

Is force the only answer to deadlock or can free men change society?

Campaign in London and the North-West

TO ASK 'Who is to blame?' in any dispute is, today, superficial. This is true of any issue, whether it is between de Gaulle and the French trade unions, between labour and management in Fords, or between the black and white races of Britain or the United States. These clashes—and there are many more in the Western world—reveal that democracy is vulnerable because of the materialistic motives on both sides. The root cause of most disputes is the materialism of people on both sides. It is this that requires cure.

The old idea of enlightened self-interest working for the mutual benefit of all in a free society no longer works.

But if men are not to turn to force to attempt to overcome personal and group interests, then they will need a unifying idea greater than coercion. The

London

IN BRITAIN people are now taking action throughout the country to affect the future. In London Alan Thornhill's play *Hide Out* is running at the Westminster Theatre. *Time and Tide*, reviewing it, said, 'Topical, witty and crackling with tension, Alan Thornhill's play is a thriller for those concerned about revolutions of left, right or centre. It may annoy the complacent.'

Each weekend people from across the country participate in a series of weekend conferences in London called 'The Constructive Revolution'.

Among those who will be speaking during March and April at meetings in the Westminster Theatre each Sunday at 11 am are: Brian Boobbyer, former Rugby international; Dr Paul Campbell, surgeon and author; Tom Ham, President of the National Amalgamated Stevedores' and Dockers' Union; Conrad Hunte, former Vice Captain of the West Indies Cricket

Team; Leslie Mace, chairman of a motor sales company; John Mackenzie, a branch secretary of the Boilermakers in Port Glasgow on the Clyde; Dr Donald Robertson, a senior lecturer at Edinburgh University; Miss Constance Smith, former headmistress of Penrhos College, North Wales; and Jim Worthington, member of the National Executive of the National Union of Seamen.

North-West

A FOUR WEEKS' CAMPAIGN in the industrial North-West by members of the cast of the musical *Anything to Declare?* began last week.

They will give performances of the revue, as part of the campaign, in Liverpool, Stockport, Chester and North Wales. On 12 March they gave songs and sketches from the show in Barrow-in-Furness, where a bitter demarcation dispute has threatened the

issue is: can free men bring the needed change or can it only come by force through a government, a board of directors or a trade union. Freedom must be used to bring change.

The ability of God to give men new motives is greater than man's ability to compel fresh behaviour out of his fellow men. A man with the greater motive—concern for the other union, the other industry, the other class or the other nation—can be the unifying factor in a crisis. Men in Moral Re-Armament have demonstrated this in international, national, racial or industrial disputes.*

The future will be decided by the speed with which free men find a greater motive than materialism and act. Without it there will be an inevitable slide to coercion—a state which none want.

* For recent facts see 'MRA Information Service' Nos. 18, 20, 25 and 27.

stability of that town's shipyards.

Announcing the Barrow presentation the *North-Western Evening Mail* wrote: 'Its theme is that Europeans will solve their own problems if they take on the needs of other continents.'

At Easter Sir Nicholas Garrow, former Chairman of the Northumberland County Council, and the Trustees of the MRA centre at Tirley Garth, Cheshire, have called a conference. In their invitation they say, 'As a sense of national purpose shrinks, the sense of local grievances increases. As Britain re-discovers her purpose, she will solve her problems. She will find her true role as she becomes a nation governed by men governed by God.'

Among those taking part in this conference will be speakers from local government, industry, universities and the immigrant community. The 70-strong cast of *Anything to Declare?* will take part in the conference.

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British general and Burmese teacher remembered at Westminster Theatre

MAJOR-GENERAL George de Renzy Channer and Daw Nyein Tha of Burma, two pioneers in the work of Moral Re-Armament around the world, died on 9 March. General Channer was in London, with his family and friends nearby, and Daw Nyein Tha (Ma Mi) was at Asia Plateau, Panchgani, India.

They were remembered together at the Westminster Theatre on 16 March by relatives and friends, including Mr and Mrs Lionel Jardine, who lived and worked closely with both of them in Peshawar, India in the years following 1938.

Jardine said of Channer, 'He was an outstanding officer. An officer at the funeral told me, "If Gurkhas were good soldiers, as they are, that is attributable to the training given them by men like General Channer."

'Both he and I and our wives had to put our lives under God's direction to the best of our ability, and that made us do all sorts of things that were not really done in the world in which we lived. Both professionally and socially we cut across the stream of convention.

'It brought us very close together. I, on one side of the road, was in charge of the civil district and on the other side of the road General Channer was in charge of the military brigade.

'The outstanding thing I remember about him is that he treated people as people. It did not matter to him whether it was an Indian Parsee grocer or an Indian lawyer or a high court judge.

'Then there was Ma Mi. It was everybody's guidance that she should come and live with us in Peshawar. That was an extraordinary thing because people in our position did not usually have a Burmese lady living in our homes as one of the family.

'She had this inimitable hair-do that they have in Burma, always with fresh flowers from our garden stuck into it. In our garden we had great banyan trees and she sat under these trees in the sunshine. From my window where I sometimes worked I could see what was going on and all sorts of people came in to see her—husbands and wives who could not get along with

each other, a nursing sister who was changed in that garden. I remember a private soldier with his cap on sitting there, and there was Ma Mi with a handkerchief and a few simple apparatus.

