WHO'S NEWS THIS WEEK

By LEMUEL F. PARTON

DR. GODFREY LOWELL CABOT, donor of the Columbia university prizes in journalism, awarded to two South American editors, gets top rating in this department's wartime listing of men of good will, as against the disturbers and trouble-makers. Dr. Cabot, 78 years old, has all his life been a steady ground-gainer, in the cause of science and the humanities, a scientist and humanitarian in his own widely varied endeavors, not only bankrolling progress but bringing it through by his own inventiveness and enterprise.

Dr. G. L. Cabot Listed High as 'Lamplighter'

The experimental house, being pictured in the newspapers, as scientists seek to trap sunlight and store it in the cellar for winter use, is traceable to Dr. Cabot. In 1937, he gave Harvard university $615,773 to carry forward some of his ideas about storing solar energy. A year later, he gave a similar amount to the Massachusetts Institute of Technology for the same purpose. And now Prof. Hoyt C. Hottel of M. I. T. has his sunshine bungalow built, with a heat trap on the roof, sluicing sunshine down into the cellar. Perhaps with a winter supply of sunshine, put up like jelly or preserves, nobody would want to start a war.

He has been a generous patron of aviation, learning to fly a seaplane in his late years, inventing a system by which a plane can pick up fuel in flight, and is now governor and former president of the National Aeronautic association. He has endowed various branches of research, including botanical studies.

A native of Boston, he attended M. I. T. two years, was graduated from Harvard in 1882, and laid the basis of his fortune manufacturing lampblack in Worthington, Pa., in 1887, branching out in gases and carbides.

DONALD WILLIS DOUGLAS, president of Douglas Aircraft, Inc., of Santa Monica, Calif., says war orders for American planes, and the spurt in building, won't end with a bursting "boom-bubble." He and other plane builders tackle $140,000,000 worth of orders and promise they can deliver 8,000 planes a year.

Our War Boom No Bubble, Says D. W. Douglas

"Who knows what will come next after the European nations settle their own quarrels?" says Mr. Douglas.

Mr. Douglas is in the midst of a strictly orthodox aviation career, without any stunting or barnstorming. A Brooklyn boy, he was grooved quietly through the M. I. T. and into the Glenn Martin plant, as chief engineer. He will get an important niche in aviation history as the designer of the first plane to lift its own weight. That proved him an expert on the pay-load, an advantage which he has pressed hard.

He was in the U. S. signal corps at the start of the World war. In 1920, he founded the Plane Manufacturing company which later became Douglas Aircraft.

GYPSY SMITH, a full-blooded Romany Gypsy, born under a hornbeam tree in England 78 years ago, is the world's most famous evangelist, now preaching in New York. He turns from militancy to persuasion. He says he has given up "scolding and frightening" people. On this, his thirty-fifth visit to New York, he preaches "love and hope."

Gypsy Smith, Once Militant, For Persuasion

For 60 years he has carried a clothes-pin as a symbol of his personal salvation. He and his father made clothes-pins. An old lady bought some and gave him a Bible. He was 18 years old then, had never slept under a roof, and was unable to read, but he taught himself with the Bible. He is a small, spruce, compact man, with broad shoulders and the general look of a successful business man. He thinks the great evangelists, Dwight L. Moody and Charles G. Finney, helped to end other depressions and that the way out of this one is the path of a new faith for the multitude.

His name was Petulengro, and he couldn't spell it when he first learned to read. He believes great wars and disasters will end when we have become "masters of small things," but that faith and religion must be of ever widening scope. It must be persuasive rather than militant evangelism, he insists.

(Consolidated Features—WNU Service.)

Rabbit Changes Color

The varying hare, or snowshoe rabbit, sheds its hair twice a year, becoming white in the fall and brownish in spring. It is called the snowshoe rabbit because in winter its large hind feet are covered with a thick growth of hair which enables it to travel easily over deep snow.

French Relief System

In France the poor are assisted partly through public "bureaux de bienfaisance" and partly by private and ecclesiastical charity.

