

BRITAIN'S MANY RACES— HEADACHE OR HOPE?

THE WORLD'S RACES are coming to the British Isles at a time when Britain is withdrawing more and more from Asian and African affairs. It is one of history's paradoxes.

Yet it is a paradox that far-seeing and realistic men can put to good effect for mankind.

The world today is fragmenting. The old alliances and the old loyalties, whether in the Communist or non-Communist worlds, no longer hold sway.

The world needs to find now one nation, of many races, that will be a microcosm of what God wants the human family to be.

Delegates at last weekend's conference on 'Britain's many races—headache or hope?'



The stresses pulling at Britain and the Commonwealth, through both the Commonwealth Immigrants Act and the Rhodesian hangings, are forcing men of all races in Britain to find new perspectives and purposes.

Decisive now is the action begun six months ago by Conrad Hunte, the West Indian cricketer. Last autumn he started in British cities a move to anticipate and cure the causes of racial conflict. Last weekend Hunte arranged a conference, attended by 400 delegates, in the Westminster Theatre entitled 'Britain's Many Races—Headache or Hope?' To it came parties from Sheffield, Bristol, Oxford, Nottingham, Portsmouth and the Boroughs of London, representative of the English, West Indian, Indian, Chinese and Arab communities.

In a keynote speech Hunte said Britain was 'the last bastion where the races could develop mutual respect and racial unity'.

People who wanted to use 'race war' for selfish ends underestimated, he said, the heartpower of the ordinary men and women of Britain.

But he deplored the attitude of the British government towards the Commonwealth in the panic passing of the Commonwealth Immigrants Act. The world now faced the insecurity of finding a Britain which had not kept her word, he said.

Britain's many races now needed 'a goal comparable to their tremendous genius and qualities'. The world would respond to 'a partnership of purpose' built on character—beyond colour or race—for the creation of a new society.

Speakers from Britain's different racial communities demonstrated the



West Indian cricketer Conrad Hunte was conference chairman *photos Strong*

working out of 'a partnership of purpose'.

Subbiah Kistasamy an Indian teacher from South Africa now teaching in a South London school, said, 'My wife and I have changed. As a result we are not here to get from Britain, its organisations, political social and educational. We want to contribute to Britain.' The Kistasamys have had people of many races in their home and have arranged parties going to the Westminster Theatre. 'We have set our course to stir in the hearts of men and women in this country that we can live harmoniously together.'

A Yorkshire business executive, Ralph Priestley, said until he had

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Singapore Chinese Charles Tiang-Hin Ong and Indian businessman Sushil Anand listen from the platform (right)

T C 'Dickie' Dodds, former Essex County cricketer, and his wife Ann address the conference photos Strong



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heard Hunte speak at a meeting in Sheffield he had done nothing about the relationship between the races. Priestley, who is Joint Managing Director of Greville & Stuart Limited, said as a result he was engaging in honest discussions with West Indians on the Sheffield employment situation and was serving on the City's Community Relations Committee.

'But' he added, 'the real punch of it all is our own change of heart and our own change of attitude.'

Indian businessman Sishil Anand, a Bristol restaurateur, said that a multi-racial society would be a headache unless men changed. 'I was one of those people whom you could call a headache. I was running a gambling casino with striptease. Through MRA I changed and eventually sold

the casino. I became responsible not only for this country, but also began to think of India. I went back to India and worked at the MRA training centre in Panchgani for three months.'

Apology

Charles Tiang-Hin Ong, Singapore Chinese, said that, although he detested racial discrimination, he had himself been practising it. 'In my desire to settle down in this country and to be accepted by the British people I had often harboured doubts and fears towards other immigrants. No wonder I experienced racial discrimination. I was practising it all the time, and was not brave enough to admit it. I want now to apologise to the other immigrants. I have felt myself superior,' he said.

