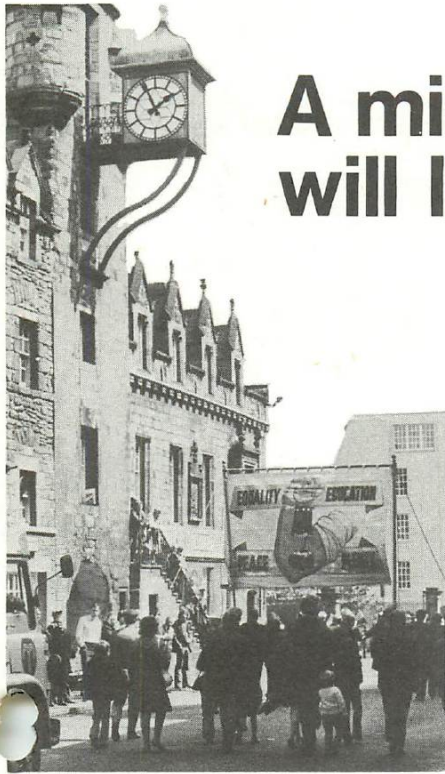


NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



Part of the procession of miners through Edinburgh at the annual miners' gala photo: Almond

A miner's lamp will lead the way

miner, said, 'Word of this show is going to spread, come again in three months.' Appreciating the visit another Councillor said, 'Sincerity is so scarce.'

The second performance of *Cross Road* took place in the Beveridge Hall of the Adam Smith Centre in Kirkcaldy. Groups travelled from Glasgow, Edinburgh and Aberdeen to join the audience of miners and people from industry and education. An Egyptian studying in Edinburgh who saw the show in Kirkcaldy, said afterwards, 'I have been looking for something for my life, I think this is it.'

Members of the team were given an official reception by Provost Leslie Wood and the Dunfermline Town Council, and a luncheon by the Convenor of Fife County Council, who is also the new Regional Chairman. All the visitors met and stayed with local families.

The following week *Cross Road* was invited to Glasgow. In the headquarters of the shipbuilding and engineering institute, Rankine House, the show was presented to a packed audience. No one wanted to leave when it was over and went on talking until the hall had to be closed.

One lady said, 'I have never seen anything like it in my whole life. You must show it to the world.' Said another, 'I thank God for every single word of that show.'

The next morning the cast were invited to Lochend Secondary School, in

the Easterhouse area of Glasgow. Many of the children are unable to attend the school because of the shortage of teachers. The sloped lecture hall was full of children ranging from fourteen to sixteen years of age. The cast who sang and spoke included Ivo Krieg from Germany, Farida Rawalpindiwalla from India, Betty Gangin from Australia, Ian Robertson from Scotland, Brian Boobyer from England and Lily-Anne Østveit from Norway. The children were thrilled and amused to hear Ivo play three instruments at the same time. One could have heard a pin drop as they listened to what was said for over an hour. Later some gave a tour round the school while others sat and talked. One of the cast asked two girls, 'Does all this make sense to you?' One of them, a school prefect, exclaimed, 'It certainly does. It's marvellous. How do you begin - how do you join?'

The following day in Auchmar thirty friends and neighbours of the Marquis and Marchioness of Graham saw *Cross Road* in the drawing-room of their home overlooking the shores of Loch Lomond. Farmers, postmen, students, a professor and a boat-builder were among them.

'Cross Road' in Scotland

STRATEGICALLY PLACED, historically the home of Scotland's former capital, the Kingdom of Fife has most recently fought and won to remain an undivided territory in the new regional re-distribution of civic administration.

For many years an essentially farming and mining community, many of the mines have now been closed and re-training offered in the several vital industries established all over the area. But the remarkable friendliness and loyalty of the men of the mines remains, as need do half a dozen important pits around the Fife coast.

An action group of 22 from 11 countries, with the mobile production of *Cross Road*, moved into the area on the invitation of local residents. *Cross Road* sets out to answer the question of what an ordinary individual can do to heal the hate, greed, fear and selfishness in the world.

