

WHAT SHAPE IS THE FUTURE?

By Dr Paul Campbell

THERE IS NO EASY or glib solution to the problems defeating the best efforts of sincere and able men, nor does Moral Re-Armament offer one.

It does offer the most revolutionary concept ever entertained by the human heart. The answers to war, hunger and population, to colour and class hate, to the growing gap between the poor nations and the rich, to the disillusionment of a younger generation, depend upon a fundamental change.

Humanity must be turned out of its self-centred orbit on to a new course. This is the humanly impossible task MRA has taken on.

This aim and work meet powerful resistance from the selfishness in men and society. The more effective Moral Re-Armament is, the more intense becomes the struggle, the more unpopular those who wage it.

'Time has not changed the essential difference between the spirit of the world and the spirit of Christ. They are radically and eternally different.'



So wrote Henry Drummond, the Edinburgh scientist who catalysed change in the younger generation of his day.

The more deeply Moral Re-Armament stirs the conscience, the more resistance it meets. In fact one gauge of how effectively a man fights for change is the degree of his rejection by the world.

One thing we can forecast with certainty. The more relevantly and re-

lentlessly we attack the self-sufficiency of modern man and demonstrate the adequacy of God, the stronger will be the counter attack.

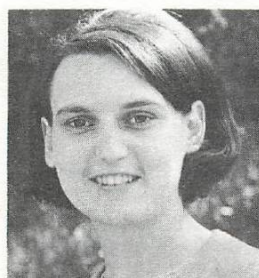
This is the battle that shapes, sharpens and tempers world revolutionaries and produces world change.

The rapid and spectacular nature of technological advance may give us a false sense that civilisation itself is likewise changing. But the growing anarchy in the most technologically

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VOICE OF THE UNDER 30's



Mass madness or God's will

by Monique Roiseux

IN 30 YEARS' TIME, I will have lived for half a century. What will I have lived through? What state will the world be in by then?

Many people say: 'It's got nothing to do with me. What can I do? We are caught in a terrible, relentless machine. Nothing can halt it.'

My father, who is 50, has told me too often: 'Take my advice. Never accept responsibility for anything in life and everything will be all right.' We children, however, were

not at all satisfied with this outlook on life, so we looked for something to live for away from the Christian upbringing given to us by our parents. My two brothers are Communists and have found an aim in life through this idea.

I was a social worker and deeply concerned about the injustice in society. We would spend hours discussing what was wrong with the world.

Moral Re-Armament was the idea which turned my heart and my thinking upside-down. I found a cure for my hatred, and to my fear of the future and an answer to fill the emptiness in my life.

Nothing is more useless than wasting time criticising. To counteract mass madness we must move faster, accept moral standards without reservation, and never let compromise divide our will from the will of God.

advanced nations, and the retreat to violence in the most sophisticated societies, does not look like a break in the cycle of history. The future of civilisation will be decided not by moonshots and the Pill. It will be determined by what we worship—God or man.

Man's brain harnessed to his unmastered passions is powerless to cure colour and class hatred and the lust for power and revenge. Modern man needs not so much reassurance as repentance. A small sense of sin means a small sense of God. A small sense of God means an unwarranted faith in man.

We are witnessing a strange paradox. Millions on every continent today fear Western economic imperialism more than the threat of Communist expansion. Yet blind to their own demand for power many nations in the West hopefully feel that Communism has lost its world aim. Any man committed to ideology knows the fallacy of this assessment. Committed men are not softened and neutralised by affluence or by their rating in the public opinion poll. They use their economic strength to advance their ideology.

The *sine qua non* of Communism, like so much of today's thinking in the West, is that Man is supreme. This view is held over great sections of the earth. The philosophy of nihilism is therefore more readily acceptable and is being exploited to the full.

The failure of Communism to build a society free of coercion, has not dulled faith in ultimate victory. The

cold war has been replaced in many minds by an uneasy co-existence.

The *sine qua non* of the revolution of Moral Re-Armament is a change in men. This change is preliminary, but necessary. The revolution is born when a strategy is pursued to put Almighty God in charge of the life of every nation on earth.

