

PARTNERSHIP OF PURPOSE FOR BRITAIN'S RACES

IN THE MIDDLE of the turmoil following Enoch Powell's statement on race relations, Conrad Hunte urged the ordinary people of Britain, white and coloured, to live 'a partnership of purpose' that could be exported to the world.

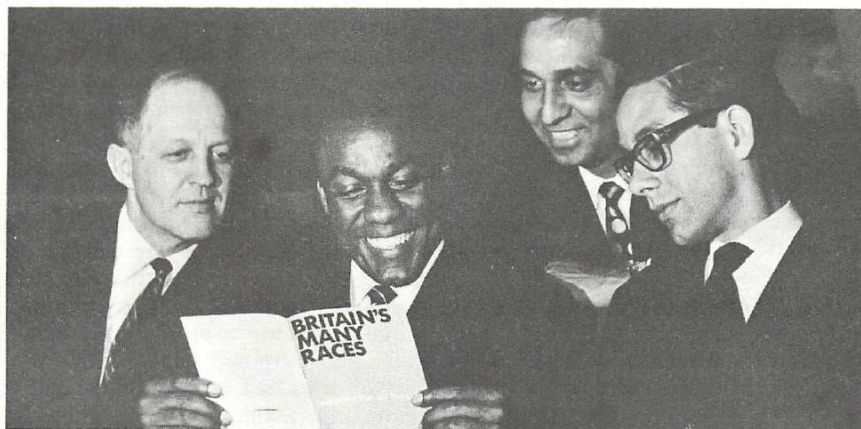
Itemizing the deadlocks in the world—Vietnam, India and Pakistan, Nigeria and Biafra, he said, 'The many races of Britain could forge a partnership of purpose to deal with these mounting problems. Britain can export, by invitation, men and women to these hotspots of the world.'

As in the forties when Britain halted tyranny so in the sixties and seventies 'the ordinary men and women of this land will turn back the people, whether of left, right or centre, who use race war to pursue their selfish ends.'

Charles Ong, welfare officer in a nationalised industry, a Chinese, said that there must be a change on both sides—the host community and the immigrants. 'Events have shown there are ugly forces lurking around working very hard indeed to exploit race tension and to whip up anger and to bring about open racial warfare.' There are ugly forces which keep on saying, "We must hate what is wrong," but never say, "We must love what is right".'

Martin Murray, a vice-president of the West Indian Association, a Jamaican, said that black power was a good thing if it sought to undo wrongs and put them right. But if wrongs were replaced by other wrongs, then black power was not good.

William Jaeger, an authority on the trade union movements of the world, said it was essential to deal with



Speakers at conference last weekend: Richard Channer, Conrad Hunte, Sushil Anand, Martin Murray *photo Strong*

housing and employment but fundamentally everybody had to have a change of attitude towards other people and other races.

Captain Richard Channer MC said it was time the British people faced the issues before the country. To do this, he said, he had had to rid himself of the 'superiority which says,

"I am better than other people and other races".'

Other speakers at the meeting, entitled 'Britain's Many Races—Partnership of Purpose' held at the Westminster Theatre, London, were Sushil Anand, Bristol restaurateur; Hugh Elliott, former administrator in Nigeria; and Isaac Amata from Nigeria.

Multi-racial event in Nottingham

MONEY WAS RAISED for the MRA training centre at Panchgani, India, at a unique multi-racial event in Nottingham last Saturday. Four hundred and fifty people attended a gala evening of Asian and Western songs and dances together with a showing of films and speakers.

Nottingham people of many races gained both an experience of each other's culture and tradition and through the newsfilms saw the advance of MRA in India.

Among the artistes taking part were

Paul Goulding, guitarist and folk singer, Ainsley Deer, West Indian guitarist and singer of spirituals, and Dang Thi Hai from Vietnam.

The occasion was arranged by the Nottingham branch of the Friends of the Westminster Theatre and the Indian Association of Nottingham. J S Nehra, President of the Indian Association in Nottingham, presented a cheque towards the £100,000 to be raised in Britain towards the cost of building the Panchgani centre. Members of the audience also contributed.

Emperor of Ethiopia discusses Caux conferences

HIS IMPERIAL MAJESTY Emperor Haile Selassie received in Audience at the Grand Palace, Addis Ababa, Pierre Spoerri, a director of the MRA Centre at Caux in Switzerland, and J Baynard-Smith from Britain.