MORAL RE-ARMAMENT

The Newest Force at Work in the World Is Based on the Oldest Rule of Living

By Frank Parker Stockbridge
(Released by Western Newspaper Union.)

LIKE an army with banners marching to war, a company of men and women from every part of the nation and of the world has lately been moving across the length and breadth of the United States. Their banner bears a strange device, four straight lines tapering upward toward infinity, crossed with the letters "MRA." That striking symbol stands for "Moral Re-Armament."

I first encountered the new banner last spring in Washington, and later at a great meeting in Constitution hall. Senators, representatives and high officials of the federal government sat on the platform and in the audience and listened while Americans, Englishmen, Irish, Scots, Finns, Danes, Swedes, Norwegians, Netherlanders, French, Australian, Canadian, Japanese, Chinese, Burmese, Swiss, Indian, Egyptian and South African men and women told what MRA meant to them personally and to their countries.

I met this army in action in Madison Square Garden in New York under the same banner. I saw the flags of every nation paraded by the youth of those nations, young men and women dressed in their national costumes, singing their stirring call to human brotherhood, "Bridge Builders." Two special trains had brought Canadians to New York to take part.

After the Canadians had marched out of the hall and the audience had begun to disperse I tried to get up to the platform, seeking more information about MRA. A thousand others, it seemed, had the same idea at the same time. All around me men and women were asking eager questions of the hundred or more who had taken a leading part in the evening's ceremonies.

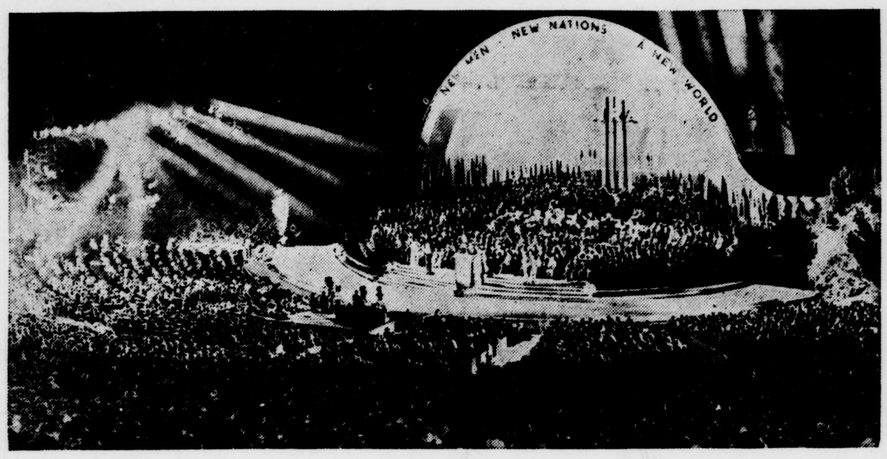
What Is MRA?

"You've got something that I haven't got," I heard on every side. "What is it? I want to know more about it. Where can I get more information about MRA?"

All they had heard from the platform had been a very simple message indeed. Only that if everybody lived honestly, decently, unselfishly and lovingly there would be an end to the world's troubles. Most of them had heard that simple program of living from their youth up. It had been preached at them from pulpits, taught them in Sunday school and at home. But here they had heard it in a way that made it sound not only true but possible. They had not been preached at, but had heard a score and more of men and women, upstanding, clear-eyed folk, some young, some with graying hair, tell simply, briefly and convincingly how they, each individual, had learned to live by the ancient, accepted code in which everybody believes for the other fellow but an appalling few adhere to for themselves.

But here were people of every land, intelligent people, many of them leaders in their respective spheres, giving tangible evidence of the fact that their lives had been changed by acceptance of the principles of MRA. There was nothing sanctimonious in their manner, no cant, no ranting; just straightforward recitals of personal relationships readjusted, of quarrels and distrust between employers and workers changed to mutual confidence and respect, of racial intolerances and hatreds laid to rest, of class antipathies vanishing, when the speakers had learned to be absolutely honest in all their human relations, to discover and admit their own failings before blaming their troubles on someone else, to accept all other human beings as brothers under the All-Father, and to strive as far as was humanly possible to lead personal lives under the direction of God.

