

Lord Provost of Glasgow flies to London to open Dollan library

Ceremony in Westminster Theatre Arts Centre



Among the specially invited visitors were Joseph Black (Largs), the Marquis of Graham, Mrs Grace Kennedy (Govan), Alexander Hunter (Largs) and Dame Flora MacLeod of MacLeod



The Lord Provost of Glasgow, Donald R Liddle, presents the Glasgow Coat of Arms to Kenneth Belden, Chairman of the Trustees of the Westminster Theatre. With them is the Mayor of the London borough of Lambeth, Alderman Donald T Campbell JP

photos Strong

THE LORD PROVOST OF GLASGOW, Donald R Liddle, and Mrs Liddle flew to London on St Andrew's Day from Glasgow to open officially the Dollan Memorial Library at the Westminster Theatre Arts Centre named in honour of the former Lord Provost, Sir Patrick Dollan, and Lady Dollan.

This St Andrew's Day occasion brought to London Scots from all over Scotland. Speakers at a meeting in the Westminster Theatre on 'Scotland's part in changing the world' included the Marquis of Graham; Dame Flora MacLeod of MacLeod, Chief of the Clan MacLeod; John S Craig, Financial Director of the Scottish and North Western Group of the British Steel Corporation; James H Dollan, the only son of Sir Patrick and Lady Dollan; Dr Donald Robertson, senior lecturer in Anatomy at Edinburgh University and the Rev Dr John D O'Hear,

representing the Archbishop of Glasgow, the Most Rev J D Scanlan, who sent a message.

Opening the Library, Lord Provost Liddle unveiled a portrait of Sir Patrick and Lady Dollan by the Edinburgh artists, Mr and Mrs Arthur Law, and presented on behalf of the City of Glasgow a handsome plaque of the Glasgow Coat of Arms. A reproduction of a painting of Robert Burns' cottage at Alloway was also given from the Glasgow Corporation Collection at the Kelvingrove Art Gallery.

Lord Provost Liddle said Sir Patrick and Lady Dollan were 'worldwide thinking people'. He continued, 'I do not think that in the whole history of the Lord Provostship there has been a Lord Provost whose memory and name and doings are so often quoted even to this day.'

James Dollan, who is a member of the

General Council of the Scottish Trades Union Congress; said, 'It is gratifying to me that this Library should be established in London, because my father and mother were far from being parochial Scots. They were broad in outlook, looking to all parts of the world. Many of us could take a lesson from them.'

He read a message from the Rt Hon William Ross, MP, Secretary of State for Scotland who said of Sir Patrick and Lady Dollan, 'I was brought into contact with a husband and wife team that was to me an outstanding contribution to public life and wellbeing in Scotland. Their friendship, help and guidance was mine from then on. It was something I valued and still cherish.'

'It is fitting that Sir Patrick and Lady Dollan should be remembered through books. Even as they lived for social justice and all the freedoms that matter,

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Mid-Ulster: exercise in community relations

RUMOURS and festering resentment lie just beneath the surface in Northern Ireland. In this situation, Roman Catholic and Protestant Secondary School Principals have been bringing their pupils together in many towns to see MRA films.

In Mid-Ulster, the constituency represented in Westminster by Miss Bernadette Devlin, schoolchildren from the three secondary schools of Maghera, St Mary's County and St Patrick's, attended a showing of *Voice of the Hurricane* last weekend. *The Mid-Ulster Observer* (27 November) published a page of photos of the event with the headline: 'Maghera Exercise in Community Relations'.

In its report of the event, *The Mid-Ulster Observer* wrote:

'Senior pupils of Maghera's three secondary schools were told on Monday that if they stood firm and decided that nothing would indoctrinate them with feelings of hatred and revenge, their country would be an example to the world in years to come.'

'This advice came from a Nigerian teacher, Mr Isaac Amata, a supporter of Moral Re-Armament, when he addressed the young people following the screening of the film *The Voice of the Hurricane* in the County Secondary School on Monday. The film deals with

the Mau Mau revolution in Kenya and Mr Amata pointed out that this is the only country in Africa today in which whites and blacks are working in co-operation.

'He said that as a boy in Africa he had been told that Africa would never be at peace until all the white population had been driven into the sea. When he grew up and met people connected with Moral Re-Armament, he realised that this was not the solution and that if people resorted to violence and hatred they might destroy the very people they loved.

'Mr Amata said he had been six weeks in Ireland and during that short time, he had experienced the tremendous warmth and generosity of the people. Yet only a few months previously, the world had been witnessing the tragic devastation and destruction of the August events.'