They discussed the critical world scene with its mounting philosophy of violence. Particular reference was made to the forthcoming conferences for MRA in Panchgani, India and at Caux. The Emperor expressed a wish to be represented at Caux in June, the 30th anniversary of the launching of MRA by Dr Frank Buchman. He said, 'We find ourselves unable to classify or compare MRA with anything else, it is like a child which we have watched grow up and out into all parts of the world. Now is its task clear and urgent.'

The following day Spoerri and two colleagues were received by H I H the Crown Prince who made clear how closely he followed every aspect of the developing programme of MRA since meeting Dr Buchman in London and at Caux. The Crown

Prince pointed out the relevance of the work being done in the Indian villages under the direction of Rajmohan Gandhi (for a report, see last week's edition) and urged a similar approach for Ethiopia. He hoped very much to revisit Caux himself and said he would give serious thought to the selection of individuals to attend the leadership training courses there this summer. The Ethiopian Navy and Education Ministry are likewise considering which officers and students will be given the opportunity to attend these courses again this year.

The visit to Addis Ababa included talks with the Chairman of the Confederation of Labour Unions, members of the Council of Ministers, and University authorities—at the time of violent student riots in the city. 'We certainly need MRA at this moment to demonstrate a more revolutionary aim and purpose,' said a senior professor who had been at Caux and is now undertaking a series of showings of the films *Freedom* and *Men of Brazil* at the university.

Addis Ababa television televised *Mr Brown Comes Down the Hill*, the film based on the play by Peter Howard, last Saturday which was Easter Saturday in Ethiopia.

NEW CENTRE IN SOUTHERN GERMANY

TWO THOUSAND PEOPLE from eleven countries of Europe, Asia and North America took part earlier this month in the opening of a new Sing-Out action centre at Geisingen in the Swabian Alps of Southern Germany.

The opening ceremony, conducted by Prince Richard of Hesse, was attended by members of Parliament, industrialists, editors and eleven mayors of the area. The news was televised by the German National and regional television. Messages of support were received from the Federal Chancellor, Dr Kurt Georg Kiesinger; the leader of the Socialist Party in the Baden-Württemberg Parliament, Mr Hirlinger; the Minister of Education of Baden-Württemberg, Professor Wilhelm Hahn; Cardinal Jaeger of Paderborn; the Protestant Bishop of Berlin, Dr Scharf; and other figures of German life.

Ten buildings

The Centre is located in one of Germany's most attractive mountain areas and is set in a 45,000 square metre piece of property. It is a complex of ten buildings and formerly, as a health resort, was the property of the local district government. MRA in Germany is currently raising 1.2 million DM to cover the purchase.

Ceylon Radio

THE COMMERCIAL SECTION of the Ceylon Broadcasting Corporation broadcast last Monday a 30-minute selection of songs from the British musical, *Annie*, currently running at the Westminster Theatre, London.

What is patriotism?

THERE IS much talk nowadays about love of country, or lack of it. Some are all for it as patriotism. Others denounce it as narrow-minded nationalism. But I believe there is a difference.

A nationalist is so wrapped up with his own country that he is blind to all that is going on around him—except in so far as it directly affects his country. He wants to push his idea of nationhood on to everybody he touches. As most people want their own idea of nationhood he inevitably alienates large sections of the earth.

A patriot, on the other hand, loves his country with all its glories and its shortcomings. But at the same time he lives to put God first in every aspect of life. That does not mean losing all national characteristics. It means putting them under the control of God. It may mean taking on big-

ger commitments far afield or it may not. But one thing is certain. It means taking full responsibility for the 3,000 million people of this earth—not to push our way of life on to them, but with them permanently to find God's way of life.

We have a communications system which can link up the whole world at any point. At the same time the world is dividing into smaller and smaller units determined to look after themselves. Fragmentation is the death of patriotism. For it means giving up responsibility for others.

We need a rebirth of patriotism in the world. It would mean sound homes, sound government, sound industry, because without them you cannot build a sound country. A country with that basis would have the most valuable export for the whole world.

MARGARET WILSON

OUR ONLY HOPE

by H S Addison

'THE ONLY LESSON of history seems to be that men never learn the lessons of history.'

That cry of despair was wrung from Harold Laski by the remorseless march of events which led to the Second World War. Laski, as Professor of Political Philosophy at the London School of Economics in the

own volition, and that therefore a race war is inevitable.

Now to the conflict between the races is added a conflict between the generations. In a score of capitals and university cities across the world, students clash violently with the forces of established authority. Adam Clayton Powell, the Negro congressman

Bertrand Russell and Lytton Strachey, who in the early 1900's dazzled the youth of their generation. 'We believed,' he said, 'that the human race consists of reliable, rational, decent people, who can be safely left to their own sensible devices, pure motives, and reliable intuitions of the good . . . We repudiated all versions of the doctrine that there were insane and irrational springs of wickedness in most men. We completely misunderstood human nature, including our own.'

