

EASTER CONFERENCES

Swedes look beyond neutrality

SWEDEN IS CURRENTLY re-interpreting its neutrality which has been the north star of its foreign policy for 100 years. Over the Easter weekend 250 people met at an MRA conference in the west of Sweden at Lundsbrunn to explore the practical implications of Sweden's role in the world.

Teachers, businessmen, industrialists and trade unionists, students from universities and high schools and clergymen met with delegations from Denmark, Finland, Norway, Great Britain, and people from Germany, Australia, India and Pakistan.

Ove Jensen, a land owner and farmer, and John Söderlund, trade union organiser, both just back from India, enlisted conference delegates in undertaking to raise 400,000 rupees for the MRA centre in Panchgani, India, during 1968. A Finnish industrialist, Yrjoe Mietineen, offered to provide the new Asian centre with electrical material from his firm.

Fifty teachers from Scandinavia and Britain planned a series of conferences this year to give a fresh direction to education in Scandinavia, especially in the field of character training.

Clergymen planned how the Church could carry out its revolutionary task of changing men—the answer to the selfishness and violence now sweeping the world.

A group of young men and women decided to join the European revue.



General K Cariappa, former Commander-in-Chief of the Indian Army, accompanied by Rajmohan Gandhi, arrives at Indian MRA centre. (For further news from India, see pages 4 and 5.)
photo Jorgensen

Anything to Declare?, as soon as their school vacation starts in June. They saw in this force the most effective way, as young people, to impact the world situation.

The manager of the restaurant at one of Sweden's best hotels, who has arranged dinners for both the Queen of England and Nikita Krushchev, said, 'These days have changed my whole life. I felt so depressed by the

situation in society. Here I have found a real meaning to life.'

Conference delegates left Lundsbrunn with a determination that Sweden take on a worldwide responsibility. They said that Sweden must do as a nation and what men such as Count Bernadotte and Dag Hammarskjöld have done as individuals: to be a reconciler of nations.

FINN HARALD WETTERFORS

Film for French-speaking nations

THE FRENCH DUBBING of the film of Peter Howard's pantomime, *Give a Dog a Bone*, has been given the go ahead. The French version is to be in memory of Mrs Emmanuel de Trey, one of the Swiss pioneers of MRA who died last month.

This was announced by her daughter, Mrs Philippe Mottu, to the Easter assembly in Caux, Switzerland, last Monday. Quoting the play's major theme, 'Please, thank you and sorry,' she said, 'Those words will be magic and effective in the lives of thousands of people in Switzerland, France, French-speaking Africa and other parts of the world.' Mr Emmanuel de

Trey has offered to finance the venture.

Giuseppe Pasquali, representative of a leading Swiss watch firm in Argentina, announced his intention to dub the film, *Mr Brown Comes Down the Hill*, into Spanish and to produce Peter Howard's play, *The Ladder*, in Buenos Aires.

Representing one of the 29 nations at the assembly was Conrad Hunte, former Vice-Captain of the West Indies Cricket Team. In the last six months he has visited 15 cities in Britain and presented MRA films to multi-racial audiences. Addressing the assembly he said, 'The only answer to racial eruption in the world is to enlist all races in the moral re-arming of the globe. We are in the midst of a floodtide of hatepower. The

solution is the healing power of God and the heartpower of caring and sharing of everybody who listens to God. The hour of MRA has come.'

Delegations to the summer conferences in Caux from Asia, Africa and the Middle East, were announced. University students from Britain, France, Germany, Holland, Switzerland, Tunisia and Lebanon are planning participation in the summer action of Moral Re-Armament at Caux, in different parts of Switzerland and in other countries.

TRADE UNIONISTS IN ENGLAND'S NORTH-WEST

A CONTINUOUS PROGRAMME of training in Moral Re-Armament for the summer of 1968 began at Tirley Garth in Cheshire last weekend. The 200 people who took part came from 12 countries and 9 cities and towns in north-west England. Among the 97 from Merseyside were families closely linked with the waterfront. Fourteen-year-old schoolboy Brian McNerney and his friends announced their plans to present short plays, illustrating MRA, in the schools and port area.

