

**RAJMOHAN GANDHI**, grandson of Mahatma Gandhi, speaking on the Gandhi Centenary Day in India, said, 'A Soviet writer has said that Gandhi owed some inspiration to Lenin. This is about as accurate as stating that Lenin drew his inspiration from Buddha or Mohammed or St. Paul.

'In our foolish and selfishly-motivated idolatry we are making Gandhi coins and Gandhi currency notes which will merely add colour to our corrupt monetary dealings. He said, 'Make God your guru'. If we did that instead of each one insisting on his being accepted as a guru, or a factional leader being accepted as a guru, we will yet see a transformed India', continued Rajmohan Gandhi.

'We are observing the 100th year of Gandhi's birth. Will it be the first year of our national rebirth? Will it see the beginning of honesty and unselfishness?

'He and we will be judged ultimately not by his sacrifice, or by how we as a people talk, but by how we as a people live.

'So many of us seem to insist on other people confessing their sins. If leaders and led want to follow the Gandhian spirit they would do well to begin by admitting their own mistakes.'

He was addressing the conference

'For People Who Care' at the MRA world centre at Panchgani, 160 miles from Bombay.

The conference is being attended by men and women from eleven nations. Among those at the session were Harijans from the Harijan colony in Delhi where Mahatma Gandhi lived

and held his prayer meetings. Mange Ram, who works in the New Delhi Municipal Corporation, said, 'Gandhiji fought to free India and also helped emancipate us Harijans. We must all now follow the path he showed of truth and obedience to God to set the whole world free from the slavery of hate.'

## Panchgani—'A whip to wake me up' says Malaysian MP

A MALAYSIAN Member of Parliament said that attending the MRA conference at Panchgani in India had 'been a whip to wake me up from deep sleep'.

Tan Sri Syed Jaafar Albar, MP and former Secretary-General of the United Malay National Organization, the ruling party, told delegates to the MRA conference, 'I have found several meeting points between Islam and your revolution which can save the human race. I have learnt a great deal here.'

Kam Woon Wah, Secretary-General of the Malaysian Chinese Association, another Malaysian political party, said that he and Albar wanted to commit themselves to the absolute moral

standards of Moral Re-Armament.

'We Chinese are feared by South East Asia as 750 million who may take the wrong course,' said Thio Chan Bee, a former MP from Singapore who played an active part in the freedom struggle of his country. 'I want to raise a new kind of Chinese who will win the love and trust of the whole world,' he said.

The three leaders issued an invitation for an MRA force to visit Malaysia.

From Ceylon came a delegation of 18, representing all races and religions. Mrs Wilmot Perera, wife of a former Ceylonese Ambassador to Peking, said, 'Absolute moral standards need to be stressed firmly today and applied to a new pattern of life.'

# Christ's Cross today ...

## From an Asian

I AM not born in the Christian faith. As a child my parents gave me some sort of a faith in God, but I lost it before I left school. A Communist teacher asked me, 'What is God? If you teach a child that a horn is a God, he will believe it.' I was 14 then. For the next six years I used to argue with people against God's existence. I was cynical and bitter.

By the time I was 24 I felt the need for something outside of myself. If I had proof there was a God, I was eager to accept Him.

Soon after I met Moral Re-Armament through a play in my country, far away from Europe. It challenged me to put right a grave dishonesty in my life. I decided to take the plunge and put it right. I am thankful to MRA for this experience. I continued my search for God. I started reading a copy of the Bible. Eight days later I was at a quiet holiday resort in the mountains. I stood on a bridge overlooking a ravine. 'If I was dropped into this ravine on top of a hundred snakes crawling on top of each other, could God save me even if He wanted to? If He can, I will believe

in Him.' No bells rang. No answers came. I walked away.