The effectiveness of such revolutionaries heightens through the years. For one thing their knowledge of and association with people around the world develops and deepens.

Because of that fact we can see ahead Moral Re-Armament making an impact on our civilisation more powerful than anything we have yet witnessed.

The miracles in the life of nations produced by applying Moral Re-Armament to actual situations have foreshadowed national and world developments by anything from two to ten years. For instance Robert Schuman, representing France at the Japanese Peace Treaty in San Francisco in 1952 acknowledged to Dr Buchman, 'You made peace with Japan two years before we signed it.'

Moral Re-Armament pioneers because it does not use the political method. It does not try to sense what people want, offer it to them, and then call it leadership. MRA changes men, who because of their changed attitudes, initiate new policies.

It is difficult to look ahead for, so often, what looms so large and exciting in man's perspective shrinks to the irrelevant in the perspective of heaven, whereas the cloud on the horizon

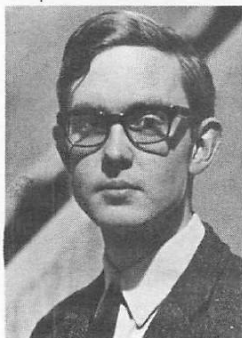
may, in the Almighty's plan, presage a thunderous development. Certain doors have opened where Moral Re-Armament is being applied through which all humanity may well advance.

It is clear that the Vietnam struggle, whatever the outcome of the Paris talks, will not settle the future of Asia. Communism has lost much of its appeal because of the cynical and ruthless way in which the Vietcong have treated the civilian population in Vietnam. The American presence accompanied by so much destruction of Asian life and property, and battered by an unrelieved barrage of anti-American propaganda has lost much of its prestige.

Now Britain has announced her withdrawal from the world East of Suez. Recently at the Delhi airport I saw a Russian admiral leaving for Bombay to join his ships. It is the first time in history Russia has had warships in Indian harbours.

But while these spectacular changes have been taking place other developments are mounting. A social, economic and moral revolution is gathering momentum in India which may well fire the hearts and wills of all Asia.

A cure to feuding, corruption and selfish aims, is bringing new life to the villagers and villages of the Panchgani area, in the State of Maharashtra. Said the President of the ruling party in Nagaland after a visit to these villages in May, 'What I felt was something different about these people, the women, the grown-ups, the elderly, the children, and I noticed it immediately.



Violence is not revolutionary

by Andrew Stallybrass

ADVANCES OF SCIENCE and knowledge are not bringing a hoped for golden age, but increasing the pressures on our society. Change is accelerating: the gap between have and have-

not is not only widening but widening faster.

Students are in protest against a world that no longer measures life in terms of men, but profit; that gauges happiness in pounds. But violence is not revolutionary enough. In an age of crumbling values, MRA is not out to preserve, but to bring a revolution that surpasses that of industry, technology, biology, or students. My one sane

course is a life dictated by standards that match my desire for change. Only with absolute standards can we demand absolute change: that is my vision for us students.

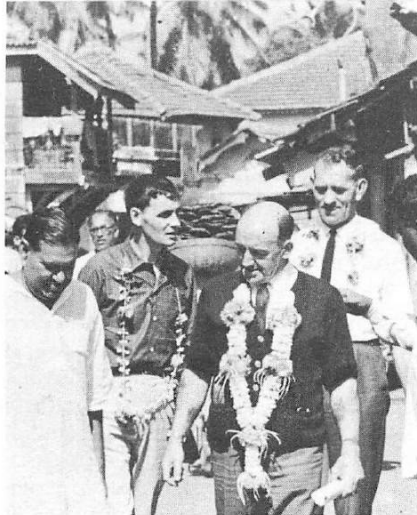


Modern St Pauls are needed

by Nivanka Fernando

AS AN ASIAN and a Christian, Whitsun to me is a revolutionary event that has changed the course of history. People from many nations will remember this Whitsun as the thirtieth anniversary of Moral Re-Armament.

