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WHY NOT CHANGE?



by Ruth Taylor

The other day an old friend was urging me to cut my hair. I said, "Oh, no. I wouldn't look like me." He replied with some heat: "Nonsense, Ruth, the trouble with you is you've looked at your own face the way it is too long!"

You know, there's a lot of horse sense in that remark! We're afraid to change even our expression for fear we won't be recognizable to ourselves. What if we aren't? There's always room for improvement.

We are the same way about our ideas. Just because an idea was right once, doesn't mean it is always going to be right. Circumstances alter, and our ideas must keep pace with them. If we keep to the right IDEALS, we can afford to change our IDEAS—our methods for bringing into being our ideals.

We have arrived at an hour which requires initiative and adaptability from all of us. We must prove that we can keep up with the times for nothing will ever be quite the same as it was. As after every war we must again be pioneers. We must develop new work and new skills. We can't even wear our faces the same way again.

Don't be afraid of what is new. You've seen your own face the way it is too long. There's adventure in the untried—you may like the new better than the old. Why always assume change is for the worst. It never has been—for long.

Our fears for the future can be dispelled if we meet these fears boldly, with high hearts, with unflinching faith in the principles of freedom, and with the courage that is given to those who are true followers of the democratic ideal.

What applies to the individual also applies to the nation. Recently I heard this phrased in a homely metaphor: "Each country must not only keep its house in order, but must be willing to change the furniture." It may take a little while to get used to the new arrangement, but there is no reason why it can't be more comfortable the new way. We surely have learned what to avoid.

Our outmoded isolationism; our careless indifference to bonfires abroad until they threatened our own house; the prejudices and hatreds towards those who differ from us in class, creed or color—these prejudices are a heritage of the days when a stranger was an enemy before the annihilation of time and space drew the world together; our withdrawal from our neighbor's problems, our self-absorption—all are the things we must leave behind us. We must revamp our thoughts as readily as we must revamp ourselves.

Don't wear your face the same way too long!

OVERTONES

—(by Al Heningburg

FEPC FILIBUSTER:

With more than 150 years as a nation, we do not yet know how to handle the gentlemen of the Senate who are bent on filibustering. As soon as any legislation which seems remotely favorable to Negroes, or which suggests freeing millions of blacks and whites who live in poll-tax states, a block of southern senators takes the floor with one voice and one intention: to talk about everything and anything under the sun—except the legislation in question. That is, what the FEPC is up against just now. Senator Dennis Chavez, who has first hand knowledge of existing inequalities in America, is making a desperate attempt to put SB 101 on the calendar THIS WEEK. Letters to the national leaders of the Republican and Democratic parties will help. When you write to Senators and Congressmen, please use the friendly style of persuasiveness, rather than the "I demand" style. You may not be able to start a filibuster in your back yard,



FIGHT INFANTILE PARALYSIS

**MARCH OF DIMES
 JANUARY 14-31**

but even one letter will help.

FAITH IN YOUTH:

That is the expression used last Tuesday by Dr. Daniel E. Poling in his widely read column "Americans All". He calls attention to recent conferences held in New York, in which high school students tried to determine some of the present causes of juvenile delinquency. What the youngsters stressed was a better chance for wholesome recreation, and more friendliness with their parents and other adults. "We want folks to have faith in us", one teen-ager said.

Many parents fail to realize that the family must supply more affection and faith in underprivileged communities than would otherwise be the case. It's worth remembering that telling young folks how wild they are doesn't help much one way or the other. We do need more faith in our youth, who often understand the complexities of life much more clearly than their parents suspect.

A WHISPERING CAMPAIGN:

The cause of organized labor is not fully won in the South, and a whispering campaign is now being waged against it. As you would suspect, the color question is the sum and substance of the campaign. Trouble makers know that if you can play strongly enough upon the color prejudices of many southerners, you can always win the argument. But the striking thing is that organized labor is making steady gains, in spite of the scurrilous tactics used to keep black and white workers at dagger points. Thinking men all over the South are realizing at a rapid rate the people who work, no matter to what race they belong, have many more points in common than they have differences which keep them apart.

A FIVE YEAR PLAN:

There were eight veterans in the group, all of them seeking the advice of Howard Nash of the Cleveland Urban League. Nash, Industrial Relations Secretary, makes a specialty of developing job openings, and then finding Negroes who can fill these jobs. Out of a discussion in which factory jobs were balanced against building construction opportunities came this suggestion:

"Build a five-year plan around yourself and your job. Put in the necessary 4000 hours as an apprentice, then move on as a journeyman at prevailing rates."

Most of these eight will make the necessary sacrifices to develop a skill, and all will probably try to plan for five years or so instead of five weeks.

