

MAKE INDO-PAK AMITY REAL ON MAHATMA'S CENTENARY

A PUNGENT PLEA for friendship between India and Pakistan marked the opening of a two-year celebration of the centenary of the birth of Mahatma Gandhi. Rajmohan Gandhi, grandson of the Mahatma, wrote in a cover story in the Indian newsweekly *Himmat* of 2 October:

'The most intelligent way of honouring Gandhi would be for Indians to make up their minds that they will settle Indo-Pakistan differences. After

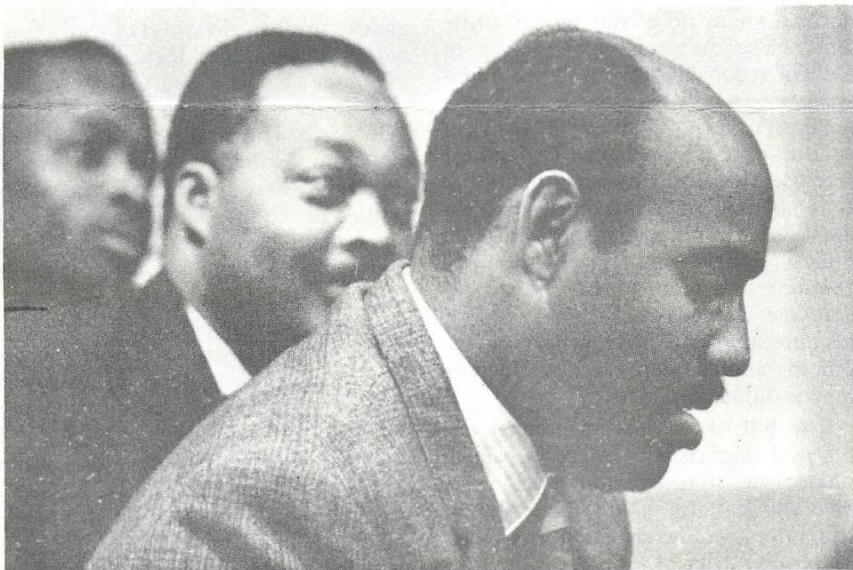
all, he was shot to death while working for it.'

Rajmohan Gandhi points out that 'nine-tenths of the wall that divides us is composed of fear and distrust. This section of the wall is not solid. People can walk through it in either direction.

'On the question of relationships with neighbours we are miles behind the world,' says Gandhi, and suggests that India should learn from Ger-

many and France, Kenya and Somalia, Malaysia and Indonesia. 'Stubborn pride between both our nations prevents a solution. Friendship between the two will bring relief to the whole world. Our incessant childish bickering has supplied more amusement and evoked more contempt than any other international issue. Russia, America and the European nations are, in the final analysis, paying a good proportion of the defence bills of India and Pakistan. Our getting closer together is not likely to infuriate them. And surely the fact that America and Russia are both desirous of Pak-Indian friendship is of some consequence. About the only nation that seems not to be keen on it is China.'

Gandhi concludes: 'The economic case for friendship is of course unanswerable. Prices would fall and there would be gains across an incredibly wide range if both nations slashed their defence budgets. Enmity is simply not worth its price.'



West Indian leaders hear Conrad Hunte speak at Brixton meeting. Right to left: Rev George Pottinger, Methodist minister, Herne Hill; C G Collier, Secretary of St John's Inter-racial Club and C A Laws, Chairman *photo de Mel*

TEST FOR TEST CRICKET

'FAR MORE IMPORTANT than the result of the coming test series between England and the West Indies will be the way in which the cricket is played,' said Conrad Hunte, Vice-Captain of the West Indies XI.

'It could very much influence the relations between Britain and our West

Indian nations and the British and the West Indians in this country.'

Hunte was appealing at a public meeting last week in the London borough of Brixton for a change in human nature in both white and coloured as the basis for a change in the racial situation. Britain was now

a multi-racial society and, if it worked, Britain could be the pioneer for mankind.

'The idea of a red world, a yellow world, a white world or a black world is an affront to the conscience of Man and the Fatherhood of God. The synthesis that will work and satisfy every human hope and dignity is for everyone to create a world that is colour blind because it is character built,' said Hunte.