Shop stewards

Ron Howe, deputy convenor and shop steward at Shell Chemicals, Carrington near Manchester, just back from a visit to India with a British trade union delegation, talked with men of industry from ICI Chemicals, Hawker Siddeley and the Ford Motor Company. He said the ordinary British worker's experience of MRA is eagerly sought in the countries East of Suez.

Young men from Egypt, Ceylon and Iran, studying in Britain, spoke passionately of the change they had experienced over the weekend.

The 25 people from Stockport included the producer and the principal actors in the cast of Peter Howard's play, *The Ladder*, which took first place in the Stockport Youth Drama Festival three weeks ago. (See report page 5).

The conference continued this week with 70 people participating.

VIOLENCE, OR BID FOR A NEW WORLD

By Howard Grace and George Williams

MANY STUDENTS who demonstrate against war live in a way that makes war inevitable. Those who use violence to protest against war and who advocate freedom of speech while shouting down cabinet ministers do not deserve to be taken seriously.

It is tragic that the minority who act in this way often deflect the public from the valid issues at stake, such as grants, accommodation, communication with the administration and, most important, the irrelevance of some teaching to the needs of society.

The frustration, from which some of the recent demonstrations have issued, was expressed by a student who wrote to *The Financial Times*. He said, 'We and the populace are indoctrinated into believing ourselves and being believed to be, successively, "the intelligentsia, the social conscience and the new leaders of society"', and yet when we demand a voice in the determination of our future role, our claims are flatly rejected. It seems then that despite all that is ostensibly expected of us we are merely to fulfil some predestined capacity.'

It is important to understand that all students, with a few exceptions, are keen to work closer with their seniors to solve society's problems. For example, last year's 'sit-in' at the London School of Economics was directed towards more participation in the School's affairs, and according to Peter Wathestone, student president of LSE, 'not in any way to be in control of the college'. This situation was exploited by some people who had political ends in mind.

Berlin crisis

An extreme political element has become the main factor in the Berlin crisis. The means the students are using are as dangerous as the ends they want achieved. Their threats to the stability of the Federal Republic have been such that the German Chancellor returned early from the Easter break.

But stirrings in the student world

are not altogether a bad sign. Professor K W Wedderburn of LSE puts it this way, 'The object of paying taxes for universities is to get students to think. And students are thinking and they are thinking hard. They are seeing a lot of things wrong with our society, and the students who worry me, as a taxpayer, are the people who my taxes send to universities who don't think and don't demonstrate and are totally apathetic.'

Urgency

Referring to students in his new book, *To seek a newer world*, Robert Kennedy writes, 'As they ask for opportunities to contribute to mankind and shape their own fate, they lend greater urgency to a concern that all of us share: that our lives should make a difference to ourselves and our fellow men.'

Some people believe that the younger generation will make a better job of society than their parents, and others are convinced that they will not, but this is a false and divisive issue.

Because of the quality of his life and the size of his commitment, Frank Buchman, though not a young man, was able to enlist some of the best students of their day to a task which demanded everything they had. For the past 40 years, throughout the world, Moral Re-Armament has demonstrated a comradeship of commitment between people of all ages in the task of remaking the world.

The so-called generation gap will disappear when all, irrespective of age, take on to create the moral and spiritual change in the character and aims of all men, which applied with industry and science can answer the needs of all our neighbours. A universal secret that all can find together is that the inner voice of conscience or God is accurate, down to earth and speaks so that we can understand.

Today's students, militant or apathetic, respond to anyone, totally committed to change society, who lives out that change personally.

'GOD'S PROPERTY'—that is how Moral Re-Armament was described by a man who was qualified, as few men have been, to understand it. His name was Tod Sloan, and he was qualified to understand it, first because he had been a revolutionary all his life, and secondly because from the moment that he met it, he embraced the greater revolution whole-heartedly and lived it out until he died at the age of eighty.

