

### Education

# Exploring the science of character building

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Dr Paul S Campbell

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Keynote points made at the opening of the Education Conference at the MRA World Assembly in Caux, Switzerland last week. Below we publish news reports of delegates' views at the opening session:

**DR PAUL CAMPBELL**, Canadian physician and author from Edmonton, Alberta, suggested that modern education was working against man's best interests.

He was addressing 720 people from 41 countries at the opening of the conference with the theme, 'Exploring the science of character building'.

'Modern man,' said Dr Campbell, 'is still reacting primitively to injury and injustice, real or imagined, with hate and violence. Men exploit or exclude each other because they differ in one piece of anatomy—the skin.'

'My people dump fruit in the lakes and rivers, store wheat in bulging granaries—yet millions of children in

the world are stunted in body and mind for lack of protein.

'Our schooling has encouraged and trained man to make the achievement of his own selfish aims, or the aims of his nation, his goal in life. But could it be that man's future lies in advancing in exactly the opposite direction?' the Canadian author asked.

'The problems on planet earth will be solved not by men who aim at what they can get—but at what they can give. Not how swiftly and successfully we can be rich, prominent and secure, but by how swiftly and successfully we can feed the hungry, secure the peace and liberate man from slavery to the lusts of the body, the pride of the mind and the tyranny of his reactions.' *continued on page 2*



Miss Meta Nicolson, a teacher from Mississippi, arrives with a party of Americans at Caux. She is greeted by Pierre Spoerri, a member of the Caux Foundation



Educators from Europe, North America and Africa meet. From the left: Miss Constance Smith (Britain); Mrs K Fashina, Mrs Banigo and Mrs Jibunoh (Nigeria); and Miss Henrine Ward Banks (United States)

photos Franzone

### **Mrs Patrick Wolrige Gordon, wife of the MP for East Aberdeenshire**

Mrs Patrick Wolrige Gordon, wife of the Member of Parliament for East Aberdeenshire and author of *Peter Howard: Life and Letters*, said, 'An education is meant to equip people with the knowledge to think for themselves and the moral courage to stand alone, to see straight and to talk straight.'

'Straight enough to tell President Nixon that it is nonsense to suggest that a trip to the moon will bring peace on earth unless it means change in everyone involved in that space programme and outside it.'

'Straight enough to tell Mao Tse-Tung that his thoughts will not alter the price of cheese unless they are thoughts inspired by God and not simply to attract a worship of himself.'

'Straight enough to say to those who plan the economic unity of Europe that it means nothing unless we replace our permissive atheism with a moral change and faith.'

'Straight enough to say to those who believe in black and white power that both are the same and will bring violence in their wake.'

'I want to see a revolution of the senior generation. I want to end this monopoly by which all responsibility is handed to the young alone. It is as false as one class handing responsibility to another class. God has made men and women of different ages just as he has made them of different colours. And the world needs to hear the voice of the middle aged and old on equal terms and with equal commitment as the young.'

### **Mrs Henrine Ward Banks, Dean of Women, Bethune Cookman College, Florida**

Mrs Henrine Ward Banks, Dean of Women at Bethune Cookman College, Florida, USA, said that it was above all the responsibility of educators to work to solve the crisis America faced in every section of her national life.

'We have many churches in America and millions worship in them, but do we care about people?' she asked. 'We have more schools, more teachers—but are we learning and teaching how to live together? We have luxurious houses but do we have homes inside them? We are busy telling nations what they should do but we have forgotten to look inside our country and see what should change there.'

Mrs Banks said she was grateful that the American educators could attend the conference as America badly needed the help of the world at this time.

The American delegation of 36 from nine states who arrived by plane, was introduced by Miss Meta Nicolson, a teacher from Jackson, Mississippi. She said that many had come as a result of articles about the last Education Conference in Caux in the *Nashville Banner*, Tennessee, the *New Orleans Times Picayune*, and papers throughout Mississippi.

### **Kidane Woldeselassie, Director of Schools, Asmara, Eritrea**

The Director of Schools in Asmara, Eritrea, Kidane Woldeselassie, said, 'The principles of MRA are the real medicine for daily life in schools, families and in the nation.'

There had been much rioting and other difficulties in Asmara schools. 'But after the introduction of Moral Re-Armament two years ago we have had no more trouble,' he said. 'If these principles could be introduced into the curriculum of all schools from the very beginning up to high school, a solid base for the future could be laid.'

'After seeing the change in students who stopped cheating, gambling and stealing and who brought change to their families, I was convinced that this is what we need in the world. I also saw the need to change myself,' he concluded.

The Ethiopian delegation includes the heads of the audio visual aid and of the transport and maintenance sections from the Eritrea Education Department. Gambia, Morocco, Nigeria, Sudan, Tunisia, and Uganda are the other African countries represented.

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A MESSAGE from the Prime Minister of New Zealand, Rt Hon Keith Holyoake, was read at the opening of the MRA Education Conference.

