers with calloused hands, men and women, young and old, all live simply together on a level of equality. Barriers of race and class have been banished from this home of hospitality, and in their place has been discovered a spirit which is so often suffocated by the rules and conventions of wealth and caste—the spirit of simple human understanding. Here is a community spirit which flows between these three: myself, my brother and God. All three are essential, and together maintain the flow of life.

Fountainhead of unity

When the individual changes he ceases to consider himself the be-all and the end-all of creation, and he no longer sets himself up as presiding judge and severe critic of his fellow-men. He begins to see everything and everybody through God's eyes. His one aim is to mobilise and unify the human element within the will of its Creator. His change is made effective in his own family life.

This is where your heart is most deeply stirred. Whole families come to Caux, many of them formerly separated by dramatic vicissitudes, misunderstandings, and quarrels, now reconciled as a result of meeting with Moral Re-Armament. The home of a brilliant Hollywood actress was breaking up in divorce. One day she happened upon the great truth

of Christianity. She gave up her career and put her talents at the disposal of Moral Re-Armament so that other couples too might find for themselves the clean love which she had found in God. And she is not the only one. She and her husband are today here in Caux, taking part in inspiring dramatic productions, miracle plays enlivened by modern rhythm.

Hollywood has been one of the two main spheres of activity of Moral Re-Armament. The other is the coalfields. Having first brought unity to the family, Moral Re-Armament goes on to bring unity between the two parties essential to industrial production, management and labour. The plays of Moral Re-Armament have as their theme the new understanding which creates sound homes out of broken families, and which, by remaking men, builds teamwork between employers and workers who were formerly sources of conflict and destruction. All this is thanks to the grace of God, which is poured out as soon as He is invited back to deal with the problems of the world from which he has been driven out by materialistic interests which produce hate and war.

From the world of labour we go to the world of politicians and statesmen, who are challenged to live their lives according to moral principles. And here is richly demonstrated the complete failure of secularism which has divorced politics, so fraught with danger, from the Divine Law.

This great purpose has had and is having a powerful effect for good. As Catholic theologians will tell you, one should seize hold of what is good, from wherever it comes. The Church Fathers would say that good, wheresoever it may spring from, comes from the fountainhead, Christ.

Some Italian Catholics seem a little worried over certain aspects of this Movement. Perhaps that continual challenge to



... that background of green and silver

be inspired by God, even when washing dishes, could, in the mind of a Fundamentalist Protestant, lead to a mistaken liberty of conscience. But Catholics not only can, but should, interpret these principles according to their orthodox ascetic life, following "The Imitation of Christ," from which Dr. Buchman draws freely.

Moral Re-Armament breaks down individualism on the one hand and materialism on the other, and creates that universal love which is an essential part of Catholic religious life. Dr. Buchman has succeeded, with fearless consistency and determination, in achieving the aim of the Catholic Englishman Chesterton—to mobilise the forces of good to do battle against evil.

In any case, Moral Re-Armament is not a theology, it is a way of life, lived according to the standards of honesty, purity, unselfishness and love, backed by constant prayer, which makes for unity with God. Moral Re-Armament is not a church. But just near the larger of the houses at Caux is a beautiful little Catholic church where, in the Sacrament, is consecrated and welded the solidarity of creatures of every language and class.

Pate O'Connor

miner and statesman

by David Blair



Annie would rise to make tea and breakfast for him long before the dawn. Then at five o'clock Pate would swing out of his front gate, his side pockets bulging like donkeys' panniers with a flask of cold tea and his usual "piece" of bread and cheese, to be lost in the throng of hundreds of boots on their way to dig the coal.

heard the simple programme of teamwork based on that revolutionary change in human nature which started with oneself. They decided to try it in the home and at work. At that time in the pit some new American machinery had been installed. The men were grumbling about it and did not like it. Production was falling. Pate told some of his friends that he had decided to fight for teamwork. In a few weeks the output of coal from Pate's section of the pit had almost doubled.

