

NEW WORLD NEWS



INDUSTRY'S KEY MEN
PAGE THREE

BATTLE LINE

|||| "WHAT IS THE MISSING FACTOR IN THE PLANNING AND the statesmanship of the world today? It is our lack of an ideology for democracy," said Dr. F. N. D. Buchman. At no time could his question have more relevance than today when the confusion and division of democratic statesmanship are thrown into sharp relief by the single-minded clarity of the materialists' strategy.

|||| We may deplore the fact, but it is true none the less that the materialists have understood ideological statesmanship and the democracies have not.

The interesting fact about ideological leadership is that it does not necessarily come from the quarters from which leadership is normally expected. Quite the reverse. Hitler was a house decorator, Lenin a schoolmaster's son. Mao Tse-Tung still tills his own tobacco patch. Their equipment for statesmanship was a grasp of what was happening in the world and a passion to reshape its history.

|||| Who will become the ideological statesmen of the democracies today? *New World News* presents this month the story of the ideological training that has been taking place in the coalfields and industrial centres of Great Britain. Over the past three years an outstanding example of ideological leadership has been provided by miners. Their story is well known to our readers. Now is the time to appraise the significance of their leadership, for it provides an example of how the man in the street can become the statesman for democracy.

|||| Firstly, these men were inspired with an idea—revolutionary teamwork on the basis of "what's right, not who's right."

Secondly, they worked out the application of a moral ideology to their whole lives—personally, in the family, at the pit, in the union office.

Thirdly, they have gone as ambassadors of this democratic ideology to their colleagues in Britain, to every Western European country and to America. They have given the leaders of these countries new hope in the future of democracy.

|||| March, the month of the stormy god of war, opens on a troubled scene in every part of the world today. At this hour everyone is capable of providing a new dynamic leadership in his community and nation. As the miner and factory worker, the builder and doctor, the lawyer and politician apply the absolute moral standards of democracy's ideology to their own lives, they will answer the need of statesmanship in the world today.

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Two London trade unionists discuss the points of an ideology for democracy with M. Carmichael, leading French industrialist

LEADERSHIP IN INDUSTRY

By Our Industrial Correspondent

MORAL RE-ARMAMENT," said a group of British national Trade Union leaders in a recent statement, "is providing the workers with a superior ideology to that of the class war." During the last months tens of thousands of British workers in the London area, in the Black Country, in the coalfields of the Midlands and South Wales, have seen that ideology dramatized in *The Forgotten Factor* and *The Good Road*. Hundreds more have travelled from the shipyards of Clydeside, the docks of Liverpool and the textile mills of Lancashire and Yorkshire to see these plays.

They have not been content to leave it there. "Where do we go from here?" has been the question in the minds of thousands. They have not forgotten that for the lack of a superior ideology, whole nations, some of them twice in the last twenty years, have fallen under the control of men highly trained in the philosophy

and strategy of materialist ideologies. They have demanded training in Moral Re-Armament, and from that demand have sprung up ideological training courses in eleven major industrial areas. Significantly enough they include the mining valleys of South Wales, known for generations as the heart of the revolutionary movement in Britain, and Clydeside, the storm centre of industrial Scotland, where over thirty years ago the shop steward movement arose among the most advanced elements of the workers. Here, as in the Black Country, it has been the shop stewards, "the real leaders in Labour because we decide union policy on the floor of the shop," as one of them justly claimed, who have taken the initiative in arranging these courses.

I have before me a report of one such course, drawn up under the title "The Destiny of World Labour," by chairmen and conveners of shop stewards from seven major industrial plants

in the Birmingham area. "The scope of the course," says the report, "was an examination of the Labour Movement in the principal industrial countries of the world—Britain, France, Italy, Germany and the U.S.A.; the ideological struggle for control of world Labour through the trade unions, and the destiny of Labour in the world today in answering division in home, industrial and national life." It was attended by over one hundred shop stewards, belonging to fourteen unions, and coming from twenty-two factories employing over 100,000 workers, including Austin, Morris Commercial, B.S.A., Lucas, G.E.C., Cadbury, and Guest, Keen & Nettlefold.

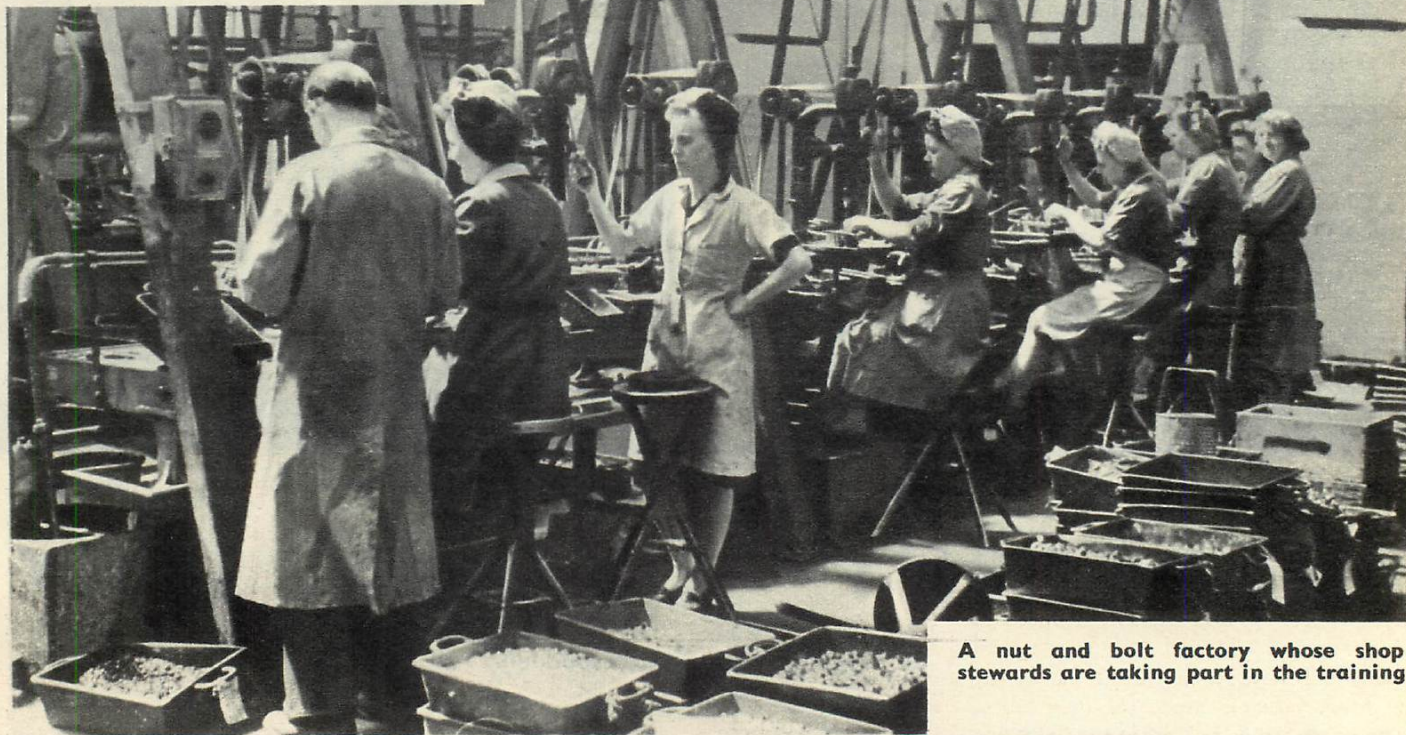
Guest speakers brought first-hand information about life and conditions in ten different countries. Among them were Madame Laure, French Socialist leader and friend of Léon Blum, and M. André