Tod Sloan described himself as 'watchmaker by trade and agitator by nature.' His home was in East London's dockland. He was old enough to have worked, as a youth, for Keir Hardie in one of his election campaigns. He had been 28 times in gaol for his revolutionary convictions and the action to which they had led him.

He used the phrase in a letter which he wrote to Frank Buchman soon after he met him in 1938. The letter deserves quotation. 'Moral Re-Armament and its implications,' he wrote, 'are being taken up throughout the nation's life now, and we must see to it that its meaning is kept intact—that it is a real, laughing, living, loving, obedient willingness to restore God to leadership and not merely two words to be used as a slogan.

'These words are God's property coined for His service and this is what goes into them—there will be no more immoral bargaining, no more social injustice, no more conflict. Chaos cannot obtain if we work, live and practise Moral Re-Armament.

'It will put into being a new thinking, thereby bringing into life a new

social order, a new hope with God as our leader, guide and strength. Frank, this to me is the only revolution that matters, the change of human nature, and it does happen.*

'God's property.' The words appealed to Frank Buchman so much that a few weeks later he used them in a statement to the Press, outlining the nature and aims of Moral Re-Armament.† 'Moral Re-Armament,' he said, 'is God's property—the new thinking, the new leadership that everyone wants.'

* 'A Basinful of Revolution' by Geoffrey Gain (*Moral Re-Armament* 1957) pp 39-40.

† 'MRA—A National Necessity' from 'Remaking the World' by Dr F N D Buchman (Blandford Press 1961)

God's Property by H S Addison

WHAT DOES 'God's property' mean?

● It means first of all that it is a gift from God—'God's gift to bring an insane world to sanity', not the product of any man's intellect, the fabrication of any man's imagination, the achievement of any man's will. 'The world today,' declared Frank Buchman in one of his speeches, 'is waiting for an answer, and by the grace of God, there is an answer. But be clear on this point, the answer is not in any man, or any group of men. The answer rests in the living God.' The advance of Moral Re-Armament was to him 'the triumph of a God-given thought'.

● It means that all who commit themselves to MRA commit themselves to doing God's will. 'The thing you have got to decide,' he once told an assembly of people who were attracted to his aims but had not yet accepted his commitment, 'is between you and God. Write it down if you want to. It is a deed, like the transfer of property—so you turn over your life to God, for full and complete direction as a fellow-revolutionary.'

St Paul, into whose experience and commitment Frank Buchman entered as completely as any man has ever done, used to describe himself as 'the slave of Jesus Christ'—for that is the meaning of the word usually translated as 'servant' in our English ver-

sions of the Bible. He once wrote, 'I bear the marks of Jesus branded on my body'—like a slave who had the distinguishing mark of his owner branded on his body. It meant that he could never again claim to be his own. It also meant that no one else could claim to own him. To the men and women whom he had won he wrote, 'You do not belong to yourselves; you were bought at a price.' Peter Howard repeatedly said, 'My life is not my own, I am a dedicated revolutionary.'

● 'God's property.' It means that MRA is a God-directed quality of life. 'You can't join and you can't resign,' Frank Buchman used to say. 'You're in it or you're out of it according to the quality of the life you live. It springs from an experience that is valid because it originates in God, and issues in actual changes in human nature.' It is 'only given to those men who are living under God's guidance, who are changed through daily contact with God and through daily obedience to God'. It is what St Paul called 'the harvest of the Spirit—love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control'. These are the hall-marks of Moral Re-Armament. 'By their fruits shall ye know them.'

● It means that the aim of Moral Re-Armament is to make God regnant in the life of every individual, and in every section of national life. 'God

made the world and man has been trying to run it ever since. That must stop.' 'Labour, led by God, can lead the world.' 'Industry can be the pioneer of a new order, where national service replaces selfishness, and where industrial planning is based on the guidance of God.' 'The true patriot gives his life to bring his country under God's control.' 'It is through God-controlled people that God must one day govern the world.'