Pate took some of his friends to the 1946 World Assembly for Moral Re-Armament at Caux. It was a great adventure, the first time he had crossed the seas since the first World War. And the adventure became greater when Pate met at Caux his own pit manager, who had become interested in the results of Pate's teamwork and had come to find out what lay behind it.

One morning as the sun looked over the snow-shoulders of the Dents-du-Midi, the manager walked in the garden with Pate and his miner friends. He told them he had been to blame for the bad feelings between himself and the men. He wanted to fight with them now in the interests of the whole nation. That evening when the manager went to the station on his way home he was surrounded by Pate and his miner friends who sang: "Will ye no come back agen?"

Two years later, long after this manager had gone to another job, the new manager of the pit told Pate he was satisfied that the spirit of co-operation between management and men in their pit was a model for the nation, that production had substantially increased and that these results were largely due to the work of Moral Re-Armament.

The winter of 1946-47 was a black one for Britain. Hundreds of factories shivered and shut down because they had no coal. But through the bitter nights, month after month, packed houses in a London theatre heard the news of an answer to the problem of coal. And Peter's was one of the pioneer voices to

EVERY morning at five o'clock the same noise, like a strong tide over shingle, surges through the grey stone streets. It is the sound of hundreds of boots clumping and shuffling towards the pithead. For forty years Pate O'Connor helped to make it.

Then the boots shog across the railway tracks where the wagons haul out coal to fuel the nation. They drop a thousand feet in an iron cage, and travel the long underground roadway towards the pit face where Pate's work lay. If you came into Pate's home in the evening you sometimes would find him still black with coaldust, his boots in the fireplace, stretched out asleep before the warmth. Like many a miner it was his custom to rest a while before washing and sitting to eat supper. In the old days his favourite meal was ham and eggs, but nowadays Annie, his wife, found it hard to give him this except on gala occasions.

After supper Pate would sometimes persuade his son, Danny, who was a carpenter at the pit, to get out the piano-accorrdion, or squeeze-box as they called it, and play, and the family would sing together. Pate was very much of a family man, with his wife and son and two daughters. His hobby was trimming the hedge of his neat little garden. Over it you look clean away to the Pentland hills, stretching away across the Scottish border.

Pate would be early to bed. And

the first World War, Pate's life ran on, bounded by the coal-face where he worked, the coal fire of his home and a distant glimpse of the Pentland hills to remind him of the wideness of the world.

The O'Connors were devout Catholics. But there was one man in their little community at whom Pate scowled when he saw him. His deep brown eyes would reddened, his fighter's chin would jut until it matched the ruggedness of his forehead and cheeks and nose, all pitted with the blue scars that come to those who dig coal, and he would pass by on the other side. This man was the manager of the pit. And even after the fight for better conditions in the pits had been won, this bitterness in Pate's heart towards his manager remained.

I've been watching you for weeks

One evening when Pate came home from the shift, he found two fellow-miners sitting in front of his fire. They spoke of the need for teamwork in the pit, and Pate burst out with that great voice of his that later thousands were to hear:

"I've been watching you two for weeks and weeks. Ye dinna just talk about teamwork, ye live it. Ye're no leaving here the night before I ken what's behind it."

So over his own fireside, while the glows and shadows of the flames chased each other across the faces of the family, Pate

proclaim that answer to the nation. His strident voice still rings in the memory of thousands. "Yes, I'm a miner, and I've never been prouder of bein' a miner than what I am tonight."

He was impatient of sham. Once at lunch a representative of the management was giving a pious pronouncement on the need for moral virtue among the workers. Pate banged the table with his hand so that the glasses and cutlery jumped and the distinguished guests jumped with it. "The bosses need a bit of change too," he roared. Then leaning across and looking at him, he asked: "Will ye no tell us where ye have changed yesel in the last few years?"