What will people burn for to bring change swiftly to their nations and the world situation? I know that it is a



British trade unionists in Indian fishing village near Bombay photo Channer

There has been produced a transformation and a newness in their lives.'

People are coming from all over India and abroad to see this change and to share in it. Said one of the villagers in speaking to a group of Britain's trade union men from the Clyde, London Airport and the Coventry building trade, 'With the awakening Moral Re-Armament is bringing, provided we farmers work hard, India will never be hungry again. We need the British like you to help us change, and to change the world.'

This village revolution in India is valid for the millions of Burma, Malaysia, Ceylon, Thailand, Vietnam, China. It could be the greatest revolution of all time to come to Asia.

Trade union men, university youth, businessmen, farmers, doctors, educators and politicians from Europe and North America, Australia and New Zealand are helping to forward this

change in India. A force of Indians committed to world revolution visited Europe last summer. They inspired this rapid and forceful initiative from the world West of Suez.

I see ahead a very great expansion of this reciprocal action. It is the West and Asia together working for a revolutionized condition world-wide.

The dilemma of the rich and poor nations dramatized by the UNCTAD conference in Delhi in March, was commented on by the Secretary-General of the conference, Dr Raoul Prebisch. 'It seems,' he said, 'that prosperity in people as well as in nations, tends to form an attitude of detachment if not indifference to the well-being of others.'

This action in India is showing that the rich nations are effective when they change and give themselves as well as their treasures of material, money and know-how. The poor nations play their part when they find the way to change the detachment and indifference of the rich, as the Indians have done, and initiate needed changes at home.

So far no other plan is being offered which is producing such results. Men and women applying Moral Re-Armament are bringing the future into the present for the world to look at and advance towards.

If Moral Re-Armament's work does forecast the future then Britain is heading for an economic miracle and a new role. Suggestive is the fact that the men who have applied Moral Re-Armament in the coal and steel industries, shipping, the docks, Petro-



Indian farmers at MRA meeting in Maharashtra photo Channer

chemicals, fishing, building and agriculture with astounding results in production and team-work, are the same men who are effectively sharing this experience with their counterparts in India and the Middle East.

Recently, the British press, television and radio told the nation that the bitterest strike in recent years at the Roberts-Arundel heavy textile factory in Stockport had come to an 'amicable' settlement. The press has run several stories about the part Moral Re-Armament has played with the management and trade union leaders in the Stockport drama.

At one point a million engineering workers in the North-West threatened to strike in sympathy with the Stockport workers, and in protest against the American management. A change of attitude by the American head of this international company is one of the significant factors which led to this settlement. He wrote in an article

day in and day out battle for a stronger faith and passion to give people the deepest truth of Moral Re-Armament. Without it, I am not a revolutionary in God's hands.

Within the next thirty years we need to find more and more men and women who will match St Paul's passion, fight and vision for the whole earth. We need people who choose God's will instead of man's will, and give to every one they meet the chance to make the same choice.

The First Pentecost was triumphant. Thousands representing eighteen languages were in one place and the Holy Spirit was present. They were all able to understand each other. Language was not a barrier and they themselves were amazed. They were welded together beyond language with a common aim—to change people. Three thousand, it is said, were changed that day.

Today there is much talk of language and which should be given most prominence. India has seventeen main languages and hundreds of dialects. Africa with her many tribes and races has over 500 languages. We read of

language disputes in Canada—between the French and English-speaking people. In my own country, Ceylon, there has been much division, hatred and violence between the Sinhalese and Tamils.

There must be an answer. Could it be our decision to make the spirit of that First Whitsun a reality within the next 30 years?

The next thirty years

Nils Eric Särnbrink and members of the cast of 'Anything to Declare?'

A WORLD REVOLUTIONARY FORCE of God has been raised up for this hour.

In the next 30 years humanity is meant to launch into a new age. We will see how men and women of Eastern and Western Europe alongside the USA learn to share not only their wealth and technical know-how with the third



Australian, Dutch and British dockers' leaders meet in London photo Strong

in *The Financial Times*, 'This is a story of our own lack of experience of British practice, as much as union intransigence. I have made mistakes.'

