

ILO delegates in Geneva see European musical

'Exactly what needs to be said'—S American editor

RUSSIAN, Spanish, French and English translation enabled an international audience in Geneva last week to follow the première of the European revue, *Anything to Declare?*

The revue calls on Europeans to think and live unselfishly beyond their own affluent continent.

The translations which were projected on a screen above the stage of the Comedie Theatre were described by *Tribune de Genève* as 'an innovation in the theatre'.

Performances of the European musical revue will continue over the next five weeks at the request of Geneva citizens and delegates to the international conferences.

The première night audience ranged from the Secretary of the Venezuelan Transport Workers to government ministers from Ethiopia and Malagasy, from the Secretary-General of the Ghana Trade Union Congress to the representative of the Arab League, from the Swiss Ambassador to international organizations in Geneva to the Secretary-General of the Inter-American region of the International Confederation of Free Trade Unions, Arturo Jauregui of Mexico.



Arturo Jauregui

Speaking from the stage, Rajmohan Gandhi, one of the men responsible for MRA in Asia, told the audience that when the Western world was re-examining its aims and values it was important to distinguish the character-



B A Bentum, Secretary-General of the Ghana Trade Union Congress, at Geneva première of European revue
photos Franzon

istics of real revolution. For Asia needed the help of Europe. 'Those critical of the Almighty,' he said, 'and not ready to be critical of themselves are not revolutionary but reactionary.'

After midnight the audience were still talking with the cast. A European ambassador said, 'It does you good to get back to fundamentals.'

An African cabinet minister wanted the European revue to come to his

country, Alberto Delgado Ore, director of the Peruvian paper, *Sindical*, said, 'This is exactly what needs to be said in the times in which we live.'

La Suisse, in its review, was particularly impressed with scenes showing 'a world which has tried to conquer human misery but which will always remain its victim as long as it refuses to open its eyes to "the miracle of the spirit".'

RICHARD WEEKS

DELEGATES GO TO CAUX

GOVERNMENT, employers' and workers' delegates to the ILO conference in Geneva are among those planning to attend the weekend assemblies at the MRA centre at Caux, sixty miles from Geneva, through the month of June.

Last weekend Nigeria, Ghana, Brazil, Equador, Peru, Ceylon and New Zealand were represented.

Benjami Bentum, Secretary-General of the Ghana TUC and a former cabinet minister, said that MRA had shown him that to build a new society one must get back to the essentials of life. 'Man', he said, 'no matter what part of the world he lives in is a

brother to other men. MRA has shown me that we must begin by changing our hearts and listening to God. As a trade unionist I will continue to play my part, and we expect that if governments, employers, and industrialists all play their parts in changing themselves first that there will be very little left in the world to fight over.'

Santiago Jamariz, the workers' delegate from Peru, said, 'MRA gives us the chance to build cordial relations between all men. We will carry forward the faith we have found here at Caux.'

Three senators from Equador attended.

DAVID PORTEOUS

From revolt to the right revolution

by H S Addison

'REVOLT' accurately describes the mood of millions as well as the actions of thousands throughout the world today.

It is the essence of revolt that those who indulge in it are clearer in their minds about what they are fighting against than what they are fighting for, about what they are determined to destroy than what they wish to put in its place.

There are indeed many, especially among the students, who are committed to violence, not merely because they are convinced that they can achieve their aims only by violent methods, but because they believe that the violent response provoked by it will expose the moral bankruptcy of the 'Establishment', and even that there is something creative in violence itself.

'Action', they say, 'must come before ideology—action forges ideology.' It is a dangerous doctrine.

Students of course are in the vanguard of the revolt. That they are is an alarming fact, because they are the future—or at least an important part of it.

The reasons for their revolt, their motives, philosophy and aims have been brilliantly analysed in a recent series of articles in *The Times*.^{*} They cannot be dismissed as merely student hot-air, though there is a good deal of hot-air in them. They may in fact assist in our diagnosis of a society which has ceased to command their allegiance because, in their eyes, it has become wholly materialistic and is ruled by a middle-aged bureaucracy which is reducing the individual to a cog in a machine, without freedom or dignity of his own.