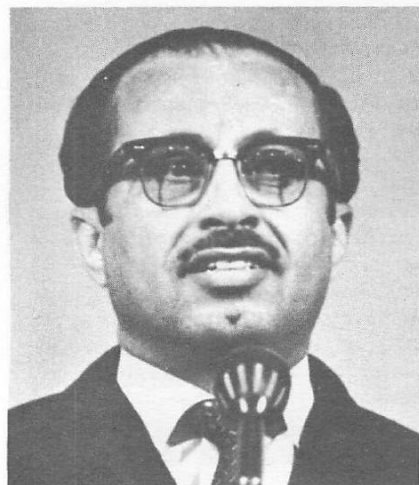
Martin Murray, No 2 Vice President of the West Indian National Association, said that at the end of last year he had helped organize a protest march to police stations in North London. Since then a 'change' had taken place in his life enabling him to approach race relations more objectively than before. He now had a fresh hope and was getting more trust from the other side.

Indian businessman Praful Patel, who had led a delegation to the Home Secretary on behalf of the Kenya Asians, spoke at the final session of the conference. He said the conference represented 'a tremendous nucleus'. Such people, with clean hands and hearts, could bring a new spirit into every aspect of race relations.

Delegates left convinced that Britain's many races could give the world hope.

BRIAN LIGHTOWLER

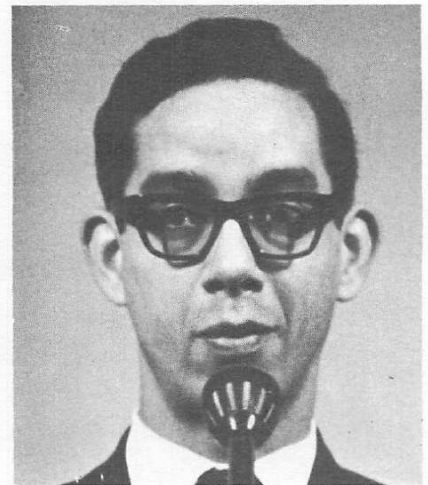
Muhammed Ali Murshid, Arab diplomat



Subbiah Kistasamy



Martin Murray



The World and Britain's Word

by Roland Wilson

MORAL RE-ARMAMENT upholds the absolute standards of honesty, purity, unselfishness and love for all. Jesus said that He was the Way, the Truth and the Life for everyone. Knowing man, He put the Way first.

Countless people across the earth have taken the first steps along that Way by vigorously applying these standards. The application can be, if we choose, national and global as well as personal.

The papers in India, where this is written, are painfully pointing out the perfidy of Britain in leading Asian citizens in East Africa to believe that they could at any time enter our island, giving them British passports to do so, and now passing a law which includes a provision making this guarantee virtually valueless. To an impartial observer the row over these events presents a panorama of selfishness and self-interest all round.

To attach blame to anyone, and indeed everyone, is cheap and easy. In Britain honourable men of all parties have felt fresh legislation was needed. But as a British citizen, I cannot escape the moral responsibility for my country's broken pledges—however reasonable certain of the aims of this recent law may be. People believed we had made a promise. We have gone back on it. The fact that the British Government has done this has astonished our friends in many lands, and given satisfaction to those who want to destroy Britain's reputation in the world.

Our broken pledges have now extended from East of Suez to East Africa. Meanwhile our men of power woo our hoped-for European partners. We offer expressions of loyalty to those we now hope to join, and at the same time we break long standing undertakings towards those with whom we have marched hitherto.

Will discerning European lands jump to enter into contracts with promise-breakers? Is there any guarantee that if reasons of economic expediency press upon us a few years hence, our political men will not once more convince themselves, and try to convince others, that prosperity takes precedence over promises?

Britain may be no worse than the rest of the world. But for some

reason the rest of the world looks for something better from us. Has the time come for a moral rebirth in Britain? Does the old truth hold that moral recovery must precede economic recovery? Without moral recovery are we fondly pursuing a will-o'-the-wisp and expecting that gimmicks and convenient alliances (at the expense of old ones) will literally do the trick?

