
ACTION LAST WEEK

SFB, the West Berlin TV station, beamed news of the conference for the younger generation held in the city to East and West Germany. There were seven radio broadcasts. Senator Wehowsky, responsible for family, youth and sport for West Berlin, told representatives from 27 countries, 'To see so many young people here united by the theme "Change in man - hope for the world" is indeed a ray of hope. This work is vital for our future.'

WIDE PRESS and radio coverage has been given in South Africa to the Assembly for all races in Pretoria. 1000 people, black, brown and white, sitting side by side, heard Chief Minister Cedric Phatudi of Lebowa say, 'I regard this conference as a sign that this country has not given up hope in the struggle to face up to the changes that are needed.'

THE Laotian première of the musical 'Song of Asia' took place in Vientiane.

Full reports and photos of these events in the next two issues.

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



class war

Class War by Gordon Wise

MARX DID NOT INVENT class war, and his heirs have not solved it. The gap between serf and baron existed long before Marx; and the gap between collective farmer and Commissar has continued long after him.

Class war is fundamentally a concept of blame. Blame is a caveman emotion, an immature personal or political bias. It is cheap. 'Don't blame me, blame the Government - the boss - my wife - my husband - my parents.' It is down-right reactionary.

Historically, the established Right has fuelled the class war. Marx drew much of his documentation from conditions which existed in nineteenth century industrial Britain and earlier. More recently, in the House of Commons, the last Prime Minister characterized the 'irregularities' of a certain large company as 'the unpleasant and unacceptable face of capitalism.'

Selfishness and arrogance can be found in a privileged minority under every system on earth today. Unconscious superi-

ority too creates bitterness. A class war, like any other kind of war, takes two sides to fight it.

Though there is undoubted idealism on the far Left, it is a fact that mingled with genuine sympathy for the underdog is often a blinding jealousy of the top dog. The green eye of envy is part of the same body politic as the red hand of class war.

This is not to advocate leaving things as they are. It is a search for a more radical solution to the class chasm than using class war as a means of resolving class differences.

Tito's colleague, Djilas, disillusioned with the way that the revolutionaries in rags of yesterday tend to clad themselves in ermine tomorrow, wrote a book called *The New Class*. The very title makes its point.

Egalitarianism has proved to be a Utopian concept. For a time, Mao and his men espoused its cause. But even in the Middle Kingdom, the ubiquitous blue denim is giving way to more individual

styles. The banquets served by Chou for foreign ministers are not the fare of peasants.

Should we then aim at equality? Equality of reward? Equality of opportunity?

Babies are born with widely varying capacities. If all were equalised at birth and were given equality of opportunity, individual capacity would separate these infants widely once again three or four decades later. Does this matter?

Equality should really mean equality of opportunity to serve our fellow men. Those who have more means or more talents should be trustees for those who have less.

Someone to cry halt

Class war is a corrosive force. It makes me envy anyone whose lot is better than mine. It eats the very heart out of the joy of an honest day's work. Here, too, is the root of inflation: the fierce determination not to allow the other man to get ahead of me.

If the Ford worker gets more than the BLMC man, the Vauxhall man is soon in hot pursuit. Sooner or later the hospital porter joins in. Why not, the workers ask? Is it fair for the employers and shareholders to skim the cream? Then when a lower-paid worker gets his

Wanted A Mosquito Armada

WELL, WHAT SORT OF A COUNTRY DO WE WANT? Do we want a country so riddled with class hatred that, as one foreign journalist puts it, 'you treat each other like different tribes'? A United Kingdom so beset by deep divisions that it is slowly falling apart?

If we want it that way, we can certainly have it. All we've got to do is go on living just the way we are; putting Number One first and pretending the problems don't exist, are exaggerated or should be cleared up by somebody else.

But maybe we don't want it that way. Maybe we do want a different kind of Britain. A Britain where it's character that counts and not the money a man earns or his accent, the school he went to, the power of his union or the colour of his skin. A Britain where snobbery and exploitation, jealousy and laziness are shunned like the plague.

If we want it that way, we're going to have to make up our minds because it won't just happen. We're all going to have to do it together.