Richard Crossman, now a member of Mr Wilson's Cabinet, exposed that fallacy when a few years ago he wrote: 'Judging by the facts, there is far more to be said for the Christian doctrine of original sin than for Rousseau's philosophy of the noble savage or Marx's vision of the classless society.'

Khrushchev exposed that fallacy when in 1963, two years after he had promised his people that within twenty years the classless society and the withering away of the State would be achieved, he frankly admitted, 'The State will wither away, but only when men learn to live together unselfishly. I must confess we have not achieved that revolutionary aim yet.'

Cannot we at last face and exorcise that fatal fallacy? It can only lead, now as always, to bitter disillusionment and the despairing conclusion that war and dictatorship are the only road to a just society—if indeed there is any road at all.

Alternative

Frank Buchman faced it long ago. Speaking at a moment when the Spanish Civil War was providing a bloody dress rehearsal for the Second World War, he declared, 'Until we deal with human nature thoroughly and drastically on a national scale, nations must continue to follow their historic road to violence and destruction.'

Frank Buchman could face it—and exorcise it—because he had experienced in his own life that human nature could be changed. Sixty years ago, as a young man, nursing pride, selfishness, ill-will, he slipped into a chapel in Keswick and found, at the foot of the Cross, that they could be cured.

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Students demonstrating in Berlin

photo Camera Press

thirties trained sixty-seven of the men who sat as Labour Members of the British Parliament from 1945 to 1950.

To those who lived through the First World War it was unthinkable that there should ever be a Second. Those who lived through the Second World War, with the dropping of the first atom bomb, find it inconceivable that there could ever be a Third. Yet only a blind man—or one who refused to see—can fail to discern, relentlessly at work, the same forces which led to the First and the Second.

Until quite recently many of those who rebelled against the inhumanity of capitalism and imperialism argued that the class in power would never willingly surrender it, and that therefore a class war on a world scale was historically inevitable. Today, among those who reject the domination of the white man over the coloured, a growing number are coming to the conclusion that the white man will never relinquish his supremacy of his

from Harlem, has publicly called for a civil war in America in which young Negroes would lead youth of all races in a violent assault on a middle-aged Establishment.

Yet according to *The Observer* of 21 April, the students who in West Germany are 'deliberately provoking the apparatus' of what they see as a 'gigantic bureaucracy', are fired by an idea based on the 'fundamental goodness of man, or natural harmony between free and aware human beings.'

Is history repeating itself here too? Is that hoary fallacy raising its head again—the fallacy that human nature is naturally good, the fallacy which turned the French Revolution into a military dictatorship, the fallacy which filled the minds of the men and women who stumbled into the First World War?

The economist J M Keynes exposed that fallacy thirty years ago when he spoke of the brilliant group of intellectuals including himself and

Meeting on Delhi rooftop at dusk:

BRITISH WORKERS SPEAK TO INDIANS OF ALL CLASSES

FOR A THOUSAND MILES across Northern India no really effective State Government is in power. In three States there is no State Government; rule is from the centre, from New Delhi. As democracy in India declines, all kinds of traditional antagonisms are rising up, whether of class, caste, tribe or religion. Moral Re-Armament is changing men so as to live beyond these divisions especially in the cities of Delhi, Bombay, Poona and Calcutta and the villages of central India. On the day Martin Luther King died in America 70 men met in Delhi. SYDNEY COOK writes:

AS THE sun set in India's capital, seventy men set cross-legged on the flat roof of a house. The time was 6.30. It was 9.0 o'clock when they rose. In that 2½ hours they had heard, and been part of, news that may outweigh in terms of history, the Memphis rifle-shot, and answer the hate which set it off.

The seventy were workers from Delhi factories, trade union leaders, sweepers from the Harijan colony nearby, men from management. They listened as Rajmohan Gandhi, grandson of the Mahatma, introduced a group of four trade union men from Britain. The latter had come at Gandhi's invitation to India, to help and be helped in the task of giving Moral Re-Armament to Asia and the world.

They had just been garlanded in welcome, and now sat in the cool of the evening on chairs thoughtfully provided for the Europeans present.

