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DAYBREAK

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### COVER STORY

The dawn is a moment of peace and of wonder, but also of challenging and creative thought. From the beginnings of time men have drawn inspiration from it.

To many, many people in recent years this early part of the day has taken on a new importance amidst the clamour of a fevered world. To some this experience has first come in their own homes. To others it has come as they looked towards the stately peaks of the Dents du Midi at Caux. It was a steelworker—for many years a Marxist atheist—who, looking at this view, wrote:

I contemplate, and bow in awe  
Before God's master plan;  
I watch the miracle superb—  
The change in selfish man.

The snows on Dents-du-Midi  
Are but the robes of grace;  
God has a plan for every man,  
And each one has his place.

For him it was not merely an experience of the mountain tops. It proved valid and constant amidst the slag heaps and chimney stacks and green valleys alike. So can it be for every man. For "definite, accurate, adequate information can come from the mind of God," whenever and wherever it is wholeheartedly sought.

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# LEAVES FROM A DIPLOMAT'S NOTEBOOK

### Japanese Peace Treaty signed . . .



The Press reaction to the signing of the Japanese Peace Treaty revealed the wide gulf in feeling between the main countries taking part in the conference. While the French and American papers hailed the act as an achievement of historic importance, it received cooler treatment in Britain. It provided an interesting example of the way in which the materialism of the right so often plays into the hands of the materialism of the left.

A Conservative daily paper, drawing a highly-coloured picture of the Japanese delegation rubbing their hands with glee at having got what they wanted, prophesied an immediate entry into trade competition with Britain in the Far East. "British interests threatened by resurgent Japan" ran the headline. The impression created was that the line the *Daily Worker* took all along was right after all!

Two things are worth considering in this connection. The issues at San Francisco were clear to those with ideological insight. They were confused by economic and political considerations where there was no ideological yardstick. Although the British delegation supported the treaty many hoped to use that support as a bargaining point with Japan to get her to recognise Communist China. The benefits she would derive from such a move are obvious. With the colossal market of China to absorb Japan's industrial production there would be less likelihood of competition in India, Burma, Pakistan, Ceylon and Indonesia, traditionally the markets of the Western nations. The immense strengthening of the Communist position in the East that this would bring is set on one side.

Secondly, is it not the task of the Press to awaken now the consciousness of the people of the democracies and inspire the leaders of the free world with a constructive idea? A group of German publishers and journalists recently summoned their colleagues to such action. "The Press is called upon to bring about reconciliation between nations. When the world's press fights with a passion for the ideas of Moral Re-Armament it can awaken the conscience of the statesmen of the world," the editor of the *Neue Tages Post* declared.

It would be a great service to democracy if the press were indeed to become such a constructive force urging statesmen and nations to act for what is right and dispelling the confusion that reigns everywhere today.

### Kefauver Committee calls for anti-crime crusade . . . New code of ethics in government . . .



Nineteen fifty-one may become known in history as a year in which America experienced a considerable degree of national repentance. Certainly there has been an increasing awareness of a breakdown in morals, which may turn out to be very healthy.

As usual, most of the people who have become exercised about the problem so far have confined their proposed remedies to setting up commissions or passing laws. This quickened moral consciousness has resulted from a number of national events, any one of which might have been written off as being in the normal course of human nature under the post-war temptations put upon it by a prosperous democracy.

When all the pieces of the jigsaw puzzle are put together, however, the picture becomes more startling. There is a growing demand that "something should be done."

Part of the problem is that both political parties are trying to manœuvre the evidence so that it will redound to the debit of the other party and the credit of their own.

The Republicans made sweeping gains in the elections of 1950 on the issue of Communism, and expect to make further gains in 1952 on the issue of corruption.

The Senate Crime Investigating Committee, at first headed by Senator Kefauver and later by Senator O'Connor, started the ball rolling on revelation of the tie-ups between racketeering and politics. In its final report before going out of existence on September 1, the Committee called on the nation's communities to unite on an anti-crime crusade. Senator Fulbright's investigation of shady influences in the procuring of loans from the government lending agencies by private business, led to the appointment of a subcommittee of the Senate Committee on Labour and Education to go into the whole question of ethics in government. Hearings were held and a report has been made.

An informal committee of the House of Representatives, headed by Congressman Charles E. Bennett, of Florida, formulated a code of ethics which they introduced as a House Resolution. Several Senators, including Douglas, of Illinois, and Benton, of Connecticut, have broken into print with further suggested "decalogues" or guideposts for members of Congress and Federal agencies. All three of these men are Democrats.

People are now beginning to realise that this same *moral softness* results in *ideological weakness*—that where moral standards are compromised there is a ready-made vacuum for subversion. Congressional investigations have pointed out that Communists find officials willing to peddle secrets, sometimes for money, but more often and more effectively, for an idea. In the words of a character in a popular play, "If you don't stand for something you fall for anything." As America's most widely syndicated columnist stated recently, "Something has gone terribly wrong with us and we need to know what it is and why it happened."

General MacArthur, if he veers away from the partisanship into which his hurts have understandably thrown him, can have tremendous influence for moral regeneration and national unity. Not long ago he expressed the possibility of what could be a unique step, not only toward moral rejuvenation in the United States, but in cementing international affairs and the reconstruction of Pacific relations. He told a committee from the Massachusetts Legislature that he was seriously considering making a trip to Japan and apologising to the people he ruled for five years for misrepresenting the virtues of the American people. He said he had always pictured to the Japanese people a higher level of morality in his own country than he actually found on his return.

The growing national response to the programme of Moral Re-Armament indicates the hunger in the broad mass of people for a cure. Rudolph Halley, former Chief Legal Counsel for the Kefauver Committee at its televised height, recently forecast "a period of great moral re-armament in the United States." "Moral resurgence is already in evidence over the nation," Halley said.

### West Point Cadets scandal . . . Absolute honesty a standard for the whole nation . . .

The major scandal at West Point, where ninety cadets in the Military Academy have been suspended for cheating in examinations, the revelations about college basket-ball players accepting bribes to "throw" games, and the narcotic racket among students in high schools have shown the public how far the disease of materialism has gone. A national news magazine recently stated:

"*Strict honesty* in public service is becoming a rarity. *Corner-cutting* in money matters, in sports, in most everything is a national pastime.

"*Reprobation*, in practice, tends to be directed at those who get caught, not at the shady practice itself."

Few go further than the enunciation of the problem. It reminds one of the ancient Chinese proverb, "How much better it is to light a candle than to curse the darkness."

The Los Angeles *Herald Express*, in a leader entitled "West Point Scandal" offered a sound diagnosis of the root disease. "As we consider the West Point scandal," it read, "and as we condemn the decadence of American youth, let us remember the words of one of the song hits of the Moral Re-Armament musical play, *Jotham Valley*: 'When you point your finger at the other fellow, three fingers are pointing back at you.'

"If the cream of our young manhood as represented by these West Point students has lost the consciousness of right and wrong, and sees little virtue in absolute honesty in all things, the blame should fall not upon West Point alone, but upon the people of America who have become so lax in their own morals that they condone graft, corruption and bribery in their own government structure.

