

TRIBUTE TO BRITISH TRADE UNIONISTS' WORK IN INDIA

'Fitting way to celebrate TUC centenary'—Gandhi



From left to right: Jack Carroll, Branch Chairman of the Transport and General Workers' Union in the Port of Bristol; Councillor John Pate of Sheffield; Rajmohan Gandhi; John Mackenzie, Branch Secretary of the Society of Boilermakers at Lithgow's shipyard; Frank Abbott, shop steward at London Airport; David Mackie, former Chairman of the Fish Porters of Aberdeen; and Les Dennison, Chairman of the Building Trades' Operatives, Coventry.

photo Strong

STUDENTS FROM OXFORD SPEAK ON REVOLUTION

OXFORD STUDENTS, speaking with British trade unionists just back from India (see article above), called on revolutionary students to join the permanent revolutionary force of the age, Moral Re-Armament.

David Belden, a history student at St Edmund Hall, Oxford, said, 'There is a massive attempt to unite the students in Europe with the workers in class war against the status quo.'

'I do not want to cling to the status quo, but at the moment you have the desire for change linked to the idea that violent confrontation is inevitable.'

'I do not have time to waste on destruction, but only to fight for unity and find a purpose that is going to be adequate for changing the whole

world—and the task of universities today is to give this purpose to all sides of society.'

Geoffrey Lean, who has just completed his finals at Oxford, said that university reforms were necessary, but they were trivial and mundane when they were concerned with the small university background and not with the staggering problems in the world of famine and civil war.

'We feel to concentrate on university problems to the exclusion of anything else is not revolution but selfishness,' he said.

The passion to change the world, exhibited by some students, would bog down in selfishness unless they learnt how to change human nature. (see page 6 for Paris report).

RAJMOHAN GANDHI, Chief Editor of the Asian newsweekly *Himmat*, said what seven British trade unionists had recently done in India was 'a fitting way to celebrate the centenary of the British Trade Union Congress.'

He was thanking these seven trade unionists from the docks, shipbuilding, fishing, construction, chemical and steel industries for the vital help they had given. Six of them were on the platform with him at a meeting in the Westminster Theatre, London last weekend (see photograph).

They had helped to end a seven month lock-out of 10,000 men, avert a boycott of all British ships in Indian ports and also to heal divisions in Indian industry, said Gandhi.

They were men who 'have achieved, after inspiration and perspiration, much in British industry and took their experience to tackle the problems of India and the Middle East.'

Referring to the recent demonstrations in the European industries and universities Gandhi said, 'Whatever might be the grievances of universities and factories, should modern man preoccupy themselves with such matters to the exclusion of dealing with hunger, famine, hate and civil war? We need remakers of the world not breakers of it, unless they break pride and the chains of hate, lust and greed. We need critics of society who first criticize themselves.'

The meeting was attended by 650 people including representatives of the diplomatic corps, directors and managers of industry, national trade union officials and workers. Delegations came from the industries of Clydeside, Northern Ireland, Merseyside, the Midlands and the London docks.

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BURMESE AND MAURITANIAN ILO DELEGATIONS GO TO CAUX

ILO DELEGATES from ten countries, including the entire Burmese and Mauritanian delegations representing government, labour and management, last weekend attended sessions at the MRA world conference at Caux, Switzerland.

The ILO (International Labour Organization) is now holding its annual conference in Geneva. The opening session was attended by 1133 delegates and their advisers from 108 States.

Hasni Didi, director of Labour and Manpower and Social Security of Mauritania, said that MRA could contribute to a new understanding in his country. 'We have an Arab majority and a black African minority,' he said. 'The principles of MRA can be a cement between those two communities so that they can be fruitful and effective together.'

The employers' delegate from Nigeria, Freeman Porbeni of the Ports' Authority, said that Nigeria's Civil War had been caused by 'the greed of man'. He said, 'I go back with fresh inspiration to play my part to bring the change needed.'