In recent weeks, the American International Longshoremen's Union planned a boycott of all Swedish cars and planes entering American ports. Their chagrin at the Swedish attitude towards the Vietnam war and the harbouring by Sweden of some 400 American draft dodgers was understandable.

The head of the American Longshoremen came to London where he met Moral Re-Armament friends. He was swift to see that the proposed boycott would heighten anti-American feelings in Europe.

The head of the Swedish Seamen's Union and the big Swedish exporters, all consulted MRA men. The boycott was called off.

British, Swedish and American thinking and policy at leadership

level has been affected by these experiences. There has been demonstrated a way practical and potent enough to change the attitudes and policies of nations. American and European industrialists and trade union leaders with Moral Re-Armament strengthened trust between America and Europe.

Another pointer to the future may well be the developments over these last months with both the British administrators and the Black Power and other immigrant leaders. They are finding a common purpose to cure what is wrong in our society.

Men committed to the Black Power strategy are turning from the age-old reactionary ways of hate, violence, fire and gun, not to the passive resistance philosophy of Martin Luther King, but to a super-revolution which battles to put God in control of all races.

The British officials are calling Moral Re-Armament into consultation. The leaders, white and coloured, in the major centres of the country are being fought for through meetings, conferences, the press, films, plays and above all by personal work.

The report of a new idea on race is catching the attention of the nation. The idea brings change and purpose: what each race can contribute to the national life, and what together the races can do to take the world in a new direction.

These doors have opened because committed men and women are more interested in doing something than in being somebody. They have gone to the heart of issues, national and

world-wide, and brought new life and ideas. Humble men who acknowledge their total dependence on God are breaking the age-old cycle imposed on history by the ungoverned forces of human nature.

Through the Westminster Theatre, a significant impact is being made on the mind and imaginations of people world-wide. One film alone, *Give a Dog a Bone*, has been seen in these last months by the educational authorities in fourteen countries in Asia. Teachers, children and whole communities are changing through this one action alone. And this was but the introduction of the film to these countries. The eight performances every week of a play in the Westminster Theatre is having its effect on the national life. Recently two theatre critics writing in the national papers, complained of the power exerted by the Westminster Theatre. It has created, they claim, a climate which is putting a brake on the theatre of meaninglessness, permissiveness, and violence.

That evaluation in itself does not spell revolution. But it is, I believe, the harbinger of the way the theatres of the nations will shift the minds of men.

Ours is the reward of pioneering the next stage of history. We can look forward with complete confidence. To fight the battle with a spirit-led strategy is to win.

To ordinary men and women who listen to God and obey—nothing is impossible, not even the re-centering of the human family.

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world but also to give their care, lives and services to the people of Asia, Africa and South America.

What we have seen with *Anything to Declare?* in recent months may be a prototype of Europe in 30 years time. French and British, Germans, Scandinavians and Swiss united by a common goal. Each with his contribution of heart, mind and humour. Each with rough edges to be smoothed out. Not a group of saints, but of ordinary mortals, trying to find God's will, demonstrating the way men can live together and as keen on the needs of the average Asian as those of their own people.

The cast of the 14-nation European revue, 'Anything to Declare?' photo Mallefer



THREE AMAZING YEARS

by **K D Belden** *Chairman of the Westminster Theatre Trustees*

AT WHITSUN THREE YEARS AGO the plan to build the Westminster Theatre Arts Centre was launched.

Planning permission had been granted the week before. Work on the site began within a month. The building was opened seventeen months after the first announcement.

Shri Rajmohan Gandhi said in his opening address: 'A voice will go out from this Centre to which all humanity will respond.'

Since that day the Centre has been in ever increasing use, and Gandhi's words have been fulfilled across the globe. This month, men in industry trained in the ideas of MRA through the theatre saved Britain from a disastrous boycott of British ships in the ports of India, and perhaps of all Asia and Africa, through their action in Bombay.

Since the Arts Centre opened, six main productions have been given in the theatre, and one has been made into a feature film, in Technicolor, which has been shown in cinemas and on television across the world. Plans are advanced to film Peter Howard's last play *Happy Deathday*.