"It is time for an investigation, an investigation which will start at West Point, spread to Washington, and extend at last into every home in America.

"These young men have made a mistake. They have been cheating. Dishonesty cannot be condoned and as we admit the truth we would do well to look into our own lives—and into the conduct of our government at all levels.

"We should demand absolute honesty on the part of our West Point cadets—we should demand absolute honesty on the part of our duly elected representatives in government—and here at home we should strive to give to our growing children the same consciousness of right and wrong."

### Finnish Daily Worker on Moral Re-Armament . . .



In the six years since the end of the war Finland has paid back her total reparations bill to Russia and in addition her debt to America—a tribute to the immense vitality of this nation which lies in the shadow of the Iron Curtain. It must be cause for chagrin among their neighbours that this country of a mere three million population remains stubbornly resistant to Communism.

It is thought-provoking to read in *Työkansan Sanomat*, the Finnish Communist newspaper, that the Moral Re-Armament movement in Finland has been the inspiration of the "reactionary" Social Democratic government. This newspaper made the same comment about the previous non-Communist administration and attacked its "Moral Re-Armament police chief" for disbanding the secret police. If true, it is worth pondering.

# IDEAL LEAGUE OF NATIONS

By Dr. ALOIS WINBAUER

*Chief Editor, "Hamburger-Freie Presse", Hamburg, Germany*

**M**OUNTAIN HOUSE at Caux has become a household word for the whole world.

People come there to learn the eternal truths, the eternal basic truths of human society which have been forgotten and which must be rediscovered if the world is to be cured of its sickness. Caux restores the eternal truths of the fellowship of you and me, of the basic moral laws of every social and political order, and of the living example which alone works as an effective cure.

That is the great moral and spiritual concept of Caux. It is summed up for the individual in the simple four absolute laws, unconditional honesty, purity, unselfishness and love. On these four pillars Caux places the life of the individual as well as the life of every human society from the least to the greatest.

Through this spirit Caux aims to revolutionise the world. It seeks to replace the decaying ideologies of the Western world with a strong idea that will bring about a new united social order. It counters the destructive world ideology of Communism, based on the law that one man is the enemy of another, with the new ideology of the fundamental Christian and humanistic moral teaching, that one man is intended to be the friend of another.

## **Knows no bounds**

In this sense the movement for Moral Re-Armament is consciously political in its effects. It is not self-satisfied or self-righteous. It is not there as a refuge of the soul for the individual. It provides him with a moral and spiritual weapon in the fight for a better world. That is what distinguishes the Caux movement definitely and basically from similar movements. It knows no bounds of a sect, but only of the whole human race. It aims not simply at a doctrine, but at a quality of life. Its principle is not intellectual or verbal assent to an idea, but to battle with that idea for the world.

For that reason Moral Re-Armament is not an institution or an organisation. It is the experiment of true renewal of the human social order. MRA appeals consciously to the good in people. It consciously mobilises the good to shape all forms of human society, and it makes unconditional demands for personal example to demonstrate this way of living together.

These are some of the reasons for the extraordinary success of the Caux movement. Today in its world-spanning activity and its permeation of all spheres of human society, MRA is one of the most remarkable political factors of the present age.

Caux itself is now the centre of inspiration, main headquarters, and living demonstration. You are amazed when you step into the atmosphere of Mountain House. It is remarkably genuine and thought-provoking. The quality of life which is demanded there is actually lived out. The

human society which it is aimed to create is carried out in practice in this house.

Those who come as visitors very soon become servants of the spirit of Caux. This happens, in one way, through manifestations of comradeship and brotherhood, which are by no means unimportant and which are an extraordinarily effective way of training people.

## **Problems are clarified**

It is not regarded as anything sensational, but as a normal thing that a French general carries the guests' baggage, a distinguished English lady is cleaning the rooms, an Egyptian prince prepares the vegetables for the kitchen, or the general manager of a German industrial firm washes the dishes alongside a German Communist. That could be a form of snobbery. The fact that it is taken as a matter of course shows how genuine Caux is.

More important, however, is the common basis of thought which is found there—thought which gets down to basic principles. This must be very clearly stated, for it is by no means the case that people here avoid tackling knotty problems. On the contrary, they grapple with them very directly. Political and social problems are not underestimated. They are clarified as questions of personal and national conscience.

"When you entered our country," for instance, an African from Sierra Leone said—and he meant the English who were present in the Assembly in large numbers—"You had the Bible and we had the land. Now you have the land and we have the Bible."

You can talk with the Egyptian prince about the tensions between Britain and Egypt, with the university lecturer, Dr. Koh from Seoul, about the war in Korea, or with one of the four French generals about the Saar problem. You would find nothing skated over or hushed up, and nothing needing to be skated over. All political problems are dealt with in their moral roots and so freed from poison and made ripe for discussion.

## **Great international significance**

In this lies the great international significance of Caux. Caux has truly become the ideal clearing centre for international understanding. But Caux could only become such a clearing centre because people here know that great policies begin in the small cells of the social organism—the cell of the factory, the cell of the family, the cell of our own ego.

This process of regeneration from below has success everywhere. It makes possible the great uniting dedication to a common cause of nations who up till now hated each other, of classes which till now fought each other, of races which despised each other. This is, in truth, the great, unique achievement of Caux.



## ROBERT SCHUMAN AND FRANK BUCHMAN

greet each other as they leave the opening session of the Japanese Peace Treaty conference in San Francisco. Dr. Frank Buchman, nominee for the Nobel Peace Prize this year, was entertained during the conference by the principal delegates, for many of whom the first function of the discussions was the première in the city of *Jotham Valley*, Moral Re-Armament musical play.

At a dinner for 80 on the opening night, guests included four of the six principal Japanese delegates, the Governor of the Bank of Japan, the President of the Japanese American Society, Senators and Diet members, and officials of the Bank of Japan. They met with American Congressmen and members of the Vietnamese delegation, and with representatives of the industrial, social and civic life of the city.

"It is one thing to sign a Peace Treaty, but another to build a world of peace," commented Professor Theophil Spoerri, former Rector of Zurich University. "The greatest architect of world peace is Dr. Frank Buchman. We hear much about peace, but the only lasting peace will be that which is built on the moral foundations he has laid." It was in recognition of this factor that members of the Japanese delegation to the Conference on the Reconstruction of Pacific Relations, held in Los Angeles earlier this year, said that it was due to Dr. Buchman more than to any other person that Japan was so quickly received back into the community of free nations.

# WHICH REVOLUTION FOR INDUSTRY?

BY WILLIAM E. PORTER

**I** CAN either return to France to lead the masses into a new 'Popular Front' and Communist domination, or I can fight to change the employers and with them bring the revolution of Moral Re-Armament to the government and the nation. There is no other alternative." The speaker was a highly trained Communist with fifteen years membership of the party. He had been a Communist youth secretary, cell leader and international delegate, and had led the 1948 general strike in his area. He was speaking at Caux.