Leaders of Britain's coal industry, both management and miner, met Pate. They had their ideas, but Pate had facts. "Just you wait," he said, "till I say what I've got to say." He spoke with the authority and certainty of experience. Miners and leaders alike had to listen. And the programme he proclaimed spread from coalfield to coalfield across Britain. The climax came when the British miners were hosts to delegations from Western Europe in June 1948. And now Pate and his mates gave the miners' answer to delegations from the coalfields of France, Holland and the Ruhr coalfield in Germany, employing in all a million miners.

American leadership, of Congress and Senate, had heard Pate's evidence in London. And the day came when he was invited to visit America to tell his story. When he heard of the invitation, a leading official of the Scottish Coal Board said: "Well, no mine is better fitted to send

a representative to America than Lingerwood, and no man is better fitted to speak for his mates than Peter O'Connor."

It meant flying. Pate had never flown. But Annie and the family lost their fears in the knowledge that Dad had a job to do for his country. So Pate went.

He spoke to Congressmen and Senators in Washington. He travelled right across to the West Coast, talking to leaders of management and labour and being welcomed everywhere by the United Mineworkers of America.

"The Spud"

At Richmond, Virginia, he found, to his delight, a hotel called the Murphy, where "they do bacon and eggs like Annie." Pate nicknamed this hotel "The Spud" and was often slipping off there.

One notable day Pate travelled to the West Virginia coalfield. Early on the station platform awaiting him was the colourful Bill Blizzard, rugged, hearty, uproarious leader of the miners of the district. Pate and he were soon as thick as thieves. They travelled together through the coalfield all day. In the evening Pate's party was entertained by the leaders of both management and miners for the area. He told his story. "Thank you," said an American mineworkers' official at the end. "I wouldn't have missed what you've given tonight for 500 dollars." "Count me in," said a management representative. "Thanks to you we've been together, management and miners, for the first time without boxing gloves on!"

He met John L. Lewis. He took one of the huge cigars he was offered and carried

it off in his pocket as a souvenir. Then, he stood in front of John L.'s desk, drawing diagrams of the pits with his damp finger. Soon John L. rose out of his armchair like a shaggy lion from his lair and joined in the finger drawing with Pate. He was fascinated by Pate's story of his new relationship based on honesty and change with his family, his union friends and especially with management.

So Pate flew home to Annie and the family, and she had ham and eggs to welcome him. The thick boots came out of the cupboard and morning after morning Pate joined the five o'clock crowd swinging towards the pits.

But he went on fighting for his idea. One evening he sat in the home of one of the leaders of Scotland. With him was a Trade Union President. Pate told them of his vision for the miners—how guided by God they could save democracy. He told them that the choice before Labour was Moral Re-Armament or Marx, renaissance or bloody revolution. He said he was hoping to visit Caux again, where the leaders of the nations were assembling. He spoke with a passion and a sincerity that those who heard him will never forget. Then, close to midnight, he said goodnight.

Next day he joined the tide of boots, down the street, through the gates, across the railway line towards the pithead.

And there, as he shouted to a friend, a shunting wagon knocked him down. He died on the way to hospital.

But all the world over those who knew and loved Pate feel the finer for his friendship, and know that he is fighting with them yet and ever.

In the darkness and the damp of the West Virginian coalfield an ambassador of democracy

In the warmth of his home a family man



THE UNITED STATES VOTES FOR ITS

BY ALBERT H. ELY, WASHINGTON D.C.

So far as the political issues are concerned, the Democratic Party has traditionally favoured states' rights, and the Republican Party generally has stood for a strong federal government. During Franklin Roosevelt's tenure in office, this position was reversed. The basic concept of the New Deal required a centralisation of power in Washington. Its aim was to restore employment and enable private industry to find once more the markets for its goods.