● It means that everyone who accepts the commitment of Moral Re-Armament takes on the most urgent task in the world—the fascinating, delicate and difficult task of bringing others to put their lives under God's control. Frank Buchman once said, 'I don't say I am without sin. I do say I live for one thing only: to make Jesus Christ regnant in the life of every person I meet—including the man who is going to bring me my breakfast.'

● Finally, and most important of all, it means that the words 'Moral Re-Armament' must never be allowed to mean anything less than 'the greatest revolution of all time, whereby the Cross of Christ will transform the world'.

'We must see to it,' said Tod Sloan, 'that its meaning is kept intact, that it is a laughing, living, loving, obedient willingness to restore God to leadership and not merely two words to be used as a slogan.'

continued on page 5

NEW VOICE FROM INDIA'S VILLAGES

WHAT MEN have discussed for decades is beginning to take place—the birth of a social revolution in the villages of India. It is starting in the Kudal Valley, the other side of the Sayadhri range from the MRA 'Asia Plateau' centre at Panchgani in Maharashtra.

It is a revolution that neither the coercion of Peking nor the wealth of Washington or London could produce. It could be destined to affect the half million villages of India from Cape Comorin in the south to the Himalayan wall in the north. It is a voluntary revolution in men themselves issuing in social and economic changes.

Three weeks ago we published that this revolution was moving, as the Indian villagers put it, 'faster than a galloping horse'. This week there is further news. And next month these villagers of the Kudal Valley will be speakers at a conference entitled 'A social revolution is born'. It is to be held in the Panchgani centre. The invitation to the conference states:

'Will the Vitenam story be repeated worldwide? Between black and white in the modern cities of America? In the factories, universities and the countryside of India?

'Is there a superior revolution valid for Vietnam and America? There is. It is Moral Re-Armament. It is in action across the world, and has already produced remarkable results in villages around Panchgani.

'See it at work for yourself. You may want it for Bengal, Kerala, Delhi, U P—even for Rawalpindi, Washington and Moscow.

'These villages are creating a social revolution that is swiftly answering age-old prejudices, feuds, corruption and caste war.

'Students, teachers, businessmen, industrial workers and distinguished personalities from many nations will assemble for a conference to discover their part in this revolution.'

Recently 30 officials of the surrounding municipalities came to discuss plans for this conference. One municipal president said, 'Russia does not know what she wants. China does not know what she wants. America does

not know what she wants—she has wealth and power, and yet her President can be murdered. India does not know what she wants, but here at Panchgani in Moral Re-Armament, we have found what we want.'

Revolution from man to man . . .

The ending of a feud between Maruthi Yadav and his brothers* was the catalyst that set in action the changes



Indian village near Panchgani, following recent earthquake

photo Jorgensen

in the villages of the Satara District.

Maruthi Yadav's brother-in-law, Maruthi Ghole, is one of the leaders of Mahu and a former *sarpanch*, a village chairman. When his young daughter died of heart failure just before her marriage, Ghole started drinking to drown his sorrow. Despite his responsibilities he was more often drunk than sober.

Police raid

In March 1967 police raided Mahu and uncovered large quantities of illicit liquor. Villagers counter-attacked. One constable escaped the onslaught and phoned Poona for reinforcements. Truck after truck load of police arrived, helmeted, their bayonets fixed in their rifles—200 in all. The village was surrounded and hundreds arrested.

Out of some 25 who were prosecuted, 10 suffered rigorous imprisonment for six months and paid a heavy fine.

Ghole said last month, 'At an MRA meeting in Ambeghar village I was convinced of the urgency to change India. I saw that liquor was at the root of the misery of thousands, including myself. To talk of changing the nations and society is meaningless unless it means that the individual changes himself first.