His words defined the crisis which faces France today, and may lead to chaos or cure. The issues before France are simple. They are revolution—but of what kind? And unity—but on what basis? There can be a revolution of force imposed from without or a revolutionary change of heart applied from within. There can be a unity grouping the Marxist elements of the nation and directed by world Communism, or a unity based on moral values which are accepted and lived out by all sections of society.

What are the facts of the present situation? Over five million people voted Communist in the last General Election. In an economy of low wages and rising prices the employers are blind to the ideological issues. The unity of the government is unstable and inspires no real confidence.

Industry is the battlefield. On this battlefield until today revolutionary workers and reactionary employers have fought it out and everyone has suffered. What can the workers do? They can passively submit to hardship and injustice. They can begin a bloody revolution and hang

their bosses in front of their own factories as has already happened in some countries. What can the employers do? They can fight against the workers with unemployment and lock-outs. They can be patronising in an effort to postpone the crisis to another day. But there is an alternative for both. They can change and fight together for industry to meet the needs of the nation.

## Industry finds a new mission

Fortunately in France today—and there is not a moment to lose—there are elements in both management and labour who are taking this new way. There has been ample evidence of this in the visits to the Caux Assembly this year of groups from forty industrial enterprises employing hundreds of thousands of workers. They came from privately owned and nationalised industries. The majority were from the great textile area of Northern France and from the metal factories of Paris—two of the hot spots of Europe. Responsible French employers were speaking with a new voice and giving a new mission to industry. They may yet be in time to save the nation and give a lead to the world.

Robert Tilge is one of these men. He is the forceful, bulky General Secretary of the Employers' Association of the North of France. He keynoted the situation during the first week-end of the Caux Assembly when he said, "The problem today is much greater than one country. The freedom of industry will not be saved in a single country. It is a world problem which must be shouldered by every responsible man in industry, and the solution can only be found in terms of a world answer."

"Moral Re-Armament is a revolution," said Robert Carmichael, 50-year-old President of the French Jute Employers. He went on to outline the implications of this revolution as applied to modern industry. "I have studied at first hand the world situation," he said, "and know that division is the cause of the present crisis. I have seen the force of Moral Re-Armament at work in many countries and I return with the absolute certainty that we are in the presence of a total industrial revolution, and that if employers and labour work together we can make the wealth and the work of the world available to all and for the exploitation of none. More than that, we can build a new world in which our children can live without fear.

"This revolution implies a fundamental change of motive for industry. It is no longer a question for the employers of profit, as it has been for the first half of the century, or for the workers merely of wages. It is something much greater than that for us both. It is to work together to meet men's needs and to reconstruct society. If we do that there will be enough for all. There is enough in the world for everyone's need but not for everyone's greed."

In many nations today a powerful section of industry is nationalised, but this has by no means solved all problems

**Robert Carmichael, French Jute Employers' President**



and it is becoming increasingly clear that here also new thinking is required. Henri Desbruères, the President and Managing Director of the French nationalised aircraft engine industry has begun to pioneer an answer in this field. Two years ago his industry was heavily infiltrated by Communists, production was very low and there was a deficit of millions. A year ago he came to Caux and decided to apply Moral Re-Armament. On his return to France his first action was to apologise publicly to the Trade Union leaders for decisions he had taken which he felt were unjust. "For the first time," he said, "the Trade Union leaders and I parted in an atmosphere of friendliness. The Communists shook my hand and said, 'Thank you'." He cited three effects of his new policy:

1. In autumn 1950 a new wages agreement was signed with all the Trade Unions including the Communist-controlled CGT.
2. When an urgent situation arose in which it was necessary to finish quickly an important assignment, all the workers and management co-operated and the job was done.
3. It has been possible to begin an increased productivity programme as from September 1951. Previously all efforts to do this had failed.

What was the response of the workers to the development of a new mission for industry? Gerard Fourmond from the Paris industrial "red belt", a worker in the Glaenger-Spicer factory which produces 60 per cent. of the universal joints for the French motor industry, said, "At Caux I saw something for which I could give no material explanation despite my Marxist training. I saw capitalist management changing."

Maurice Mercier is one of the most dynamic figures in the French trade union movement of the last ten years. He helped rebuild the labour movement during the Occupation and is now national Secretary of the Textile Workers (Force Ouvrière). Speaking with an industrial group he said, "Trade union leaders today in France and other countries are looking to Moral Re-Armament for the solution to the problems confronting them. We have been disillusioned by the experiment in Soviet Russia and also by the division in our own countries. The great merit of Moral Re-Armament is to remind men that the fundamental problem facing us now is a lack of moral standards."

#### **In a total moral revolution**

On the twelfth anniversary of the Second World War this new thinking from French labour and management brought about one of the most dramatic days ever witnessed at the Caux World Assemblies. There were amazing scenes of reconciliation between Communists and employers and between France and Germany. Louis Ryelandt, a Marxist leader, appealed to the workers of his country. He said, "We must not rest in the face of this world revolution of MRA. We must take our part in it." He then went on, "Since I was fifteen years old I have fought for Communism. I had a complete hatred of the employers. During the last ten years I have started off many political strikes in my area. Now I have seen that it is not a question of workers and employers, but of men who all suffer from the same evils. France has always been a country of revolution. Now France with MRA can put into action a total moral revolu-



**Maurice Mercier, French Textile Workers' Secretary**

tion." He asked the forgiveness of his nation, his family, the workers, and of the employers against whom he had organised. Jean Delaoutre, the director of a wool-spinning factory of 1,500 workers came on to the platform to shake his hand and said, "I have to apologise for the mistrust and the pride which I have had towards the workers." He was followed by Marcel Vesval, who had fought in the Spanish Civil War and was for many years a Communist leader who said, "I am going to work with all my strength for Moral Re-Armament."

Deeply moved, Ryelandt also apologised for his bitter hatred of all Germans and the wrongs he had done during the Occupation. A German who had lost his family in the war embraced him on the platform. Another said, "Here at Caux we can ask from the bottom of our hearts for the forgiveness of France. Our hatred exploded into two world wars. The unity of our two countries means the peace of the world." Then the industrialist, Robert Carmichael, spoke again. He asked the Assembly to note the day, September 3rd, 1951, as an historic moment for his country. He told of his conviction that the traditions of France had prepared her to bring a constructive revolution to the world. He went on, "France can apply it, can give it form and spread it to the nations. That is our mission. What we have seen today convinces me we have begun."

The course is clear. It is more and more evident that a revolution of force is not the fundamental answer, and will lead to destruction and disillusionment. The other revolution based on moral standards involves sacrifice and courage but it has proved to be effective. It will bring again to industry a sense of pioneering, of purpose and of achievement. And in applying this answer industry will play its role in changing the course of history itself, in creating the moral climate in which the great problems of our time will be solved, and in building the foundations of a new civilisation.



# HOLLYWOOD

BY FRANK

**H**OLLYWOOD'S best known theatre, The Carthay Circle, scene of film-land's most important premières, glittered with a gala opening last month, unusual even for this famous show place. For the first time in sixteen years a live stage production was on the boards, *Jotham Valley*, Moral Re-Armament musical play which has taken Los Angeles by storm.