Similar occasions have been held in recent weeks in Derry, Limavady, Coleraine, Armagh and Bangor. This weekend a conference will take place in Belfast with the twin aims, 'Ending hate, fear and prejudice' and 'Our task in the world'.

Bombay schools see revue

A SCHOOL PRINCIPAL in Bombay has seen the European musical *Anything to Declare?* three times and came with 11 members of his staff. He called a meeting of 42 members of the staff to heal the divisions among them in a spirit of absolute honesty and seeking guidance from God. In another school 500 girls and members of staff assembled to listen to the inner voice.

Task for 1970

● It is very hopeful today that scientists, political leaders, industrialists and workers' leaders have all begun to realise that the most urgent thing to do is to change the motives and attitudes of men.

● Seventy per cent of the stoppages in British industry in the view of senior men in government, management and the trade unions are caused in the first place by men of management who do not know what their workers think or what is really going on.

● The way a man lives in his home is fundamental to everything. I do not agree that the work of a union or the work of management comes before the life in the home.

● The Church is meant to be ablaze in the modern age—tackling the real needs of men, showing a nation her destiny, bringing about the greatest revolution of all time whereby the Cross of Christ will transform the world.

From an address to the annual Warwickshire Miners' Service by William Jaeger. The service was attended by officials of the National Union of Mineworkers for the Midland Area and Warwickshire District, the Deputy Director of the National Coal Board for the South Midlands, the Mayors of Nuneaton and Tamworth and the Arley Welfare Band and Coombe and Binley Male Choir.

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they battled against prejudice and ignorance that poison understanding.'

Dame Flora Macleod said, 'The people of Scotland and especially the people of Glasgow have decided that the memory of their great Lord Provost must be remembered, and so they have come together to present this Memorial Library in this great centre of MRA—the Westminster Theatre.'

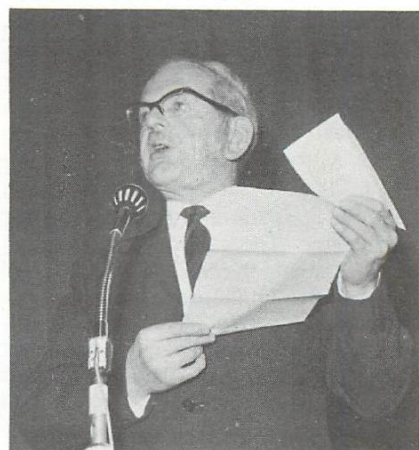
A young Glaswegian, Geoffrey Craig, graduate in metallurgy from Strathclyde University, said that Glasgow had given him much in life and that he was now going to Australia to work with MRA. 'I am proud and grateful to continue in the tradition of Scots who go abroad and give their best in other countries.'

Sir Patrick and Lady Dollan were

pioneers of the British Labour Party. Sir Patrick was Lord Provost of Glasgow from 1938 to 1941, and Lady Dollan was a member of the National Executive of the British Labour Party. After the war they went to Germany with an MRA international force invited by provincial governments. Later Lady Dollan travelled throughout Asia.

Iain Campbell, Manager of the Bank of Scotland, Hutchesontown, Glasgow, and Hon Treasurer of the Dollan Memorial Library Fund, said that the target of £10,000 had been reached by contributions from people all over Scotland and from Scots overseas.

Messages were read also from Richard Buchanan, MP (Springburn) and Edward Taylor, MP (Cathcart).



James H Dollan: 'My parents were broad in outlook, looking to all parts of the world. Many of us could take a lesson from them.'

photo Strong

Farmers can take the world beyond hunger

by Edward Evans

THE REPORT of the Commission on International Development, under the chairmanship of Lester Pearson, challenges the Governments of most countries in the world.

Its recommendations to the Governments of the developed countries include:

1. Eliminate import duties on 'non-competing' products from developing countries.
2. Increase volume of overseas aid to 1% of the gross national product.
3. Take progressive action to halt and reduce the 'tying' of aid.

But will the Report become just the peak of a mountain of paper, or will it shift the statesmen into something entirely new?

Who are the people best placed to ensure that the answer to poverty is brought about? I think that it may be the farmers, freed from preoccupation with ensuring their own survival, who will be the ones to do it. There are increasing signs that farmers are taking initiative to bridge the gap.