And they were happy. It was that note of happiness, unmistakable and sincere, which impressed everybody who heard them, more than what they said. While the rest of us were vainly striving in the pursuit of happiness, these folk had found it. I wanted to know more about MRA. How did they do it? How did these people learn this new way of life? Could anybody do it? Did you have to join anything? How much did it cost? It occurred to me, as I approached the platform, that nobody had "passed the hat." I thought of a thousand questions, the sort of questions which naturally occur to a newspaper man, trained by temperament and experience to be suspicious of anything new which he does not understand, especially in a racket-minded age, to look for the concealed motives behind all human actions.



A Call to the Nations for Moral Re-Armament, Hollywood Bowl, Calif., July 19, 1939. The four beams of light behind the platform signify the four standards of MRA—Honesty, Unselfishness, Purity, Love.

Buchman the Dynamo.

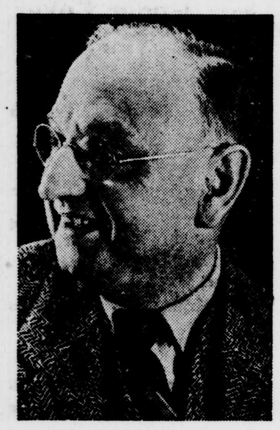
When I finally caught the eye of the alert, vigorous-appearing man who had acted as master of ceremonies, though he let others do most of the talking, he greeted me as an old acquaintance. He was Dr. Frank N. D. Buchman, founder of the Oxford Group, the dynamo of Moral Re-Armament.

"I want to learn more about MRA and try to write the 'inside story' of it," I told him.

"Our next jump is to the Pacific coast," he replied. "Come out and join us there."

So, as soon as I could arrange it, I hopped a 'plane at New York one evening and landed in San Francisco the next morning. I traveled up and down the Pacific coast for a month with the MRA International Team of workers, sat in their inner councils, learned their inmost secrets, which turned out to be no secrets at all, and mingled with the thousands of Westerners who flocked to the dozens of public meetings, large and small, and came around afterwards to seek more light, to find guidance to enable them to live the happy, unworried lives which those who flew the MRA banner enjoyed.

The Hollywood Bowl holds 30,000 people. Forty thousand clamored for admission at the first MRA meeting in California. The San Francisco World's fair on Treasure Island set apart two days in August for special MRA gatherings. Monterey, Pasadena,



DR. FRANK N. D. BUCHMAN

a dozen smaller cities in the Golden State turned out thousands to hear the message. MRA was front-page news in the daily papers all up and down the coast from Seattle to southern California. Newspaper reporters who came to scoff returned to their offices to write sincerely enthusiastic articles about the movement and its people. The movie colony in Hollywood developed an amazing interest. The radio carried the story of MRA literally to the four corners of the earth; on one day from the World's fair grounds there was continuous broadcasting by short waves, with men speaking in their own languages to their compatriots across the seven seas.

Change Your Own Life.

The public meetings of MRA, with their crowds and their pageantry, are all for the purpose of stimulating individual inquiries. The answer every inquirer receives is, in effect, precisely the answer which Peter and the other Apostles gave. Each one must first change his own life, by the grace of God; and there is a trained, willing worker ready to teach him or her how to seek and obtain the Divine guidance to bring about the change. There is nothing new about this. It is merely a return to the fundamental principles of Christianity and the ways of the first apostles.

And that, I learned, is the foundation of MRA.

It is not a new creed or a new religion. No one "joins" anything. It is not an organization but a fellowship of like-minded people. It is not an effort to take people away from their church relations, but rather to put more people into the churches and to help those now in the churches to live in their daily lives the teachings of the church. I met Catholics, Protestants of every denomination, Jews, even some Buddhists and Mohammedans as well as many with no church affiliation, among the hundreds of active workers and the thousands associated in the fellowship.

"How many people are there who have accepted the MRA way of life?" I asked Dr. Buchman.

"We have no record," he replied, "but the number is in the millions. We work in 60 nations, and in each country they know that the number is growing."