MEET LEM FOSTER:

To millions of shoppers, Macy's Department Store in New York is simply the place in which you may count on a wide variety of merchandise at favorable prices, with escalators which the kids call zipper staircases moving majestically up and down through a profusion of wonders. To many others, it is an American institution which is pioneering in its personnel department. Lem Foster, once of the Atlanta Urban League, more recently of the War Department, smooth and soft-spoken, is now on the personnel staff of Macy's. And he's not there, as Lem himself points out, to do a job in race relations, but to do job in personnel. They like Lem Foster at Macy's, and it won't be long before another well-known department store in New York will adopt a similar policy.

Industrial Labor and Relations

(by George E. DeMar for CNS)

Humane relations in industry is industrial and labor relations. Strikes are but evidence that the humane side of work is not satisfactory. Mass production techniques have out-run the humane problems involved. After the turn of the century various speed-up measures were employed by industry. We have had the Bedeaux system, the Mannitt system and time and motion studies, each overlooking the fact that man is a human being. Attention had to be called to safety and health measures as industry demanded more and more units of production.

Editorial: "The Rude Awakening!"



Only when industry realized that there is a point of diminishing return, did industrial relations take on a consideration of man as a human being.

"How to create job satisfaction," "How to handle grievances," "How to correct workers," "Qualities of a good boss," "Make safety the style," "Collective bargaining," "Fair employment practices," "Making the community a better place to live in"—these titles in leading industrial relations magazines and pamphlets serve to show that progressive management is giving consideration to the humane side. More consideration would mean fewer strikes.

Henry Ford 2nd, president of the Ford Motor Co. said recently, "If we can solve the problem of humane relations and industrial production, I believe we can make as much progress toward lower costs during the next ten years as we made during the past quarter century through the development of the machinery of mass production."

The solution of problems in human relations must be found in a closer understanding between management and labor. Straight-forward dealings instead of sparring for position; federal fair employment legislation to eliminate the underlying causes of economic strife and strikes; voluntary arbitration with the cards face up will aid understanding. Truth in all of our dealings is the real way to industrial peace and peace of mind.



There is a curiously, almost weirdly, anesthetic aspect about the period through which we are now passing. A great mass of the people are, in a sense in a sort of social twilight sleep made fitful by industrial turbulence and disquieting fears. Negro and white march together on the picket lines in an atmosphere utterly devoid of racial tension. Frightening forecasts of race riots have thus far failed to materialize. Unemployment, though considerable and growing, is well below popular expectations. The almost complete absence of police violence has tended to minimize the strikes and given them an air of unreality. Everywhere there is the hope, fathered by a wish, that out of this turmoil and strife may come something approximating racial and social harmony.

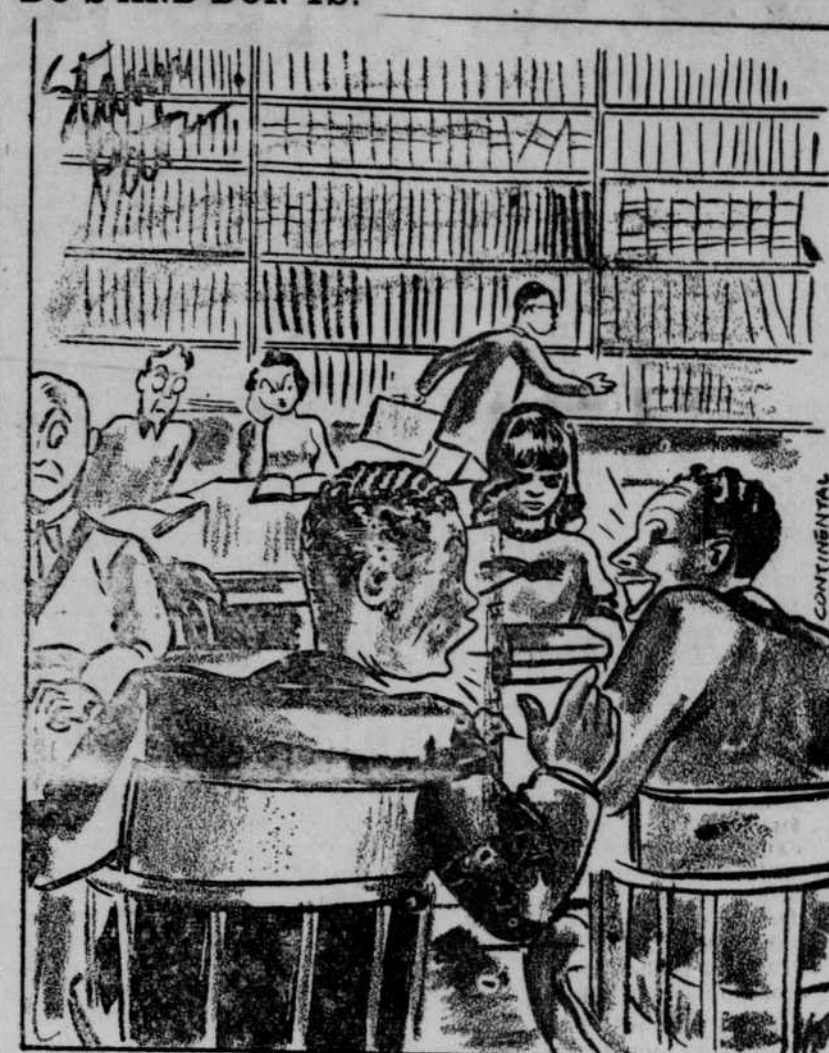
Then there is the great wish to forget. To forget that we are living over an economic time bomb. To forget that no basic problem has been solved, that what is called "pent up demand" merely postpones, but does not avert an economic smash-up. To forget that race prejudice is unreasoning and that it flourishes as economic desperation arises. To forget that, once production catches up with the market, we face an unemployment crisis that holds every promise of making the prewar crisis seem a picnic by comparison.