Who would ever have thought, only three or four years ago, that some of the world's highest outputs of wheat would be recorded by a farmer from near Delhi in India? But it has happened. Mahinderpal Singh grew a crop of 3 tons 7 cwt to the acre, just twice as much per acre as the national average in Britain. And this in spite of the fact that when he first started his land was a desert of salt, and he had to invest money in reclaiming it before it would grow anything.

Then take the fascinating smaller farm of 20 acres which is part of the Moral Re-Armament Centre at Panchgani near Poona. This farm has been started from scratch on the poorest of soil without water. No poor farmer could say he had it worse. But now it makes a profit. With its deep-litter poultry keeping methods, and just recently its demonstration of 100 bird units to encourage local farmers, it is becoming a centre of hope, agriculturally, for miles around. One small farmer affected by it now feeds as many as sixteen families where he used to feed one.

In Africa too the evidence mounts that farmers are feeding more people. Three years ago a young farmer named Kamau Mbagara, newly settled on 40

acres in Kenya, entertained four of us from Europe. It was his second season on the farm, and he had no capital to buy a tractor. Since then he has bought a tractor on hire-purchase, and, by dint of ploughing for his neighbours as well as himself, paid for it in nine months. Today he has three tractors and does extensive contract work. Asked why he works so hard, he replied: 'I have a growing family that needs educating, and I want to contribute to developing the country.' He is one of 180 farmers who have so far been trained at the Narosurra Farm Training Scheme, which aims to give every trainee a motive of service as well as technical skill.

These are some of the men who, by their own initiative, are getting things done. In every case, their output increased because something caught alight in their spirit, and changed their character and the way they work.

Start with ourselves

How can we in the developed countries, especially Europe, help to bring about these changes?

First, we have to start with ourselves. In the developed countries, 'subsistence' agriculture takes a more sophisticated form. It means farmers who efficiently look after number one, and farmers' organisations who fight for their members' interests without regard for the needs of the rest of the community.

One point of the agricultural conferences held at Caux, the MRA conference centre, during the last three years has been to raise a united force of European farmers who, while engaged in the struggle for survival, will also live beyond it and see that Europe takes responsibility for the developing countries. There are two ways in which this can be done:

1. By supporting efforts in developing countries which make for solutions there. That is why, for instance, eight European farmers have accepted invitations and gone out to take part in the development of Panchgani, at their own expense or helped by colleagues.
2. By making sure that, as those responsible for economic planning in Europe, we are equally concerned about the effect of any European plan on the economics of developing countries.

(See for instance the article on Robert Carmichael, former President of the European Jute Industry, in the MRA Information Service, 15 November).

The fact of having a larger common aim gives fresh hope that we Europeans can unite among ourselves. Two weeks ago my wife and I were in France. We were guests for 24 hours of a young farmer in Brittany. His little girl was sent to spend the night with her grandparents so as to make room for us. We met his brother-in-law, who has metal plates in his head and both his forearms as a result of injuries received in riots against the Government two years ago. He will never work again, but he gave himself to us without any trace of bitterness. We saw their pioneering farm co-operative. After supper we met some of the leaders of the younger farmers, two of whom had been to Caux, and talked till after midnight on how to give the answer to bitterness and to use our problems to bring unity. Our host said as we drove to the airport: 'In Brittany we have the will to win'. It was a fascinating experience. France's self-interest, agriculturally, and Britain's are in direct conflict. But with men like that and a rallying point like Caux you realised it might be not only possible but enjoyable to work things out together.

'You can only give to the world what you are living at home'. How can every farmer so live and work every day that he can feel he is actually doing what the need of the world requires of him? Our farming leadership could help a lot, but it is also up to each of us ourselves. I am responsible for an Estate with a home farm and twelve tenanted farms. We have nearly finished modernising the farmhouses and cottages. We have laid water onto the fields. We have built covered yards for cattle. All these things are necessary, and part of the job. Just now, for the benefit of a visiting expert, we have been making a calculation of the total production of cattle and sheep on the twelve farms, in the course of which some of the tenants have shown me, for the first time, their annual accounts. There is a growing sense of a community of interest in working out the future, for which I am grateful. The main point however is this: that everyone with whom I am associated gets a chance to take part in the wider revolution of moral re-armament, especially as it concerns our industry.

In face of the speed of events, farmers cannot afford to stay buried in their personal struggles for survival. By the very nature of their life and work they can be the pacemakers in ending the selfishness which is the basic cause of poverty.

All-outness answers fear

A talk given over the BBC *Ten to Eight* programme last week by Brian Boobbyer, former Oxford and England Rugby footballer.