They were received on arrival in the Lochgelly Town House by Provost A Sharp, members of the Council and Borough officials. The conviction of the group and the theme of a specially written song was that in the creation of the new, unselfish society a miner's lamp shall lead the way. (see page 4) They were shown the miner's lamp that has a permanent place in the Council Chamber.

After the first performance in the Lochgelly Town Hall one Councillor, a



Provost Leslie Wood (front row, second from left) with the cast at a reception given by the Dunfermline Town Council

Scottish patriotism

THE FIFE FREE PRESS of 7 June in an article with the title 'A New Society - in our time?' quoted Conrad Hunte, former Vice Captain of the West Indies cricket team, speaking during a performance of *Cross Road* in Fife, in Scotland.

'The old patriotism must give way to the new. The old way has been stated, "I love my country, right or wrong". The new way is, "I love my country as it is, and I will live, think, plan and work to make of my country what it is meant to be".'

'Patriotism means for me that I love my country enough to restore Christ to His rightful place in it, and that I live so unselfishly for my country that my country lives unselfishly for the world.'

'You Scots,' he said, 'are a pioneering people. You could pioneer this new thinking and living for a new society in our time.'



JOHN MACKENZIE

Boilermaker - Shop Steward at Scott Lithgow's shipyard on the Lower Clyde

Speaking in Glasgow during a performance of Cross Road.

I WAS ONE of the 'couldn't care less brigade'. As long as I got my wages on a Friday night, that was all that mattered. I was a trade unionist, but I had no time for the trade union. I didn't accept any responsibility in the union. When I got my wages on a Friday night, I dipped into the wage packet. My wife got what I decided, and the rest went into my pocket. Now, you multiply John Mackenzie here by a few millions and you have the economic crisis in this country and many more countries in the world today.

My wife and I, along with countless more from the Clyde area, were invited down to London to meet this new ideology, MRA. We didn't know what this was about. We went down there and went to a play, *Through the Garden Wall*. It was a play about two families and this wall was built - a wall of division, a wall of mistrust, and the wall got higher and higher.

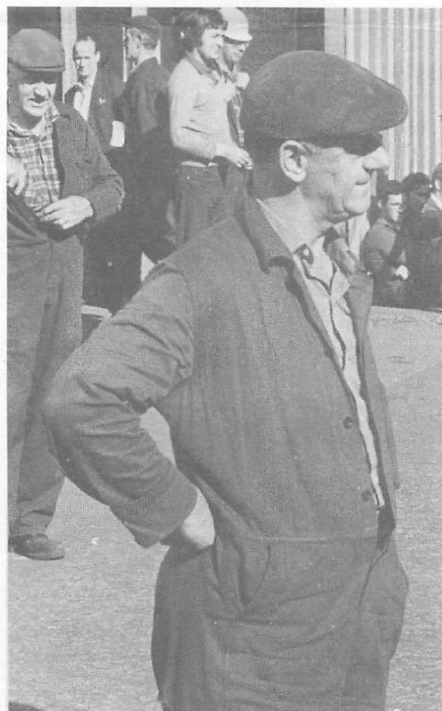
I went again to see the evening performance, because I am a wee bit deaf from working in the shipyards, and I heard very well because I got a seat right in the front. After I saw that show, the penny dropped for me where the divisions and walls of mistrust were in my own home, in my own heart and in

my place of work. So I had to take a definite decision, which is not easy when you decide that you will at least try out the absolute standards of honesty, purity, unselfishness and love.

We all came back from London into our various shipyards and decided to put right demarcation disputes, which were the death of the shipbuilding industry at that time. We had to get on with the job, rather than standing about, sometimes for days, waiting for other workers - platers, caulkers, welders, to service you. So we sat down with the management and worked out a flexibility agreement whereby these things were cast aside and we could work together. This meant, of course, more profits and higher wages, keeping delivery dates and so on. We decided to give an honest day's work for an honest day's pay.

Instead of closing shipyards on the Lower Clyde, as was happening all over the country, the Scott Lithgow Group opened a new shipyard, and we started to build tankers of 155,000 tons and now we intend to build up to one million tons. Our order book at the moment stands at 200 million pounds and we have one of the most viable groups in the whole of the country.