The meeting was organized by the St. John's Inter-racial Club and attended by five clergymen from five denominations as well as white and coloured people from South London and representatives of the press.

THE NEXT GREAT LEAP

BY DR. IAN ROBERTSON

MAN TREMBLES ON THE brink. We have by the tail a whizzing cultural evolution. The culture of today shapes the civilization of tomorrow. This may be the last generation that has its free choice. Could we by choice, reject decadence, reject violence, outgrow greediness, outgrow hatred, rise above hypocrisy and, 'mend' nations.

Currently playing at the Westminster Theatre in London is a musical, *Annie*, which develops the idea in a song that these greeds and hates can be 'mended' in the personality of individuals and the life of nations. Cultural evolution favours those who create, who build unity, who establish peace in families and communities. We each have a brain and a will with which to anticipate the dangers and opportunities of whirling cultural cross-currents and to pilot our way through.

Those whose brains operate in a vacuum, whose will has no guiding purpose or direction, will simply be pushed around by their environment: they will inevitably bend to the latest fads in clothes and cars and be swept along by the latest hates and fears into the next deadlock or war. Yet those who have a firm resolve are even now modifying their (and our) environment and thereby fashioning tomorrow's society.

What many do not yet understand is that we evolve socially, culturally and politically by choice. The future will be made up of the sum total of all our choices.

It was a forward leap of the imagination to think of capturing and controlling fire. It was not an accident. Men glimpsed the possibility, chose to exploit it and succeeded. Since those stone-age days man has wielded increasing control over his environment.

It was a gigantic imaginative leap to think that planting seeds might yield a crop many months in the future. It was of course mere surmise, opinion, valueless until tested, yet those who had faith in the idea tried the experiment. The hunch proved to be true. Some call these hunches guidance from God.

Through time and tradition man

has learned to have faith in these hunches because they help him to conquer the pressing difficulties of his everyday surroundings. Each day he chooses whether or not to put them into action. In return for increasing faith in these hunches, man has found he has increasing control also over the demands of his instinctive behaviour. He is evolving out of the captivity of primal instincts.

With this liberation has come an increase in the scope of the brain. Many have thought that an increase in brain-power is the key to expanding our freedom. The idea is that if we use our brains enough (and computers are only a convenient extension of several people's brains) then we shall solve all our problems. Could, therefore, an increase in the application of technological advances solve some or all of our human problems? The fury of black power in Detroit (probably the most technological of cities) called the bluff of the hope that techniques might engineer us out of our problems. Technology is a useful instrument but a bad God. It is no match for the unleashed passions of the human heart. Half a billion dollars can be replaced by computerized wizardry but who dares compute the cost of the angry harvest of bitterness and hopelessness of the citizens and the care-worn melancholy of the administrators?

The bid of totalitarian control has not yet succeeded. In the socialist stakes, the stone-age immaturities of hate and jealousy, greed and ambition still raise their heads after fifty years of genuine trial.

The twin materialisms of capitalism and Communism have each improved the lot of men a great deal, but both have failed to produce the new type citizen needed to people their new societies, because they set out only to alter the structure of society. Therefore we must try something new. The structure must change, but for society to change men must change. There is documental evidence from many pilot situations that when men change their motives, the structure around them is modified.

Peter Howard, political journalist,

author and playwright who was the leading spokesman for Moral Re-Armament, understood this fact of history well. His genius was that he wrote to encourage this change. Any man willing to examine the evidence will agree that he succeeded to a remarkable degree. Howard's final play *Happy Deathday* considers the fact that man is moving into an era where he can regulate life and death: where he can play God by tampering with man's faculty for choice.

Such tampering is the ultimate horror and could lead to the ultimate dictatorship. How many are willing to have children born into a brave new world where decisions are dictated to them through chemicals in the food and electrodes in their brains? Such a world without choice is a chilling prospect.

Peter Howard put his faith in an explosive growth of character, a quantum jump in human heart-power, men deciding to be free and responsible. He proved it by his life and bequeathed it through his plays. Cultural evolution demands some such jump to release us from the captivity of current crises. Yet the world remains upside down. Only a fool would suggest that logic and reasoning alone can set it right. These necessary tools of progress do not move man's will. Humanity appears to have piled up against a kind of 'choice barrier'—where men and statesmen refuse to choose until the crisis is upon them.