'In the first week of February, I resolved to stop drinking. It was very difficult. Since then, I haven't touched a drop.' He used to spend 2,500 rupees on his liquor each year.

This month Ghole invited Rajmohan Gandhi and an international group of people from the MRA centre to speak at a meeting in Mahu atten-

ded by 600 villagers. Gandhi said at the end of the meeting, 'The whole of Satara District knows about Mahu, by its reputation for liquor. But, if Mahu village lived the four absolute moral standards, India and the whole of Asia would hear about it, and would want to know more.' At this, applause broke out all over the square, where the meeting was held. Then Maruthi Ghole went up to the microphone, and said in front of all the men who had been jailed with him following the police raid, 'I have decided to stop drinking.' Many of his friends shook his hands and thumped him on the back, congratulating him for his decision.

*Reported in *MRA Information Service* 30 March.

At another meeting Ghole said, 'MRA stresses the application of honesty, purity, unselfishness and love every day—principles that have been the bedrock of our religion. Every political party has talked about progress and reform, but the nation has gone to the dogs because no political party has sought to change individuals who make up society. MRA is doing this. If India wants to stop the spreading rot it must take MRA to heart.'

... village to village

Hiralal Jedhiya has been *mukadam* (head sweeper) of Panchgani town for 28 years. Last year he visited the Middle East and Europe with Rajmohan Gandhi and a force of Indians with the MRA musical, *India Arise*. As a youth he had swept Mahatma Gandhi's bungalow. Two years' ago he asked Rajmohan Gandhi to train his sons and daughters. His children in turn, he said, have taught him the ways of a new revolution.

As leader of his community he had negotiated loans at 2% interest which he then made available to his people at 4%. The difference was pocketed. It was, he said, his natural due as *mukadam*.

More money

A few months ago he apologised to his people for having cheated them. They now get any loans they need at 2%. But requests for loans are becoming few and far between.

'By living Moral Re-Armament, I add Rs 55 to my monthly salary—Rs 30 I used to spend on liquor, Rs 15 went to bouts of tea in hotels and Rs 10 for smoking *biddis*. Drinking is falling off among my people. We are learning to live within our means and so no longer need to borrow money.'

Hiralal's children have many and varied talents. 'Instead of getting my daughters married when they were 13 and 14 as is our custom, I decided to try to find out God's plan for their lives.' Two of his daughters today give all their time to the work of MRA.

'My wife and I decided not to have any more children as there were already so many in the country who lacked education and opportunity. Instead of submitting to an operation, we went to the temple together a year ago and before God decided to live by absolute purity in our marriage. We have held to that decision.'



Miss Constance Smith, formerly headmistress of Penrhos College, Colwyn Bay, speaks to the people of Mahu village. She is speaking in the entrance to the village temple while the people squat in the sun outside. A young girl is translating into Marathi.

Miss Smith is on her way back to Britain via Pakistan after a six months' tour of South-east Asia, the Philippines, Australia and New Zealand. In every country Miss Smith has met the leaders of education, and has spoken on the radio and TV.

photo David Channer

continued from page 3

It is important to reach the millions. It is equally important to ensure that what is offered them is the revolutionary God-given quality of life, the revolutionary God-centred ideology, and the revolutionary God-directed aim for which Frank Buchman and Peter Howard and a host of devoted men and women have given their lives during two generations. Nothing less will save a crumbling civilisation.

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AND HIS MUSIC

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Sidney Harrison

Sunday 21 April, 3 pm

TIBETANS SEE 'GIVE A DOG A BONE' FILM

WITH SNOW-CAPPED PEAKS and pine-clad slopes as background *Give a Dog a Bone* was shown last weekend to 1,800 Tibetans in Dharamsala, temporary headquarters of His Holiness the Dalai Lama in the foothills of the Himalayas.

The film was brought by Miss Constance Smith and Miss Jill Robbins, British teachers who have shown *Give a Dog a Bone* in 14 countries in the last ten months. The showings were arranged by the Office of Information and Publicity of the Dalai Lama.