On opening night four great search-light beams pierced the sky, symbolizing the four moral standards of MRA, while the flags of forty nations flew outside the richly-appointed theatre, made available by Charles P. Skouras, President of Fox West Coast Theatres. National costumes of foreign visitors added colour to the formal attire of the first-night audience. After this warmly applauded performance, the distinguished audience of 1,500 saw Los Angeles Mayor Fletcher Bowron receive on stage an illuminated copy of a song entitled "Los Angeles", sung especially for him by the cast. Turning to the audience, he declared, "MRA is unquestionably the answer to godless materialism."

Among well-known personalities of stage and screen who saw the show during its Los Angeles run were Dick Powell and his wife, June Allyson, Kay Kyser and Georgia Carroll, Jimmy Stewart, Joel McCrea and Frances Dee, Marie Wilson, Leo McCarey, King Vidor, Marjorie Main, Ann Harding, and tennis stars, Jack Kramer, Don Budge, Ted Schröder and Jacques Brugnon.

Reporting in the *Los Angeles Mirror*, Fred. W. Fox said, "*Jotham Valley*, the smash hit musical play presented by Moral Re-Armament . . . lives up to the high reputation that has preceded it. It is a work filled with zingy spirit and turned out with fine stage craftsmanship and everybody connected with the movie industry and show business generally can benefit by seeing it."

The musical tells a story of the ranching country in the High Sierras,



# PREMIÈRE

SHERRY

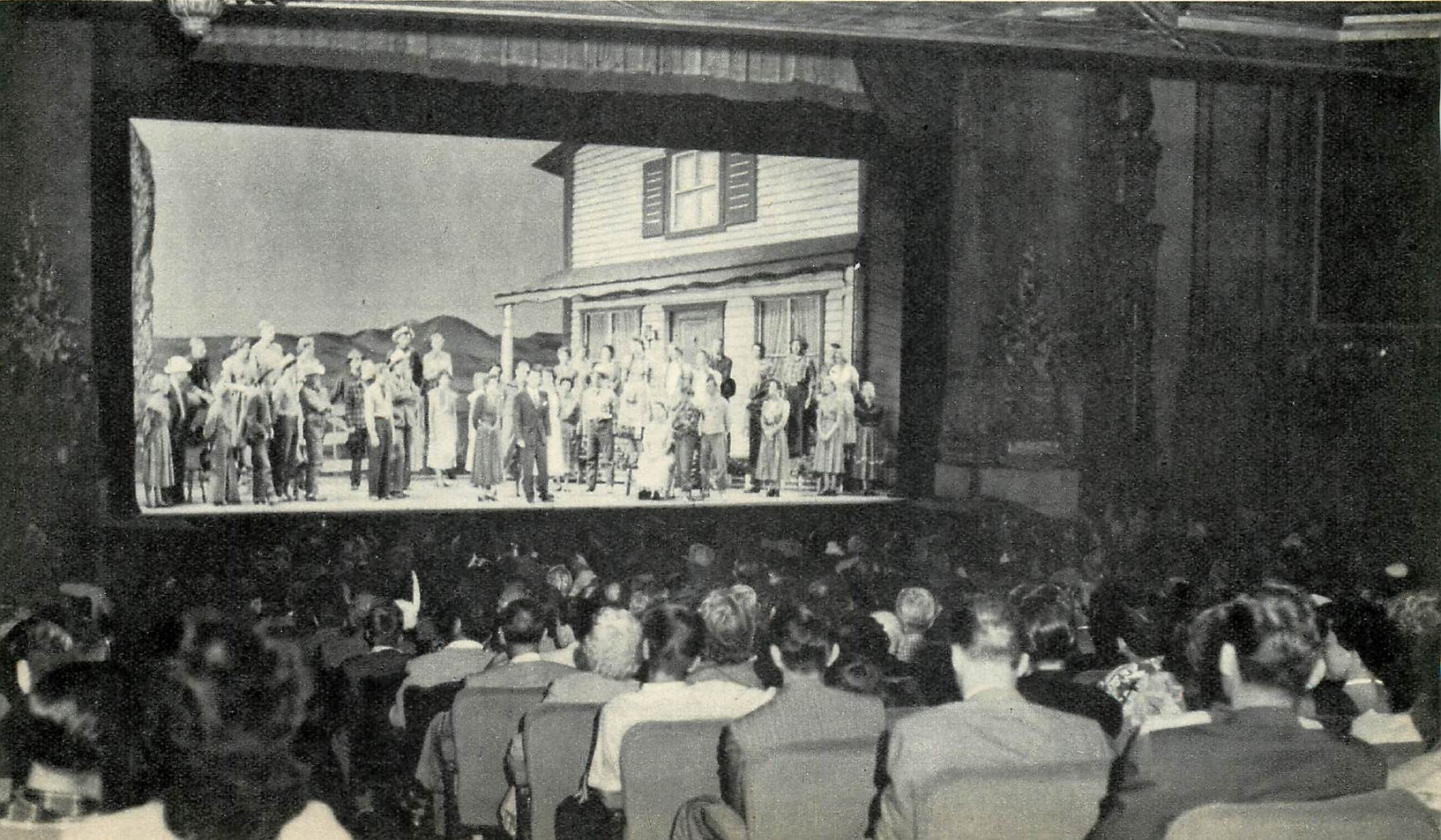
and of the reconciliation of two brothers whose feud had split the valley and dammed up the only water source. The play came to the West Coast after playing in New York and Washington, and in Miami where it was held over as in Los Angeles for extended showings. The show played for two weeks in San Francisco during the time of the Japanese Peace Treaty signing.

*The Hollywood Reporter* commented, "You ought to catch the MRA show . . . it is great," and the *Pasadena Independent* carried a column by Virginia Kay in which she said, "If the Moral Re-Armament groups of the country can produce a musical play that is as sparkling, as full of fun and humour, as downright beautiful, while yet carrying the impact of a big theme, and make an audience simply love it from opening curtain to the last enthusiastic



The first citizen of Los Angeles, prominent lawyer and Catholic layman, Joseph Scott, with Dr. Frank Buchman at the premiere of *Jotham Valley* in Hollywood

Members of the cast are presented to the audience after the show. Here, it is Bunny Austin, Wimbledon tennis star, and his wife



curtain call, why then . . . in the name of all that is shining and lustrous in 'good theatre' . . . don't other producing groups see *Jotham Valley* and take a few hints?

"We are fed so much froth, filth and morbidity nowadays in our entertainment mediums that it is downright fascinating to watch the reaction of a big, sophisticated audience to such a production as *Jotham Valley*. I never saw a more satisfied group of people leave an auditorium!"

She added, "Stage directors and producers, take note! It could be that the American public won't stay away from your doors if you give them what they want. And the something may be more 'Jotham Valleys', beautiful, clean, joyous but with a deep, inspiring, and therefore hopeful, idea."

And Stanley R. Decker, business representative of the Douglas Aircraft Lodge of the International Association of Machinists wrote in the *Beach Cities Labor Journal*, "If you don't have the time, take the time anyway and go see *Jotham Valley*. . . . Anyone who misses any of these great shows has missed living."