Four days later on the same mountain I sat one morning 300 yards from the bridge where I had stopped and asked the question. I was reading a book. I heard a rustle nearby but said to myself, 'I am not going to be disturbed,' and continued reading. Suddenly, something within me said, 'Look.' I swung my head left, and, barely ten feet away, a snake was charging straight at me. I shot up and took three jumps back. The snake came exactly to the point where I sat and slipped down the ravine. As I saw the last of his tail I knew that God had answered my question. I had asked for proof with a hundred snakes. He gave it to me in His own way with one.

Three months later in an amazing way I was to find freedom from bitterness. Years ago I had been hurt over a certain issue. My plea was that I was innocent and that I had suffered grievously. At times I used to turn to that bitterness like a drug and lick the wounds of the past. One day, when I was watching the film *The Robe*, by Lloyd Douglas, I was stirred to see Christ being led up the hill of Calvary, staggering under the weight of the Cross. As the Roman soldiers lashed their whips at Him, I wanted to stretch my hands out and stop them. I knew enough of the Bible to know that at the end of His journey Jesus Christ would say, 'Father, forgive them. They know not what they do.'

I was afraid He would say that.

As soon as the voice rang out, feeble

yet firm, 'Father, forgive them. They know not what they do,' tears streamed down my eyes.

'You say you have been hurt. You haven't been hurt one-tenth of what He has been.

'You say you were innocent. You are not a tenth as innocent as He was.' I came out of this experience shaken but unchanged.

A week later I was at a dinner with a Baptist minister, who, in course of a story, spoke of 're-crucifying Christ all over again'. Coming home that night I sat down to read the newspapers, but the thought of 're-crucifying' concerned me. I asked myself, 'How can you re-crucify one who has already been crucified?' Then answer came, 'By putting nails into His hands and hammering them in.' Next thought: 'Do you want to do that?'

'Of course not,' I said, 'it is the last thing I want to do.'

'Unless you surrender your bitterness of the past and lay it at the foot of the Cross, you are putting nails into His hands and hammering them in.'

I didn't want to hurt Him any more.

I knelt down and prayed. I saw my bitterness as a parcel wrapped in a white cloth. I took it to the foot of the Cross, stretched out my hands and laid it there.

'Father, I give this to you. You take it, you keep it, you cleanse it. I will never take it back from you.'

When I got up, I was a free man.

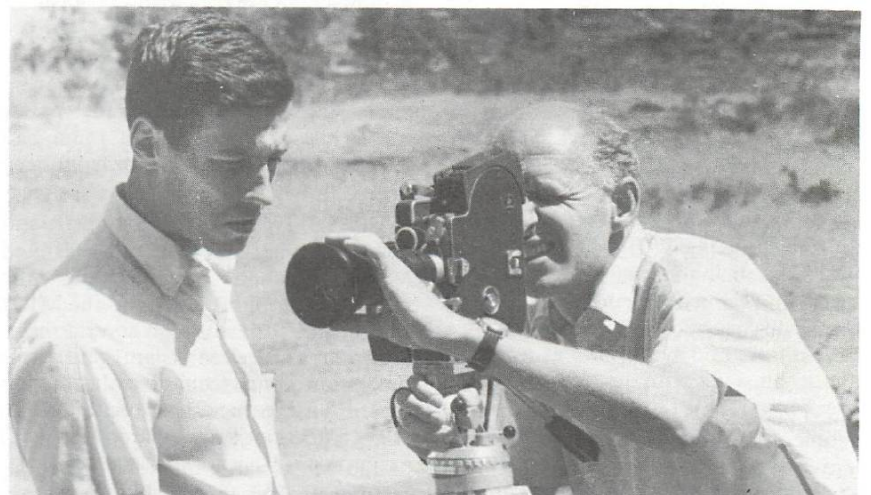
I have kept my promise, and He has kept His.