I started to look further afield than my own little end of the Lower Clyde. I went to India where I was invited to go by Rajmohan Gandhi, grandson of



John Mackenzie

photo: Strong

Mahatma Gandhi. I took three months unpaid leave. People from all walks of life subscribed my fare and my keep for three months.

About a fortnight ago the head-foreman and the manager of the shipyard sent for my co-steward and myself. He spoke about four men in the yard

at the present time - 'dilutees' (unskilled labour) - we have taken on dilutees in the yard. He said that three of them were not going to make the grade, and that I could pay off the other one immediately for bad time-keeping. So I said, 'This is very harsh. Do you know the reason why these men are not going to make the grade? Have you spoken to them?' He said, 'No, I am only taking the foreman's word.' I said, 'Do you know why this other fellow is a bad time-keeper?' He said, 'I don't know.' I said, 'Would it be all right if I had a word with them?' And the Manager said, 'Sure, try anything.'

So I had a word with them. I said, 'Now look, if anyone here has a problem, don't keep it to yourself. You can take me into your confidence and I will help you all I can. If you are a Roman Catholic I will get the parish priest to have a word with you. If you are a Protestant I will get the dock chaplain to have a word with you.' So we sat quiet for a minute, and one man said, 'I have a problem.' So the other were sent out and they promised to pull up their socks and this chap started to tell me his problem.

I got in touch with the industrial chaplain and he agreed to help this man, and through that we got him to see a doctor. We discovered he had home trouble - the man had trouble with his nerves. He is now having treatment from the doctor; his time-keeping has improved 100 per cent. I have asked the management to move him from the ship into the sheds, to give him a wee bit of confidence. That has been agreed on.

The other man who was threatened with the sack from one department, I asked the manager if I could take him on in the plating department to work with me. This has been done, so I am prepared to look after these four chaps and see that they get a fair deal and I am sure that with a little care will make good platers, caulkers, burners and welders. It is not just a question of putting a man out of the gate, we've got to look at the problems in other people's hearts. When it comes to bad time-keepers, I was quite a rascal myself! I know what they are suffering, and what they go through.

So, you see, there is no end to what the ordinary man can do.

FIVE ARTICLES on the visit of the international force to Fife appeared in 'The Dunfermline Press', the 'Fife Free Press' and the 'Central Fife Times'. Particularly mentioned among the visitors were Tom Ormond, a Maori leader, and Michael Lennon, former National Executive member of two Trade Unions in New Zealand.

An article on MRA by columnist Holmes Alexander was syndicated to 261 US newspapers. It was not necessarily printed by all, as we reported three weeks ago.

EXACTLY 100 YEARS AGO the Moody and Sankey Mission was in full swing in Scotland. It would not have had such lasting effects without the participation and follow-up work of Henry Drummond. Moody asked him to visit places to which he himself could not go. Drummond, who became the first Professor of Natural Science in the Theological College in Glasgow, was well known across the Atlantic also and had a great influence through his addresses and writings.

Another of Moody's co-workers was Robert Speer. In 1902 he published a book *The Principles of Jesus*. In one chapter 'Jesus and the Standards' he gives honesty, purity, unselfishness and love as the standards of the Sermon on the Mount. Both Speer and Drummond had a great influence on a young man who gave his life to God in one of Moody's meetings in America—Henry Wright. He showed through his own life how personal change could work out through home and college, and through town to the surrounding area. It was from him that Dr Frank Buchman learned to use the four moral standards given first in Speer's book, and he in turn took them to the whole world.

When I was being admitted to the Church of Scotland I stated my conviction that I was meant to apply and use in the work of a parish the change I had found and the lessons I had learned in work at home and overseas with Frank Buchman and the force of Moral Re-Armament. This was accepted by the General Assembly. Over the years the conviction has crystallised that as a parish minister one is really entrusted with the task of turning the community and the country Godward. It was this conviction that powered the invitation to the international force to bring 'Cross Road' to our area.

Every 'routine' duty within the congregation and the parish—be it a Sunday service or a church meeting, a baptism, wedding or a funeral, a visit or a

Our parish as a laboratory

by Rev Finlay J Stewart
of Lochgelly, Fife

conversation—has been illuminated by this thought. Each one becomes an opportunity to give faith, hope and fresh purpose to people in industry, education, civic or home life.