Nor is the mood of revolt confined to the students. It shows itself in the increasing restiveness of back-bench MPs, dramatised the other day by Dame Irene Ward's defiance of the Speaker. It is revealed in the growing cynicism about politics and politicians of all parties. It is passive as well as active. It is behind the sullen refusal

of millions to respond to the Government's appeal for wage restraint.

They ask, 'Why should we?' Their energies are not, in fact, being released, in the way that the Prime Minister promised in 1964 that his policies would release them.

The 'Back Britain' campaign is now seeping away into the sand. It revealed for a moment a genuine concern for the country which was quickly commercialised and was then lost by lack of leadership. Its failure can only deepen cynicism.

How is this mood to be met? If it is not met it will lead—and lead quickly—either to total paralysis and collapse, or to insurrection. Neither concession nor repression will deal with it. Nor is reform enough.

The answer to revolt is the right revolution, a revolution which will bring a genuine cure based on a radical diagnosis. To do so, it must fulfil certain essential conditions.

First and foremost and above all, it must restore, in a credible form, the vision of a genuinely new society. One of the saddest features of the post-war years has been the gradual fading of that vision. Whatever the affluent society, the welfare state, may be, it is not what the great progressives of the past—nor for that matter, the Disraelian Tories—dreamed of and laboured for. Everybody knows it.

Today we are being told that it was always a Utopian dream, that in a world of inevitably imperfect human beings it can never be realised. Yet the parody of it, which we have produced, can never satisfy. And the longing to create it will not be stilled. Hope springs eternal in the human breast. Without the vision of a new society, youth will continue to revolt and the ordinary man will remain apathetic.

Secondly, it must tackle the real enemy, which is materialism. Materialism is the worship of material things. It is idolatry. The fact that what we worship today is not graven images nor golden calves, but cars and computers, makes no difference.

The computer materialism of 1968 is not a whit better than the 'candy-

floss' materialism against which Mr Harold Wilson used to inveigh so scornfully not long ago. It is equally unsatisfying. It is just as ineffective in releasing the energies of our people, and in giving them a sense of national purpose.

The vision of a technological revolution has produced, not a white heat, but a cold indifference. It has failed to capture imaginations, not because it was technological, but because it was materialistic. It turned means into ends and forgot, if it ever saw, the ends.

For every leader

There are some words written nearly 50 years ago by R H Tawney, the greatest British socialist thinker of the 20th century, which should be written in large letters and placed where every cabinet minister, every national trade union leader, every director of the CBI, can see them as he sits at his desk every morning.

'When a cabinet minister declares that the greatness of this country depends upon its exports . . . it is the confusion of one minor department of life with the whole of life . . . When the Press clamours that the one thing needed to make this island an Arcadia is productivity, and more productivity,

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Planning the right revolution



Leaders from Nagaland, state of North East India where guerrilla fighting is in progress, plan for a revolution based on a change in human nature with Rajmohan Gandhi and Indian village leaders

^{*}'Students in Revolt' May 28-June 1, 1968

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and yet more productivity, . . . it is the confusion of means with ends.¹

Events have proved that it also is ineffective. 'Thou shalt not live by bread alone.' Until we learn that lesson we shall never, never, never release the energies of our people or capture the allegiance of youth.

Next, it must recognise that morality, like peace, is indivisible. There is a lot of moral passion flying about in the world today. It is like gas in a coalmine. Strike a match, and you will get an explosion. But it is highly selective in the targets against which it is directed.

A recent leader in *The Times* for instance,² calls for the censorship of literature and films which promote the cult of violence, while it seems to deplore the curbs on plays and books calculated to encourage sexual licence.

But is there no connection between the two? Have we forgotten the Moors Murders?

If people are encouraged to indulge the sex instinct without discipline—and that is the effect, if not the aim

¹ R H Tawney *'The Acquisitive Society'* (London, 1921) pp 48-49

² *'The Cult of Violence'*, *'The Times'* June 7 1968

of some recent legislation, passed with the encouragement of a Home Secretary who had to deal with a great deal of violence—why should we expect people to curb the instinct to violence?

If we have ceased to expect sex restraint, what right have we to ask for wage restraint? And is there no longer such a thing as personal sin? Are there no sins except social sins? Is not sexual permissiveness a sin against society? It has grave social consequences. Absolute moral standards, personally as well as nationally, must be the fuel of the right revolution, and the strength of the new society.