C. J. Simmons, M.P. for Birmingham West, now Parliamentary Secretary to the Ministry of Pensions, said: "The spirit that is going to save both Labour and humanity seems to pervade the whole gathering here. We in the Labour Movement must be conscious of our destiny. Our task is to try and make our people worthy of the pioneers and of their own victory. I believe that can only be done by the assimilation in the hearts and minds of our people of the fundamental principles of MRA. It must permeate our homes, our branch meetings and all our negotiations. When that comes about then this

the only solution to the workers' problems. But I discovered the thing I had been working for all my life—a community without classes. I had always talked about the brotherhood of man, but there, for the first time in my life, I saw it in being."

Turning to one of his colleagues, a shop steward, he went on: "We have quarrelled like blazes, but the real problem has been jealousy. I want to say this afternoon that I mistrusted you, I was wrong, and I am sorry."

As the course proceeded more and more men brought their wives and fellow trade unionists. After the first meeting one shop



A nut and bolt factory whose shop stewards are taking part in the training

Crépin, delegate to the C.G.T. and underground fighter during the last war. At one of the meetings representatives of management were the chief speakers. Delegations of shop stewards from the docks of Liverpool, the steelworks of Sheffield and the London factories, and miners from the coalfields of the Midlands and South Wales, contributed their own evidence and experience of a new philosophy and spirit at work in their industries and union branches.

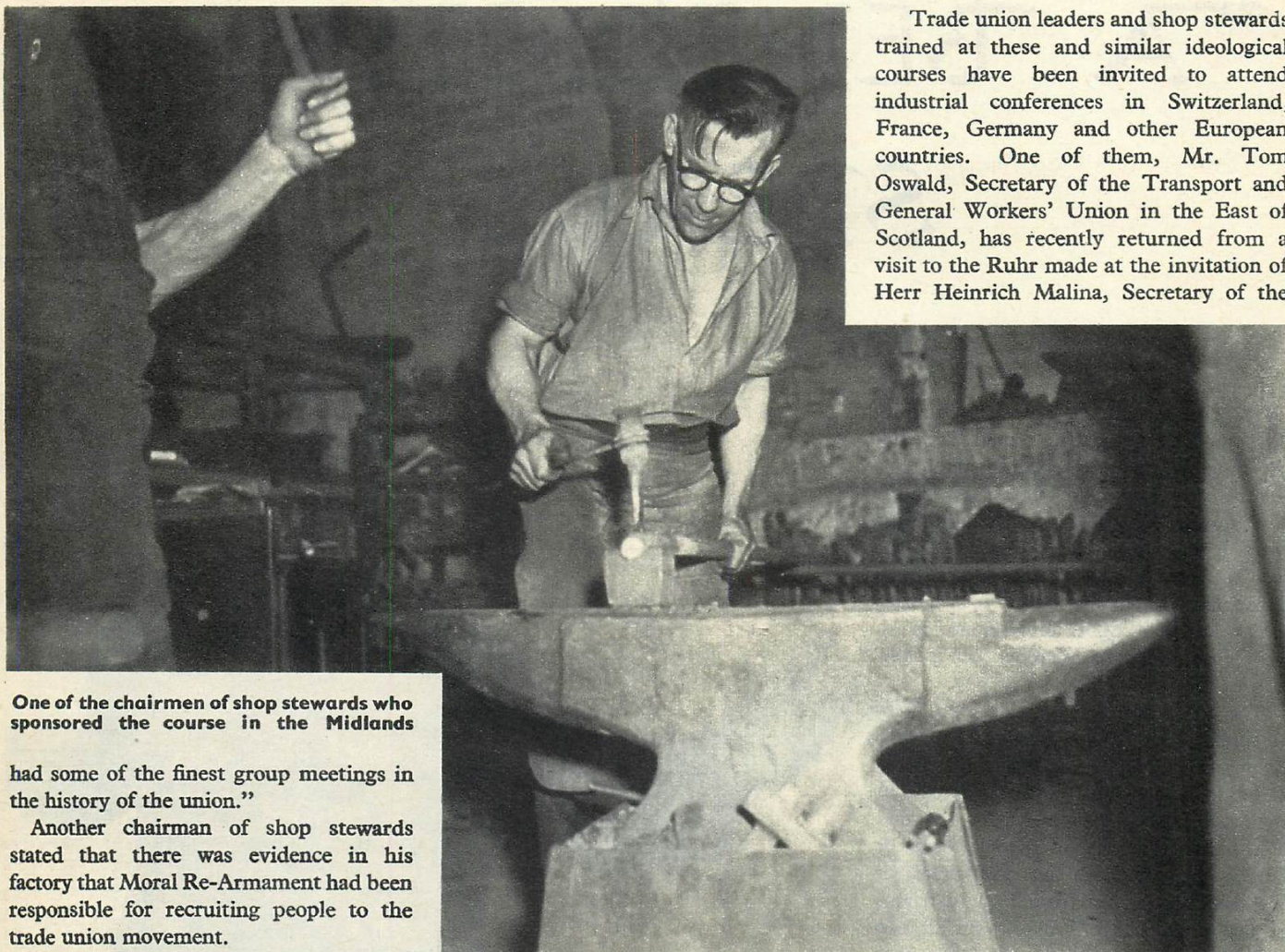
Addressing one of the sessions, Mr.

great democratic movement will play a decisive part in the destiny not only of our own country, but of humanity and the world."

A convener of shop stewards from a large steelworks, describing himself as a Marxist who had thrown himself wholeheartedly into the class war, said: "In 1948 I met Moral Re-Armament and attended the world assembly at Caux, Switzerland. I was quite cynical, and thought that all this would only be another attempt to swing us away from the class struggle as

steward remarked: "Next Sunday cannot come soon enough."

Evidence quickly began to accumulate of the effects of the course and of the philosophy behind it in industry and trade union life. One of the conveners of shop stewards drew attention to the *Birmingham Town Crier*, the oldest Labour newspaper in the Midlands, which announced that some of his branch meetings had been packed out and that they had found the answer to trade union apathy. He added: "Since the shop stewards in my union interested themselves in MRA we have



One of the chairmen of shop stewards who sponsored the course in the Midlands

had some of the finest group meetings in the history of the union."