We met with a group of Harijans (formerly Untouchables) from a Maharashtra village. For two hours they listened and talked about Moral Re-Armament. Then we listened to God together. One of them said, 'Moral Re-Armament is soap for dirty hearts. A man who has been in darkness, if he sees a ray of light, keeps looking at it. I have been in darkness for sixty-two years. Then at Panchgani I saw MRA, and ever since I saw it, I have been looking at it, thinking about it and dreaming about it.' He and his friends came again today to the MRA centre and are collecting their community next week to plan further.

I sat with a group of farmers and some of their children in a field in a Maharashtra village. Again we listened to God. We heard of one man who had given up liquor that had dogged him for years and ruined his finances. Another said to us that for the last weeks he had discovered the voice of God in his life and could never turn back. One of the school teachers brought fifty school boys to the Asian Plateau MRA Training Centre at Panchgani. They walked barefoot seven miles each way. For two and a half hours they devoured the truths of MRA.

A young Indian girl, daughter of a manufacturer, had guidance from God to start a school for the workers on the building site at Panchgani. Conditions need radical change. Soap is needed for hands and bodies as well as hearts. One mother, whose backward child had begun to speak and walk properly, and to ask for clean clothes and a regular bath said, 'You have brought my son back to life again.' Every day these children and their girl teacher listen to God together.

Britain was an early target of what

is called 'The new morality'. Then came the Profumo case which rocked us and startled the world. Laws which opened the doors to wider gambling, laws which made sodomy safer, a law which is to ease divorce, coupled with the reversal in many minds of right and wrong, have all followed. Fashions for men and women, some linked with perversion and most of them frankly aimed to stimulate sex, have come to power in Britain and been exported to a willing world.



Villagers in Ambeghar, near the MRA training centre at Panchgani, India, study the report of developments in their district published in the 'MRA Information Service' *photo C Mayor*

Is it surprising that we break our pledges and sacrifice our friends and kindred East of Suez, that we complain of lost jobs at home, and impose lost jobs on Singapore and Malta? Governments in free nations cannot continue to break their pledges unless millions of their citizens have already been injured to breaking theirs.

The time has come to put this whole process into reverse. We need flaming spirits in our nation. We need an utter clarity on every moral issue. We need fearless proclamation of God's truth, backed by bold decision in men's lives. We need a campaign to keep God's laws.

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MULTI-RACIAL SOCIETY— THE PRIZE AND THE PRICE

by H S Addison

THE EVENTS of the past four weeks in Kenya, Rhodesia and Britain thrust menacingly into the foreground the most explosive issue in the world today—the issue of race and colour. It is as well to face squarely the alternatives with which they confront us.

On the one hand, the resources of modern technology offer us the opportunity, for the first time in history, of building a world-society, finally set free from poverty and famine, in which people of every race and colour can live together in freedom and brotherhood. That vision must be kept ever before us. To achieve it is the destiny of our age.

Have and have not

On the other hand, those same resources make possible a global conflict too ghastly to be contemplated. Lenin in his day was firmly convinced that the struggle between the Capitalist and the Communist system would never be settled without a series of terrible world wars. Mao Tse-tung sees Communist China as the spearhead of the truly revolutionary forces of the world against the forces of reaction. The possibility of a world war between the 'have not' and the non-white peoples on the one hand, and the whites and the 'haves' on the other is never far from his mind. He

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Honesty means trust and trust means trade. Purity means strong and happy homes, and sound home life means a secure nation. Unselfishness means the sanity which cures self-preoccupation. It means the grace of giving, as a welcome change from the grimness of getting. And love means a moratorium on hate and bitterness—which would work so well and be so welcome that by common consent we should make it permanent.

Exiled Asians may want to come to our island for their own purposes. We could create an island the world wants to come to so as to learn God's secret of how to run their lands and their lives.

possesses the H-bomb. He is alleged to be ready to lose 300 million of his people in an atomic war.

There, in stark simplicity, you have the prize to be won if we solve the issue of race and colour, and the price to be paid if we fail to solve it.

Benevolent paternalism will never solve it. The demand of the coloured peoples is for freedom, independence and equality. They will settle for nothing less.

Economic aid and a rising standard of living will not solve it. The black Africans who are fighting the white regimes in Rhodesia and South Africa want freedom more than food—more even than life itself.