Directing force

Finally, we must restore God to leadership as the directing force in the life of society. The idolatrous worship of things is being matched by the idolatrous worship of man. It leads inevitably—and not only in the Communist countries—to the cult of personality, to the childish demand for a strong man, to the infantile expectation that a technologically trained elite can solve our problems.

It creates in a minority an insufferable arrogance and an insane confidence that they alone have the ans-

wers. It is the negation of responsible freedom and the antithesis of mature democracy.

The human needs of individuals—for the dignity of work as well as security of money—are sacrificed to economic plans. The end is dictatorship and ultimate disillusionment. 'Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants.'

Nor is it enough to say that we can never get a new society, because human nature is inevitably and incurably imperfect. That is a counsel of despair, a glib excuse produced by those who are determined not to pay the price of a new society. Human nature can be changed. But only God can do it. The new society, the vision of which can never be completely extinguished, the longing for which can never be entirely stilled, the demand for which will never be wholly silenced, can be built.

But it will only be built by people who are humble enough to accept the guidance of God, the power of God, and the righteousness of God. Here lies the revolution which is the answer to revolt, and the fulfilment of the dreams of every rebel against the society of today.

'LIGHT IN DARKNESS' DRAMA GIVEN IN BOMBAY

FIFTEEN HARIJANS from Delhi presented last month *Light in Darkness*, a drama they had written and produced, before a crowded audience in Bombay.

The play was first produced at the MRA centre in Panchgani and is based on the Harijans' experience of life and the changes they have carried through since meeting MRA.

Introducing the play, H N Trivedi, Chairman of the Standing Committee of the Bombay Corporation and a prominent trade union leader, said that the Harijans were ordinary people, but ordinary people can do extraordinary things.

Ranjit Singh, a leading member of the cast, addressing the audience said that they wished to give the performance in memory of the Dutchman, Jap de Boer, who was with them in Panchgani and lost his life in a recent air crash near Bombay.

'We pledge that as long as we live we will take this fight forward,' Singh said.

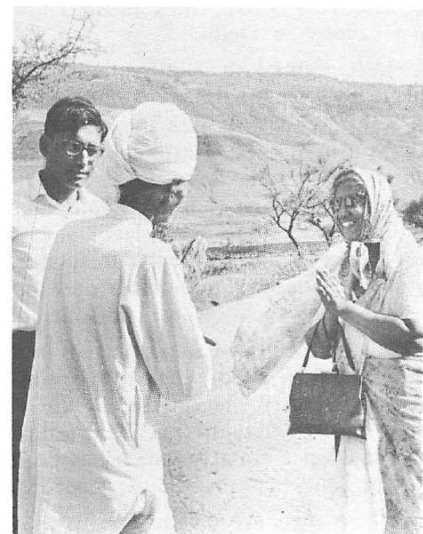
Amongst the audience was the US Consul General, Daniel M Braddock.

Light in Darkness was also performed in Poona to 500 businessmen, workers, housewives and students. The cast was welcomed by Bhad Bhady, a retired judge and member of the Brahmin community of Poona.

Behind the play

Neerja Chowdhury in her column in *Himmat*, the Indian newsweekly, published in Bombay, wrote about *Light in Darkness*:

'For years a man lived in darkness. His family was in darkness and so was his community. He could see no light around him. His friends suggested he might marry. A wife is supposed to be the light of a home. He married. The darkness remained. *cont. on page 4*



Mrs Peirera, wife of Ceylon's former Ambassador to Peking, meets Indian farmer Maruthi Yadev, nominated by 'Himmat' as 'Man of the Year'. Mrs Peirera later broadcast, during a 30 minute Radio Ceylon programme on MRA's 30th anniversary, on the recent Panchgani conference in India

photo Rohin

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'One day, he took a bucket and started to throw the darkness out of his home. He worked the whole night, but no effect. His wife saw him do this and ejaculated, "You fool!" She took some oil, cotton and made a lamp out of it. With a matchstick she lit the lamp. The darkness vanished and the house was filled with light.

'This story was related by 60-year-old Ramjilal, a Harijan from Delhi. "Similarly, for centuries we Harijans have remained in darkness. We did not know where to turn for a way out. Moral Re-Armament has brought a light into our life in a very short time," continued Ramjilal. He is a water carrier in the Delhi Municipal Corporation.