"Are there many backsliders? Do they all stick?"

One of the other workers answered. "There were twelve disciples and one went wrong. That's 8⅓ per cent. We have not heard of a higher percentage than that."

No Racial Distinctions.

I flew from San Francisco to Hollywood with Takasumi Mitsui, brother of the head of Japan's leading industrial family. He told me that not only himself but many other influential Japanese were living the new life of MRA. I met a considerable number of Chinese, men and women, who are giving their whole time to the promulgation of the teachings of MRA among their people. Titled men and women from a dozen European nations were working side by side in the International Team, on level terms with dockyard laborers, slum dwellers from East London, manual workers from Scandinavia, school teachers from Burma, and people from all walks of life in America. In MRA there are no racial, class, social or national distinctions. Its foundation stone is belief in the Brotherhood of Man under the Fatherhood of God.

I rode back from Hollywood to San Francisco with Bill Rowell and Tod Sloan, some of the workingmen who had been sent over by the sacrificial giving of their labor friends. Bill told me how the Hon. Miles Phillimore, young son of a British peer, had come to his house, because Bill was the most notorious revolutionary trouble-maker in the crowded slums of East London, and lived with him for three weeks, sleeping on chairs because there were not enough beds, until Bill had discovered the basic principle of MRA, that the troubles of the world begin with ourselves. When one changes his own life he begins to change the world. Bill changed, his neighbors were changed, and now the London police do not have to double their night patrol in West Ham. The city council found a new spirit, hundreds of families found a new unity, and the power to change others.

In Hollywood I met and got to know well such devoted workers for Moral Re-Armament as George Eastman, former president of the Los Angeles Chamber of Commerce, one of those whose staff of employees are demonstrating the vital relation of MRA to the world of industry; John Jukes, president of the Vancouver Stock exchange; Gen. C. R. P. Winser of Great Britain, whose record in the Boer and World wars is well known; Ruth St. Denis, the celebrated dancer; Mildred Powell, city councillor of Seattle; Rev. Samuel M. Shoemaker, rector of Calvary church, New York; Wilber B. Huston, whom many will remember as having won the first Edison prize scholarship; H. W. ("Bunny") Austin, well-known British Davis cup player; and Marion Clayton, motion picture actress.

How It Began.

It has all come about because Frank Buchman, a Pennsylvanian, met some men in Oxford university in 1921, and was able to show them the way to put their lives under God's guidance. Some of them went out from Oxford to carry the message of this new way of life to young men in South Africa. They, in turn, sent some of their number to other countries. The movement snowballed. Leaders of many nations saw in it the solution of national problems, joined and encouraged it. I have seen thousands of letters, telegrams and cables from national leaders and heads of governments acclaiming MRA as the greatest force for good their nations had ever known.

President Roosevelt, Herbert Hoover, almost every governor, scores of senators, hundreds of representatives in congress, thousands of other Americans in public life have joined in endorsement of the efforts of MRA to bring back into American life the spiritual values and outlook upon which our nation was founded. On Frank Buchman's sixtieth birthday 45 members of the British parliament gave him a testimonial dinner, in appreciation of what MRA under his leadership had done for the nation.

Frank Buchman is still the acknowledged leader of the movement which he started, though he has dozens of able lieutenants ready to take over. He has no title. He draws no salary, nor does anybody else working with him; a bachelor, he has not had a home, an office or even a desk of his own for 15 years. He lives in suitcases, mobilized like hundreds of others in the MRA "teams," ready to jump to the ends of the earth at a moment's notice.

Source of Income.

Where does the money come from? Many have asked if there is not an "angel" somewhere in the background, putting up funds. I was convinced before I came back from California that there is no such angel, no pool of funds to be dipped into at will. When the call to service comes, those who have share with those who have not. Nobody active in the work of MRA is allowed to suffer for lack of immediate material necessities, but there is far more giving than receiving. Most of the International Team crossed the oceans in third-class and tourist and traveled across the continent in tourist trains or busses. Others, as occasion demanded, used airplanes and stopped at hotels according to their means.