Prime Minister Holyoake's message was delivered by two young New Zealand sisters, Janet and Catherine Linton from Howick, Auckland. It read, 'Warmest greetings and best wishes to you as the representatives from New Zealand and all attending the important MRA conference on Education for a rewarding discussion and positive results from your deliberations.'

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Mrs Kezia Fashina from Nigeria, a former member of the Lagos City Council, said, 'The trouble in Nigeria has come because of our selfish and corrupt way of life. The great war to win is the one against this selfishness. I have committed my life without reservation to be used by God to fight this battle not only in my nation, but in the whole world.'

### **Swiss takes new look at Jura problem**

A SWISS OFFICIAL in the Social Welfare Department of the Canton of Berne called for a new look at the violent language dispute in the Jura. The Swiss official, Armand Challande, who is from the French-speaking minority in the predominantly German-speaking Canton of Berne, said that 'Other countries which have known this same problem perhaps on a larger scale can help Switzerland.'

Both separatists and anti-separatists in the Jura had completely defensible cases, but these were at the same time irreconcilable. 'That is why,' he went on, 'some of us are convinced that there will only be a solution on the basis of the standards of MRA. Personally, I have decided to see my colleagues who are involved in this question through new eyes and with a new heart.'

He was addressing the Caux assembly.

**CHRISTIAN COUNTER-ATTACK**  
**Conference at the MRA World**  
**Assembly at Caux.**  
**13-20 August 1969**

# Medicine in Tomorrow's World

DR R W LUXTON, consultant physician from Manchester, speaking to the Medical Conference at Caux, warned against the advance of a materialist view of life.

It was a barrier to the attainment of medicine's proper objectives. The priority concern of medicine must continue to be people and their care, he said to doctors, scientists and nurses meeting from 15 nations. The theme of the conference was 'Medicine's Responsibility in the World of Tomorrow'.

'Some things satisfy human ambition, attract attention and bring prestige—new operating theatres, laboratories, and shining new clinics,' said Dr Luxton, who was Chairman of the Planning Committee of a Regional Hospital Board for 13 years. 'But medicine and nursing have their cinderellas—the elderly sick and the mentally ill, who appeal more to our



Doctors, scientists and nurses, who helped to raise the money for the filming of 'Happy Deathday', eagerly look at the new souvenir book *photo Franzon*

compassion than to our ambition. For many years the elderly sick had a very raw deal. My experience convinces me that we deeply need more men and women of Christian compassion to decide how to use our resources of money and manpower.'

Dr Luxton said that a materialist philosophy which said there was no God and no moral law provided the basis for a permissive society. 'The permissive society is supposed to set people free, but in fact it leads to meaninglessness—and meaninglessness leads to desperation.

'Millions lead lives of quiet desperation and escape mechanisms are essential. Some are innocent such as watching football; others less inno-

cent, such as betting and bingo; some are dangerous, such as drugs and suicide.'

In the medical profession itself a materialistic philosophy was leading to a loss of vocation and an emphasis on material rewards. There was a high rate of suicides among doctors, six per cent of those who died under 65 were suicides.

He called for doctors and nurses who would undertake to reverse this trend towards materialism.

Miss Nora Daniels, a senior lecturer in public health under the National Health Service, said that the Conference had produced a new honesty and working relationship be-

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## *In my view*

# From Chaos to Constructive Revolution

**A student draws up the Balance Sheet by Christoph Steinbrink, Munich**

TODAY the German universities give an impression of disintegration, even of chaos. From Berlin to Munich a wave of strikes, some more violent than others, has meant that in several places students have not been able to pass their end of term examinations.

At Berlin, Molotov cocktails were thrown, and at Cologne, students of different political factions fought real pitched battles. The question on the mind of the politician and the man in the street is: What will this escalation of violence lead to next term?

Behind this struggle is the opposition to the new laws laying down the direction that the German universities must take, and the complete lack of a united purpose within the student movement.

Does in-fighting among students offer any real hope? I believe not. Hate, bitterness and fanaticism are bad weapons for remaking the world.

The only revolution which can be effective and respect man's personality is one which takes place under the guidance of God in the hearts of men.

How then can we put the university at the service of this revolution? I propose that we transform the university into a place of critical reflection on political and scientific developments, into a place where new ideas are born which will stimulate goodwill, a fighting spirit and above all a sense of responsibility.

Today nothing is free; so we must be clear on the price to be paid to achieve this. It seems to me a comparatively low price: change in oneself must be the starting point for everything we undertake. How can we help others if we refuse to accept that experience of change in our own lives? How do we have the right to tell others that they must change if at the same time we remain outside this

remoulding? This is why we students have often remained in the realm of theory.

For centuries Europeans and Americans have exploited the rest of the world. Our happiness seems always to rest on the destitution of other countries. In the future I would like to see an increase in the exporting of Europeans to go to every country of the world, to India, to Latin America and to Africa to attack the real cause of all these problems which is man himself. We need men who are not only technically qualified, but who know how to inspire confidence by the way they live.

Today a change in man's duty towards his fellow man would at last create that society, free from barriers and frontiers, of which mankind has dreamed for so long. It is in this that I see the most important role that the university must play.