## Filming 'Asian Experiment'

DAVID CHANNER, the cameraman, says about *Asian Experiment*, 'We are reporting the news of reconciliation, the experiment of human engineering, the science of how men overcome hate. It is comparatively simple to report the frequent riots in India and to play on the political divisions. While these things exist, it is much more essential to dramatise with equal force the reconciliation that comes when pride that clings to an immovable viewpoint gets a radical and revolutionary change.'

This is what *Asian Experiment* achieves in its news coverage of Assam, Panchgani and Ceylon. It shows, for example, the Governor of Assam and Nagaland, B K Nehru, who said at an India Republic Day Parade this year that a new relationship had come about between the hills and the plains people of Assam in the preceding months.

**This news documentary is obtainable from MRA productions, 4 Hays Mews, London W1X 7RS.**



Filming 'Asian Experiment', news documentary of Asia, shot by David Channer (right) and sound by Christoph Spreng (left)  
photo Leggat

# CHANGING MEN

by Dr Paul Campbell

*EVERYBODY* wants to see the other fellow changed.

*Every nation* wants to see the other nation changed.

*Every class and colour* wants to see the other class and colour changed.

*But everybody* is waiting for the other to begin.

MRA believes that is a silly game.

If you want an answer for the world today, the best place to start is with yourself and your own nation.

President Richard Nixon said in Roumania that putting a foot on the moon has been a step towards peace on earth. But peace is not just a feeling of the moment—not an emotion—it is people and nations changed on pride and snobbery, hate and fear, ambition and greed.

We want peace, but we have not paid the price of peace.

A new spirit is born not when we spotlight our successes, but when we spotlight our own mistakes instead of the mistakes of other nations, not when we list our strength and virtues, but when we face our weaknesses and ask for help.

The basis for unity in today's world is that we all need to change.

A friend of mine said that he always regarded himself as a character with many strengths associated with a few weaknesses, that all he needed was help to make his strengths and virtues dominate his weaknesses. He did something of which he was deeply ashamed. His pride was hurt. He was about to leave here feeling sorry for himself. He had marred his picture of himself. But he believed that with a few months of straight living he would be able to look at himself in the mirror without blushing and he would once more be worthy of the respect of his friends.

I said to him I used to think of myself as a solid granite-like character—with the stains of life and weather and time upon it—but that with the occasional brush off I was alright. The truth

is I am not a rock. I am a manure pile. Spraying me with the deodorant of high ideals and good intentions, and to emphasize my good qualities, does not change my nature. I need to be spread on the field, ploughed into the ground and then be transformed by the chemical action of honesty and restitution, commitment and faith. Then I can be used to produce a crop of new life for a needy world.

I said to him, 'Your real nature is seen in the stink and corruption of what you are ashamed of, not in your virtues. You need total transformation, to forgive yourself as God has forgiven you, and to get up and fight.' He wrote to me the other day, 'The truth shall make you free. Thank you for speaking the truth to me. I have been far too selfish to see even the obvious. Now I am beginning to feel the marvellous works of the Almighty.'

We waste time and money and energy trying to persuade the other person and the other race or class to change first. We can become militant and resort to violence in expressing our selfrighteous indignation. But events do not change. The other side does not change because we do not change.

If the other man is 99% wrong and I am only 1% wrong, it is far easier for me to begin to change and apologize for my 1% than for my enemy to begin with his 99%. We all think we are number one anyway, so why not start there?

*Any man who hates another man or does him an intentional injury, is sick.*

*Any class which hates another class or exploits another class, is sick.*

*Any race which hates another race or exploits and degrades another race, is sick.*

The sick are not cured by abusing them, neglecting them, starving them or making war upon them. The world will be cured by physicians, not by executioners. Our task is to give sick men, races, classes and nations, the medicine and the surgery that cures and makes them whole again.

As a young man from Nepal put it, 'We are so swift to see the louse in the other man's head and so slow to see the elephant on our own.'