I have been a newspaper man for 50 years, and have "covered" all the great social and revolutionary movements of my time. Take it from a veteran reporter who knows his way about, there has not been a movement which held so much hope for the future of the world and its peoples as MRA does, not since the Great Teacher laid down its fundamental precepts 2,000 years ago. It is leading more people than ever before to apply those precepts in their daily lives and to find happiness in their practice.

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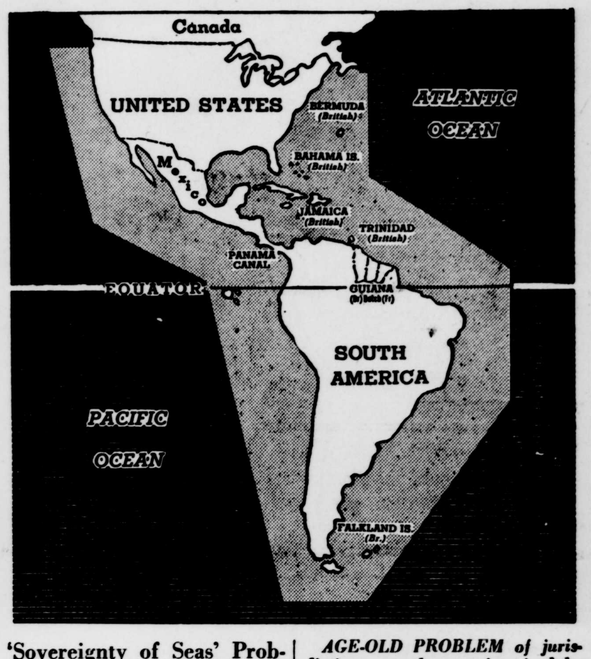
It is beyond argument that if everybody lived by the simple rules of conduct which are at the root of all religions the world's troubles would cease. There would be no wars, no internal riots or rebellions, no bitter quarrels over wages and profits, no overreaching ambition for personal power or wealth, no family quarrels or broken homes; in short, the millenium would have arrived. And that Dr. Frank Buchman and Moral Re-Armament is trying to bring to pass.

MRA Day at the San Francisco Fair, August 1, 1939. Five hundred representatives from 24 nations marching in the battle for peace, 11 deep, with flags down the Court of the Seven Seas. (A. P. photo).

New 300-Mile Neutrality Zone Extends American 'Boundaries'



'Sovereignty of Seas' Problem Raised in Western Hemisphere.

Prepared by National Geographic Society, Washington, D. C.—WNU Service.

A 300-mile "neutrality zone" off the coasts of the Western Hemisphere, and President Roosevelt's statement that American territorial waters extend as far as American interests dictate, call attention to the age-old question of jurisdiction over the sea.

How far outward from its coasts any nation's sovereignty extends has been the subject of argument since a thousand years before the Christian era. In that period Minos, king of Crete, "made himself master of a great part of what is now termed the Hellenic sea," according to the Greek historian, Thucydides.

Today no nation claims absolute control, under ordinary conditions, over any part of the sea more than a few miles from its coasts. Territorial waters of the United States extend out three miles from shore, while some other nations fix the limit as much as six miles out. Norway, Sweden and Denmark set the limit at four miles because of the deeply indented configuration of their coasts, which complicates the drawing of a line.

Adoption of Three-Mile Limit.

The three-mile limit was adopted by the United States and Great Britain toward the close of the Eighteenth century because it represented the maximum cannon range of those days. Today, however, the range of coast defense guns is 20 miles or more, while bombing planes can operate hundreds of miles out from shore.

Although the three-mile limit is generally recognized as the boundary of United States territorial waters, there actually are several other "limits" in existence for special purposes. Treaties between the United States and other nations permit U. S. coast guard cutters to stop and search vessels suspected of smuggling at various distances from shore up to 12 miles. Some treaties also permit suspected smugglers to be stopped within one hour's sailing distance from shore; thus a slow boat might be considered to be outside American territorial waters after traveling only five or six miles, while a fast one might have to go 20 or 25 miles to get beyond the "limit."