# The Morals of Socialism

by Henry Macnicol

*'The Times' 29 July, reports Dr Jeremy Bray, Parliamentary Secretary at the Ministry of Technology, speaking on 'the permissive society'. He reminded the Labour Party of 'the working-class morality on which it was founded and of the Christian basis of Socialism.'*

*What is this morality? What were Keir Hardie's moral convictions?*

ON 15 AUGUST 1856, a Scots farm girl in a one-roomed cottage gave birth to an illegitimate baby. Deserted by her man, she had not tried to terminate that unwanted pregnancy. Instead, she bore her son and reared him with passionate loyalty and love. In his turn, the boy burned with compassion for his mother and for families like his own, and launched a 'holy crusade against sin, suffering and injustice'. The boy was James Keir Hardie; and the words are his description of the Labour movement.

It was a moral rocket that launched Hardie's Socialism into orbit. He offered Britain a party of 'honest,

earnest men whose hearts are on fire with a love of their kind—men who believe in the Fatherhood of God and the brotherhood of man.' With this offer, he weaned millions of disillusioned voters away from their settled allegiance to the Tory and Liberal Parties. And he won the support of the Trades Unions, up till then uncommitted in politics.

Assessing Hardie's achievement, the historian G. D. H. Cole writes: 'He made Socialism a moral crusade for human decency. On no other basis could British Socialism have grown so rapidly.'

Even Hardie's election slogans had a moral basis—'My first concern is the moral and material well-being of the working-classes,' ran the manifesto which won him his entry into Parliament for South-West Ham in 1882.

He often referred his constituents to the Sermon on the Mount, with its uncompromising standards of honesty, purity, unselfishness and love. It was a sermon, he said, 'given by a working carpenter to the common people'—and understood by them. 'The impetus which drove me first of all into the Labour movement, and the inspiration which has carried me on in it,' he said, 'has been drawn more from the teachings of Jesus of Nazareth than from all other sources combined.' He had only scorn for a materialistic concept of Labour's goal, calling it 'a merely glorified animalism dangerously akin to bestiality'.

He matched his methods to his goals. A teetotaler himself, as first

Chairman of the Parliamentary Labour Party he extracted a promise from his colleagues not to touch liquor in the precincts of the House. 'That is not the way to accomplish great reforms,' he told them.

On obscene publications he drew a clear line. He founded his own newspaper, *The Labour Leader*, not only to propagate his ideas but to provide decent reading matter for the workers of Britain. 'I do not want my son polluted by the nasty contents of the existing papers,' he said.

His thinking on industrial disputes pointed the same way. He opposed the principle of the 'go-slow', then newly invented by the French, because in his view 'a man who deliberately does less than his best work is robbing himself of that which even his master could never take from him—his manhood. The man who is not true to the best that is in him is untrue to himself.' A new social order could not stand 'on men who are shoddy or jerry-built'.

## Great movement

For Hardie morality, like freedom, was indivisible. He fought 'sin, suffering and injustice' simultaneously, because he knew that they belong together. Moral indignation, not backed by moral living, would not work. 'I know of no great movement for the betterment of the race,' he wrote, 'that was not founded on a moral purpose.'

So he saw the folly of trying to divide life into separate watertight compartments, as if some of it could be labelled 'economic' and given a three-line whip, while some could be called 'moral' and left to a free vote. At a meeting in Oxford University, a student asked him whether legislation for the unemployed was not a matter best left to the economists. 'Young man,' Hardie replied, 'I'm sorry I never received a University education. I've never heard of an economic duty—only a moral one.'

At the height of his political success Hardie spoke to a crowded Albert Hall meeting. He revealed the secret of his leadership. It, too, was moral. 'I have never posed as a leader,' he said. 'I have never even tried to please the Labour Party. My whole work has been one long attempt to make peace with my own conscience. I am an agitator. My work has consisted of trying to stir up a divine discontent with wrong.'

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tween doctors and nurses. 'Now we need to inject new hope into our colleagues in the universities and working situations,' she said. It was not enough to be concerned with the medical profession alone, but to take on the curing of a 'sick society'.

The conference was able to see and evaluate the recently completed film *Happy Deathday*, based on the play by Peter Howard.

Many of the doctors, nurses and scientists who had raised the finances for the making of the film were present. It is about an atheist molecular biologist and his family and also the family doctor, and deals with such issues as abortion, the alienation of young and old, colour prejudice, the possibility of genetic manipulation and the clash of science and faith.

The delegates agreed that here was a film which vividly showed the results and dangers of a materialist philosophy in the medico-scientific profession, but also was a means of answering Dr Luxton's call to reverse this trend.

It was agreed to use this film widely in hospitals, medical colleges, universities and the cities in which the delegates lived. Many planned showings in their area, again emphasizing the need to be responsible for society as a whole. Plans were laid to raise money for dubbing the film into French and Spanish, and for subtitling into the Scandinavian languages. It was also decided to use these showings of the film and other efforts to raise money for the work of Moral Re-Armament in India, which as medical people, many felt responsible for.