It is not a class issue. During the war I served in the ranks of the British Army. Some of the crudest and most callous expressions of racial arrogance, both in word and deed, came from men whom Marx would have labelled proletarians, and whose political creeds included a passionate hatred of imperialism.

White and black

Fundamentally, it is a moral issue. No question has been so bedevilled by sentimentality, self-righteousness, bigotry, hypocrisy and a lofty idealism poisoned by bitterness. The worst enemy of the coloured man is the white man who passionately espouses his cause, but whose heart overflows with hatred. More than anything else, we need the clear light of moral realism. White or black, brown or yellow, we share the same human nature, which means the same propensity to sin. A white skin is not a guarantee of innate superiority. Nor is a black skin a sign of spotless sanctity. Hatred is hatred, whoever are its objects. It will pervert and corrupt the noblest aims. No one who cherishes it can ever hope to build the multi-racial society of tomorrow. The old Christian teaching—to hate the sin and love the sinner—is nowhere more needed, and nowhere harder to apply.

That people of many races should press into this little island of Britain

is a compliment to our traditions and way of life, no less precious because it is sometimes embarrassing. Now, as for many generations, the dispossessed, the disinherited, the persecuted and the exploited turn to the land which gave asylum to Marx and Mazzini, Lenin and Sun Yat-sen, not to mention a host of lesser known fugitives from tyranny and injustice. That reputation we dare not let go. It puts to the test our deepest conviction and our highest ideals.

We can make Britain an example to the world and a pattern for the future. To do so will require a statesmanship from our leaders and a quality of living from our people higher than we have ever seen before. Education, housing and social welfare must play their part. But more than anything else we need a radical revolution in heart and will, which will cure bitterness and bigotry, hatred and arrogance, wherever they are found. The urgency of the need may drive us back to the God who alone can perform that miracle. The prize is a new-world society. The cost of failure is unthinkable.

Sunday 24 March at 11 am

ASIA CAN LEAD THE WAY

Speakers from Asia, along with Britons recently returned from Asia, chart a new course for their countries.

Premiere of
BEACON OF HOPE

a new film of the opening conference
at Asia Plateau MRA Centre,
Panchgani,

WESTMINSTER THEATRE
ARTS CENTRE
Palace Street, SW1

MOTOR MEN SEE EUROPEAN MUSICAL



The Lord Mayor of Birmingham, Alderman J S Meadows, OBE, JP, meets members of the cast after Midlands' premiere

'PROBABLY THE MOST thought-provoking two hours I have ever spent.' This is how Albert Ingram, a British Motor Corporation shop steward, described this week's Midlands' premiere of *Anything to Declare?* in the Birmingham Repertory Theatre. 'I was thrilled and inspired and that was also the experience of 36 of my associates from the motor industry.'

Traffic snarled

More than twice as many people applied for tickets as there were seats for this occasion, which had been widely announced by press and radio.

Traffic was snarled up as mayoral limousines manoeuvred to pick up the

civic dignitaries outside the Theatre afterwards. Seven of the Midlands' mayors were present wearing their badges of office, headed by the Lord Mayor of Birmingham, Alderman James Meadows. 'Magnificent music,' commented one mayor, 'and a magnificent idea.' Another said, 'Just what we need.'

Audience

In a section of the Theatre with the Lord Mayor could be seen councillors, the wife of the Anglican Bishop, the Secretary Emeritus of the World Methodist Council, directors in the motor industry and senior shop stewards and foremen from the car factories.

People from many countries constituted the audience, among them leaders of the immigrant community including Dr D R Prem, member of the National Committee for Commonwealth Immigrants.

At a reception on arrival in Birmingham, the cast was welcomed by Mrs Leonard Wilson, wife of the Anglican Bishop, 'in the name of the Anglican Church'. She said that her husband had gone on a mission to Africa and regretted he could not be present. She added, 'You are on a mission, like my husband. You are bringing a message of inspiration, encouragement, friendship and love all over Europe.'