Plays presented included the magnificent Indian musical *India Arise*, which played for three weeks at the Westminster as the climax of their European and British tour.

The present production, *Annie*, has now enjoyed the longest run at the Westminster since the present series began in 1961. It will reach its 300th performance early in June.

In addition, the Arts Centre has launched a successful series of professionally presented play readings by new dramatists, as part of the theatre's search for new material.

The Westminster was also responsible for a theatre season at Caux in 1966, where a professional company presented *The Real News* and *The Dictator's Slippers*, by Peter Howard.

INDUSTRY: Since the opening, a quarter of a million people have streamed through the Arts Centre. Tens of thousands have come from British industry. Their influence has been felt at sensitive points of the economy, particularly in the maritime industries and key export areas.

RACE: In the past year Conrad Hunte has launched a programme to forestall and answer racial conflict in Britain. As part of his campaign, which he has carried through the major cities of Britain, he has welcomed hundreds of the immigrant communities at the Theatre.

STUDENTS: One aim in building the Arts Centre was to provide for the thousands of students, especially of the Commonwealth, in London. Every evening there are students in the theatre, at a special rate, and discussion groups go on far into the night.

FILMS: The new cinema, superbly equipped through the generosity of Mr Frits Philips, with four of the latest Philips projectors, has been in constant use. In addition to filming *Give a Dog a Bone*, the Westminster has also been responsible for filming *The Dictator's Slippers* in Switzerland.

LEADERSHIP COURSES: The first two courses for training Commonwealth and other students in leadership for democracy have drawn students from more than 24 countries. The courses have included lectures, discussion groups and field work in many parts of Britain.

A DAY OF LONDON THEATRE: Senior forms from schools spend Wednesdays at the theatre, with expert instruction in stage production, scene design, costume design, lighting and make-up. They see the matinee of the current production and then meet members of the cast and discuss it with them. During the first year 1300 boys and girls from 49 schools have taken part.

CONCERTS: The musical director, Dr Reed, has inaugurated a series of monthly concerts on Sunday afternoons. These are gaining in popularity, and a full programme is planned next season, from October. The music programme will be extended to include morning and lunch-time concerts.

CONFERENCES: In this period there have been eighty weekend conferences

on the application of Moral Re-Armament to national and world problems.

RESTAURANT: The restaurant has proved invaluable. At lunchtime, local businessmen and executives stream in to it. It is in constant use before and after performances of the play, and with the snack bar in the foyer, provides the pleasantest form of supper and theatre under one roof in London.

BUILDING FUND: At the first anniversary dinner, it was possible to announce the completion of the Building Fund: £501,000 had been raised to pay for the building, and its equipment. This is a massive achievement, to which people have contributed in fifty-one countries. The brunt of it has fallen upon Great Britain, and no thanks are too great to all the tireless men and women who have worked to raise this sum in so short a time.

WHAT IS NEEDED NOW: The urgent need, to complete the programme launched on Whit Sunday three years ago, is to provide now for the annual upkeep and development of the Centre. This calls for £30,000 a year.

The best way to provide income is through seven-year covenants. So far the Trust has received 392 covenants, which bring in a little more than half the sum required each year.

The great need, therefore, is to increase the number of covenants. Could we find two new covenants a day for the next twelve months? Firms can take them out too. A covenant of £60 a year brings in £100 a year to the Trust. A covenant of £7 a month brings in £1,000 to the Trust over seven years.

The Trustees hope that everyone who has shared in creating the Arts Centre, or who has enjoyed the plays at the theatre, will help by taking out a covenant themselves and by encouraging others to do so.

THE MIRACLE WE NEED: When the Arts Centre was opened, *The Designer* complimented the architects, John and Sylvia Reid, by calling their achievement 'a miracle of imaginative exploitation of precious space.'

Every day at the Arts Centre sees not only that miracle but many others. It sees the creation of a spirit that can lift this country out of the red and into the lead, the spirit that can ensure freedom and prosperity for all nations, which can equip men to use the genius of this technological age to meet the needs of mankind.