There's been a lot of talk about Dunkirk and the Dunkirk spirit. Whenever there's a national crisis, it's taken out and dusted down like a prize piece of family china.

But it's worth looking at what Chur-

chill says about it. He talks about the spontaneous movement which swept the land and the fleet of little ships which 'with total indifference to the air bombardment' gathered in our men from the beaches. He calls it 'the Mosquito Armada'. The Mosquito Armada as a whole, he says, was 'unsinkable'; and the unity of the nation was such that 'a white glow, overpowering, sublime, ran through our Island from end to end'.

Isn't that what we need now; a mighty fleet of ordinary men and women who spontaneously set out to make Britain what she is meant to be; a Mosquito Armada which cannot be sunk by selfishness, small-mindedness, or attacks from anybody.

It could happen, you know. This country is full of men and women of supreme human quality. So what is it going to take to get that Mosquito Armada on the move? Only one thing - fundamental change in all of us.

What sort of change?

'We must attack the nation's problems, instead of each other,' says a life-long supporter of the militant Left who works at a British Leyland plant in the Midlands. 'I'm sure the ordinary man is ready to rise above party politics, class distinction and personal bitterness. It's happened to me.' He adds, 'If we can get everyone working five days a week at the rate they worked three, we shall break all production records.'

That sort of change.

'Down my street is a Catholic with a lame leg,' says the former Master of an Orange Lodge in Belfast who is also a militant Protestant trade unionist. 'A few days ago, some young men put his car out of action. I was thinking how difficult it was for him to go to work without it and the thought came to go and commiserate with him. Before I knew it, I had put my hand in my pocket and handed him the keys to my car. Before I changed I wouldn't have given that fellow a button.'

That sort of change.

'Before going to a business appointment the other day,' says a company director in the South of England, 'I read a paraphrased version of Psalm 101. It said, "Help me to abhor all crooked deals of every kind and have no part in them."' The man he went to see told him: 'My client wants you to pay the £1,000 you owe him into an account in Jamaica.'

raise, those at the top of the wages league usually want to keep their 'differentials'.

With labour, a minority of those who wield industrial power, and who force through high demands from brute strength, do so knowing that an inflation-prone and impoverished Britain is in the sullen state which precedes violent revolution. This is their aim, as a prerequisite of rebuilding their type of society on the ruins of the old.

Others follow this blindly as they simply want more.

Someone has to cry halt. Someone has to give a lead. It could be one factory, one port, one union, one Board of Directors. Some have made a start. We need to present the policy-makers with evidence of the possibilities of a change in attitudes and maturation as well as a change of policy. For management, profit is meant to be a measure of efficiency rather than a main motive.

Restraint alone is not a practical appeal. An appeal for self-denial should be couched in a more imaginative concern for the less privileged of every land - not just our crowd or country. We need some combination of wisely legislated policies, but backed by a universally accepted self-restraint which stems from care and concern for the other

The director said he couldn't do that because it was just a tax-dodge. The agent replied that a lot of people were doing it. The director said: 'How can we expect the miners, or anyone else, to act unselfishly if businessmen like us are dishonest.'

That sort of change.

'We have decided to tackle today's difficulties as a challenge and not depress others with our grumbling,' declares a group of housewives. 'We are ready to spend less on luxuries. We will shop from need and not from greed.'

That sort of change.

'We have resisted inflation to the tune of £200 an acre,' says a landowner. 'We recently sold three farms at 2/3rds the top price obtainable so that the sitting tenants could have them. We decided that what was right for the people and the land must be the key factor.'

That sort of change.

'Capitalism can change,' says the managing director of a company in Yorkshire, 'not to save its very much exposed neck, but because this will be the quickest way to put right the generations of injustice suffered by the ordinary worker and create the society that everyone longs for.'

That sort of change.

'In the past,' says a shop stewards' con-

man, for the other nation, including the other side of the world.

To sum up: if class war and blame are cramped concepts, then what is the idea we ought to embrace?

It can be simply put: if everyone cared enough and everyone shared enough, everyone would have enough. For there is enough in the world for everyone's need but not for everyone's greed.

Then how to live it?