Other delegates who spoke at the sessions were Dr Salih Burgan, Jordanian Minister of Social Affairs and Labour and this year's President of the Arab Labour Ministers' Conference; Ali Sheikh Mohamed, employers' delegate from Somalia; Alberto Delgado Ore, editor of *Peru Sindical*, a monthly trade union journal and Anant Sheorey, editor of the *Nagpur Times*, India.

In Geneva during the past two weeks 103 ILO delegates from 33 countries have attended performances of *Anything to Declare?*

EUROPEAN REVUE AT WORLD COUNCIL OF CHURCHES

THE CAST OF the European revue, *Anything to Declare?*, were guests last week for three hours at the World Council of Churches in Geneva.

After being conducted around the ecumenical centre, the 16-nation cast were invited to sing in the central lobby. Members of the permanent

staff of the Council and associated organizations crowded the gallery around to hear them. Thanking the cast the Rev Philip Potter, Associate General Secretary and Director of the Division of World Mission and Evangelism, said: 'With you we are involved in the common work of mutual understanding and peace. We wish you well.'

The cast spent one hour with Albert van den Heuval, head of the Department of Information.

Le Courier, Geneva's Catholic newspaper, wrote of the revue: 'At a time of clashes, wars, brutality, hate and violence in many forms, it is refreshing to see demonstrated the complete opposite.'

'The show, produced with simplicity, precision and care, shows us the world as it is and as it is meant to be.'



photo Franzen

Cast of European revue sing at headquarters of World Council of Churches



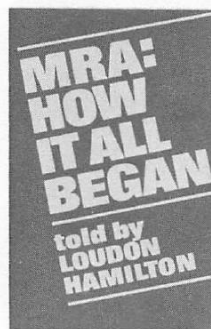
Mackenzie holds Italian Socialist Party poster announcing British workers' visit
photo Strong

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Jim Worthington, a member of the National Executive of the National Union of Seamen, said that Britain with Moral Re-Armament could help give answers to such problems as Vietnam and Biafra. 'The principles of MRA, which we stand for, can be made to work and we will stand for them to the end.'

P Q Vundla, elected representative of 700,000 Africans in Johannesburg, South Africa, appealed to Britain not to withdraw from Africa. He said Africa needed the help of Britain, especially of men and women trained in Moral Re-Armament.

Sound tapes of this meeting are available from MRA, 4 Hays Mews, W1 for 65s, postage extra. Duration: 2 hrs. Speed: 3 1/2 inches per second. 5 inch diameter spool.



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Theatre and God's truth for our age

Conference at the Westminster Theatre

THE ARCHBISHOP OF PERTH was principal speaker at a conference of more than 200 clergy and ministers at the Westminster Theatre on 12 June.

Opening the session, Mr Kenneth Belden, MA, Chairman of the Westminster Memorial Trust, who presided, said:

'THOSE OF US who are determined to fight for God's truth to prevail in the modern world have run into the full flood tide of a vehement crusade to destroy God and drive Him out of business, to shatter every concept of morality based upon the existence of God.

'The response of some to our current difficulties seems to be accommodation, trying to make it all seem easier. But to accommodate truth to error never does what is needed. God's truth cannot be watered down to meet the misconceptions of the modern world.

'It is the full, revolutionary strength of Christian faith and the demands of the Christian life that attract people.

'The problem with our modern generation is to get them within speaking distance. That is why the experiment of a theatre has been so interesting.

'The Trust that owns this theatre has as its sole object, "the advancement of the Christian religion".



Archbishop of Perth

photo Strong

'A theatre critic of the *Daily Telegraph* once wrote: "You always know where you are at the Westminster. Elsewhere it may be sex or sadism or Shakespeare, and sometimes all three. At the Westminster

. . . it is Christianity pure and simple, and it certainly makes a change."

'You cannot give the whole range of Christian truth and experience in one play. But you can open a door in people's minds. You can open up a new world in which stubborn human nature can be changed, and men freed to take initiatives they never dreamed of.

'Frank Buchman used to say of Moral Re-Armament that it is neither a Church nor the Church, but a gateway to the Church. This is how we think of this theatre—as a gateway to the Church.