What is urgently needed is a giant leap forward in accepting the guidance of these hunches. The mastermind of God provides these guiding ideas to anyone willing to listen to Him. Such leaps of creative thinking will help anticipate critical events and pay in advance the price of securing and establishing the peace. It is always from the brink of such difficulties that man has stepped forward into the next golden age. Peter Howard has dramatised this superbly in *Happy Deathday*.

There is then an urgent need to film *Happy Deathday* so that these liberating ideas can reach the millions who hunger for a chance to take part in this move forward. Many European countries are demanding the film version. It could stimulate the finding of answers to the alienation of the younger generation in all the Western democracies, the 'opt out' mentality of the older generation and the lack of fire in the second and third generations of socialist states. Rajmohan

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The Majesty of Conscience

by the late Swedish Bishop
BENGT JONZON

THE BRAIN HAS TRIUMPHED in our age as never before. Nothing seems impossible for science.

The brain cannot tell us what is right. It can say: if I act in such a way the consequences will probably be such and such. But it cannot say why I ought to act in this or that manner. If it says: you ought to act thus, otherwise you will hurt society, or your family, I can immediately answer: why should I live for society? Each for himself.

The deciding factors in the life of man, the questions of right and wrong, of the meaning of life, are not and can never be decided by any science. If this were the case the greatest unity ought to be found among the most highly educated people and it is among them that the purest and strongest characters should appear. Everyone knows this is not the case. Moral and spiritual confusion is by no means less at the universities than in the workshop or in other places of work.

But if the brain, the intelligence, cannot guide me in this choice, what then can? Conscience.

Immediately I hear the retort: how can conscience guide? It judges so differently in different people and personalities. I will answer by putting a counter question: what else could?

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Gandhi has asked for it in order to reach the 20 million students of India. It could be our privilege in Britain to put this weapon in his hands at an early date.

If we are not able to turn to conscience, what else remains but the flood of human points of view, of what others think, which engulfs us in press, TV, in cultural debates and in society. Society threatens to become increasingly simply 'the gang', not only among youth, but the older generation as well.

Christ said a remarkable thing: 'And why can you not judge for yourselves what is the right course?' (New English Bible). Literally translated it means: why don't you judge yourselves? We are being referred to the innermost part of our being.

Conscience is a mystery. Philosophers of all ages have pondered it. Immanuel Kant saw in conscience and in space the two things that never ceased to fill him with wonder. But the Swedish High School Commission believe they possess the answer to the riddle. This is the more remarkable as it is one of the main principles of the Commission that schools should not make a stand as regards any philosophy of life. But where conscience is concerned the Commission suddenly knows. The youth must learn that it can be right to state that normal conscience is created through an interiorization of the admonitions, do's and don'ts with ensuing praise or punishment of various kinds to which the child is exposed during the early years of his upbringing.

Conscience, it appears, has been created in this way. It is not inborn, it does not belong to man as a human being.

Now there are other opinions in this question, a fact which the High School Commission does not seem to appreciate. In the UN Declaration of Human Rights, which Sweden helped formulate, it says, 'All men are born free and are equipped with mind and conscience.' Here the opinion is voiced which for centuries has been commonly accepted in the western world as well as outside it, and has been the basis for education. Conscience, according to this explanation belongs to the human being from birth, as does his mind.

If the High School Commission were right, and conscience nothing but an echo of the admonitions, do's and don'ts which our educators have imprinted on us, it would have no other authority than these beliefs. We land in the confusion of myriad opinions and anarchy which may cause man to greet any form of dictatorship as a relief.

But how can we make the authority of conscience heard when after all it is a fact that its dictum turns out differently in different people and races and cultural groups? It happens that our understanding of right and wrong changes through our experiences of life.

It is true that expressions of conscience change, though it is basically more amazing how much there is in common in our understanding of right and wrong within different sections of mankind. However, there are two elements in conscience. One is the craving which we recognize deeply in our innermost being, and which through all ages, in all cultural groups says the same thing: You must do what is right.

On the other hand, what vary are the different conceptions of what is right. Conscience is not a dead thing. It is a living thing which can be developed. It can be asleep but it can be awakened. It can also be darkened, confused, but it can be enlightened in the most primitive of men as well as in those of higher culture.