Another chairman of shop stewards stated that there was evidence in his factory that Moral Re-Armament had been responsible for recruiting people to the trade union movement.

Summing up their conclusions, the writers of the report say: "This ideological training course has been a real education. It has given all of us who attended a new world perspective and a clearer idea of the ideological issues which underlie and connect so many various headlines.

"It is obvious that democracy's only hope is to develop her own ideology which men can live out and plan for twenty-four hours a day. And that is why the most valuable aspect of this course has been the training in the positive world answer which is Moral Re-Armament.

"We look forward to working with our comrades of the National Union of Mineworkers who have taken the evidence of this ideology at work in their industry to the leaders of nations on both sides of the Atlantic in recent months.

"MRA is producing a new element in the trade union and industrial life of the Midlands. We cannot accept the idea of class war. It is obviously incapable of building the brotherhood of man. Neither can we accept the way of meek submission. As workers and shop stewards, we have

often been active in the fight against a selfish management.

"MRA provides a third way. It is a new dimension altogether. It means drastic and practical moral change for everyone concerned. It creates a new basis for negotiation—'not who's right but what's right.' It produces the atmosphere in which prejudice and misunderstanding can be resolved. It is a quicker way and achieves more in dealing with problems than the way of division and dictatorship.

"MRA is taking the fundamentally decent, just and honest ideas of life and organizing them into a force in the life of the country and of the world."

The writers of the report express their conviction that governments must take notice of this force. "As far as we are concerned," they say, "it is producing the goods. In terms of coal and machinery, in the encouragement of craftsmanship and in responsible trade unionism, it is producing the greatest practical response we can see in the Midlands to the Government's appeals."

Trade union leaders and shop stewards trained at these and similar ideological courses have been invited to attend industrial conferences in Switzerland, France, Germany and other European countries. One of them, Mr. Tom Oswald, Secretary of the Transport and General Workers' Union in the East of Scotland, has recently returned from a visit to the Ruhr made at the invitation of Herr Heinrich Malina, Secretary of the

Ruhr Transport Workers. Everywhere he went he found trade union leaders and workers who had seen a bright ray of hope in the philosophy of *The Good Road* and *The Forgotten Factor*. Like the workers in Britain they were asking the question: "Where do we go from here?" A prominent Socialist, Wilhelm Regert, who had been a member of the underground movement in Germany during the war years and is now Inspector of Mines for the Ruhr, said to Oswald: "Please come back and help us, as early as you can. We must have training schools for people who want to know how to apply Moral Re-Armament."

Courses similar to these have started for leadership in the management side of industry as well. The initiative these men are taking at the heart of British industry may well provide a pattern which can give a uniting philosophy to the workers of Europe and the world.

COVER PICTURE: *Convenor of shop-stewards in a Black Country factory.*

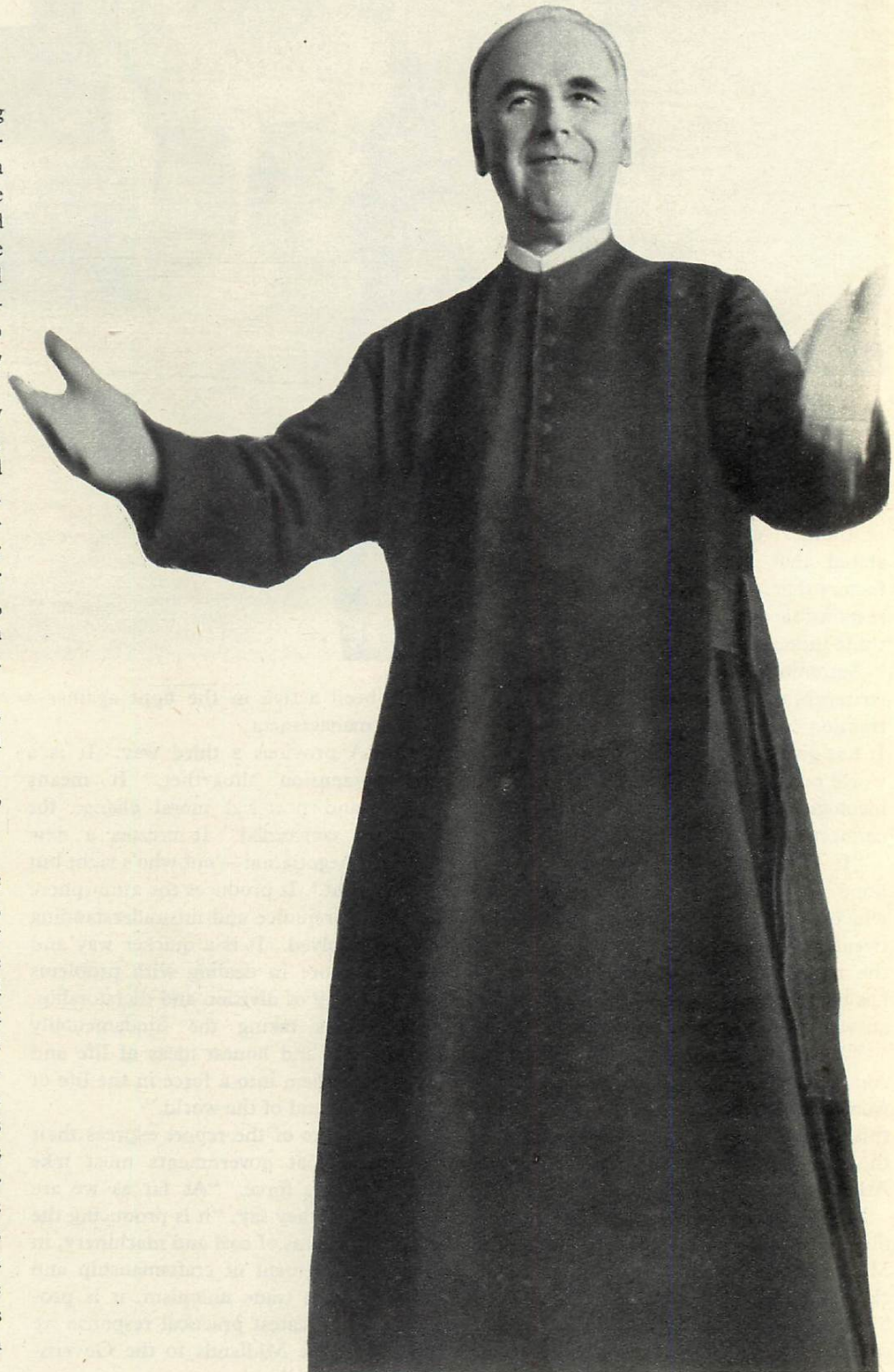
A BENELECTINE SPEAKS

IN Upper Austria, between Salzburg and Linz, stands the ancient Benedictine Abbey of Kremsmünster. As a centre of learning and of training for the Order of St. Benedict it has had a thousand years of glorious history. It has seen the rise and decline of empires, has lived through invasion and tyranny, and continues to give light and leadership to peoples under the shadow of a new oppression.