Experiences told

One by one the four men spoke. The Indians had never heard Britishers like this before. They leaned forward as Les Dennison, Chairman of the Coventry Building Trade Operatives, told of a life of hardship and bitterness that took him to the Communist Party for 22 years. Of class war that split his family and drove his son Karl (named after Karl Marx) from home. Of enlistment in a bigger revolution, where management and labour fight side by side for a world of plenty and justice. Of records bro-

ken, as a result, in building the houses so badly needed in Britain, and record wage increases, too. Of reconciliation with Karl, and new unity in the family.

They listened, wide-eyed, as John Mackenzie, Clydeside boilermaker, said he was sorry he had never cared about India in the past nor what happened to her people. Now he wanted to give his best, and learn from them, in bringing a new spirit to the whole of humanity. Just as demarcation barriers had been broken down in the shipyard where he worked, so barriers could disappear across the world.

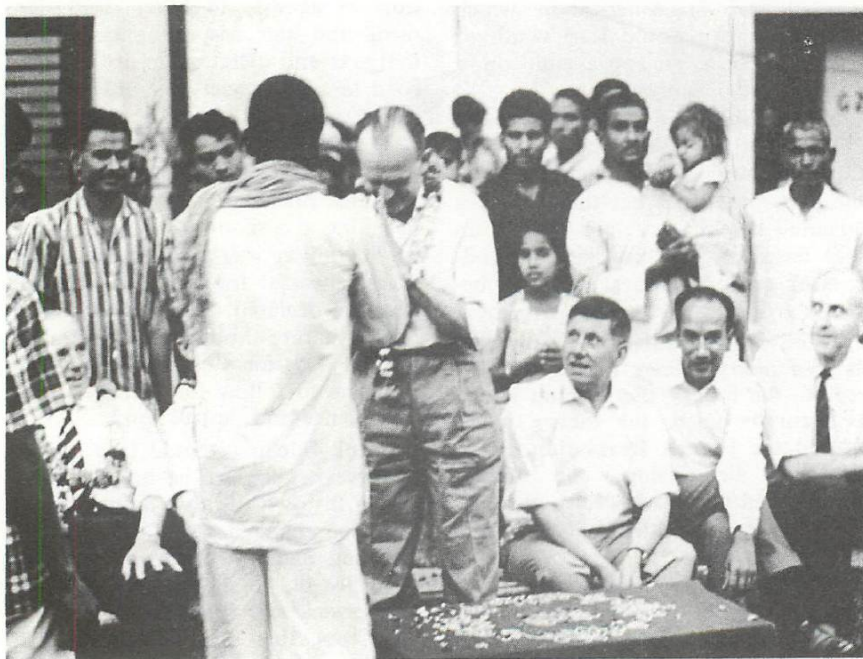
They understood when Duncan Corcoran, of Greenock, spoke of his own and his family's unemployment and suffering in the hungry Thirties, and applauded vigorously when Frank Abbott, BEA shop steward at London Airport, told them that some of the best and keenest trade union workers in his branch came from the 11,000 Indians in his area.

It was now long since dark, and faces were half hidden in the shadows cast by the electric light. A light breeze stirred the night air. Gandhi called on Ranjit Singh, a 17-year-old Harijan, to sing. He sang a Hindi song of a new revolution astir in India, of an idea to unite races, colours, nations and continents. Then he introduced some of his fellow-Harijans.

An elderly man stood up, Gandhi cap on his head. Tall, thin, erect, he gave what was probably the first public speech of his life. It was the voice of a humble man, but now a man of dignity. 'All my life,' he said, 'I asked myself why we "Untouchables" should be different from other people. Why others would not drink from the same tap as we did. Why they would not send their children to school with

British workers welcomed by Harijans

photo Jorgensen





Rajmohan Gandhi with Ranjit Singh (centre) in Delhi's Harijan colony where Singh and his family live *photo Jorgensen*

ours. Did God arrange it so? I could not believe that. Now the law has altered all these things, but I did not lose my inferiority and fear, and feel myself a man, until I met this world family of MRA. I want to spend the rest of my days in bringing this idea to everyone.'

Then Babulal spoke, aged 19. He had hated four men, and plotted often how to kill them. In a time of listening to the Inner Voice—which Mahatma Gandhi had said it should be normal for every man to do—he had had the thought to leave his hate, to turn enemies into friends, and to apologize to the four men. They offered him the hand of friendship. One of them sat there, nodding agreement as Babulal told the story.

A trade union secretary jumped to his feet. Aged 29, he had been in gaol 28 times for leading riots and demon-

strations. He pointed to a man sitting two yards away from him. 'This man and I,' he said, 'are in the same union and the same political party, but we have tried to destroy each other. Now we have decided to pull together, for the sake of the workers and the sake of India. Three weeks ago, I had many such enemies. Now I have none, at least from my side.'