Los Angeles Mayor Fletcher Bowron receives from Leland Holland, lead artist in *Jotham Valley*, a copy of a special song sung for him by the chorus at the première

Japanese Diet members on their way to the Peace Treaty signing in San Francisco discuss Peter Howard's new book, *The World Rebuilt* which is to be published in Japanese, with members of the cast of *Jotham Valley* after the Hollywood première



# NEW ZEALAND FACES A CHALLENGE

BY MICHAEL LENNON

**A** SALUTE of twenty-one guns in Wellington, New Zealand, announced the arrival of the Governor-General, Lord Freyberg, on September 26, to open a newly-elected parliament for the second time in two years. The National (Conservative) Party took office again, re-elected with a decisive and increased majority, following its dramatic resignation at the conclusion of the water-front crisis.

Under the leadership of the Rt. Hon. S. G. Holland, the Government had sought from the people endorsement of its actions in the period of emergency, described as "the greatest peace-time crisis in the history of the Dominion." The main controversial issue in Parliament, over which the Government had resigned, was the Emergency Regulations: these involved censorship of the Press, de-registration of the powerful Waterside Workers Union, and the formation of a nation-wide Volunteer Emergency Police Organisation to assist in maintaining order.

The Labour Party, led by the veteran Socialist, Walter Nash, at an early stage in the election insisted that the main issue at stake was not the water-front dispute but the cost of living, which had risen following the National Party's removal of food subsidies. But public support for the Government's firm action in handling what had become over the years New Zealand's major industrial headache, proved decisive. The Holland Government was re-elected with an increased majority: it now holds 50 of the 80 seats in Parliament—the greatest majority since the sweeping post-depression victory of Labour in 1936.

Commenting on the events which led up to the election, one national trade union paper declared that they had "in a few weeks caused more social and economic upset than six years of war." Thousands in the water-front, mining, shipping, transport, and meat industries were involved in the industrial disorders. The docks in Australia, 1,200 miles away, were deeply affected by sympathy strikes; Jim Healy, Secretary of the Australian Waterside Workers' Federation, was sentenced to six weeks' imprisonment for his actions in support of the New Zealand watersiders. Seamen struck in sympathy with the water-siders, and hundreds of thousands of tons of cargo piled up on wharves in Australia and New Zealand, while passenger traffic came to a standstill.

New Zealand, with a total population of only 2,000,000, suffered heavy financial losses. A Labour Member of Parliament declared that delays in wool sales cost New Zealand wool growers £40 million in dollars, and the Government £15 million of revenue. Fruit-growers had to destroy 600,000 cases of fruit, and owing to the miners' sympathy strike, national coal production dropped 40 per cent. The workers directly involved are estimated to have lost a total of £4 million in wages. Shipowners gave their

direct losses as £2 million, and imposed an immediate 50 per cent. surcharge on all freight from New Zealand. There was a nation-wide storm of protest, and special representations were made by the Prime Minister to the shipowners: the surcharge was finally removed after several weeks, leaving the shipowners with a net loss of £600,000. According to a report in the London *Sunday Despatch*, the cost to British exporters through lost trade in the shipping hold-ups was over £65 million.

Yet the dispute had consequences which went beyond the economic. At a time when the democratic countries were everywhere strengthening their defence forces the military training programme of New Zealand was brought to a complete standstill. New recruits had to be sent home from camp, and warships recalled from exercises with the Australian fleet, in order that essential food for Britain could be loaded by permanent forces.

From the first, the Federation of Labour, the supreme body of the trade union movement, refused to support the water-siders' union, which had broken away from the Federation nine months previously. It strongly emphasised that the basis of the dispute was not economic but ideological, and declared in a policy statement, "It has become more than a wage issue and developed into a challenge to the State, and they can only succeed by overthrowing the Democratic system of government."

An article printed by several union journals, while pointing out that the water-side leaders were not members of the Communist Party, and had rebelled against the party line at one point, stated, "The Communist Party has wielded an influence out of all proportion to its numerical strength." A broadcast from Warsaw radio picked up in New Zealand stated that the W.F.T.U. was "firmly behind the New Zealand dockers," and one New Zealand trade union leader commented, "This is a military tactic hung on an economic peg."

The ideological factor was strongly emphasised by the Mayor of Auckland, Sir John Allum, addressing a public meeting in the State Theatre, four days after the officials of the de-registered union finally instructed their members to resume work. Sir John emphasised the ideological basis necessary for a permanent answer. He spoke from his experience as Chairman of the Emergency Committee for Auckland, New Zealand's major port, which led the way in the return to work under new union leadership. "There is no doubt," he said, "that we have for the past months been fighting an ideological war; not everyone may recognise this, but it is a fact. I am very pleased to have the opportunity to pay tribute to some of the men who have been prominent in helping to bring the solution. I know the moral courage they have shown has been in

*Continued on page 160*



**Francis Kerr-Jarrett**  
*Custos from the Caribbean*

**F**ROM Jamaica, island of sugar cane and bananas, of coral reefs and palm-fringed beaches, the S.S. *Caribbean* set out under sail and steam on a four weeks' voyage to England. The year was 1893 and among her passengers was a small boy of eight who with his sister and two brothers was on his way to school. England had an unpleasant shock in store for them, coming from the germ-free island of Jamaica. They all took mumps, measles and whooping cough in rapid succession.

Forty years later the same small boy, **Francis Kerr-Jarrett** was appointed by the Governor of Jamaica to be Custos Rotulorum of the Parish of St. James. "Guardian of the Rolls" is a life appointment made by the Governor on behalf of the King and is equivalent to becoming Lord Lieutenant of an English County. A Custos is in touch with all sections of the life of his Parish and has a unique opportunity of shaping its thinking. Kerr-Jarrett has fought hard and long for sound moral values both in Government and Industry. He was the first Chairman of the Sugar Manufacturers' Association of Jamaica, a post which he held for fifteen years until he became its President.

At 66 Kerr-Jarrett took another journey from Jamaica. This time it was by air and occupied 22 hours. It brought him to the World Assembly for the Moral Re-Armament of the Nations at Caux in Switzerland. There is the same

# THESE MEN

twinkle in his eyes, the same cherubic face and an even greater explosive determination to fight for the things he believes are right. Anyone, employer, labour leader or Government official, who is shirking his responsibilities in the fight for a new world may expect to come under brisk verbal fire from this Jamaican Scot who himself has never shirked such a fight whatever the cost.

Mr. Kerr-Jarrett reported to the Assembly at Caux on the uniting effect of Moral Re-Armament in Jamaica. A jurisdictional strike between two Unions had paralysed the whole sugar industry. Representatives of the opposing unions and of the employers went to the Moral Re-Armament Assemblies at Washington and Miami. An atmosphere of confidence and co-operation began to grow and the strike was called off. The employers responded to this new spirit and for the first time in history Labour leaders of both Unions were invited to attend a General Meeting of the Sugar Manufacturers' Association. Arising out of this meeting two of the leaders from rival Unions came to Caux where they were introduced to the Assembly by Mr. Kerr-Jarrett.