The Prior of Kremsmünster, the Very Reverend Dr. Richard Rankl, O.S.B., known to all as "Father Richard," visited Caux in 1948. His powerful figure in the robes of his Order was easily recognisable whether it was on the platform, or talking quietly with an individual or gathering around him his fellow-Austrians, or polishing plates and silver in the kitchen with an infectious gaiety that made him universally beloved.

Early in January the sad news reached us of his death. In a message forwarded to Dr. Buchman, the Abbot of Kremsmünster, Father Ignaz Schachermair, wrote :

"We cannot say how much we have lost in his going. His powers were great, and in addition he always knew best how to employ them. He used every chance to increase his store of knowledge found time for scientific study even when most busy, was a gay and humble teacher, a deeply religious priest and a conscientious member of our Order. He was a loyal support to his Abbot. No work was too great, no difficulty too hard. He was always friendly and pleasant, never complained. He faced death with calmness and peace. Caux was one of the last joys of his life. He kept speaking of it with enthusiasm. Naturally the speeches he made there can be published. His memory will surely be preserved in Caux."





The ancient Benedictine Abbey of Kremsmünster

At Caux Father Richard loved to speak as a Benedictine and as an Austrian. He wished his words to be used, and in grateful memory of a gallant fighter and lover of God and Country one of his talks is now reproduced here.

WE Benedictines have a certain mystical connection with Frank Buchman. His ancestors came from St. Gallen where for centuries the soil has been blessed by the work of the Benedictines. I believe it is part of the plan of Divine Providence that Frank Buchman, too, through his work is bringing a blessing to the world.

I am glad that I have the opportunity of speaking here as a Catholic priest. I was especially grateful also that I was able to say Mass for the British miner, Pete O'Connor, who died in an accident at his work. I did this with the greater joy because I myself am the son of a worker.

When the Gestapo occupied our Monastery I became the slave of a Gestapo Commissar. I had to serve him. He often threatened to send me to a concentration camp. I answered him, "Commissar, times of warfare are times of catastrophe. Tomorrow the situation may be different." I was completely sure that the Cross of Christ would win out over the Swastika. In times of quiet I recognised it as the Will of God that I should hold fast just where it was made most difficult for me.

The most important thing for mankind is to listen to God. That is the only way to recognise the Will of God which plans nothing but the best for individuals, for families and for nations. Why do we have catastrophes? Because millions of human beings do not listen to God. It is the natural duty of all of us who are Catholic priests to listen to the Voice of God. Many Catholics

employ exercises which instruct them in quiet contemplation. Many good Christians have not lost touch with God, but there are millions and millions who do not listen to the Voice of God, and among them many Catholics.

How can you listen to God? As we do, who are members of the different Orders—in quiet and withdrawn from distraction. All men can benefit by withdrawing in silence and thinking of higher things. As I see it, man must give God the chance, must stretch out his hand to Him, so that God can help him. If I turn my back on God and chase after my own affairs then I never find God. I must give Him at least my little finger so that He can grasp my hand.

The most important thing today is to be in touch with God, and to listen to the guidance of God. The recognition of His Will is the one foundation for peace and happiness in the world. I am happy that "being guided by God" is an essential part of Moral Re-Armament. My wish is that this part in its programme will be the most richly blessed by God.

*To Frank Buchman
 The Dunklewart Fair Centre
 23-111 48
 Dr Richard Baugh
 Pross*

PROMISE OF SPRING

By Peter Howard

Illustration by Rowland Hilder



THE earth is cold. The grey wet skies
Come tumbling out of paradise
To sleet the ploughland into sludge
Where straining horses heave and trudge.



Lean Winter's hard white fingers freeze
And crunch the skeletons of trees—
Their bones and bodies pattern-crossed
With spangle-flowers and stars of frost.

The earth lies frozen—dark and dead,
A barren and an empty bed,
With strength and sap and fullness rife
For God to quicken into life.

For in the darkness of the year
The daylight of the spring is near—
God's power to thrust from death to birth
The million fruitage of the earth.

Then blood flows in the trees again
And sap within the hearts of men,
While greens and browns and yellows paint
The world for sinner and for saint.

The hedgerows into beauty blush,
The brooding feathers of the thrush
Warm chicks from dappled cells to burst,
For sun the bare-boned woodlands thirst.

Life thrusts its challenge from the grave,
The worst turns best when men are brave,
And God who governs earth and sun,
The stars that in the far skies run,

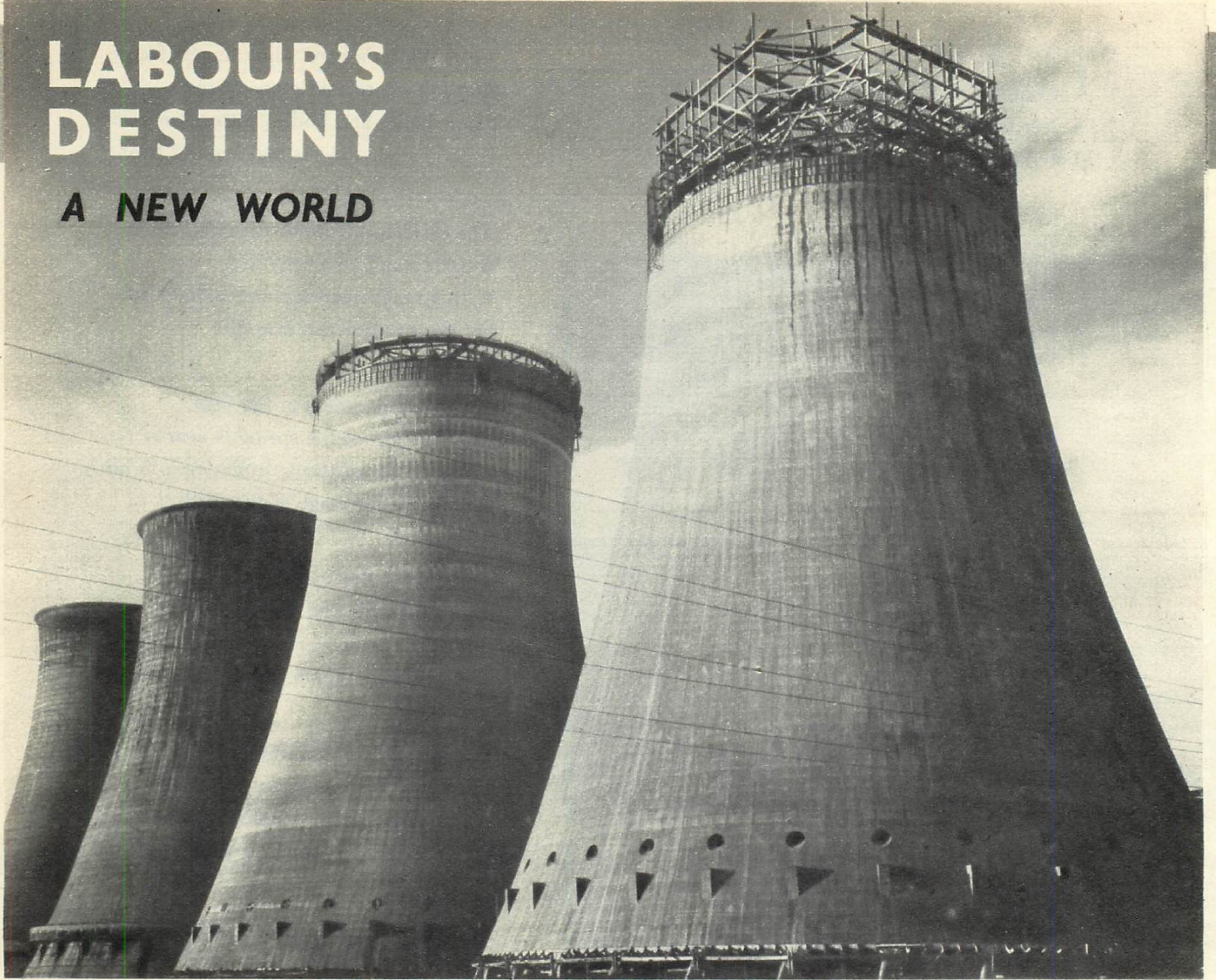
Who moulds the mountains, feeds the birds,
With moon's strange force the ocean girds,
Who breaks the bonds of Winter's chain,
Can lead mankind to life again.