Enemies into friends

'*Light Out of Darkness* is the name of a play that Ramjilal and his fourteen friends have written. They wrote it and produced it in three days. It doesn't have numerous sets, brilliant direction, intricate choreography or even a proper script. It is written out of their experiences. It is the reality of their lives presented on the stage. The play portrays a change that has come into their lives through Moral Re-Armament. Enemies of yesterday become friends of today. Champion drunkards and gamblers give up drink. Families become new and united. This is happening in the Harijan Colony in Delhi.

'Last Friday they presented their play to a sophisticated audience of 500 in Bombay. It was the first time that most of these Harijans had been to Bombay and seen the sea, tall buildings, glittering shops. Diplomats, industrialists, trade union leaders, factory and dock workers, professors, students, housewives were for one and a half hours silent, gripped and stirred.

'"Inspiring. If what you have found could be multiplied, you will see wonders being performed in India swiftly. I want to work with you," said a diplomat from a country which has been pouring aid to India for two decades.

'These men are cleaners in homes, sweepers on the streets of Delhi, railway shunters, sewer men, drivers, peons. Many cannot read or write. They have not amassed wealth. Yet they have stirred the hearts of rich and poor, learned and unlettered. Their strength is that they are honest about themselves and believe that God can change any man.'

PRESIDENTS SEE 'SING-OUT AFRICA'

PRESIDENT JOMO KENYATTA of Kenya and President Kenneth Kaunda of Zambia last week saw a 10-minute selection from the musical, *Sing-Out Africa*, while together in Nairobi.

President Kenyatta had sent word to the cast to ask them to perform for President Kaunda who is on a state visit to Kenya.

The occasion was in the State House, Nairobi, and was attended by Mrs Kenyatta and Mrs Kaunda, the entire Kenya cabinet and an audience of 2,000 people. Kenyatta decorated Kaunda with the Order of the Golden Heart, Kenya's highest honour.

The voice of Kenya national radio broadcast an entire performance of *Sing-Out Africa* before the investiture.

Actress urges students to build new society

YOUNG PEOPLE were not to be blamed if they were not impressed with the world they saw around them or by the way older people lived, Miss Phyllis Konstam, the actress, said in Sheffield recently.

At a luncheon in support of the Westminster Theatre she said that young people were desperate for something to believe in, and old loyalties meant nothing to them. For them everything had been debunked.

Everywhere there was a crisis of some sort, violence was erupting, and recently there seemed to have evolved a philosophy of violence.



'DIE WELT', the German daily newspaper, reported (7 June) on the current conference at Caux and the 30th anniversary of MRA. The paper's correspondent, Christoph Büchenbacher, commented in his report of the conference:

'It is undisputable that Caux and its representatives again and again succeed in getting enemies round the table, removing their prejudices and straightening the road to agreement in racial, political or class conflicts.

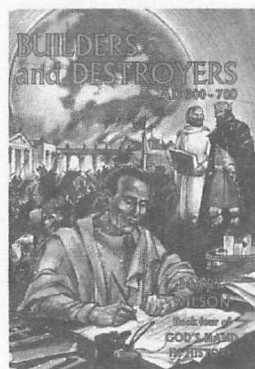
'One important impression (at Caux) is that the representatives of Africa and India not only place great hope in Caux but also in Europe from which they expect answers.'

Representatives from more than 40 nations attended the conference.

'I understand the militants, the students who want a new society, why they get frustrated when the establishment refuses to shift, and why they revolt against the selfishness of so many of their elders.

'Students need their revolutionary spirit, but they need to find a new and mature way of building a new society, for to destroy without knowing how to rebuild can end in a situation far worse than the one they now find themselves in,' Miss Konstam said.

The London actress also spoke twice over Sheffield Radio.



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BUILDERS AND DESTROYERS

by Mary Wilson

Illustrations by Vera Louise Drysdale

Blandford Press. Price 12s 6d postage 1s 4d

Builders and Destroyers is the fourth in Mary Wilson's series, *God's Hand in History*. Though set between the years A.D. 300 and 700 the stories are timeless, as they deal with a timeless factor—God's dealing with people and their response to His challenge.

MEDICINE'S FUTURE MAY LIE IN CHANGING HUMAN NATURE

THE MEDICAL PROFESSION must now become proficient in dealing with the whole man, not just his medical or psychological needs.