## IN LOMBARDY INDUSTRY

The passions and convictions of **Fortunato Monguzzi** run deep. And so did the resentments of many who knew him. Milan, Monguzzi's home and centre of the booming industry of Italy's North, has been the focus of great industrial strife. But there must be few managers against whom, personally, the workers have struck. Monguzzi is one, and a friendly smile livens his face today as he recalls how he was once locked out by his men who blew the factory siren and proceeded forthwith to go on strike—not against conditions but against the assistant manager, Fortunato Monguzzi.

Today it is different. He has removed the KEEP OUT sign from his office door. "No longer does the Communist president of the works council beat his fists against my door," he relates, "because now it is open." And not only the door of his office is swung open these days, but also his front door at home. Workers are regularly at his home—by

invitation—to plan and jointly promote reconstruction, commencing with their own particular section of industry.

Fortunato Monguzzi's family have lived in Milan for generations. They were there long before northern Italy established her famous industries—long before the mighty Montecatini Industries began to assemble their 130 plants which now employ over 60,000 men. But it is in one of these plants, Bruzzano, which supplies chemicals to the textile industry that Monguzzi works, in charge of all the staff and personnel.

Along with four other employees at the Bruzzano plant, Monguzzi went to Caux last summer as part of the industrial delegation of 500 from Italy. One hundred of these were men who had been Communists. The secretary of the works council at Bruzzano who was in the delegation had for forty years been a Nenni Socialist yet said after a few days at Caux that he had learnt more about how to build a sound Italy "in four days at Caux than I have during my forty years in the party". Managers and Communists and Catholic trade unionists alike all found that when they were prepared to change where they had been wrong and apply the absolute moral standards of honesty, purity, unselfishness and love, they could find a united mind and a healing answer to the bitter hatreds that had always divided them.

In the case of Monguzzi, so noticeable and far-reaching was the change in his approach to the men that a leading Communist agitator in the plant recently commented, "Because we know now that Monguzzi is always prepared to do the right thing we trust his decisions." Monguzzi adds, "Whereas before these men hated me, today they come and seek my advice on countless issues. Nearly every night now we have meetings in our area with the workers' leaders, especially the Communists, when workers from our factory who are trained in MRA tell of the revolutionary results of the application of this new uniting ideology."

This new understanding at Bruzzano did not come overnight nor without costly steps. The workers did not simply decide to trust Monguzzi because he

# MAKE NEWS

had been to Caux. They did it because they began to see that he lived what he talked about. They knew he would not suggest the idea of a simple apology between antagonistic factions in the plant if he was not prepared to do the same thing himself. In fact, they knew he had.

When Monguzzi first began to talk of "this new spirit" he was uneasy about his relationship with an old family acquaintance. Following a heated quarrel some years earlier, he had struck this person several hearty blows, breaking his spectacles and damaging his eye. Weeks went by since his return from Caux, and he soothed his newly-aroused qualms with the sure knowledge that he had been in the right anyway. But he grew increasingly uncomfortable and knew that he would have to take some step towards reconciliation. One day the chance came. Unexpectedly he met this person in the street hurrying along clutching a number of bottles. "I knew this was the time and with great difficulty went up and told him how sorry I was for my attitude towards him and for the blows I had struck years before. He nearly dropped the bottles on the pavement with surprise when I asked his forgiveness. He was so moved he turned around and asked me to forgive *him* also for what he had done to provoke me. A new friendship was born that day. I saw then how when one man changes he can bring change to his neighbour. And that is the idea of MRA. It starts with my change of heart, goes out to my neighbour and so can change all men."

## DANISH COMMUNIST LEADER

**Aage Schultz** was only 12 years old when the seed was sown which made him a 100 per cent. revolutionary. At that time there were 200,000 unemployed out of Denmark's population of 4,000,000. Aage came home from school one day and found his usually strong and unemotional father in tears. He had become one of the 200,000.

Joining the Communist Party 22 years ago, Schultz became a shop steward at one of the largest plants in the country, Thomas B. Thrige, in Odense, Hans Andersen's town. He

tells with a twinkle in his eye how once he kept the 2,500 men on strike against management, union and government during the German occupation.

This and other actions led to his capture by the Gestapo. He and his friend, Robert Hansen, shop steward in the same union, kept their spirits up as hand in hand they spent two terrible long years in five different concentration camps. Last month they travelled once again through Germany. This time they had enlisted in a new revolution. They were on their way to Caux.

"There is no rebuilding power in hate," Robert Hansen told the Assembly, at which many Germans were taking part. And Aage Schultz said, "While we were there in the concentration camps we often heard the thousands of bombs coming down over the cities. I thought: 'That's good for them—let'm have it!' Can you Germans forgive me for those feelings?"

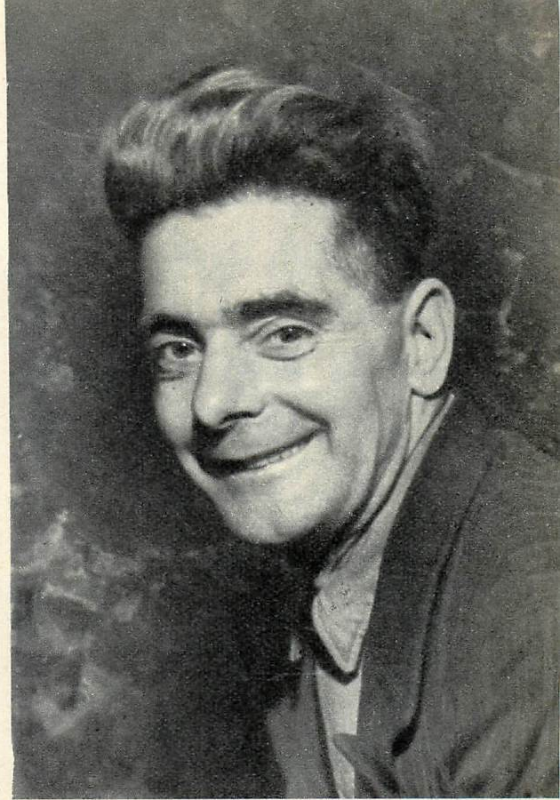
The response was immediate. Colonel Tippelskirch of the German General Staff who was one of the three officers responsible for planning the attack on Denmark and Norway in 1940, rose to his feet and shook hands with Aage. Leaping to the platform Tippelskirch apologised for what Germany had done to other nations and said, "During my lifetime I have received many medals for service and courage. But the greatest was Aage Schultz's hand on my shoulder and his 'Comrade' to me."

## HE USED TO BE A TYRANT

Dockers' leaders in every port on the West European sea-board have recently received a letter containing an invitation to the Moral Re-Armament World Assembly at Caux. The invitation comes from their opposite numbers in British ports. It is signed by dockers and stevedores from London, Merseyside, Avonmouth and Clydeside.

In their letter the men from the British ports write: "We feel that only good will come out of a meeting where dock-workers from every port in the world can express their points of view and submit them to the basic principles of Moral Re-Armament."