So nations, frozen with the pride,
Dead with the sins for which Christ died,
Shall sudden turn from death to birth,
Patterning greatness for the earth.

As Christ upon a stormy hill
Bowed bleeding to His Father's will,
So then all nations selflessly
Win freedom out of Calvary.

LABOUR'S DESTINY

A NEW WORLD



THREE great tasks confront this generation: to keep the peace and make it permanent; to make the work and wealth of the world available to all and for the exploitation of none; and, with peace and prosperity as our servants and not our masters, to build a new world.

It must be a world of happy homes and laughing children, a world from which fear has been lifted like the smoke-pall from an industrial city, a world in which we shall look for care-worn faces and find none.

A world in which mothers need not fear that the children they are rearing will be killed in the next war, and husbands need not fear that next week there may be no pay envelope to take home to their wives.

A world of peace, lasting peace in heart, home and between nations—a peace which will be not alone the absence of war, but the liberation of all our energies and the creation of a new renaissance.

A world from which the drab misery of poverty and unemployment will be wiped away.

A world in which art, literature and music will blossom into new life; where inventive genius, no longer clouded by

selfishness and fear, will rise to new heights of constructive greatness.

It will be a world in which society has no enemies because society makes no enemies.

A world in which everyone will have enough, because everyone cares enough and everyone shares enough.

A fear-free, hate-free, greed-free world.

A world in which employer and employee, city worker and farmer, doctor and teacher, will fight together to bring health and plenty, wisdom and leisure, within the reach of all.

A world in which we can be trusted with peace because it will not make us soft; with prosperity because it will not make us proud; with liberty because it will not lead to licence; with happiness because it will not make us selfish.

A world in which every citizen and every nation shall achieve the greatness which consists in making our greatest contribution to all.

Everyone longs for a new world. Everyone wants to play his part in building it.

A new world—that has always been Labour's vision. In the task of achieving it Labour can find a common purpose with

Harry Addison, the author of this article, won his way from a worker's home in Durham to a brilliant career at Oxford University. Since then he has travelled widely and numbers among his friends Labour leaders throughout Europe and the East. He has just returned from a visit to the Scandinavian countries, including Finland, where he talked with members of the Cabinet, industrialists and Trade Union leaders

men of every class and race who are prepared to pay the price of it. To build a new world—that has always been Labour's aim. To remake the world—that, and nothing less, is still Labour's destiny.

Only as Labour recaptures a sense of destiny will she be able to mobilize the capacity for great living which lies in every man. Social and economic programmes can never be ends in themselves. They are the means towards realizing Labour's vision of a new world.

If this is Labour's vision, how is it to be achieved? Must it end in deadlock and disillusion, or be destroyed in another world war? To accept either of these alternatives is to confess the final bankruptcy of constructive statesmanship.

Or is there a Good Road on which all can march together to a new world? Is there an answer to deadlock in industry and world affairs? Is there an ideology which can heal class bitterness by removing all its causes, instead of bringing it to a head in civil and world war? Is there an ideology which can bring economic freedom without destroying personal and political freedom? Is there an idea which can kindle fresh hope in the hearts of millions and set mankind on the move again?

Labour has the opportunity—and in many countries she has the power and therefore the responsibility—of pioneering a new era in constructive statesmanship by answering these questions once and for all.

Across the world through Moral Re-Armament thousands of workers and Labour leaders are finding the answer for themselves and their nations in vital truths which have either been forgotten or never fearlessly applied.

First is the fact that a new world can only be built on a foundation of absolute moral standards, and by people who live them out in their own lives. Statesmen who live by absolute moral standards will inspire their followers to live by them. Ordinary men and women who live by absolute moral standards will demand, and get, statesmen who live by them.

Second is the new factor which comes when everyone accepts the principle of "what is right, not who is right." Here is the source of a revolutionary teamwork which can end class bitterness because everyone is prepared to change and fight for what is right. Here is the secret of unity which Labour must find if she is to fulfil her destiny.

Third and most important of all is the secret that human nature can be changed. Not at some distant date when conditions will be different. But right here and now, when everything else has failed. Here is the answer to deadlock and disillusionment. Here is the greatest revolution of all, which makes possible, and indeed inevitable, a constructive revolution in society. Here, in an age of material power which threatens to destroy the world, is spiritual power which can change human nature and harness material power to remake the world.

These are not just high ideals, to be sighed after but never attained. They have been tried and tested in the lives of men



Fred Copeman, Chairman of the Central Lewisham Labour Party and Trades Council, with his family

and women right across the world. A workers' leader from the Ruhr, wary and suspicious, came to the World Assembly for Moral Re-Armament at Caux, Switzerland, last summer. This is what he says: "As I listened I realized that here were people who lived according to absolute moral standards. I thought to myself: 'You imagine yourself a revolutionary. You want to change others and everything else around you, but you have left yourself out. Why don't you begin on yourself?'" And he goes on: "This is the answer which I have found at Caux, and it is the key for my fellow workers in the Rhineland and the Ruhr, as it is for the whole world."

Said a French trade union secretary: "Here at Caux I have seen the dawn of that new world which every militant Labour leader would like to see shine for the workers of the world."

The editor of Italy's Labour paper, *Umanita*, commented: "A change of heart is something Marxists like myself need to learn. The real problem is not economic, but moral."