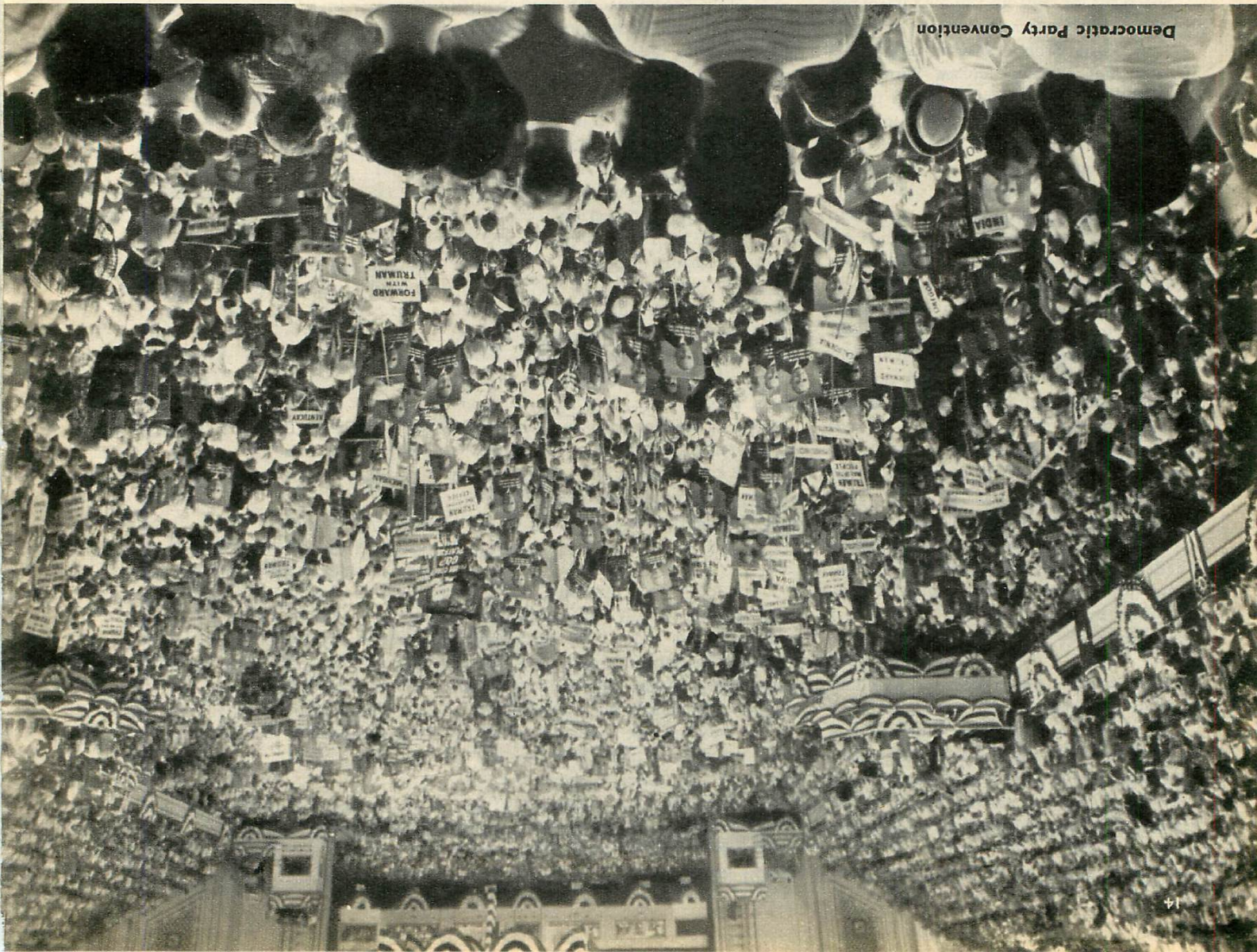
The Republicans, who took exception to this plan both because of principle and because of what they termed its extravagant administration, say that the New Deal neither restored prosperity nor ended mass unemployment. Perhaps they are

also draw its votes chiefly from Truman. Strom Thurmond, of South Carolina, will "Dixiecrats," headed by Governor J. The States' Rights Democratic Party, or administration after sixteen years of rule feeling across the country that a change of victory, and anyway, there is a growing prejudiced the chances of a Democratic Henry Wallace's defection has furthered his speech on the civil rights programme. tone of his State of the Union message and had been emphasised by the intense political for re-election. One month later the trend showed President Truman to be favoured beginning of the year the Gallup poll election has already been decided. At the