The Dalai Lama's sister, Mrs Pema, Principal of the Tibetan Nursery School, was present at a showing for 500 children. Nearly 1,000 people attended an open-air screening in the 95% Tibetan-populated village of Macleodgunj, 5,700 feet up the mountain-side above Dharamsala.

Note: Dharamsala is in the State of Himachal Pradesh, 56 miles from Pathankot, the railhead for Kashmir, and about 400 miles north-west of Delhi. Macleodgunj was named after a former Lt Governor of Punjab.

The Ladder

THE 1968 Stockport Youth Drama Festival was won by the Overton Methodist Youth Club performing Peter Howard's play *The Ladder*. They decided to stage *The Ladder* after visiting the Westminster Theatre. Next month, as winners, they will participate in the North West Regional Youth Drama Festival.

ANNIE

at the

Westminster Theatre

**Books and Lyrics by
Alan Thornhill**

Music by William L Reed

THE CRUCIAL TEST FOR THEATRE

THE LATEST and, to listen to some of them, one would think greatest crusade of the permissive *avant garde* is the fight for 'verbal emancipation'—the right to use this or that four letter word or show this or that sex act on the stage.

Considerable intellectual energy and newsprint is devoted today to this question. The average Englishman, however, may feel the convictions of Pamela Hansford Johnson are more to the point. She wrote in her book *On Iniquity*, 'Not having found a major cause the intellectuals proceed to invest great emotional energy in minor ones and of the minor ones "verbal emancipation" has taken a high place.

'With the same amount of passion spent on social purposes, America might now have a health service and Britain might be able to earn a living.'

In a similar vein Kenneth Belden*, Chairman of the Westminster Theatre Trustees, said in Oxford, 'One crucial test of any theatre, or any culture, is: does it or does it not equip us to deal with the age we are living in?'

'The real indictment of a great deal of modern theatre and modern writing seems to me not that it is sordid or cruel or violent, or even that it is boring, but that it fails to deal with the truth we most need: how to live in and deal with our world, how to shift the deadlock in human nature which is at the root of our problem. By its very uncertainty and negative outlook it fails us when we urgently need to learn how to go forward creatively to tackle the burning issues of our day.

'The real scope of writing for the next decades should be to offer our contemporaries the possibilities of change. This is the line of hope. It is the real avenue of advance. It is the remaking of men and the remaking of the world which can impel the new creative advances in literature and in theatre, and in every other field of

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the arts. Humanism leaves men trapped in their own natures. Our task is to liberate them for the next forward move in human evolution.

'History goes not so much to the protestors as to the initiators, and that is what all of us are meant to be.'

In an age of mass communication what purpose theatre and literature serve is the real issue facing culture.

BRIAN LIGHTOWLER

* *The full text of Belden's statement is published in the pamphlet 'Theatre and the task of the century'.*

Suffragette pioneer speaks

MRS JANET BINNS, pioneer of the suffragette movement, said in Hendon that women had missed their destiny by trying to compare themselves and compete with men.

'My own conviction is that we equated our freedom far too much with freedom for men,' she said. 'We became comparative and competitive—in itself a form of slavery. Because of our demand to do everything a man did, I believe we missed our destiny.

'This is Human Rights year, and there is much talk of the status of women. All human rights are, of course, important, but will women measure up to the situation?'

'Take care of the stature, and the status will take care of itself!'

Women, said Mrs Binns speaking at a luncheon arranged by the Barnet branch of the Friends of the Westminster Theatre, could through home and school uphold the unchanging values in a world that was changing fast. 'Britain's chief export should be character, for which she was once renowned and for which the world is still looking to her.'

Mrs Binns referred to her association with Mrs Annie Jaeger in East London during the thirties, and to the musical based on Annie Jaeger's life currently showing at the Westminster Theatre.

The lunch was attended by representatives and members of several women's organisations.