The truths at the heart of the ideology of MRA are simple and practical. Anyone can begin to test them out at any time, in any place. As you begin to apply them the new world can dawn, in your home tonight, in your factory tomorrow, in every country where a determined group fight to make them work.

- ★ A plan for the next hundred years of world history
 - ★ Grain and bread more explosive than guns and bombs
 - ★ A superior idea that challenges Marxist dialectics
 - ★ A bastion of democracy in the South-west Pacific
- discussed by the

Man in the crow's nest

IN his old age Disraeli was asked by what means he had been able to delude and overcome some of the cleverest minds of his age. He answered: "By being straightforward. I always state my objective and march towards it looking neither backwards nor to left or right. My political opponents are suspicious. They tell each other that they do not believe a word I say, that the cunning old man must have something in mind other than he expresses. They watch me as a cat watches a mouse while I walk across the floor and go down the hole I have always told them I mean to occupy."

Disraeli set the pace for twentieth century diplomacy. One of the strangest stories of the human race is the way in which Hitler, having stated almost exactly what he proposed to do in *Mein Kampf*, then proceeded to do it—while millions of people refused to believe his intentions.

★ A hundred years' plan

So, today, those who fail to understand the world aim and strategy of Communism do not heed the clear strategy and tactics that have been laid down in the writings of Marx, Lenin and Stalin. As the news unfolds, as both Communism and anti-Communism, that futile part of the disease it aims to cure, increase, certain truths should be remembered by all who wish to follow the footsteps of history.

Communism is an ideology. The Communist thinks all the time in wider terms than for mere national interest. He will keep his own people short of food if wheat can be used as a lever to split the democracies and further the cause of world revolution. Thus he is able to out-think those who fight for mere national interests and while waving Berlin in the air, like a conjuror, to attract attention he pockets China with his other hand almost before the free nations know what has happened.

He is now able to maintain peace talk at international level with increasing thrusts to take over inside other nations.

Communism is convinced of the inevitability of its own triumph on a world front in the near future. That may lead to fatal errors of judgment of the strength of the co-called Capitalist powers. The Russian economist Varga has just been severely censured by the Soviet for questioning the inevitability of the Western democracies destroying themselves in mutual conflict. But though Communism does not fear war, and does not hesitate to fight, it has always put an over-riding priority on ideological victory and mobilised its devotees behind the conviction that the "dictatorship of the proletariat" is at hand.

Meanwhile Communists plan, not in terms of two years or

ten, but in terms of history. Molotov once said, "Those who do not think like us shall not eat." Today food is becoming, perhaps, the most powerful ideological weapon in the world.

★ Bread more explosive than bombs

Every day there are 50,000 new mouths and stomachs to fill in this world. The population of the globe has increased in the last 150 years from 735,000,000 to 2,500,000,000.

It has been calculated that at present there are about 2,600,000,000 arable acres of land in the world, which means that each human has to exist for a year on the output of just over an acre. Meanwhile, the yield of the acreage at present under cultivation is *declining*.

Britain maintains a population of 50,000,000 but grows food for less than half of them. She is dependent for life itself on the fertility of the land of other nations.

Standards of life vary intensely in different parts of the world. In China and India, for example, the living standards of the workers are estimated at £1 per week per head.

Russia has already seen that those who control the food supplies of the world between now and A.D. 2000 will have it in their power to control the world. They have launched a fifteen-year programme to plant belts of trees thousands of miles long, right across the great plains of Russia. These plains, which the Russians believe could become some of the most fruitful land on earth, have been swept by winds and parched by drought. The Russians believe they can change this with their vast tree belts.

They are also producing a strain of wheat which they boast yields more heavily than any other strain previously developed, and is independent of the "bourgeois conception of climatic conditions."

The democracies made light of these Russian claims. But suddenly the Russians have announced a 100,000,000 bushels surplus of wheat and tossed it into the wheat pool. This is non-dollar wheat and can be bought with soft currency.

The exporting nations—America, Canada, Australia—have been thrown into confusion, and Russia is able to affect the world price of wheat if she can deliver the surplus.

Here is a typical instance of the way materialistic revolutionaries use food as an ideological weapon.

Canada during the war upturned her agricultural economy to aid Britain. She is still selling her surplus wheat at 200 cents a bushel to us compared with the prevailing price of 240 cents. Canada needs tinplate and has fish and other food surplus to

sell. We have refused to buy the Canadian surpluses, pleading shortage of dollars. But we have just done a deal with the Russians to send them tinsplate in exchange for fish. The Russians charge us more for fish than the Canadian prices. So the Canadian food producers are bitterly complaining.

★ A world philosophy

Marx looked at his fellow creatures and said the basic factor in human relations was the class struggle. So the constant strategy of world Communism is to foster division and conflict, especially in industry. And the strength of Communism in the world today is that often those who oppose it most violently contribute most effectively to this class war.

Two signs that we are beginning to understand this basic fact of world history came from America.

The domestic issue which has been the first subject of major debate on Capitol Hill has been industrial relations' legislation to replace the controversial Taft-Hartley Act. Although the law contains measures which the President himself has repeatedly endorsed, and which most labour leaders will privately agree are needed, it has become like the Trades Disputes Act in Britain, a symbol to the millions of anti-labour legislation. So the administration has introduced a Bill, repealing Taft-Hartley and re-enacting the Wagner law "with improvements."

A shrewd judge of the effect of such a head-on clash of interests was Senator H. Alexander Smith of New Jersey, who spoke at the Senate Committee hearings.

"There is a feeling abroad that the so-called Wagner Act was a pro-labour Act; and the so-called Taft-Hartley Act was an anti-labour Act.

"What we are in danger of today is a class conflict in this country, which is the very thing the Communists want to see brought about. We should be working together in a bi-partisan, public-spirited way . . . to say that there are probably good features in both those Acts, which we as statesmen should try to incorporate in a measure that will bring about harmony . . . to make the worker a partner in his industry, and not keeping him in a state of continual warfare.

"We must face this thing from the endeavour to bring about a more co-operative attitude between management and labour. . . . That is the spirit in which I propose to approach these hearings and approach the witnesses who are to be with us."

One of the most encouraging recent developments in the field of industrial relations is a series of studies being made by the United States National Planning Association. These studies come largely from the inspiration of Mr. Clinton S. Golden, former vice-president of the United Steelworkers of America (CIO), now ECA labour adviser.

In Mr. Golden's view, too much has been written about the causes of industrial unrest and too little about the causes of industrial harmony.

Consequently, a number of plants where labour-management relations are good are being examined by various universities assigned to the task by the National Planning Association. The reports on three of the fifteen plants involved have already been published. This series should provide valuable evidence of the superior idea of industrial teamwork.