THE American election system may appear somewhat of a mystery to the European mind. Our party conventions and election platforms, the fanatical party rivalries and the whirlwind electioneering campaigns give the impression of a gigantic political racket. And there is a fear in many parts that we may become so preoccupied with the result of an election that we may forget the deeper issues every nation faces.

Will America take realistic and decisive action to meet the threat to her liberties and her life from an aggressive materialism across the seas? That is the real sixty-four dollar question facing America today.

In the opinion of most political analysts the outcome of the 1948 presidential



Democratic Party Convention

November 2 will reveal to whom it is the United States has entrusted the conduct of her affairs for this next four years. And make no mistake about it, that is a decision of tremendous importance for the history of the world. But it is secondary to the major question of American policy in Europe in the coming months. That is why it is disappointing to find so few representatives from American political life visiting Europe this year. The United States has just voted enormous sums for the European Recovery Programme. But not many have taken the initiative in seeing for themselves how those appropriations are going to be used on the other side of the Atlantic.

Republican Senator Harry P. Cain, of the State of Washington, has been one of the few who have travelled to Europe this year. I flew with him and Democratic Congressman George A. Smathers, of Florida, and a group of American and Canadian industrial and political leaders to the World Assembly for ideological preparedness in Caux, Switzerland. Before leaving America, Senator Cain said in a television broadcast from New York: "I have taken time from a busy campaign schedule to make this trip to Europe because I believe every election issue is related directly or indirectly to the world ideological situation. Too many of us Americans are ideologically asleep and I am going over to Europe to find out some facts.

"It is of very great significance that policy-making representatives from so many nations are meeting at the Caux Assembly to consider and take action on ideological security of the democracies. In our current struggle against false 'isms' in Washington and elsewhere, it is not enough to focus the spotlight on what is wrong. It is imperative that we unite on what is right. In many key nations of the world today this struggle is a life and death matter.

"I believe the delegates on this special plane can learn much from first-hand contact with these leaders who are in the thick of it. I believe we also can bring encouragement by our assurance of America's concern for them and our conviction that, in the world of ideas, their fight is our fight."

"The House of Hope" was how the *Rheinische Zeitung* headlined the Assembly at Mountain House, European centre of Moral Re-Armament. And that is what it has meant for the hundreds of European leaders who have studied there the application of a uniting ideology for democracy.

As you talk with the leaders of the new democratic Germany, the elections in America fall into perspective. The burning question that statesmen all over the world face today is the future of the democracies of Western Europe, and especially of Germany. Associated Press correspondent J. M. Roberts visited the Assembly while