This view was expressed at a Moral Re-Armament conference for 'Medicine and the World of Tomorrow' at Caux in Switzerland, attended by 104 members of the medical profession from 16 countries.

Professor J Bonnal, professor of neuro-surgery at Liège, said, 'Medicine will take its part either in the destruction or in the rebuilding of society. The scientific revolution has not brought with it the revolution in our own way of life which is a necessary corollary.'

He stressed the need for two new elements in medicine: a change in men's motives and the acceptance of a higher and divine authority.

Professor A Jores, professor of clinical medicine at Hamburg, said that communicable diseases have now largely been conquered, but that many human illnesses are caused by wrong relationships, inhibitions and wrong desires. It was in dealing with these factors that medicine's future lay.

The founder of the National Spinal Injuries Unit at Stoke Mandeville, Sir Ludwig Guttmann, said that the decisive factor in overcoming despair in patients was their own decision to make the most out of life. Guttmann, a pioneer in the treatment of paraplegics, has developed new techniques and new attitudes in the medical pro-

feccion. With these new methods 80 per cent of Sir Ludwig's patients now go back to occupations ranging from cobbler to surgeon. Sir Ludwig showed that Man has enormous capacities for spiritual and physical re-adjustment.

Dr Donald Robertson, Senior Lecturer in Anatomy at Edinburgh University, said doctors have a far wider role than merely caring for the sick and preventing disease.

To achieve the World Health Organisation's objective of 'the highest possible level of health of all people', a doctor must concern himself with the whole state of society. Today's doctors must learn to deal with the unequal distribution of doctors in various countries and the destruction of medical services and teaching facilities due to wars. Similarly, for political reasons, some of the best trained doctors could not today return to their country of origin. In at least one country this amounted to more than half those qualified for teaching positions.

Turning to psychosomatic diseases Dr Robertson said, 'The time has come for a radical re-assessment of our attitude to this kind of disease. Psychosomatic is a typically contemporary word: morally neutral, it offends and judges no one. It is, however, used to describe illnesses due to hate, fear, greed and lust.' This was not the usual picture given, he said, but it was a truer one.

'If psychiatry is to find its destiny

it must accept the fact that human nature can be changed,' said Robertson.

Dr Adeyemi Ademola, Nigerian delegate to the World Health Assembly, called for the wealthier nations to consider the huge needs of a world community where the devastating problems of disease, poverty and malnutrition still prevail.

He said that doctors had a responsibility to help governments select the right priorities.

The Professor of Surgery at Lyons, Professor J de Rougemont, had left his own city at a time of crisis in order to join the conference.

He said that man was endowed with a second nature in addition to the animal; a spiritual nature which enabled him to make contact with God through meditation. The ordinary processes of thought and reflection had a much more limited range.

If men persisted, he said, in neglecting their power to receive information through their higher nature and in limiting their relationships to the level of their animal faculties only, they could no longer hope for substantial progress, and will retain the handicap of their animal nature.

It was therefore in man's own interest, said de Rougemont, that the efforts of science should be directed towards a greater knowledge of Man himself, through devoting as much attention to spiritual matters as to the many other fields where great progress had been made.