New highway

The man he had pointed to asked to speak. He had fought for the workers, he said, for 20 years, 11 of which he had spent in gaol. Marx and Lenin had been his guides. Now he had met a new element, which opened up fresh possibilities. He would have to re-think his whole way of life and philosophy. Could it be possible to change, not only the system, but also the selfishness in human nature,

men towards coloured men and the hatred of hard-core Mau Mau against their white oppressors. To Marxists it has provided the missing factor which can realise their dream of a classless society.

It is the one force which can turn back the tide of violence which once again threatens to engulf the world. It is the force that is creating a new spirit between the people from Britain's many races, reported on page one. For all who reject the dictatorship of one class, one race, one generation, it is the only force which can make possible a working alternative.

It is the revolution in human nature which is our only hope.

which was the root cause of all man's exploitation of man?

A Communist leader from an industrial area gave the most fiery speech of the evening. Here, he said, was a new highway opening up for all men and nations. 'In India, we fought with all our strength for independence. Let us fight with all our strength and with faith for this great idea.'

Now management was heard. The head of the industrial relations department of a firm employing 6,000 men said that every word spoken by these British was valid for India. If Britain had found through Moral Re-Armament the way for men and management to fight together for 'What is right' and not 'Who is right', then India could find it too, and he was ready to play his part.

Here among these 70 men was a unity as stark and real as the hate loosed that morning in Tennessee. It was the road for East and West illustrated by men of all faiths and by some still searching for a faith.

Next week Sydney Cook reports on the Harijans (formerly called 'Untouchables') and their leadership in shaping tomorrow's India.

THREE NEW PAMPHLETS

THEATRE AND THE TASK OF THE CENTURY
Kenneth Belden

BRITAIN'S MANY RACES—HEADACHE OR HOPE?
Conrad Hunte

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He could face it because, from that day until the day he died, he continued to demonstrate in the lives of thousands of others that human nature could be changed. Of the world force of Moral Re-Armament which he raised and trained he said: 'They know how a new moral climate can be produced, because of what has happened in their own lives . . . They have no new paper plans to offer, but they have experience which cannot be denied.'

It is an experience of the living God. 'Only God can change human nature,' said Buchman. That experience has cured the arrogance of white

MUSICAL GOES TO WESTERN AUSTRALIA

UNDER THE SPONSORSHIP of leading citizens of Western Australia the MRA musical *Wake Up Matilda!* will open a series of performances in Perth and Fremantle beginning on 30 April. The invitation committee includes the Lord Mayor of Perth, Ald T E Wardle; the Mayor of Fremantle, Ald Sir Frederick Sampson; and K E Beazley, MP for Fremantle and Labour Party spokesman on Foreign Affairs.

Schools are booking for the matinees with the approval of the Director General of Education, the Director of Catholic Education and the Anglican Archbishop of Perth, Most Rev G Appleton.

On Good Friday the film of Peter Howard's play *Mr Brown Comes Down the Hill* was televised from Perth on the initiative of the Anglican Archbishop.

OVER 250 PERFORMANCES

MARGARET BURTON

GERALD HELY

ROSLYN DUNBAR

and full company

in

ANNIE

at the

Westminster Theatre

*Book and Lyrics by
Alan Thornhill*

Music by William L Reed

MAY-DAY WEEKEND INDUSTRIAL RALLY

- Are Britain's problems only economic?
- Some other countries have solved their economic problems —and are still in deep trouble.
- We must find a radical answer.
- MRA goes to the root. It tackles not only hours and conditions, profits and wages, but the ultimate aims and the deepest motives of men.
- In an age of block-votes and mass-pressure MRA believes the individual counts. The leadership of the ordinary man will be the decisive factor in industry and national life.

WESTMINSTER THEATRE

Palace Street, London, SW1

Saturday, 4 May at 10.30am and 6pm

Sunday, 5 May at 11am and 3pm

There will be speakers from Management and the Trade Unions, from Britain and abroad, and a chance for discussion

WESTMINSTER THEATRE ARTS CENTRE

Play Reading

Sunday, 5 May at 7.30 pm

HE SITS AT THE MELTING POT

by KAJ MUNK

Danish playwright, priest and patriot

How an agnostic professor finds faith, set against the background of the Jewish persecutions in pre-war Germany. This play was banned in London in 1938 and it brought upon its author the hatred of the Nazis who finally murdered him in 1944.

West End cast

TICKETS 5s; STUDENTS 2s 6d