Russell Porter, an economic writer for the plutocratic New York Times, asks: "But what is to prevent another depression a few years from now, after the pent-up demand is worked off...?" He merely asks the question. He doesn't try to answer it. He says it is a "challenge" to the capitalist system, and that "the problem of distribution remains to haunt the dreams of those who remember 1929 and the depression that follows."

But the capitalist system cannot accept the "challenge." During the war its spokesmen told us that after reconversion the "average American" would have to consume a lot more than he ever did before. But the "average American" is a wage worker. And instead of letting him consume more of his product, employers from one end of the country to the other are slashing his wages and bitterly contesting his demands.

There is irony in the fact that the more success-

DO'S AND DON'TS:




When you are in a library or study hall don't need a QUIET sign to remind you to consider others.

ful the employers are in holding wages down, all the quicker will the smash-up come. For, what the workers can't buy back, and what the capitalists can't export or waste or consume in opulent living, will pile up in the warehouses and precipitate industrial stagnation.

And there's the rub! The employers are under the compulsion of competitive laws to hold wages down. Labor is like any other commodity, like cotton or beef. When its supply goes up, its price goes down. And the employer who doesn't take ruthless advantage of the overstocked labor market is soon crushed in the competitive struggle.

The present wave of strikes is an attempt to find the market price of labor. Of course, it has much more significance than that. The struggle itself affects our thinking. In the sphere of race relations, for example, the fact that Negro and white workers are "in the same boat" has brought them closer together. Strikes are, in this sense, a sort of centrifugal force; they unite. But the Negro worker should not lull himself into believing that the centrifugal forces which scatter and disunite the workers have vanished from our society. They have not vanished. They are only temporarily obscured. They will become more virulent as the unemployment crisis draws near and competition for jobs intensifies.

The moral is plain. We can't solve the economic problem by closing our eyes to it. We must, all of us, awaken from this twilight sleep. We must squarely face the fact that this system threatens us with catastrophe. We must boldly make up our minds, singly and collectively, to end this threat once and for all by solving the problem of distribution in the only way it can be solved—by making the industries the collective property of the people, by running them democratically, and by producing things for use instead of for sale and profits.



Liberalism
 By GEORGE S. BENSON
 President of Harding College
 Searcy, Arkansas

Looking Ahead

BACK in America's colonial days before the Revolutionary war when everybody was underprivileged, there were only three freedoms. Everybody had a right to work hard, save as much as he could of his earnings and use his head as profitably as possible in business. If you have a taste for long words, you might call the three freedoms industry, frugality and ingenuity.

Government in those days was the English king, of course, and people who thought he ought to show more liberality called themselves liberals. The king taxed them plenty and his subsidized buying concern paid little enough for what they produced. A liberal then, was a man who wanted government to loosen up a bit in favor of the individual.

Love of AFFAIRS of the people Liberty were not changed very much by the Revolution. Colonies changed into states and new issues arose but still there was an over-all government. In this over-all government were people who had power, or else feared to trust the common people with vital decisions. Opposed to these power-hungry folk were the liberals, still plugging for personal liberty.

The liberals were right. Time has proved beyond a doubt that people act better and live better and make more progress materially and spiritually when they have more freedom. The United States became a first-class power in record time—the world's wealthiest and happiest people, so the word "liberal" is popular here. To us, a liberal is one who works hard, saves as much as he can, and uses his head as profitably as possible. These were people, in colonial days, who wanted the king to reign. After the Revolution, the same element wanted an iron-rod rule in Washington, something like a dictator. Small wonder our reactionaries have always been unpopular; people who oppose progress and try to grab power for themselves.

Reactionaries in America today are smart. They have learned one lesson well. They are very sure of one thing: They have a bad name. They know also that the word "liberal" is an asset. Accordingly they have adopted the term "liberalism" and call themselves liberals. This is the same political group that supports more government rule and less liberty for individuals.

Now this element has begun to call people reactionaries who hold precisely to the liberal teachings of Thomas Jefferson. But government control of everything, and the destruction of individual freedom and opportunity is not the liberalism that Americans think so highly of—not liberalism at all. It is a counterfeit road sign designed to misdirect American thinking away from the ways of freedom.

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