Among the fifteen signatories to the invitation is a well-known Birkenhead



**Harry Phillips**  
Militant on Merseyside

dock, **Mr. Harry Phillips**. As a leading member of the Merseyside Portworkers' Committee, Harry Phillips has figured prominently in all the major port industry disputes, both local and national, since 1945.

Speaking at Caux this summer, Harry Phillips described the central part he had played in the fight for the *Dockers' Charter* and in the leadership of the Mersey dock strike of last February.

"I have always been a fighter," he said. "Now I intend to fight harder than ever—for *what* is right, not just for *who* is right."

From Caux Phillips travelled down to Italy to visit the dockers' leaders and the port employers of Genoa, and to invite them to attend the Assembly at Caux.

Back in England, this veteran of the dockers' struggle for a full and free life has been speaking to packed meetings in Liverpool, London and Glasgow. His subject has been the change in his own life and family—"I used to be a tyrant at home, but that's had to change!"—and the new constructive leadership needed in the world today.

"Moral Re-Armament," says Phillips, "is the one hope of uniting the nations of the world, the only way to bring peace. . . . As Moral Re-Armament becomes a force in the docks the solidarity of the dockers can be used, not to divide this country, as so often in the past, but to unite it."

## FIRM GROUND AMID SPIRITUAL CHAOS

by HERR ERICH DOMBROWSKI

Co-Publisher, *Frankfurter Allgemeine Zeitung*,  
Frankfurt, a leading German newspaper

**W**E have arrived at an age in history in which nations fight about and for ideologies. The Communist ideology threatens the whole remaining free world. To counter this onslaught the free world has only something negative, the defence of the freedom of the individual and of the nations. Moral Re-Armament aims to offset that with a positive ideology which, in its opinion, can unite the world. The association of people who have this aim has no dogma and no party or economic programme, but gets down to the basic ethical principles of human society. . . .

In this age we live in, all the foundations of human existence have been shattered. Great fear has filled men's hearts. Moral Re-Armament's challenge: "Change yourself and the world around you will change," is like the light that shone for Tolstoy in the darkness. This movement for Moral Re-Armament is not limited by any means to conferences in Caux such as this one. It has stretched a giant net of unbroken individual work over the whole globe.

Above all, it has its successes among the workers who belong to the Communist Party. A large number of officials of the party and workers in Germany, France, England, Italy, Japan and elsewhere have already joined MRA and given up Communism.

On the material side, Moral Re-Armament depends on voluntary gifts. Some give their capital or property. Others make regular contributions. Several, without thought of self, join the roll of workers in the vineyard. . . .

What is the secret of this movement? Everyone today is looking for firm ground on which he can establish himself amid the spiritual chaos from which there seems to be no way out. This chaos has arisen through two terrible wars and through the red flood. . . .

So people's hearts open almost without their knowing it and eagerly accept the message of an answer. . . .

# TO CHANGE THE NATION

BY PAUL PETROCOKINO

**T**HE Old Testament prophets were lovers of their nation who dared to get God's mind on their country and fight to bring national change. They were aware of what was wrong with other countries but their real concern was with their own: that, although called by God to bring an answer to the world, it had instead become part of the world's disease.

One of the greatest was Jeremiah. This was his message to the people of Israel\*: "The word of the Eternal came to me, bidding me proclaim this message from the Eternal in the hearing of Jerusalem: 'Israel was set apart for the Eternal, so dear to Him, so sacred that her spoilers were all punished: ill befell them. Listen to the Eternal's word, O house of Jacob and all the families of Israel. What did your fathers find wrong in Me that they went far from Me, went after empty idols and became empty themselves? I brought you to a garden land, to eat the fruits and good things of it, but when you entered you befouled my land and made my heritage abominable. The priests never asked, "Where is the Eternal?" Those who handled the law cared nothing for Me. The rulers rebelled against Me. The prophets prophesied by Baal and sought useless idols. . . . My people have done a double wrong. They have forsaken Me, the reservoir of fresh water, and hewn out cisterns for themselves—leaky cisterns that can hold no water.'" He goes on to speak about alliances and agreements undertaken for the sake of expediency, with materialist powers, and about the impurity rampant in the national life.

Jeremiah's nation had missed the point that the key to their history was that God had a plan for them. Their religious leaders did not seek God's guidance: their government consisted of men who had substituted a human political creed for the faith of their fathers: the prophets, those responsible for shaping the nation's thinking and action on current affairs, were the agents of an enemy ideology. As a result they were morally and materially bankrupt.

The God-given fire which impelled Jeremiah to fight for change in his country is available for all who love their country today. Jeremiah was persecuted in his life time, but was afterwards regarded as one of the greatest heroes of his nation.

Just as personal change begins by our finding God's mind about ourselves, so it is with national change. The first step is to find God's mind on our nation—its past, its present and its future. Most probably this will bring a greater love and appreciation than ever before of all that has been and is great and good, and a new belief in our country's possibilities. It has nothing in common with the cheap and negative "debunking" of our nation's past that is the stock-in-trade of those aiming to undermine and destroy. However it does mean honestly letting the penetrating searchlight of the four absolute standards of honesty, purity, unselfishness and love play on our national life and show up what needs to be different. It does mean facing not only the glorious future that is ours if we change, but also what will happen if we don't.

National change means the task of bringing a new thinking and a new spirit to the statesmen and citizens of a nation, in a way that results in a changed national character and a changed national policy—benefiting every country with which the nation comes into contact.

There are five simple steps that each person can take to fight for national change. They are the strategy for national reconstruction.

\*See the Book of *Jeremiah*, Chapter 2.

### 1. Bring a new moral climate

A climate can either brace one up or pull one down. Some towns and communities have an atmosphere where temptation and evil abound, an atmosphere that makes for moral defeat. It is an infection. At Caux, on the other hand, where there is a community consciously out to live by the four standards, there is a moral climate that stimulates change and moral victory. That sort of moral climate can become the climate of our nation. The other thing is not only wrong. It is inexpedient. A nation is not secure when there is moral decay rampant in its youth, its press and cultural life, or its legislature and departments of government.

This change will not just happen. It needs fighting for. Speaking of Moral Re-Armament and National Defence, Frank Buchman said, "With the same speed and efficiency that we plan for the production of aeroplanes, we must also plan for the production of men of character."

### 2. Build unity

In this same speech, Frank Buchman goes on: "We need to find once again the power of a united mind. We shall find the force that will forge amiable individualists into a united nation. This will come as we set ourselves to eliminate conflict."

Any man can, under God, be the means whereby divisions which hurt the community are healed.

A school teacher from an Eastern nation came to Caux. There he saw in fresh perspective the tragedy of the division between the two major races in his country. He listened for God's guidance. The thought that came was to approach the responsible leaders of each race, and inspire them with the idea of the two races working together for the good of the whole nation. This led to an agreement of lasting benefit to the country.