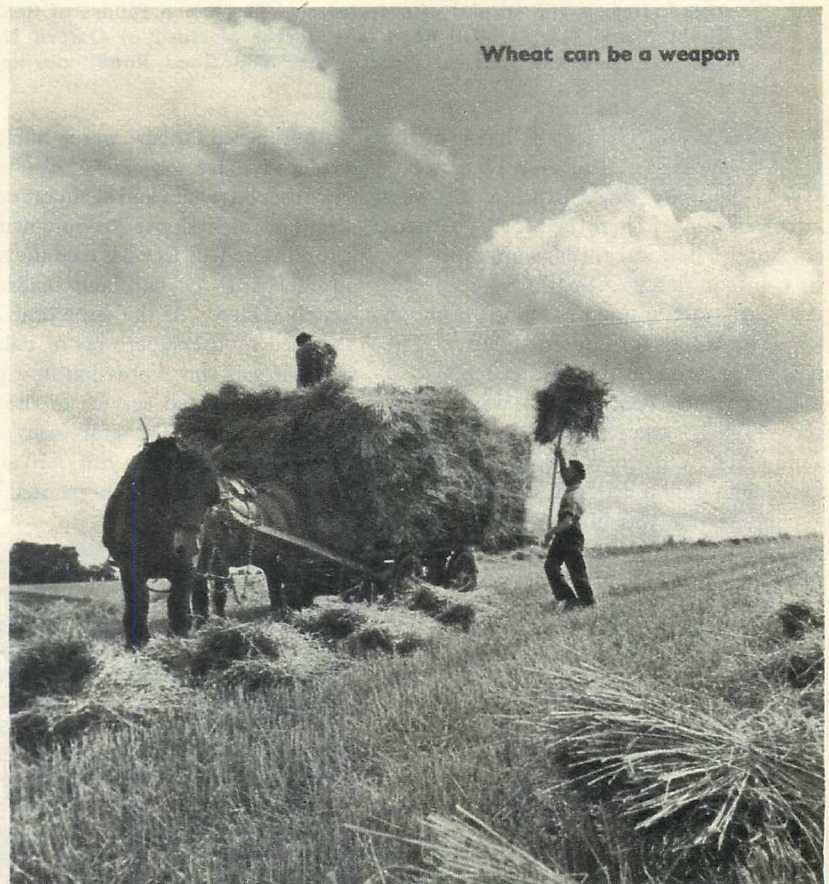
★ Key to South-West Pacific

With the 400,000,000 of China now under Communist control the future of the 100,000,000 in Burma, Malaya, Indo-China and Siam is perilous. Communism has been quick to see the importance of Australia and New Zealand as the key to the south-west Pacific. Over 50 per cent. of Australian labour is organised in Communist controlled Trade Unions.

The recent Australasian Assembly for ideological preparedness in Victoria may help to dispel the unconcern with which many there view what is happening on their doorstep.

The Minister of Air, the leader of the Parliamentary Labour Party, the Provincial Premier of Victoria and Mr. W. H. Nicol, the Federal President of the Australian Workers' Union, were the principal sponsors of the gathering.

Mr. W. H. Nicol put his finger on the weakness and the strength of democratic statesmanship. Talking of the Trade Union movement, which he said had fought for years an economic and class war, he stated, "We've built up organisations throughout the world which are a credit to the working class, yet at the present time we have an ideology being preached all over the world which is foreign to Christian democratic principles. Through the apathy of people we allow this ideology to grow, take control and sow seed, particularly in the fertile soil of our younger generation. It can never withstand the onslaught of a Christian ideology, however, because it has no moral background. If we could bring people together and discuss our differences on moral grounds, trying to meet one another, a settlement would be reached which would be practicable and lasting."



Wheat can be a weapon



Winter Promenade Concert

MUSIC

BY WILL REED

This article is the second of a series on "The Seven Pillars of Renaissance"—Art, Music, Press, Radio, Books, Theatre and Films. Will Reed is a Doctor of Music of Oxford University. He is well known as a composer and has been the musical director of "The Good Road" during its recent tour of America and Europe

LONG ago in Greece the dawn of the New Age of Freedom was threatened by the invasion of vast barbarian hordes from the North. Athens and Sparta, political rivals, were united by the common danger. Sparta, in desperate need for more trained warriors, sent an appeal to Athens for immediate help. The messenger brought back the reply that reinforcements were on the way. They were eagerly awaited and the Spartan commander went to welcome them. But there came only a grey-haired man led by a stripling. He was blind. Hurriedly the commander read the message he brought. "We are sending you our blind poet Tiresias. His songs will do more to strengthen and unite your forces than a thousand warriors." A little later the hosts were gathered round Tiresias. He sang and soon they all sang with him :

"Rise with your strong arm, glorious rise, to fight for your country.
Never the shadow of fear, never the panic of flight."

As they sang they were strong and united by a new spirit. The barbarian forces that

outnumbered them were hurled back. Greece was free.

Music has again and again influenced the destinies of nations. In our own country the Elizabethan Renaissance moved to the lift and lilt of songs and madrigals and stately dances. At the same time Italy was inspired by the superb art of Palestrina—art that was the expression of a profound faith and devoted service to the Church, and that assured the supremacy of Italian music for the next 200 years. In eighteenth century Germany Bach painted in vivid

Interesting examples of the new music discussed in this article are the songs from the revue "The Good Road." Decca have recorded these, with the cast and orchestra from His Majesty's Theatre, London, on two 12-inch records (AK 2115-6). These are obtainable from all music dealers or in an illustrated album from M.R.A., 4 Hays Mews, London, W.1, price 15/- per set, post free

colours the heights and depths of human experience, and crystallised the great truths of Christianity for all time. Handel, with his great dramatic genius, brought new life to the oratorio and a new moral climate to the Britain of his day. After him Beethoven in his symphonies and chamber music embodied for a revolutionary age mankind's eternal struggle for rebirth and freedom. In the twentieth century the great Finnish composer, Sibelius, has inspired all freedom-loving men with music that conveys, as Eric Blom says, "a patriotism that is never vainglorious and a resolution tempered at times by a deep and genuine tenderness."

All this and much other music comes down to us as a priceless heritage. Music, with its power to unlock hearts and stir emotions, can affect the life and culture of whole continents for years to come. With a clear idea and purpose for its use and content, it can either be a potent force for subversion and destruction, or be the pillar of a new renaissance.

Musicians who ignore this fact—whether composers, performers or listeners—may

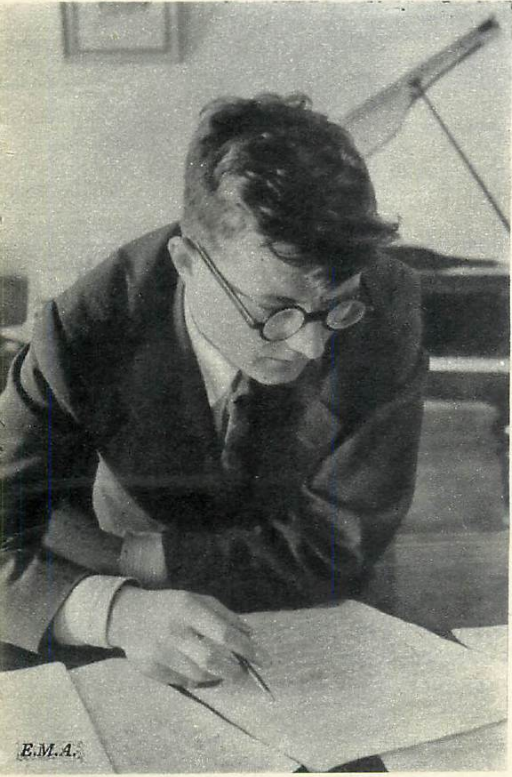


A Palestrina MS.

fail to make their significant contribution to this age, and risk being mobilized behind evil aims. Listeners, too, who lack a creative purpose in life, may find that the constant raising of emotions by music leaves them with a sense of staleness and frustration.