If you are changed, you just naturally want to change others. Then you want to renew our civilisation, end exploitation and discrimination everywhere on earth, in every family on every continent. You want to build a philosophy that will move the world. You want to build a worldwide revolution. Then you want every man, women and child on earth to share this purpose, passion, life and programme.

The reality of your aim is directly measured by your passionate passion for individual people.

Oh for a passionate passion for men and nations.

'Oh for a pity that yearns,

'Oh for a love that loves unto death,

'Oh for the fire that burns.'

It is the exact opposite of the professor who found individuals so difficult, he decided to devote his life to humanity.

Any man who does not burn to change the world, and who does not burn to meet the needs of every man, woman and child he meets, is not revolutionary enough for this century.

I asked a young, wealthy, brilliant university man who changed recently what attracted him about MRA. He said:

1 The logic of it. If you want to change the world, the best place to start is with yourself.

'It is not an institution,

'It is not a point of view,

'It starts a revolution

'By starting one in you.'

2 The radical revolution in the political economic and social life of nations that the application of absolute honesty, purity, unselfishness and love demands.

3 It is universal. It excludes no one and it has a job for everyone. It works with the industrialist in Europe and with the peasant in India.

To change men and nations we need to create *the desire to change*. That desire is created by:

- 1 Your passion to lift the burdens from the back of the human family, and the commitment of all you are and have to that task.
- 2 By the fact you live what you talk about. By the salt of the fire of the discipline of your own living.
- 3 By the application of absolute standards to your life, to the way you do things, the way you do your work, by the fact that you are all out all the time. By your freedom to be frank, fearless and honest.
- 4 By your vision for every one, every race and class, and by your inclusion of them in your revolution.
- 5 By your honesty about your failures and weaknesses (they are the best weapons you have) and your silence about your virtues. Never draw attention to yourself. Frank Buchman once sent a vase of carefully prepared flowers out of his reception room with the message: 'I don't want flowers that draw attention to themselves.' The lady who arranged them has never forgotten.
- 6 By your incessant work to build a force—worldwide—to do the job. Said Buchman: 'Unless I leave ten men trained to do better than I have done, I fail.'
- 7 By the fact that you are natural. Do not appear too good or too wise. To be natural—be guided and be all out.
- 8 By the fact you are not controlled by self-interest, but by those ideas that come when we listen honestly to the voice of the highest we know.

'So live,' advised Buchman, 'that God can talk to you at any hour of the day or night.' He often referred to these words: Don't you know that those who don't live straight shall not inherit the Kingdom of God? Don't be fooled. Neither the fornicators, the idolators (your idol may be in a skirt or a shirt, or money, son or daughter, power or wealth) nor the adulterers, nor the effeminate, not the abusers of their own bodies, nor thieves, nor the covetous, nor drunks, nor gossips and critics, nor the exploiters shall inherit the Kingdom of God. And such were some of you.

*But you can be washed clean.* It takes a conviction of sin. A conviction of sin is not the feeling of how bad I have been or how weak I am, but the pain of how I have hurt my family, friends and country, how I have rejected, ignored, hated the will, the care, the standards, the compassion and the plan of God for the use of my life.

A conviction of sin is not a conviction of sin if it leads to gloom and hopelessness and resignation. That is hurt pride.

A conviction of sin leads to honesty, apology, change and battle with renewed energy and fire.

I once heard my mother weeping in the kitchen and I suddenly saw the heartache I caused my own parents by the callous indifference and steely selfishness of my ways. It made me want to change. I said sorry to them, and I said sorry to God and began to live differently.

*You can be freed* from the guilt and power of sin because of a new power inside you. This power comes when we are honest about what is wrong, put right what we can put right, and take

the direction of God's living spirit as our direction.

*You can be reorganized.* You begin to thread your whole life on one line, the changing of men and nations. Then everything falls into place. All that extra baggage becomes obvious and you drop it overboard. You begin to streamline your time, activity, your energy.