THIRTY YEARS OF MRA

by H S Addison

'THE TRIUMPH of a God-given thought'—that was how Frank Buchman characteristically described Moral Re-Armament.

It came to him in the summer of 1938—the year which has gone down in history as the year of Munich.

Tardily and reluctantly the great democracies were beginning to re-arm materially against the threat of Nazism. Morally they were disastrously unprepared.

Buchman launched the idea in East Ham Town Hall, next door to the Borough which forty-three years earlier had sent Keir Hardie to Parliament.

By his side as he spoke were 60 East London civic and labour leaders—men who through the 30's had struggled with the problem of massive and chronic unemployment.

'The crisis,' he said, 'is fundamentally a moral one. The nations must re-arm morally. This is the first and most urgent need. This takes precedence over all other ways of achieving security.' And he closed with the challenge, **'We can, we must and will generate a moral and spiritual force that is powerful enough to remake the world.'**

That was 30 years ago. Since then the idea of Moral Re-Armament has taken a million legs and marched into a hundred lands. Always and

everywhere its aim has been the same—to restore God to leadership as the directing force in the life of nations. Always and everywhere it has demonstrated a positive and revolutionary alternative to materialism in all its forms.

To summarise what has been done in 30 years would be impossible. MRA makes no claims—except on a man's will. But statesmen and national leaders have recorded their own evaluations of its work. Some of their assessments are worth recording.

'A Christian ideology'

Trenches were being dug in Hyde Park and babies were being fitted with gas masks when the first world conference for Moral Re-Armament was held at Interlaken in Switzerland. A year later the world was at war.

Six years later still, when the fighting in Europe had ceased, a man from one of the countries occupied by the Nazis came to London.

He was Bishop Arne Fjellbu of Trondheim in Norway. **'We have been fighting more than an armed enemy,'** he said in an interview with the press. **'We have been fighting godless materialism. Moral Re-Armament gave us men who helped us to fight for a Christian ideology.'**

It was precisely because MRA gave to thousands of ordinary people a

positive moral conception of what they were fighting for as well as what they were fighting against, that it made them effective whether on the home front or the fighting front.

The union leader at one of the largest aircraft factories in the United States said, 'There are planes on the fighting front which would not be there but for Moral Re-Armament.'

Lord Athlone, in a broadcast made soon after the outbreak of war, said of the principles of MRA, 'In fresh and whole-hearted acceptance of them now lies our moral strength for these dark days—the answer to our fears and to our griefs, and our one sure hope for a new world.'

Ben Tillett, the pioneer dockers' leader, who knew and loved Frank Buchman, sent this message to him from his death bed: 'You have a great international movement. Use it. It is the hope of tomorrow. It will bring back sanity to the world.'

And just before the end of the war, a thousand men and women in the services of the allied nations, in a birthday message to him, said, 'You have taught us to triumph over the tyranny of alien creeds and the false ideologies of materialism,' and pledged themselves 'to battle on to build a sane world, morally re-armed and God-controlled—the world for which we fight.'

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Courage to act by Campbell Leggat

ARE YOU AFRAID of what other people will think? Are you afraid of being laughed at? Are you afraid to express the things you believe and feel most deeply?

I have been. It robs you of the courage to take responsibility. It prevents you from

tackling the things you see wrong about you. You become negative, critical and frustrated.

I believe that this kind of fear has taken deep roots right across Britain. Thousands who should be standing up and giving a lead have been blackmailed into silence. It is the prime reason why our country lacks the emboldened leadership needed at this time.

There is an answer. At the first Whitsun, men, who up till that point had been filled with fear, were filled with the Holy Spirit. They received the courage to go out and tackle the world and to give their lives to change it.