'We have been encouraged by the increasing numbers from the Churches who have made use of this theatre as part of their work. More and more have come to see how it can help them further what they are so faithfully trying to do in their communities.

'This morning we shall hear practical experiences from men and women who have made use of the theatre to tackle some of the most urgent issues of the day. In a world where Christianity is not merely thought difficult, but is actively believed to be wrong by people who ceaselessly seek to undermine and destroy it, we have to find the way to bring home to ordinary men and women the fact that our faith is relevant to the issues they are tackling on the factory floor, at the coal face or at the conference table, as well as in the home and in the classroom.'

The Archbishop of Perth

The Chairman welcomed the Most Rev George Appleton, Archbishop of Perth, who, 'on the other side of the world, has been making use of plays and films from this theatre in his own vast diocese'.

In the course of his address, Archbishop Appleton said:

'MR CHAIRMAN, you said at the beginning that the problem of the Church is "how to get people within range", and this immediately raised agreement in my mind.

'The media through which we seem to have to work today are those of

the theatre, the newspaper, television, radio, exhibitions, the visual, the aural, and the personal.

'The drama is one of the most creative and striking of all these media. It is, I think, a continuation of our Lord's own method of telling very human stories.

'I would like to say with gratitude that the plays that Moral Re-Armament has produced have made me see the power of this particular medium.

'The first that I saw was the musical *Jotham Valley*. That made me see that presenting true religion, presenting true humanness, if it is done in the right way, speaks to people's hearts and focuses mind and conscience on things that the Holy Spirit knows people need.

'A very great friend sent me Peter Howard's play *Mr. Brown Comes Down the Hill*. A few days later I went to the manager of the theatre in Perth and said, "You might like to look through this. I believe it will draw people and speak to people." He did, and so the play was produced by a professional company in Perth. Then the film became available, and we have shown it in some sixty places in Western Australia.

'I had heard a good deal about *Give a Dog a Bone*, and when the film arrived in Perth I was so delighted with it, as a pantomime pure and simple as well as with the message so carefully and skilfully and penetratingly embedded in it, that I decided to buy a copy. Next August, *Give a Dog a Bone* is to be produced in the professional theatre in Perth and I believe it will do a great deal for children, as well as for adults.

'A couple of months ago this group of professional actors produced Peter Howard's last play *Happy Deathday* in St George's Cathedral. Again, something very human, and I think the more human we become the more close we get to God. The company is now touring some of our parishes to present that play in the parish churches.

'I am very conscious of the requisites necessary in the presentation of

continued overleaf

the Gospel today and in the presentation of drama that tries to give some clue to human life, some inspiration on what is God's will for humanity.

'First of all, the need of dramatic integrity. The actions and the words have to be humanly credible, they have to be natural and true to the characters that the playwright has created. They have to give a penetrating knowledge of human nature.

'Secondly, there must be spiritual integrity to ensure, as far as possible, that all we present about God and His will, and about human nature, is true to the disclosure of the nature of God, and the ideal of man and the order of society, that was given us by our Lord Jesus Christ. We need to have the deep understanding, the deep compassion for people, even in their failings and their sins, and His own unlimited love, that can only come from a close touch with God.

'The third requisite is to be thoroughly contemporary, to relate our faith to our knowledge of the universe and of ourselves, to be as fully human as we possibly can.

'This Centre is proving to be of great value to the whole Church.

'Something that Mr Belden said again appealed to me—that Moral Re-Armament is meant to be a "gateway to the Church".

'A lot has been said indirectly about the Church this morning, and I have learned quite a bit on how to do my job as a Bishop. I believe that at the present time the climate is more favourable for a real partnership between MRA and the Churches . . . so that we can work together in that great vision of God's Kingdom in the world, and the restoration of the spiritual dimension in human life, of the carrying out as far as it is practical of God's will in human affairs.