The most revolutionary character in history is Christ. He is the best and most constant and unfailing friend I have. He is the one I most want to be like. He refused to take any credit to Himself, but gave the direction of His life over completely and permanently to God Himself. I know the cost to Himself because He refused to join man in the safe, the shoddy, the soft and the selfish. More than anything else this knowledge of His life helps keep me pure, honest, unselfish and loving and ready to stand up to any opposition.

It keeps me yearning to meet the needs of the rich and poor of the earth for this power, for this direction, purpose and satisfaction. He satisfies me from the crown of my head to the soles of my feet, and I thank Him for it.

He had the most radical standards of any figure in history. He never acted in reaction. He cared enough to take the hate, the rejection, the kicks of men without bitterness, and to steadily, swiftly, offer them the cure. *He thought* of all men as the sons and daughters of God.

He asks me to go all out to restore God to leadership of the human family.

There is no formula for changing people except one—begin with yourself—and then work to turn the whole earth Godwards.



Paul Campbell

Dr Paul Campbell holds degrees from the University of Alberta and the University of British Columbia, Canada. He was for four years on the staff of the Henry Ford Hospital in Detroit and for nineteen years physician to Dr Frank N D Buchman.

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'Here is a revolutionary purpose with a kick in it which goes far beyond anything cannabis, LSD or the hard stuff can produce.'

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## LIVERPOOL'S LORD MAYOR:

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# 'Beginning of a Crusade'

THE LORD MAYOR of Liverpool, Alderman Stephen Minnion, and Mrs Minnion were present at a luncheon in Liverpool last week for Anne Wolrige Gordon to speak on her book *Peter Howard: Life and Letters*.

One hundred and seventy people attended the lunch, which was chaired by Liverpool's Deputy Town Clerk, A J Stocks. The invitation committee included two former lord mayors.

Proposing the vote of thanks to Mrs

Wolrige Gordon, Alderman Minnion said he hoped her book would be an outstanding success, widely distributed and read. Her talk had given them fresh courage, and her book could be the beginning of a crusade. If its tenets were thoroughly understood and practised, then the world would be a better place. Many attempts had failed, but Moral Re-Armament could fill the gap and succeed.

Mrs Wolrige Gordon, speaking in

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## LIVERPOOL'S DEPUTY TOWN CLERK:

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# 'Britain can be free to fulfil world role'

CIVIC LEADERS in Britain have been conferring on building character in their communities and on giving a uniting purpose to the nation. They met at a weekend conference at the end of last month at the MRA centre in Tirley Garth, Cheshire.

Appealing for an open mind over the proposed reorganisation of local government, Alfred Stocks, Deputy Town Clerk of Liverpool, said, 'We should not allow emotion stirred by this issue to prevent us from dealing with wider and more urgent matters.'

He gave as examples of the kind of leadership needed in a community, the recent initiative of Liverpool's Lord Mayor in making available the Town Hall as a meeting place for members of the government to discuss with management and union representatives the GEC-English Electric merger, and also the action of the protestant mayor of a neighbouring town in holding his civic service in a Catholic church as a gesture of unity.

'We need across the land,' Stocks concluded, 'civic leaders who see the nation as a whole and who can be the means through which any new system of local government can be made to work. Then we as a nation can be free to fulfil our role in world affairs.'

Opening the conference, Alderman Sir Nicholas Garrow, OBE, JP, former Chairman of Northumberland County Council, said, 'We have come long and arduous ways to win our freedom. Now we have got to fight to win back our discipline.'

Speaking of the need to match scientific progress with a growth in character, Garrow urged the use of Westminster Productions films which had been shown already in 40 schools in his area. Other civic leaders decided to form an action committee to spread knowledge of these films to civic leaders throughout the country.