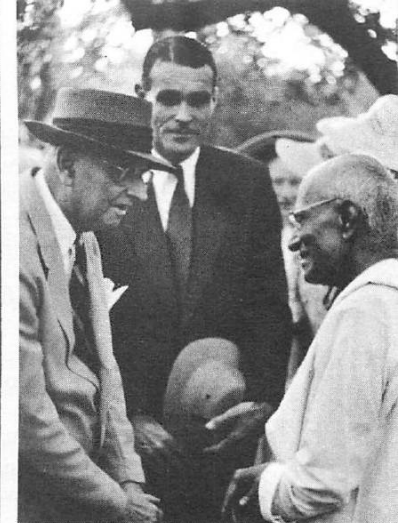
Can we decide this Whitsun to claim from the Holy Spirit the courage that will turn us from fearful men into God's Revolutionaries?



Nursing in India and Europe

by Maria Driessen

FOR THE SECOND TIME that day we left in the jeep for a hospital in the village of Wai, eight miles down the hill, where we brought our patient a meal. The dirty plate from the pre-



L to r: Fredrik Ramm, Ben Tillett, Lord Athlone, Frank Buchman and Peter Howard with C. Rajagopalachari, first Indian Governor-General of India

Because MRA not merely opposed Nazism but presented a positive fighting alternative, the Nazis hated and feared it.

In a Gestapo Report, captured during the German retreat from France, they denounced the men and women of MRA for 'taking up a frontal position against National Socialism,' because 'they encourage their members to oppose the cross of the Swastika with the Cross of Christ.'

Among the men of Moral Re-Armament whom they picked out for persecution was Fredrik Ramm, the great Norwegian editor-patriot, who died as the result of his suffering at their hands.

Headquarters of hope

Of him, C J Hambro, perhaps the most distinguished Norwegian statesman of this century, wrote: 'His life in the prisons of Germany burst through the walls of Nazism in a hymn of triumph.'

The end of the war left the hostile nations glaring at one another over devastated lands or scrabbling among the ruins of blitzed cities.

At Caux in Switzerland, a world centre for Moral Re-Armament was speedily opened. To it, during these early years after the war, came leaders and ordinary people from France and Germany, Britain, Holland and Scandinavia, Japan, the United States, the Philippines, India and Burma.

A distinguished British journalist called it the 'headquarters of the hope of the world.' U Tin Tut, Foreign Minister of Burma, speaking there just after he had learned of the assassination of most of his cabinet colleagues, said, 'The one unflinching light in this dark world is the light of Moral Re-Armament.'

Robert Schuman of France and Konrad Adenauer of Germany both came to Caux. After the launching of the Schuman Plan as the first step to-

wards a united Europe, Adenauer wrote: 'Moral Re-Armament has played an unseen but effective part in bridging differences of opinion between the negotiating parties, and has kept before them the aim of peaceful agreement in the search for the common good.'

Schuman wrote of Moral Re-Armament: 'It is a philosophy of life applied in action . . . the beginning of a far-reaching transformation of society in which, during fifteen war ravaged years, the first steps have already been made.'

Destiny of East and West

Communism, as a result of the First World War, had found in Russia a base for world revolution. The Second World War established Russia as one of the two greatest powers.

Many regarded Communism, with hope or fear, as the one force destined to capture the world.

Dedicated Communists from the

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vious meal was still there, but we started to tidy things up and prepared what we brought for her.

As a Dutch nurse, having worked in a modern hospital it is quite a change to get used to an Indian hospital like this and Indian customs, where the family plays a great part in looking after the patient.

But human problems in an Indian hospital are no graver than those in European. They only look different. A patient entering a big, modern European hospital can feel very lost and afraid of the ingenious technical apparatus which is going to tackle him.

If in both situations nurses do not learn how to care personally for people we will live in either a sloppy or a cold, mechanical world. Selfishness has become an illness spreading like cancer in our society and like cancer it needs cutting out.

Unselfishness cannot anymore be a virtue of some but it is a necessity for the world of today. In this light, we need to make up our minds whether we are going to live for ourselves or for other people.

AFRICA'S HOUR and other speeches

PETER HOWARD

FOREWORD BY RAJMOHAN GANDHI

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Ruhr came to Caux. One of them said: 'This is the classless society we have always dreamed of.' Another declared: 'I have sung the *Internationale* for 25 years with all my heart and strength. This is the first time I have seen it lived.'