'I would hope that we can all work together to accomplish the aims that this theatre was purchased and revolutionised to achieve: that the knowledge of God's love may be brought to people everywhere, that they may know something of His forgiveness, His grace and His love, and be enabled to live as full and as satisfyingly and as adventurously as our Lord wants us to live.'

Industry

The effect of applying a revolutionary change in men to the problems of industry was outlined by Mr Donald

Simpson, who spoke of the seven British trade union men who have spent recent months in India, offering the industries of that country the fruits of what they have learnt at the Westminster. They have not only helped to end a seven-month lockout in Calcutta involving 10,000 men, but they have also averted a boycott of all British ships in the ports of India, and possibly of Asia and Africa, as a result of their work.

'Each one of these men was first captured by a play from this stage,' said Donald Simpson.

Race

Conrad Hunte, former Vice-Captain of the West Indies Cricket Team, outlined the programme he has been pursuing to bring a constructive answer to the race issues in Britain.

'We live in an age of revolution,' said Hunte, 'The question is, will it be a revolution of the bullet, or a revolution of character?'

He spoke of the urgent need 'to supplant the spirit of hating with the spirit of caring, the passion for revenge with the passion to forgive, and with a revolution which gives every race an equal part in ushering in God's Kingdom on earth.'

He gave instances of men deeply changed in their attitude on racial questions as a result of coming to the Westminster, and of his programme throughout the great cities of Britain.

'Our aim' he said, 'is to build a new society that is colour blind and character built, where men care for their neighbours whatever colour they are, and share what they have so that all may not lack the necessities of life and where God's will may rise triumphant in every human heart.'

A life's calling

There followed two speakers, now engaged in whole time Christian work, who began as a result of a visit to a play at the Westminster with a party from their churches.

Mrs Faber said, 'It was a turning point in my life when I walked into this theatre 21 years ago. During the war I joined a church youth club. I was later confirmed, but the reality of faith in my everyday life eluded me. The play was *The Forgotten Factor*. I saw in it a picture of my own life and the possibility of change. A colossal adventure began from that day onwards which demanded my whole

time and energy, and my whole heart.

'For the last nineteen years, I have given all my time to work with Moral Re-Armament. Four of that group who came to see the play with me are doing the same thing in different parts of the world.'

Susan Pernet added, 'I first came here out of curiosity. As a Sunday School teacher I had known it all in theory, but in practice I had lived by standards tailor-made to suit myself. This attitude was no answer to a world desperately in need of faith and sanity. I learnt how the Holy Spirit will rule and direct our lives if we listen to Him and do what He wants us to do. I left my well-paid secretarial job last December, and sold my car, to come and work as a full time secretary in Moral Re-Armament, receiving no salary and working long hours. This theatre gives Christ's challenge to all who come here, and it has an outreach across the world.'

A parish priest

The Rev Guy Cornwall-Jones, Rector of Weddington, Nuneaton, spoke as a parish priest who makes regular use of the Westminster Theatre as part of his work, through running coach parties to the plays.

'I find in my main job, which is training the laity and working with them to reach the world outside, that the plays of this theatre and the staff of people around it are invaluable.'

He gave a series of instances of parishioners who have found new effectiveness as a result. 'Being in a parish of my own', he said, 'I feel grateful to be a part of an intelligent strategy, such as this theatre offers, to shift the world.'

Greatest drama

The final word went to Alan Thornhill, the playwright and author of *Annie*, the current production at the Westminster.

'One of the first things you learn in the theatre,' he said, 'is the importance of picking up your cue.'

'This theatre is one of God's ways to help people of faith, and people of no faith, to pick up their cue to move out of a little private world of self-concern in the wings, and to step on to the stage and play a part—to play God's part—in what is the greatest drama of all time, whereby the Cross of Christ will transform the world.'

From pragmatism to philosophy

by H S Addison

'PHILOSOPHY begins where pragmatism fails,* Mr Richard Crossman's words, written sixteen years ago, may prove to be prophetic. For pragmatism has certainly failed.

It was in part the fruit of a deep disillusionment with philosophies—especially the militant philosophies which had promised a new world and succeeded only in convulsing the old.