WHEN I FIRST PLAYED Rugby I was constantly getting hurt because I could not tackle properly. I felt that if I tackled hard and low, I would get hurt. So I went half-hearted and high, and got full of bruises. I remember saying to myself, 'I wish I had gone to a school that played soccer.'

Then one day it happened. I do not remember why, but I do remember when. I did tackle someone hard and low and down he came. It was a glorious feeling which I soon got used to, but never tired of! From that moment I began to enjoy the game and I never did get seriously hurt.

I found exactly the same thing in the Christian life. Christ said, 'Blessed are the pure in heart for they shall see God.' That is the heart of the most difficult and dazzling message on earth. An all-out commitment to follow that road has overcome my fears and given me a goal in life.

In my student days, the Oxford Rugby team used to go to France every Christmas vacation to play two or three matches. One day in Paris, the fly-half and I went into a coffee shop to drink hot chocolate. And he began to tell me in the most natural way how he had found a living faith. It surprised me, and yet it did not, because I had been impressed by the way he lived, as well as

by his coolness on the field. He never got under pressure. He clearly seemed to live straight and enjoy life. He talked to me that evening about things I had never talked about before. I had grown up with faith, but somehow there were no teeth in it. I would always rather be respectable than be honest. I began to discover that Christianity was more than decency. In fact it was so-called decent people who crucified Christ. So many Christians prefer to be starched and ironed without being washed. I was one of them—good and gooey.

To my surprise I came to see that Christianity was a revolution. Henry Drummond in his book *The Greatest Thing in the World* says this, 'The first great epoch in a Christian's life, after the awe and wonder of its dawn, is when there breaks into his mind some sense that Christ has a purpose for mankind, a purpose beyond him and his needs, beyond the churches and their creeds, beyond Heaven and its saints—a purpose which embraces every man and woman born, every kindred and nation formed, which regards not their spiritual good alone, but their welfare in every part, their progress, their health, their work, their wages, their happiness in this present world.'

The evening in that Paris coffee shop started me on the road to that

experience. I soon discovered that I could do for others what that fellow footballer had done for me.

One day in Oxford, as I was walking down Turl Street, I saw an American Rhodes Scholar I had met recently, putting his bicycle away. I suddenly thought I would invite him for lunch, which I did. He appeared to me to have a brilliant, sharp mind, but a cynical approach to life. He complained of the pessimism in Oxford but was full of it himself. He had lost his faith.

We became good friends. One day he decided to listen to God, a God he did not believe in, but suspected might be there. He obeyed the thought he got, and put certain things straight. His cynicism dropped off. He was so different that he soon became the most controversial person in his college. He passed his experience on to the person he described as having the best brain in the college, and he changed too. That man's problem was a fear of people, and he lost it.

Contract

The people who look after the rooms of Oxford undergraduates are called Scouts, and this Rhodes Scholar gave a party for them and shared his new experiences with them—a highly unusual event!

Then he made what is called 'a contract with God' for the rest of his life, and God has begun to use him greatly in the life of America.

It reminds me of one of the great lines in St Paul's Epistle to the Romans. J B Phillips translated it like this: 'The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own.' If he could say that in the permissive world of the Roman Empire, I am sure he would say the same thing today. I certainly believe it is true.

Influence of committed minority

by Edward Glennie, mathematics postgraduate student at Cambridge

A GLANCE at the names of the Cambridge colleges gives an indication of the faith of their founders—Christ's, Jesus, Trinity, Emmanuel, St John's are some examples. The Statutes decree that a college should be 'a place of education, religion, learning, and research'. But today, the emphasis is placed on education and research, while religion is widely regarded as an irrelevant hangover from the past.

Scientific knowledge places unfamiliar power in our hands. I believe that only

under the guidance of God can we make the right decisions on the use of this power, and it was this conviction that prompted me to have the film *Happy Deathday** shown privately in Cambridge. The organisation of the show forced me to trust and obey God's guidance at every stage. And I am very grateful for the support of many others both inside and outside Cambridge. Many of the audience of one hundred showed interest, and some may organise further showings. Certainly we plan to have *Happy Deathday* shown more widely.

People sometimes ask me whether

working for the Christian faith is not a hopeless task in the sceptical modern world. My answer is that I believe it is the only thing adequate to meet the challenge of life, both on a personal and national level. And that history shows that a committed minority can exert an influence out of all proportion to their number. And I believe that such a group in Cambridge can alter the future of the world.

* Last week there were also private previews of 'Happy Deathday' at Edinburgh University, Aston University the Birmingham Medical Institute and Norwich.