Often divisions can be cured when elements over-preoccupied with the fact that they are not getting what they feel they ought to, can be inspired to view things afresh from the angle of what the community and the nation as a whole needs, and what their distinctive contribution can be. Frustration, bitterness and inferiority go. They become a loved and creative part of the whole, and as a by-product are generally given more than they ever hoped for in the first place, when they were "on the get".

### 3. Anticipate the strategy of the subversive forces

Everyone who cares wisely for his nation becomes aware of the forces that are out to divide and rule, and he sees his nation as a sector in a world battle for control. He becomes ideologically alert, and evaluates anew the forces at work—positive and negative, uniting and divisive. There is much he can do. He can fight to bring adequate change to those whose blindness or materialism has caused resentments and social injustice. He can win to a superior uniting idea those men of conviction and sincerity who are out for a new world, but because they are fighting only for the interests of one section of society, are none the less part of the division and weakness of the nation. He can give those who are aware of the ideological war, but are merely "anti" this or that wrong idea, the bigger vision of being "pro" the right idea; can train them to fight intelligently and turn their enemies into friends.

He can know what on a national and world front negative

forces are planning, and bring an answer. What can he do now, for instance, to answer the determined plan to split Britain and America, or to isolate Britain from the nations of Western Europe?

Just as there are ideological forces that exploit every grievance and division, so there is the ideological force of Moral Re-Armament that is out to heal every grievance and division. In addition to the outstanding reconciliations between groups and nations that Moral Re-Armament has been used to bring about, there are the hundreds and thousands of relationships that have been restored and rifts that have been prevented, simply through people having seen productions like *The Forgotten Factor*, *The Good Road*, and *Jotham Valley*. It is worth reflecting on the value of that service to the life of the nation.

### 4. Develop a sound and inspired leadership

The revolutionary character of Moral Re-Armament is shown by Frank Buchman's declaration: "The country must be governed by men under instructions from God, as definitely given and understood as if they came by wire. This is the true dictatorship of the living God, and the answer to all dictators."

The nations urgently need men at the helm who have a sense of right and wrong; who know they are living in an ideological age; who know they need a higher wisdom than their own, and so seek and find it. These are the men, whatever their party, we must elect for public office, and by a programme of intelligent life-changing, raise for the service of the nation; and we must train the thousands and millions of our countrymen to look for and demand those qualifications in their representatives at home and abroad.

### 5. Constantly battle for an informed, positive public opinion

Public opinion is not naturally informed and positive, both because human nature is what it is and because of forces constantly at work to make it confused and negative. Therefore there is work to be done and a battle to be fought.

It is urgent that the nation knows of the answer and knows in time, and they do not yet get adequate information through the daily press and over the radio. Therefore they must be informed in other ways as well. Four are here suggested:

(a) Make the widest possible use of *New World News*. Enlist new subscribers; distribute single issues; study and know so as to be able to pass on verbally the news and stories of the advance of inspired democracy that it recounts month by month.

(b) Ensure that every thinking man and woman has read *The World Rebuilt*.

(c) By word of mouth straighten out misconceptions. Many people still think they are informed about Moral Re-Armament when actually they have it safely pigeon-holed on a basis of prejudice derived from third-hand misinformation acquired twenty years ago!

(d) Through parties and meetings and personal talks and the right use of literature, introduce people to the practice of listening to God and living by absolute moral standards.

National change is an urgent necessity and the only way to a new world. The programme for bringing it about is straightforward and everyone can contribute vitally to it. The need is for those who will decide as Jeremiah decided, to make it, under God, the central purpose of their lives.

*Continued from page 155*

large measure due to their interest and belief in Moral Re-Armament, and we are indebted to them. It is a waste of time to fight 'isms'. The proper thing is to put ourselves in order and build up our Democratic way of life, and show the world it is the best. That is why I am one who believes in Moral Re-Armament."

The sturdy dockers' leader, Robert Freeland, National Secretary of the Harbour Board Employees' Union, made quite clear his union's decision to remain at work. "It would have been a popular decision if my union had gone on strike too. It was a difficult thing for members of my organisation to stand on one side and say 'We do not believe there is any right in this cause'." He paid tribute to Wally McNeil, Auckland President of the Harbour Board Employees' Union, who had earlier in the dispute introduced a new element by publicly clarifying the real issues. Threats and actual violence were being used to intimidate workers, and a series of illegal pamphlets had been widely circulated attacking the moral character of the leaders of the Federation of Labour, and the unions who had actively supported this policy.

McNeil was the first union leader to speak out publicly against these tactics, and present a clear-cut philosophy of sound trades unionism. In a nation-wide broadcast reported in every newspaper, he declared, "In the present dispute there are people who have one aim, and that is power. They exploit the grievance for its own sake, rather than try to put it right for the sake of those who suffer from it. Keir Hardie, the first Labour Member of Parliament in Britain said, 'It is a degradation of the Socialist movement to drag it down to the mere level of a struggle for supremacy between two contending factions.' We are still the friends of the water-side workers, and want them back to work with us; but on a basis where the weakest member of our great cause can exercise his God-given right to free thought, and on the basis of negotiation, conciliation, and arbitration, with assurance that honourable agreements will be observed with honour. We will extend protection against victimisation, and against forces that would seek to suppress any who dare to voice their opinion.

"This is a fight between two courses: sane Labour and honourable trade unionism on one side, and the unpatriotic

forces of selfishness on the other. I will fight with all my being for what is right, regardless of who is right. Work is now resumed in all ports under new union leadership, but it is too early to speak of a complete solution. The crisis has been more than industrial: it is a moral crisis which involves the whole nation, and for which all are responsible. The forces of selfishness and bitterness in men's hearts which have divided the nation, need to be fully answered before any solution can be permanent."

The prominent trade unionist, James Freeman, National Vice-President of the Timber Workers' Union, who attended the Caux Assembly in 1949, stated in a national broadcast, "It never was completely true, even when it bore a semblance of truth, that there is a battle-line between employer and employee, between manager and ordinary worker: there are good and bad in both. The class war idea is the weapon of our enemies, as menacing and destructive as bacteriological warfare. The true battle-line is between good and evil."

New Zealand, which pioneered and led the world with advanced industrial conditions, and social welfare, has come to the end of an era. A high standard of living and social legislation does not of itself protect any nation from the onslaught of powerful ideologies, which divide man from man. As Dr. Buchman has said, "only a passion can cure a passion, and only a superior world-arching ideology can cure a world divided by warring ideologies."

Armed conflict is raging in five of the countries which are near neighbours of New Zealand—Korea, Indo-China, the Philippines, Malaya, and Indonesia. These conflicts spring from the same world struggle of ideologies which New Zealand has experienced in her industry. The common need is the unifying power of a superior ideology, based on change in people. It can be demonstrated in a new spirit in industry, but it will involve more than that—a new moral climate in the whole nation, as individuals find a lasting answer to bitterness, apathy, and the self-interest that divides man from man, class from class, nation from nation. Armed with this superior ideology, New Zealand can do more than solve her own internal problems: she can give the ideological aid which the leaders of Asia and the Pacific are urgently seeking.

*Whites Aviation, Limited*

**Auckland Harbour**