It expressed a profound distrust of ideas and their part in shaping history. The alternative, ran the argument, was a cool scepticism which took every expression of faith with a pinch of salt, and poured cold water on every rash enthusiasm. Just as the theological fury of the 16th and 17th centuries had been finally quenched in the rationalism of the 18th, so the ideological fury of the 19th and the first half of the 20th centuries could only be cured by an attitude which renounced ideological and political dogmas, which approached every problem without prejudice or presuppositions, and tackled it strictly on its merits. It forgot that the 18th century ended with the French Revolution. Pragmatism was proclaimed as the application to life and politics of the empirical method, by men with open minds, with both feet planted firmly on the ground, and hard heads which never got lost in the clouds.

Will it work?

Of every plan and proposition they asked one question, 'Will it work?', forgetting, or ignoring, or deliberately obscuring the fact that this question leads immediately and necessarily to another and more important question, 'To what end?' And the end which they pursued, sometimes with a virtuosity which compelled admiration, was success.

So for years, whatever their party, they proclaimed programmes and pursued policies designed to win the next election, to avert the next disaster, to postpone the day of reckoning.

This so called pragmatism has turned out in practice to be a deadly mixture of moral deviousness, the pursuit of political expediency and crass materialism. It was never anything but a miserable parody of the

philosophy, which under the name of pragmatism, the great American philosopher William James expounded so eloquently at the turn of the century. Men who did not share his spiritual experience, his experimental approach to religious faith and his burning passion for righteousness, prostituted his teaching to ends which he would have disowned with scorn.

Fathomless cynicism

Starting with his belief that what is true should work effectively in action, they drew the conclusion that whatever works is true. From his proposition that what is right is always, in the long run, expedient, they inferred that what is immediately expedient is right. The way of thinking and behaving which resulted from it has corrupted those who practised it. In the ordinary people of Britain who have been its victims it has induced a fathomless cynicism which will only be cured by a manifest moral revolution in the lives of those who aspire to govern them. More than any other single factor it has been responsible for the decline of Britain's moral authority abroad and for the failure to release her energies at home.

'Plain good intention, which is as easily discovered at the first view, as fraud is surely detected at last, is, let me say, of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle.† The speaker is Burke, the date 1775—the eve of the American Revolution. His words are not irrelevant today.

For now again there is a demand for a coherent, principled, intelligible philosophy in the light of which it will be possible to interpret and mould events. The answer, in the minds of some, is that both the great parties should return to their traditional political principles—the Labour Party to Clause Four of its Constitution, the Conservatives to the classic doctrines of free enterprise. But this alone will not go to the root of the problem. For the principles which have been deserted are not political or economic but moral—the simple principle, for example, that promises, once made, should be kept. More than anything else we need a

philosophy which will restore elementary moral standards to their rightful place as the backbone of personal, social and political life.

There is one other factor which cannot be ignored. The collapse of so-called pragmatism in Britain, the upheaval in France, and the student revolt throughout the world, together mean that Communism as a revolutionary philosophy is once again—if it has ever ceased to be—a live option before the world and an urgent challenge which must be met. For some years now it has been argued that the Communist forces were divided, disillusioned and disheartened. It was even suggested not long ago, by a former member of Mr Wilson's Cabinet, that as Russia and the highly industrialised countries of the West advanced technologically side by side, they would come to resemble one another more and more, and that economic competition would take the place of ideological warfare. Ultimately they might meet in the common well-being of the affluent society and the welfare state. This may well prove to have been a disastrous illusion.

Global proclamation

To say this is not to interpret the present crisis as the result of another Communist conspiracy, or to suggest that the non-Communist world must immediately unite in an anti-Communist crusade.

What is needed now is a global proclamation of a revolutionary moral philosophy which alone can answer a crisis which is fundamentally moral. The revolutionary pragmatism of the Communist—that anything is right which promotes the revolution—is on a par with the non-revolutionary pragmatism of the non-Communist—that anything is right which will win the next election.