I look back with much gratitude on the years of building within the congregation and making friends in the parish and the community. I realise how much I have learned from others, particularly those in the mining industry.

My wife once gave me this thought, 'Our parish is a laboratory in which we are meant to work out solutions for the country'. With this in mind we have been learning to regard all people of good will as our team. Over the years we have particularly valued the friendship and co-operation of our civic leaders in the Burgh and further afield. It was this co-operation that resulted in Mr Rajmohan Gandhi and thirty of his associates being entertained to lunch seven years ago in our Town Hall with the Provost and members of Council. One morning in March of this year the Town Council received Madame Irène Laure, a former Socialist leader from France, and her colleagues in the Council Chamber. On the very afternoon that the *Cross Road* force arrived they found themselves seated at a reception with the Provost and members of the Council and Town House staff in the same Chamber.

Visitors like these coming to our area



Rev and Mrs Finlay Stewart photo: Almond

are a 'visual aid' to the understanding of revolutionary Christianity. As our friends here have remarked to us, 'It is not often we get a chance to meet such people'.

My wife says that it is our job to say to the congregation what the Church ought to be saying to the nation. Letters from friends and real life stories of change in people are constantly being used in illustration of this idea. These stories are not limited to those who hear them on a Sunday morning. Our local press is able to present them, in one form or another, to a far wider public. Such items appear regularly in one of our weeklies and from time to time in others. As we have provided this positive news it has helped us to appreciate what the role of a local newspaper is, and how often its editor and staff are people who care very greatly for the best interests of the community in which they live. We feel too that we are meant to live so that anyone of any age at any time can come to our home and tell us what is on their hearts.

We owe to Frank Buchman the secret that makes possible this fight and faith—the daily listening for the guidance of God that tells us what to do and how to do it. He once said, 'The thought that slips in (to my mind) any time, day or night, can be the thought of the Author of Mind'.

In England's north-east

THE LORD MAYOR of Tyne and Wear, Mrs Margaret Collins received the *Cross Road* team in the magnificent civic centre of Newcastle upon Tyne. They had been invited to England's north-east to give performances of their show and to take part in a weekend conference.

A student who met the cast for the first time on the Friday afternoon, joined in rehearsals on Monday and was in the show that night.

Cross Road was invited to Durham University by students Peter Riddell and Geoffrey Burns. Introducing the show, presented in one of the lecture theatres,

Riddell said, 'The ideas of *Cross Road* have given me a purpose for my life—that's why I invited it here'. Geoffrey Burns said, 'MRA is the most effective answer I have seen at work in South Africa'.

During the performance Dennis Nowlan, a student of Balliol College, Oxford, who was travelling with *Cross Road* on its recent campaign said, 'I was convinced that violent revolution was the only way. That capitalists, racists and tyrants would have to be destroyed—but then what? It dawned on me that I too was selfish and self-assertive, and that selfish men can never build a selfless society. I decided to apply absolute moral standards to my life so that I can strike at the greed and hate that are the basis of all the evils in the world. That's what I call real revolution.'



Meeting the cast after 'Cross Road' photo: Almond

IN THE SECOND HALF of the last century there lived a remarkable Scotsman. His name was Henry Drummond. He was a scientist but his main work lay in the field of religion. His influence on the Christian thinking of his time was great, not only in Scotland, but in America, Australia and many other parts of the world as well.

He was deeply discontented with a religion confined to a mere personal experience. In talks to students he said, 'To conceive of the Christian religion as itself a thing - a something which can exist apart from life; to think of it as something added on to being, something kept in a separate compartment called a soul, as an extra accomplishment like music, or a special talent like art, is totally to misapprehend its nature. It is that which fills all compartments. It is that which makes the whole life music, every separate action a work of art. Take away action and it is not. Take away people, houses, streets, character, and it ceases to be. Without these there can never be the religion of the Son of Man.'