A different choice

It is not possible to live absolutely unselfishly in our own strength. We need the help of the Super Force of God which is available to all mankind. The early advocates of the brotherhood of man drew their idealism from acknowledging the Fatherhood of God. When Jesus told us to love one another, to serve one another, He not only showed how to do it, He offered the power which would make it possible.

In this context, class is not a matter of Right and Left, but a daily choice between right and wrong. Humanity is then divided by a different measure: those who give and those who get. That choice not only cuts across every class, but goes through your heart and mine every day.

I've never in a major engineering works. 'I had always given a snap answer and often got it wrong. When I changed I decided to pause and listen to God before answering management when a dispute comes up. Since then we have had claims settled more sensibly than ever before and our stewards' committee has never been so united.'

LET'S FACE IT, the basic answer to bitterness and division in industry, in Ireland, in our neighbourhood, our home, our country - and to poverty and hunger in the world - lies not in the human brain but in the human heart. And only God can change the human heart.

When men and women listen to Christ and say 'Yes' to his demand that we be unselfish, pure, honest, and loving, then they say 'No' to everything that divides - class war, colour prejudice, religious bigotry, narrow nationalism and anything that builds up hate against any other section of society.

It means that we stop blaming each other and let God show us exactly where we need to change to create an unselfish society.

It is the way out and the way forward for our country and the world.

Care to join the Mosquito Armada?

Wanted - a Mosquito Armada appeared as an advertisement in The Times and The Guardian. Reprints available at 2p each, 50 or more at 1p each (postage for 50 is 20p)

Dockers host conference

URUGUAY'S FOREIGN MINISTER, Dr Juan Carlos Blanco, spoke at the concluding session of the Moral Re-Armament Conference in Montevideo earlier this month. 'Ministers come and go, but you can count on me as a man,' he said. Calling for 'a moral revolution' without which no revolution would produce the change its slogans promise, he said, 'This has got to start with ourselves. It means we will have to consult our inner voice every day.'

To give their country 'a faith to remake men and nations' fourteen dockers and a number of other Uruguayans of different walks of life initiated this conference.

'One of the striking aspects of the conference,' wrote the influential daily *El Pais*, 'was the fact that dockers from Uruguay, Brazil and Britain exchanged ideas and planned for the ports of the world at a special session.' 34 dockers, often with their wives and families, participated.

The port's president, Colonel Roberto Ramirez, sent his public relations chief to every session because, as he said, the port's governing body saw in MRA the answer not only to the problems of its own industry, but also of the country and the world.

Across borders

Unity between Latin Americans across national borders was one of the features of the conference. Civil engineer Javier Santolalla from Peru invited other participants to come and help him in his country. 'Often technical problems are in reality human problems,' he said, and described how his country's present regime is attempting to build a new society more oriented towards solidarity between men than towards material gain. However, he added, new societies cannot be created by legislation. They have to be built with new men.

The Argentinians, too, asked for help in their country. Former Argentine Labour Minister, Dr Raul Migone, said that the choice confronting nations now is whether they choose God or reject Him. 'In countries which reject God earlier or later the government will be dictating to its citizens what is good and evil. Countries recognizing and obeying God will leave their people free to be guided by their conscience.'

One session was led by youth. A young student told of her deep hatred towards Communists and Tupamaros of whom

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TWENTY YEARS HENCE our world is likely to be less comfortable – or more uncomfortable – than now.

Experts advise us that there will be less energy than now, and more expensive. Also that there will be a shortage of food and an excess of people, unprecedented difficulties in transport and housing.

Taken together, the world's humans have not produced answers with the speed they have shown in producing problems and needs. Man has not learnt to manage himself. He is hungry one moment and greedy the next, a victim today and a torturer tomorrow. The passage of time has not necessarily refined him or made him more considerate towards his fellows.

An extreme disorder requires an extreme of thoughtfulness and unselfishness at least on the part of some. We shall all have to adjust and restrain ourselves, sacrificially and painfully, if we are to cope. When everyone goes his own way society can survive only if some determined men, even if in a minority, are ready to deny themselves. Such a minority would form the rock on which a nobler, gentler, straighter society could rise in the future.