Albert Ingram, BMC shop steward; Bert Allen, President, Birmingham East District, AEU; and G S Lester, consultant surgeon, are on the Birmingham invitation committee for *'Anything to Declare?'*

photos Maillefer



Mrs Leonard Wilson, wife of the Bishop of Birmingham, welcoming the cast of *'Anything to Declare?'* to Birmingham

Dr D R Prem, member, National Committee for Commonwealth Immigrants, at reception for the cast



Rev Kon Asare, Ghana Army Chaplain, at reception to meet the cast of the European musical



NATIONAL PURPOSE CALLED FOR BY LONDON FINANCIER

'MR. ROY JENKINS', said a City of London financier, 'should be looking for a clear-cut presentation of a purpose which makes economic sacrifice seem worth while.'

Without this clear purpose, warned A S G Hoar, managing director of the Commonwealth Development Finance Company, a severe Budget and the Prices and Incomes policy could lead to sullenness, resentment and frustration. He was speaking at a reception attended by London bankers at MRA's headquarters in 45 Berkeley Square, London.

'The British people in their hearts

long for a sense of national purpose again', Hoar said.

'Economics is not a cold, impersonal science. It is an expression of the way human beings live together—and we ignore this basic fact at our peril. Could this be, I wonder, why we in Britain have still not found the way to order the expansion of our economy.'

Hoar, who was formerly a Loan Director of the World Bank, went on to say: 'There is enough in the world, if we develop it properly, for everyone's need. There is not enough for everyone's greed. If every man

cares enough for his neighbour, national and international resources can be developed and deployed so that everyone can have enough.

'Problems such as inflation, deflation, the unstable balance of payments and inadequate world liquidity may crop up from time to time. They will need our best brains. But if we can only get men's motives right, the technical difficulties are not so great.'

This would require the purpose and faith which transformed homes and factories. 'This is what Moral Re-Armament is all about,' he said.

BEIRUT PORTWORKERS' LEADER ORGANISES MEETING

WORKERS FROM the five marine unions in the Mediterranean port of Beirut attended a meeting last month, addressed by Jim Beggs, dockers' leader from Melbourne.

The meeting was arranged by Antoine Beshara, president of the group of marine trade unions in Beirut. Other speakers included Spiros Stephou, a senior Cypriot customs official and ex-Eoka leader, and David Mackie, chairman of the Aberdeen Fish Market Porters' Committee. Beshara

introduced a showing of the Rio de Janeiro dockers' film, *Men of Brazil*, at the occasion.

Mackie, before his return to Scotland from India where he had been at the invitation of Rajmohan Gandhi, stayed several days in Beirut. He worked with Dr Beshara Dahan, a leading surgeon who has fought for years to bring the needs of the Lebanese fishermen and the potential of the fishing industry to public attention. Mackie and Dahan held talks with



Antoine Beshara greets David Mackie

responsible government officials on this issue. With MRA as the catalyst, plans are being made to help raise the living standards of the fishermen.

HARRY ALMOND

Sunday, 17 March 3 p.m.

RICHARDS PIANO QUARTET

at the

Westminster Theatre
Arts Centre

present works by
MOZART, SCHUMANN
HERBERT HOWELLS

Tickets: 20s 15s 10s 6d 7s 6d
and for students 5s

Ceylon Railway workers see

'Men of Brazil'

STRAIGHT FROM WORK, often in oil-greased clothes, 2,500 workers from the Government Railway Workshops in Colombo last week saw the film *Men of Brazil* in Sinhala. There were four screenings of the film.

Devar Surya Sena, OBE, introducing the film, was applauded by the railway workers when he urged them to apply the ideas in the film in the solving of disputes on the railways. The railways could become a pattern for industry, he said. *Men of Brazil*, a film written and produced by the dockworkers of Rio de Janeiro, is a true story of overcoming violent union rivalries, corruption and industrial conflicts.

The Chief Engineer of the Railway



Railway workers at 'Men of Brazil' showing talk to Surya Sena (right) photo Rohini

Workshops commented, 'It is the first time the men from all unions were sitting together at a show. We must have this once a month.'