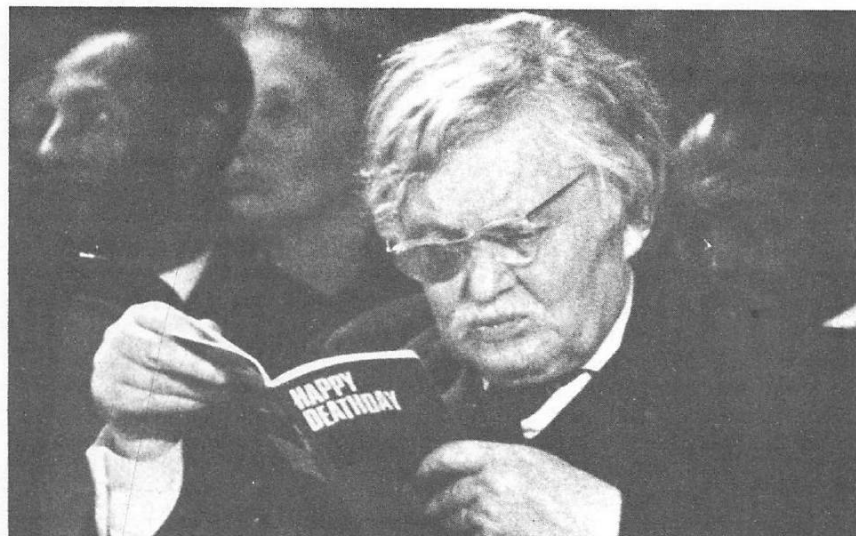


photo Franzon

Gabriel Marcel, the French philosopher, during a reading of Peter Howard's play 'Happy Deathday' at Caux. Delegates to the medical conference (see article above) are raising £45,000 to make a film of 'Happy Deathday', for which £20,000 has so far been raised. They feel Peter Howard's play is on the nerve of the issues exposed by the advance of science and medicine. Gabriel Marcel said after the play reading, 'I had great expectations of Peter Howard's last play. "Happy Deathday" has far exceeded them.'

THE NEXT 30 YEARS

MEMBERS OF THE CAST OF 'ANYTHING TO DECLARE' LOOK TO THE FUTURE

STUDENTS AND WORKERS

by **Steuart Dennison**

I **PASSIONATELY** believe that in 30 years the systems by which the world is run today will have completely disappeared.

I also believe that the student unrest, such as in France, could be the beginning of this major step forward. I don't count these riots and marches as a reaction, but a conviction to answer a need.

It is obvious and natural for the Communists to exploit and use this passion of the students to further their own ends. I don't mean the student Communists but the Party.

I don't know what the world will change to, but I believe that as it happens, MRA is meant to be the mould in which it happens—a very practical and strait mould of absolute moral standards.

Students and men of industry, labour and management, would be a major means for creating this mould. We have a growing force of workers over the world.

My father is a trade union leader and worker. He has travelled thousands of miles across the world taking with him his experiences in MRA. This needs to happen with students and management. My father went to India. I would also like to see Indians coming to Europe doing the same.

CHILDREN AND TEACHERS

by **Meilli Gillison**

I **WAS BORN IN CHINA** and played and lived with Chinese children. I was in Africa and took care of Nigerian children, and I have taught ordinary, rough, tough East London children.

I think of these children today and the millions especially in Asia and Biafra who are hungry, homeless and parentless. Of course there are thousands of other children who have everything they want and yet are miserable and dissatisfied.

As a teacher I have found that children respect and listen to adults who have a much bigger purpose in life than just giving them lessons however well it is done.

MRA is a revolution where the children of the world can start right away in taking up satisfying and permanent employment: the job of building new families and a new society that works because God is the supreme authority. It is also the task I have taken on.

REVOLUTION AND REACTION

by **Rosemary Phelps**

WE STUDENTS want to find a new system and a way of life that works for the future.

If shouting in Grosvenor Square or marching in the streets of Paris would do it, I would spend my life in the open air. When, however, we are unwilling to be different ourselves, how can we expect changes from anyone or anything around us? That is no revolution, it is just reaction.

I used to say, loudly, that my life was my business, because I didn't like the discipline of absolute right and wrong, but I condemned my friends who got into serious trouble around me. I realized that I needed to bridge the gap between what I thought should happen in the world and my

vision for the way I myself behaved. A society based on absolute honesty, purity, unselfishness and love need not be an idealist's rosy dream. It is built up through people who sacrifice and obey what they know to be right.

It is astounding to visualize where such a world could take us—the end of exploitation, the closing of the gulf between the generations, and the chance to build something positive in the place of the injustice we destroy. To take this up and make it real is the true task that faces every revolutionary student, every scared student and every apathetic student of every country.

LEADERS AND LED

by **Alan Weeks**

I **AM A RADIO OPERATOR** by trade, and during my life I have touched most of the corners of this globe; from Britain to New Zealand, from Panama to Suez and from Japan to the Antarctic. That's where a sense of adventure took me.

Not one of the major crises of the world today can be cured until leaders and led decide and commit themselves to answer ambition, hatred, jealousy and low morals—not by pious preaching but by the way they live.

Now I am embarking on the greatest adventure of all time. I am just one of thousands who have decided that this world will become a better place within our lifetime; not by riots, demonstrations or Acts of Parliament, but by deciding to be different myself whenever and wherever it is necessary and helping everyone I meet to take the same decision.

Westminster Theatre Arts Centre

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