There began to emerge the hope of a revolutionary philosophy which could be the next step for the Communist and the non-Communist worlds alike.

At a mass demonstration in the Ruhr, Buchman threw down the challenge: 'Is change for all the one basis of unity for all? Can Marxists pave the way for a greater ideology? Why not? They have always been open to new things. Why should they not be the ones to live for this superior thinking?'

In Germany, France, Italy, Norway, Britain and Latin America the challenge was heard—and accepted. It reached the Kremlin.

In 1963 the leading theoretical organ of the Russian Communist Party wrote: 'These people say the problem is neither Communism nor Capitalism,



Japanese statesman Niro Hoshijima apologizes to Koreans at MRA international conference in the Philippines

but the necessity to change human nature to the roots . . . They even suggest to Marxists that they should change and take up an ideology which is for everyone. This is really the most bold stroke that has come from these propagandists of reconciliation and forgiveness.'

New diplomacy

The Japanese came to Caux. They learned what a Japanese Prime Mini-

TOP UN OFFICIAL'S MESSAGE

P P Spinelli, Deputy Secretary General of the United Nations, sent the following message to MRA world assembly at Caux for the 30th anniversary of Moral Re-Armament: 'Today, when violence seems to be the means adopted by people to demonstrate their opposition to the established order, the need to strengthen moral and spiritual values has become more and more essential. Despite all the progress made and the goodwill expended in the world, no lasting peace and no solution can be found to the problems which are distressing mankind, unless they are based on principles of truth, justice and humanity.'

'Moral Re-Armament offers the means of giving content and vigour to spiritual values while providing the basic ingredient for practical solutions.'

ster later described as the 'diplomacy of the humble heart.'

On the floor of the United States Senate a distinguished delegation apologized for the evil they had done by following a false ideology. *The New York Times* commented editorially on 29 July, 1950: 'For a moment one could see out of the present darkness into the years when all men may be brothers.'

Japanese leaders went to Manila, capital of a land whose people had suffered cruelly at their hands. Their honest apology melted bitter hatred. Later the man who led the negotiations on the Japanese side for reparations to the Philippines attributed the success of the negotiations to that apology.

Ramon Magsaysay, the beloved President of the Philippines, responded to MRA. 'I used to settle my problems by weighing political issues,' he said. 'Now I settle them on the basis of what is right, no matter whose feelings are hurt—even my own. And I have solved most of my problems.'

Stability and progress

The battle to end imperialism in Africa, and the transition from imperialism to independence, both brought their urgent problems.

During the Mau-Mau emergency in Kenya the country came close to the verge of economic ruin. Thousands were killed. Gallows were erected on the golf-course outside Nairobi.

On the Athi River a rehabilitation camp for hardcore Mau-Mau was set up, 'where', reported *The Times* in July 1954, 'an MRA group has been at work for some months. 270 hard-

core detainees have already severed their connections with Mau-Mau.'

Eleven years later, nine Kenya Cabinet Ministers, on the death of Peter Howard, cabled: 'The philosophy and practice of MRA applied on a national scale have contributed decisively to our stability and progress.'

A world force

Examples could be multiplied. With every year the pace quickens. There is no space to tell of the immense work undertaken by Rajmohan Gandhi and his associates in Asia, of all that the youth of America have accomplished and what has been effected in Britain and the world through the Westminster Theatre in London.

Moral bankruptcy is bringing nation after nation closer and closer to economic collapse and political revolution. The gap between the rich and the poor nations grows wider. A situation is developing at least as menacing as that in which MRA was born.

Today, thanks to Frank Buchman, there is at work a world force of people, ideologically equipped, who know how a new moral climate can be produced because of what has happened in their own lives.

'They have no new paper plans to offer, but they have experience which cannot be denied. They know that a change of heart is possible. They know that definite, decisive guidance from God is available, today as always.'

A diplomat at the United Nations, who has seen Moral Re-Armament tackle hatreds which were tearing his country apart, said recently: 'Now is Moral Re-Armament's hour.'