The musician can set out deliberately to put over a materialistic idea, and this brings its rewards. In the Soviet Union, for example, composers and other artists are given good salaries, comfortable homes, and effective exploitation of their works in return for "toeing the party line." Under such a regime a rigorous control is exercised on all artistic productions and composers are censured for deviating too much from official requirements. The contemporary Russian composer, Shostakovitch, has publicly stated: "There can be no

Shostakovitch—"no music without ideology"



E.M.A.

music without ideology. Music is no longer an end in itself, but a vital weapon in the struggle." Of this particular composer we are not surprised to hear a Russian critic say: "In the way he works he completely destroys the old myth of the divine powers that guide artists."

Such ideological music is not, of course, confined to countries with a Communist or a Nazi regime. In Britain and America, for example, songs which present the idea of class hatred are published and circulated on a large scale to trade unions and other societies. Such music usually has a heavy camouflage of reference to "freedom," "democracy" and "peace." The songs frequently appear in collections, along with popular songs, to encourage acceptance.

But the musician's true destiny is expressed in a message that the Master of the King's Music and other eminent artists sent to the Hollywood Bowl Assembly for Moral Re-Armament in 1939:—

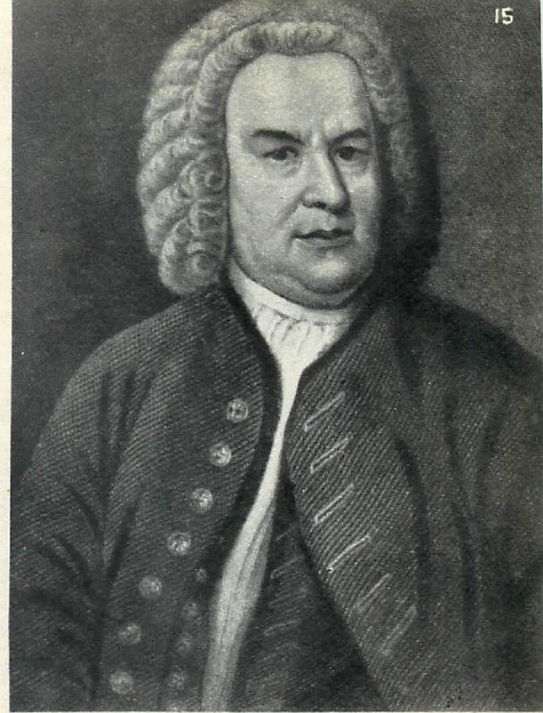
"World conditions today menace the very existence of the creative arts. Yet without the arts there can be no civilisation.

"Nations who have forgotten to listen to God will still listen to their great artists. On the artists, then, rests this grave responsibility that God through them can speak to rouse the nations of the world.

"The question therefore confronts every artist: 'Am I contributing to the spiritual rebirth of my country?' . . . In this task the artist as citizen has a splendid duty to perform. His urgent expression of the underlying spiritual aspiration of the hour will lift his art to new heights. Out of personal dedication to God, out of mighty sacrifice and creative living, will come the spiritual and cultural renaissance that will save civilisation."

This new renaissance is already happening through people who have grasped and applied this simple fact. Waldemar Smith, a young Norwegian concert pianist from Oslo, was already launched on a brilliant career. "But what was the use of me playing and playing and getting more and more exhausted," he has said, "while the rest of the world was going to hell?" He has found how his performance can be transformed in quality, as he is not concerned with the impression he is making but thinks and cares for others. People are stimulated to creative thinking by the atmosphere of his playing. His new sense of responsibility has taken him to Germany, where with many others he is using his music and all his energies to bring new hope to that nation.

A musician of quite a different kind is



Johann Sebastian Bach

Cece Broadhurst. "Take the spirit of the West where'er you go," he sings. "Take the glory of the sunset glow." Before the war, Cece had built up a reputation on the Canadian radio as a cowboy singer. His songs today capture the hearts of statesmen and ordinary people all over the world. Cece's philosophy is simple but revolutionary:—

"If you come across a worried looking statesman
Start singing like you've never sung before,
And if your song can change the hearts of statesmen,
It's the very song the world's been waiting for!"

With the D'Oyly Carte Opera Company Ivan Menzies used to take leading comedy roles such as Koko in *The Mikado* and Jack Point in *The Yeomen of the Guard*. He was known wherever Gilbert and Sullivan was sung and lived with dreams of retiring

Beethoven's Moonlight Sonata





Waldemar Smith, the Norwegian concert pianist, conducting the Scandinavian chorus at Caux, Switzerland

to the coral island he had bought in the Pacific. But success eluded him at home. Then he found, through honesty and apology, the secret of unity with his wife and daughter. Since then, thousands of people who have heard him have caught this spirit of honesty and care for people.

Those present at the World Assembly for Moral Re-Armament at Caux, Switzerland, will never forget the effect of the French chorus singing in German the song, "Es muss alles anders werden," for the delegation of German Cabinet Ministers, pressmen, Labour leaders and others. This brought tears to the eyes of most of these men. The chorus would tell you, how they first had to experience a miracle in their own hearts—not only a change of attitude towards men of a former enemy country,

but a positive love and caring for them. Through this miracle, the Germans felt for the first time a sense of inclusion in a democratic family of nations, and a hope of lasting unity with France.

Ordinary listeners also have a part. They can, by attending and applauding performances which have artistic merit and a constructive spirit, encourage concert promoters to present good music to the public.

In our homes, too, there can be once again a blossoming of music. I think of an American teenager whose talent for musical invention was equalled by the resource he showed in slipping out of the house to run a dance band in the less uplifting quarters of a Pacific port. Recently he has begun to use his gifts in other directions.

Last Christmas he composed pieces for his sister and brother-in-law and their new baby. These were played by his mother and uncle, and made Christmas a uniting experience for the whole family. Such music, and the playing of music by our great composers, can enrich and strengthen home life and so build nations that can become the cradle of great art.

The softest breath in symphony out-pouring,
In harmony of will from self set free,
Unlocks a joy of heart to heaven soaring.
O music, come and sing the world to be,
O music, sing the world to be.*

* From Schubert's "An die Musik". A translation by John Morrison, in "Poems for People", p. 98.