Republican Thomas E. Dewey



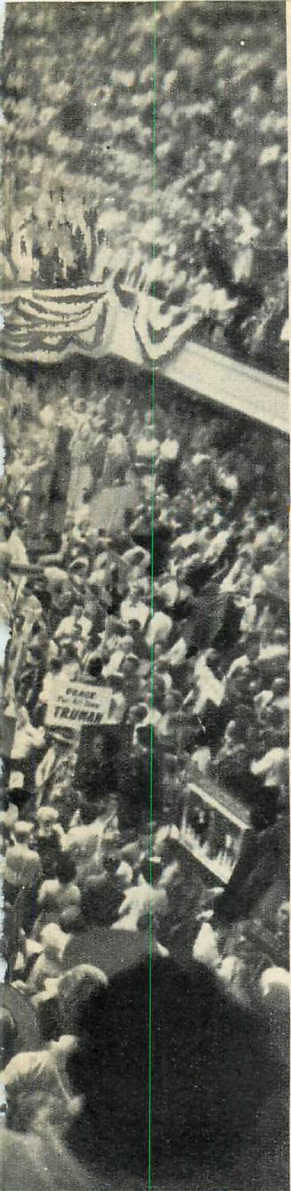
Democrat Harry S. Truman



FUTURE

right. But the Democrats point to constructive achievements under the New Deal, such as the great development projects in the Tennessee and Columbia river valleys, which were possible only through the aid of the federal government.

Both parties are committed to a continuance of our bipartisan foreign policy, but the Republicans in this campaign year are pointing to what they consider serious political and diplomatic blunders, especially at Yalta and Potsdam, which, they say, have resulted in the present dangers to world peace. The Democrats, on the other hand, point to the obstructionist tactics of the Republicans during the years Roosevelt was trying to increase the strength of our Armed Forces.



we were there. He had just come from Rome, where he had talked with the Pope and Signor de Gasperi. He had also been in the Ruhr talking with top officials in the British and American administration there. General Bishop, Regional Commissioner for North Rhine-Westphalia, also flew from Germany for a day. All underlined the tremendous danger in Germany and the opportunity of applying an ideological answer in Moral Re-Armament.

We had the good fortune to arrive for

Senator Cain emphasises a point at the German premiere of "The Forgotten Factor"



the premiere performance of *The Forgotten Factor*, Moral Re-Armament's industrial play, in German. It is a most moving and inspiring production. The Germans at the Assembly are simply overwhelmed by it. Cain spoke at the end of the performance. "I have been amazed by what these plays have done for the hearts and minds of the Germans here. As a citizen, as a tax-payer and as a Senator I know of no greater investment to be made at this very time than to make these plays available to every German."

He announced that he was communicating with top authorities in Germany to

facilitate the spreading of the Moral Re-Armament programme in that country, and added: "We must be possessed of the same things we want the Germans to have. Steel, timber and food alone will not give them an ideology, we must first have it ourselves. I am going back to the United States to do all I can to encourage others to support and participate in Moral Re-Armament. If this programme cannot revitalise and reinspire a desire in free nations to remain free, I don't know what can."

This question of an ideology for democracy is just as much America's concern as Germany's. It is still a ten-dollar word for most Americans. It is a subject of academic discussion for a few intellectuals. And there is a danger that the urgent need for Americans to understand may be obscured in the clash of party and political interests. But unless each citizen recognises the ideological battle as clearly as the political battle, America is in danger of losing the fight hands down against a world force of materialism in the countries she is pledged to help to democratic recovery.

From the American point of view these days in Caux have been a trip into another

world. Senator Cain said, before he left for urgent consultations in Washington, that it had bolstered his belief in the efficacy of the Marshall Plan. "I can say with conviction," he added, "that these material things we are giving are going to give us a run for our money because behind it, and more important, the spirit, first of Europe and then of the world, is being rejuvenated and revitalised. As a result of having been here, I am infinitely better qualified to renew my work in the Senate. In these mountains I have found the only available and reasonable answer to the sweeping tide of Communism."

Senator Cain has shown himself alert to the decisive question. While it is important who gets office, the future depends on the use made by the candidates of their opportunity to speak to the public. Will America's leaders and people see beyond the political battlefield to the issues of a world in crisis? Will they accept in their own hearts and lives the strength of a unifying ideology? If they do America will have found her truest security at home and her most effective weapon in foreign affairs. Then indeed she will have voted for her future.

From America and Canada. Left to right, Senator Cain, Congressman Smathers, Robert Fawkes, Vice-President of the Michigan C.I.O., and the Hon. Rush Holt, former Senator from W. Virginia