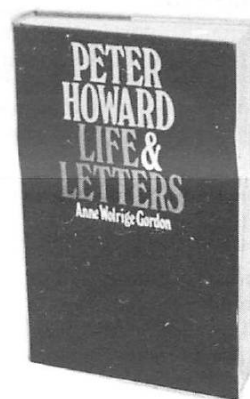
Speakers from Commonwealth countries including Mrs Kezia Fashina, who was for 12 years the only woman member of the 42-strong Town Council of Lagos, Nigeria, emphasised that other countries still looked to Britain for moral leadership.

Convenors of the conference included County Alderman L W Jones, former Chairman of Anglesey County Council; Alderman D J Lewis, former Lord Mayor of Liverpool; Norman Green-Price, High Sheriff of Radnorshire; and Alderman Sir Nicholas Garrow.

Youth from as far afield as Edinburgh and Canterbury, Essex and Tyneside, came to take part in the conference.

the same building where five years ago to the month, her father made one of his last public speeches in Britain, recalled his words on that occasion:

'From the Port of Liverpool, goods go to the ends of Britain and the ends of the earth. Why not make the revolutionary idea of a morally and spiritually rearmend society a civic experience that Liverpool exports to the entire world? Sound homes, a waterfront that works, and hearts filled with an idea that satisfies. That would be something bigger than the discovery of atomic power or space travel. It would be the adventure of a lifetime. It would be something wives, husbands, children could all do together. Moral Re-Armament, not as a selfish, personal experience, but as a satisfying, revolutionary theme for a nation and for nations, is in the mighty tradition of mighty Merseyside.'



Hodder and Stoughton 45s

Anne Wolrige Gordon, Peter Howard's daughter, tells his story, the good and the bad, often in his own words. His journey from agnosticism to faith, and on to maturity, emerges naturally from his letters. This book, like Peter Howard's own life, disturbs, challenges—and brings hope.

From your bookseller or from  
MRA books, 4 Hays Mews,  
London W1X 7RS. Postage 2s

# Brazilian dockers visit European ports

THREE BRAZILIAN dockers who came to Caux in Switzerland to take part in the Transport Conference, have just completed a round of visits to some of the chief European ports, Genoa, Le Havre, Antwerp, Dunkirk, London and Bristol.

Their aim was twofold. They wanted to get in touch with their fellow dockers to learn what they thought about the situation in the ports and particularly about the new methods of work made necessary by containerisation and mechanisation. In addition they wanted to tell about the results of the struggle they have waged at Rio de Janeiro and Recife. For these dockers have succeeded in substantially reducing thefts and losses, in checking corruption and gangsterism and in freeing the ports from inter-union rivalry.

At Genoa the Brazilians were able to present their film *Men of Brazil* at the headquarters of the Independent Dockers' Union which controls all the activities of the port.

In the French ports they were received by the CGT local secretaries. At Bristol the President and the Secretary of the Branch of the Transport and General Workers' Union accompanied them everywhere during their visit and took them to see the General Manager of the Port.

Everywhere, at Genoa as at Le Havre, at Antwerp and at Tilbury, the Brazilians could see the signs of the technological revolution which is transforming the life of the great ports.

The dockers who for too long felt themselves to be outcasts, now become skilled workers handling enormous cranes and complicated machinery. They earn wages that are generally higher than those of their fellow workers in other industries. However, the hatreds and bitterness of some and the selfishness of others still dominate and determine men's attitudes.

The dockers are the clearest examples of the contradiction existing today between technical progress and the class struggle. That struggle is the reflection of attitudes which have not changed. This state of affairs is clearly the weak point in the Europe of 1969. However, as the Brazilians said on the end of their visit, 'It is one thing to deplore the situation. It is another to see that it is above all due to the apathy and selfishness of those who leave doors open to sowers of discord.'



Brazilian dockers in the Port of London. From the left: Antonio Falcao (Recife), Leonardo Lima (Rio de Janeiro), Claudio Falcao (Rio), John Causon, London docks shop steward, Dick Range, chairman of No 5 Divisional Committee and Tom Page, lorry driver

photo 'The Port'

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