The psychological and moral climate of virtually all our countries is hostile to such a minority. It is under pressure to relax its disciplines and is lured to conform to the so-called done thing. It is exhorted to surrender to fresh and bloodier injuries in the future.

Before each man lies a choice. He can offer himself to be lost in the ranks of those who pray, 'My will be done', not caring who gets crushed or pushed out in the process – or he can find a distinctive place in an army that says, 'May the right thing be done'. On the genuine dedication of this army would seem to depend the world's hope of a pleasanter tomorrow.

Added wisdom

No one in the throng of the world can avoid getting hurt. Just treatment often hurts us as deeply as unjust treatment. Guilty and innocent alike are daily wounded in the battle of human relationships. Some have the wisdom to ignore the injuries they have suffered and to employ their energies and emotions towards healing the hurts sustained by others. Some have the added wisdom of regarding their injuries – real or imagined, merited or not – as gifts. They see these injuries as purifying processes and as opportunities to understand the hardships of others.

From licking one's own wounds to healing other people's wounds is a progression necessary for anyone wishing to contribute to the future. Doctors con-

Choice for today

by Rajmohan Gandhi

stantly inviting attention to their own aches are not what is required.

Most of us compare our lot with that of those around us or of those about whom we hear or read. We envy what others have and regret what we lack. If we believe in God we are tempted to ask why He gives so many things that we would like to have to others and not to us. And we are absorbed with what God gives us or takes away from us, with what He allows others to retain and enjoy.

Surely this is a false pre-occupation. A man is tested not by what he obtains or what he lacks but by his attitude to life, whatever it may bring or whatever it may deprive him of.

Manliness or blame

What is true of individuals is true of nations. History would judge a country not by its wealth or poverty but by the attitude of its people to its condition. If we are wealthy how do we use our wealth? If we suddenly find ourselves with enormous sums of money or millions of tons of petrol what do we do with our fresh assets? If we are poor how do we face the fact? With manliness and a determination to change the fact, or with blame and bitterness and self-pity?

It is more expedient for us to be tested and tried with adversity than for us always to have all things after our own wills. Both for our bodies and souls such a trial is often desirable.

The old soldierly resolve is not without meaning and relevance for our day and age: 'To give and not to count the cost, to battle and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward save that of knowing that we do Thy will.'

Those down the ages who turned communities and nations the right side up and created true revolution and renaissance were without exception scourged with much trouble and adversity. Soldiers in an army that could put injustice

to flight are in the world not to have temporal joys, but to have great battles, not to have honours, but to be mocked and misunderstood.

Could it be as true for nations as for individuals that it is in giving that we receive and that it is in forgiving that we are forgiven. Can man seek and find an attitude where he is more concerned about where he has hurt others and is ready to overlook where others have hurt him?

Says Thomas à Kempis: 'The world promises temporal things of small value and yet is it served with great affection; God promises high things, and things eternal but the hearts of the people are slow and dull. How many serve and obey God in all things with so great a desire as they have in serving and obeying worldly princes? A prize that is of small price is often busily sought, and for a penny there is sometimes great strife; for the promise of a little worldly profit men eschew not to sweat both day and night. But for everlasting goods men are slow to take any manner of pain and labour.'

This article appeared last month in the Indian weekly Himmat.

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there had been a number in her family and school. Meeting MRA a week ago had freed her from this hate. She is now planning with others to bring change to the people she once hated. Another girl was telling about her change when her parents came from the audience to stand beside her. Her father, a docker called Hugo Echenique, said, 'Who is responsible for the violence of the youth? It is us the older ones. We have got to restore and apologize.' He added that he had apologized to his wife and family for his gambling and drinking which had destroyed his home life.

One of the conference's initiators, a civil servant in a key post in the President's secretariat, said that she had decided, after attending previous MRA conferences in Brazil and Switzerland, to get every document entering her office dealt with and passed on the same day, an example that was upsetting some people.

Ten delegates were received at the Presidential Palace by the wife of the President, Juan Maria Bordaberry. A group of twenty, including dockers, visited the Commander in Chief of the Armed Forces. He immediately detailed five officers to acquaint themselves further with MRA. Other delegates met the Bishop of Montevideo, the Minister of Agriculture and Ambassadors.