What can we do to renew conscience and reinstate the majesty of conscience in our people?

We must speak out against the current thought that man is basically not responsible, that he is only an object to be treated by psychologists and doctors.

But more important still is what happens in our own lives and in our own consciences. We know how easy it is to rationalize away our pricks of conscience when we have acted against conscience. But what are the consequences of such a rationalization and repression? The consequence is that the voice of conscience grows weaker, that the conscience falls asleep. It is the most terrible fate that can befall anybody.

All of the so-called new morality is in reality nothing but a colossal and falsely scientific rationalization of a way of life which is at war with conscience. If conscience is to be kept awake, it has to be obeyed. It means recognizing what we have done wrong, putting it right and seeking forgiveness.

If I want an enlightened clear conscience, I must seek the company of the highest I know, and the highest is Christ, His word, life, person and work. Here is an expression of God which we in fact possess inside our hearts and which we can 'recognize' for this very reason.

MRA cures disease of corruption says Japanese General



General I Sugita addresses officers of the Japanese 7th Division on MRA's work in Asia

THE THREAT of war for mankind now lay in Asia said General I Sugita, former Chief of Staff of the Japanese Self-Defence Forces, this week in London. Sugita said, 'Asia is

now the critical and focus point of the world situation.'

Peace and order was being maintained in Europe and war was unlikely for the next ten or fifteen years.

He appealed for the help of the forces of Moral Re-Armament and listed the five major issues facing the world on the continent of Asia—the Vietnam war, the confrontation between India and Pakistan, the conflict between Red China and the Soviet Union, the future of the American bases on the island of Okinawa and the cultural revolution in Red China and her nuclear power.

He said amity between India and Pakistan would be an ideological shock through Asia and would have wide effect in stabilizing the continent.

Only Moral Re-Armament had the power to solve the problem of Asia's exploding population and the widespread corruption, which he termed, 'the disease of heart and mind'. 'I hope with the forces of MRA we can gain the peace and cure the disease in the heart and mind of Asia,' he said.

En route for conferences in Washington the Japanese commander had attended a meeting of the Institute of Strategic Studies in Denmark and was addressing an international assembly of MRA in London.

Indonesian asks for Dutch help

ARIO PIRENO, an Indonesian guerrilla leader and former Vice Chairman of the National Liberation Front for West Irian, said this week in Holland that the Dutch and Indonesians, as one-time enemies, had a 'special task to perform'. He appealed to the Dutch to aid him in bringing a spirit of MRA to his country.

A Chinese engineer whose family has lived in Indonesia for eight generations and who now works and lives in Holland had just given him a house in Bandung from which this action could be conducted.

'I fought against the Dutch for the independence of my country where the cruelest battles took place,' said Pireno. 'I do not regret the struggle for my country, but I am sorry for the hate that went with it. We began by hating the Dutch. Then we switched to hating the Malaysians who even speak the same language as we

do. Finally we got to the point of hating and killing our own people. But though people often sacrifice enormously for hate, it always engenders new hate. We need to sacrifice for reconstruction and love.'

People in the audience, many of whom had had close ties with Indonesia, responded to Pireno's appeal. Jan van Komen, Rotterdam crane driver, said: 'We workers have never felt part of Holland's colonial rule and we have often criticised the capitalists for sucking wealth out of Indonesia when we used to load or unload freighters coming from that country. I now see we too were indifferent to the Indonesian sailors on our quays and have also been wrong.'

It was provisionally agreed upon that further planning between Indonesians and Dutch may be done at the opening of the MRA centre at Panchgani, India, in January 1968.

EXPERIMENTAL PLAY READING

Westminster Theatre,
Sunday 22 October 7.30 pm

'The Thirty Years War', a new industrial drama by Hugh Steadman Williams, dealing with the class war in Britain.

Among those taking part will be Gerald Hely, Angela Richards, Bill Kenwright and Philip Newman from the cast of *Annie* and Fern Warner, who appeared at the Westminster Theatre in *Through the Garden Wall* and *The Diplomats*.

On 26 November *Let Them See the Sky*, a new play by Alan Thornhill will be read by a cast headed by Phyllis Konstam as Elizabeth Fry, the prison reformer.

Tickets 5s (Students 2s 6d)