The answer, once again, is absolute

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* R H S Crossman, 'Planning for Freedom,' (Hamish Hamilton, 1965), p 40 (Reprinted from 'New Fabian Essays' 1952).

† Edmund Burke, 'Speech on Conciliation with the Colonies', ('Works', Bohn edition, I, 453, 454).

INDUSTRIAL CONFERENCE HELD IN NORTH FRANCE

TEXTILE INDUSTRIALISTS, trade union officials, workers and students met last weekend at a conference in Lens, an industrial town in the North of France. The chairman of the conference, Felix Lisiecki, a schoolteacher, said that tyranny threatened France unless 'we succeed in overcoming the fear in ourselves.'

André Delelis, the Member of Parliament for the area and also the Mayor of Lens, said that at a time of turmoil the direction of the fight of Moral Re-Armament was especially important. He supported the aim of MRA to build a new world based on brotherhood between men of all nations, religions and races. He had laid aside his intense electoral campaign in order to attend the conference.

The conference was attended by delegations who came from the industrial regions of France, particularly Lorraine and Loire-Atlantique, from the mining areas of Britain, Germany and Holland.

Westminster Theatre Arts Centre

A NEW WORLD— COLOUR BLIND AND CHARACTER BUILT

Conrad Hunte and others who have been pioneering a new basis of race relations will present evidence of their work.

11 am
Sunday 30 June

Cor de Pous, a fulltime regional official for the Christian Trade Unions of Holland, said that Holland, as other European countries, was faced with the need to contract her coal industry. The leaders of the Dutch miners had acknowledged the part MRA had played in creating a spirit of trust between the unions, employers and government. A programme had been decided upon which would mean that by 1969 26,000 miners would be absorbed into other industries and by 1975, all the 55,000 Dutch miners would be in other work.

Relevant

Pitié pour Clémentine, a musical satire by Jean Jacques Odier, was performed at the end of the conference. The story is of a nation, desperate about its condition, turning to the calculating wisdom of a computer called Clémentine. After the performance a professor commented, 'It is almost impossible to believe that this play was written a year ago, it is so relevant to the events that have just shaken France.'

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moral standards as the greatest revolutionary force in history. The philosophy which alone can succeed where pragmatism has failed is the revolutionary philosophy of MRA. It is the next step for the Communist and the non-Communist world alike.

Dean's recommendation to BBC

THE BBC should televise students and workers from 'a revolutionary movement like MRA,' said the Very Rev Paul Brodersen of Copenhagen in a broadcast interview in Liverpool last week.

Speaking on Radio Merseyside, a new BBC station, Brodersen said, 'You cannot create a really new society by a mere concept of revolt. A new order must begin in our own lives.'

Gandhi speaks to Paris students

OVER FORTY STUDENTS, many of whom have taken part in recent demonstrations, met in Paris this week to hear Rajmohan Gandhi, one of the men responsible for the work of Moral Re-Armament in India.

After giving evidence of a revolution that was grappling with the basic issues in Indian society, Gandhi challenged the students to take on a big enough task for their lives.

He pointed out that being against capitalism would not solve all the problems the world faced. 'All of us here tonight would be regarded by people in Asia and Africa as capitalists,' he said.

Students present

The session which lasted four hours deeply impacted the students who came from the School of Political Sciences, the Sorbonne and Nanterre and many other faculties. Also present were militant members of the 22nd March Movement which was the spark point of the students' revolt, and which has recently been banned by the French government.

Students from Cambodia, Laos, Ivory Coast, Spain and the United States were also present. A Cambodian student told Gandhi that India had provided his country with much of its culture and religion and he believed that the revolution that Gandhi had spoken of in India was a pattern for all Asian countries.

Brodersen, who was 28 years Dean of Copenhagen Cathedral, said that far from having retired, he was 're-fired'. 'I could not think of being passive in the present world situation,' he said. Churches must proclaim 'a revolutionary Christian message going to the roots of evil in society—in man himself'. They should make use of that 'remarkable London theatre, the Westminster, whose plays bring the truths of God and life to people'.