AGE-OLD PROBLEM of jurisdiction over the seas is raised by the creation of a 300-mile "neutrality zone" off the coasts of the Western Hemisphere. Map shows the extent of the area included in the zoning.

Many of these treaties were made during the time of national prohibition of the sale of liquor and were aimed primarily at liquor smugglers. If a vessel is ordered to stop by a coast guard patrol within American territorial waters, and refuses to obey, it may be pursued, stopped and searched even though it succeeds in reaching the high seas. Ships engaged in piracy or the slave trade may be legally stopped anywhere on the high seas by warships or patrol vessels of any nation. Many nations enforce laws relating to smuggling, neutrality, fishing, sanitation and navigation as much as 16 miles out from shore.

Origin of Custom.

The idea that a nation might exercise legal control over the seas adjacent to its coasts grew out of former attempts of nations or their rulers to claim sovereignty over all the oceans.

The people of Tyre were declared to have "brought the sea under their dominion for a long time, not only the neighboring sea, but wherever their fleets went," and the expression "Tyrian sea" came to mean a body of water over which control was exercised.

The League of Nations once proposed that all countries adopt a uniform limit of six miles from shore for their territorial waters, and that within this area they also would have control over the air above and the soil and subsoil beneath.

Tiny Islands Near Estonia Are Coveted

Soviet Forces Allowed to Occupy Saare and Hiiu.

Prepared by National Geographic Society, Washington, D. C.—WNU Service.

Two little-known, but historic islands, Saare and Hiiu, that guard the west coast of little Estonia, suddenly have leaped into news prominence with the Russian-Estonian agreement permitting Soviet forces to occupy the islands.

Saare and Hiiu together are only half again as large as the tiny Duchy of Luxembourg, and practically unknown to the world at large; but these two low, flat islands are of tremendous strategic importance in the politically stormy Baltic sea.

Saare and Hiiu are only a few score miles flying or steaming distance from any number of important Baltic points. They stand just south of the entrance to the Gulf of Finland, across which Tallinn, capital of Estonia, and Helsinki, capital of Finland, face each other only 50 miles apart. At the upper end of the gulf is the port of Leningrad, one of Soviet Russia's chief outlets to the outside world.

150 Miles From Stockholm.

Just 150 miles to the west across the Baltic is Sweden's capital, Stockholm. About 100 miles to the northwest are Finland's Aaland islands, which Finland and Sweden recently suggested should be fortified. The Aalands guard the entrance to the Gulf of Bothnia, the northward-stretching arm of the Baltic, between Sweden and Finland.

To the southwest, Sweden's Island of Gotland, commanding the southern Baltic, is only 100 miles distant, and to the southeast, Riga, capital of Latvia, is the same distance away.

Both Saare and Hiiu are flat, with deeply indented shores. Saare is 1,000 square miles in area, and Hiiu about 360. Both have forests, interspersed with rough pasture and farm land. The highest point on Hiiu is 223 feet, and on Saare only 88 above sea level. Saare somehow finds room for several lakes and small rivers within its narrow confines.

MAP SHOWS location of the two tiny islands, Saare and Hiiu, that guard the west coast of little Estonia. These islands are now occupied by Soviet forces and are of great strategic importance in the Baltic sea.

Meteoric Iron Fragments.

Several small craters on Saare, with fragments of meteoric iron scattered about, give evidence that sometime in the remote past several meteorites of considerable size fell from the sky upon this obscure corner of the world. Apparently the craters were formed when the fragments exploded upon striking the ground.

Saare's chief claim to fame consists of its therapeutic mud baths, which were patronized by the royal family of Russia in the old days of the czars. The mud, taken from the shallow seas off the coast, is reported to be radioactive and contains various ingredients declared to be helpful for rheumatism and other ailments.

Headquarters for mud and sea bathing on Saare is Kuresaare (Arnesburg) a town of 4,600, colorful with its houses of pale pink, yellow and dove gray surmounted by red roofs. Windmills whirl busily among the thatch-roofed houses of the island's country villages. Hops for the islanders' beer are grown on stone walls along the roadsides. Farming, fishing and cattle raising are the chief occupations of the people.