'The first great epoch in a Christian's life, after the awe and wonder of its dawn, is when there breaks into his mind some sense that Christ has a purpose for mankind, a purpose beyond him and his need, beyond the churches and their creeds, beyond Heaven and its saints - a purpose which embraces every man and woman born, every kindred and nation formed, which regards not their spiritual good alone but their welfare in every part, their progress, their health, their work, their wages, their happiness in this present world.'

'To make cities - that is what we are here for. To make good cities - that is for the present hour the main work of Christianity. For the city is strategic. It makes a town: a town makes the villages, the villages make the country. He who makes the city makes the world. After all, though men make cities, it is cities which make men. Whether our national life is great or mean, whether our social virtues are mature or stunted, whether our sons are moral or vicious, whether religion is possible or impossible, depends upon the city. When Christianity shall take upon itself in full responsibility the burden and care of cities the Kingdom of God will openly come on earth. One Christian city, one city in any part of the earth whose citizens from the greatest to the humblest live in the Spirit of Christ, where religion had overflowed the churches and passed into the streets, inundating every house and workshop and permeating the whole social and commercial life - one such Christian city would seal the redemption of the world.'

The programme of Christianity

by H W Austin

Is this too much to hope? Is there perhaps one city in Britain, one city where the bishops and the clergy, the mayor and the city council, the businessmen and union leaders, the sportsmen and artists, could combine together to make their city truly a city of God, where crime would be eliminated and goals emptied, where hospitals would demonstrate the greatest care, where bosses would in a new way care for their men and the men give a full day's work for fair compensation? Could we see a city where in the homes and schools children were shown the true purpose of living, not just how to make a living, but that in obedience to God and care for their fellow man lies the only true satisfaction?

Let us repeat again what Drummond wrote. 'One such Christian city would seal the redemption of the world.'

How true that statement is! In a world shocked by the continued news of wars, riots, revolutions, strikes, coups d'etat, all symptoms of man's dissatisfactions with life, what a magnet would be one city whose citizens had found true joy and satisfaction! How the world would flock to it to find its secret! Men might drop their narrow ambitions or partisan causes and discover that the only true and final satisfaction in life lay in man's love of God and his fellow man. He might learn that man himself and not politics or economics was the most important factor in life.

The story is told of a small boy who was disturbing his father as he was reading a magazine. In the magazine the father found the map of the world. He pulled it out and tearing it in pieces he gave it to his son to put together again. With unexpected speed the boy accomplished the task. Surprised the father asked how he had done it so quickly. 'Oh,' replied the small boy, 'on the back of the map I found the figure of a man and when I put the man right, I put the world right.'

If we put the man right we will put the city right and if we put the city right we will put the country right, and if we put the country right we will put

right the world.

That is the purpose of Christianity. It is not a man here and a woman there finding a new faith in God. It is the transformation of the world through the transformation of men. There would be no 'isms' today if Christians had caught this vision of the true purpose of their faith. We would not be confronted with ideas which vainly hope to transform man by transforming his material condition. We would know the truth that until man himself is changed he will pull any system out of shape and very soon we will be back where we started, still beset with all the old problems we sought to solve.

But change man and you change the world. Give him new standards to live by, honesty, purity, unselfishness and love, and let it be clearly stated that any standards to be standards must be absolute. Let him know that without resource to the Power of God these standards cannot be approached. And then begin to see new men making new cities and new cities making new nations and new nations solving all the problems of our world, made so complex because we will not face the fact that all our troubles basically spring from the unchanged nature of Man himself.

Henry Drummond knew the true purpose of the Christian faith. Can we in our generation rediscover it, put it into practice and lead the world out of its present doldrums, dangers and despair into a new age which will bring satisfaction into the life of every human being?

'A miner's lamp will lead the way'

**From deep underground in the darkness
Through danger, sweat and pain;
Through hardship so often unnoticed
Your work is the nation's gain;
A new beam of light
Will shine for the nation today.
A miner's lamp will lead the way.**

**From deep underground in the darkness
Through suffering and tears;
Hates and resentments lie buried
In the hurts of a hundred years;
Deep divisions
Will melt like ice in its ray,
A miner's lamp will lead the way.**

**For the men whose illumination comes
From hearts that are freed from hate.**

Jean Simpson