'I look back thirty years and I see that God had a plan. From this grew something which was British-Indian, Muslim-Hindu-Parsee, general-private soldier, male and female, Indian Christian-British Christian, all these things which are usually divisions—they all become a force which gradually grew and moved forward. As time went on many important people came to see what we were doing, many decided to stay.

'The simplicity of Ma Mi and the simplicity of George Channer is a thing we can all have. We just have to respond to God's guidance.'

Speaking at the Theatre General Channer's wife "Flory" read from his final directions to his family:

'My dearest wish is that Mother should spend her life doing the work of Christ, seeing the whole family united in themselves and in the job of remaking the world. "Thy Kingdom come on earth."

'I am going to obey that order,' she said.



Major-General Channer



At Peshawar: General Channer (far right, middle row), Mrs Channer (fourth from left) and Lionel Jardine (fifth from left). Also in the photo are a Muslim High Court Judge, lawyers and the head of the violent anti-British party

JOHN ALASTAIR DOW

**This life he led without a fear or doubt
And found complete accord, for his beliefs,
With Isobel, his wife, who gave him strength
To win his wars and fly his standard high.**

**He had ambition, too, and travelled far
To seek more knowledge, gain the skill and learn
To serve, and serving heal. And none more kind
Than he, as many here will testify.**

Part of a poem by Dr Hamish Thomson, which he read at the memorial service for Dr John Alastair Dow at St. Columba's Church of Scotland, London, on Thursday, 13 March.

Dr Dow, who practised dentistry in Harley Street, was this year's President of the American Dental Society of London, an international group of about 110 United States trained specialists.

When Daw Nyein Tha met the Mahatma

by Roger Hicks

ONE DAY when I was staying with the Mahatma at Sevagram in the spring of 1940, Mahadev Desai, Gandhiji's Secretary, came into my room and said:

'Bapu is very cross with you.'

'What have I done now?', I asked.

'You must not invite your friends here without first asking his permission,' Mahadev replied.

'But I have done no such thing,' I answered in surprise.

Mahadev then produced a cable that had just come, signed Daw Nyein Tha. In it she said she was coming from Burma to see Gandhiji and announced the time of her arrival.

I had just been telling the Mahatma stories about Ma Mi and why it was that when the Prime Minister saw Ma Mi and her friend approach he said, 'Here come the two pillars of the State.' But at that time not only did I have no idea she was coming, but she could not possibly have known I was staying at Sevagram.

Ma Mi arrived just before evening prayers and took up her position amongst the women on the left. Bapu and his wife sat together at one end of a hollow square with the men on their right and the music makers opposite them.

Directly after prayers Gandhiji greeted Ma Mi with great friendliness:

'Hullo stranger', he said and quickly went on, 'And now you are in my home, hullo friend!'

At their first talk Bapu asked Ma Mi why she had come all the way from Burma to see him. Ma Mi related how, early one morning, she had been listening to the Inner Voice and had had

the clear thought to drop what she was planning to do and go and see the Mahatma. She went to tell him that he was to call Asia back to God before that continent became further embroiled in the war.

'You want me to call Asia back to God,' said Gandhiji, and went on, 'That is very difficult. I don't know how to do it. Not even India listens to me.'

They discussed the matter for some time. Then Gandhiji said:

'Tell me, are you a lady of considerable means that you have been able to come all this way to see me?'

Ma Mi answered that she had no money at all and no paid job. She had let her friends know of her inner conviction—guidance from God she believed it to be. Her friends had told others and without Ma Mi's asking anyone, people known and unknown to her had soon sent to her all the money that was needed for the visit.

This greatly intrigued Gandhiji and he asked Ma Mi to tell him more about her belief that 'When God guided, God provided'. Ma Mi told how with prayer and faithful obedience to the Inner Voice she had taken the message of God's love around the world and seen many discover the secret that was the spring of her life: 'When man listens, God speaks.'

Gandhiji's smiled comment at the end was: 'So that is how you soak them is it!'

Gandhiji drew Ma Mi out to tell many a story of how she had seen human nature change and bring a new factor into the apparently most impossible situations. Often she illustrated

what she said with movements of her hands and the aid of her handkerchief.

Ma Mi told how the guidance of God must be tested by the four standards of absolute honesty, absolute purity, absolute unselfishness and absolute love and how it was necessary to make a decision to accept these standards as a test for every action.

Once Gandhiji, who was a great tease, interrupted her and said: 'I have just had guidance.'

'What is it?', asked Ma Mi.

'Half of everything you get, you give to me,' was the reply!

Ma Mi and Bapu laughed and joked together until it was time for bed. Then Gandhiji said that he must find a bed for Ma Mi, as at the Ashram they all slept on the ground and she would find that uncomfortable.

'Oh, no', said Ma Mi. 'I would just as soon sleep on the ground.'

'No, no', said Bapu, 'we can easily find you a bed.'

'Really,' went on Ma Mi, 'I'd just as soon have the ground.'

'What was the first of those four Absolutes you were telling me about?', asked Gandhiji.

'Absolute honesty,' Ma Mi blushing-ly replied.

'Now remembering that standard,' said Gandhiji, 'which would you rather have, the ground or the bed?'

'The bed', Ma Mi smiled.

'You see,' Gandhiji went on, 'I know more than you do. You only know what God tells you. I know what the devil says too.'

Next day Bapu invited Ma Mi to stay on. But Ma Mi would not. She said her guidance had been completed and now she must do the next thing God told her.

Gandhiji never forgot her. 'He has fallen in love with Ma Mi!' Mahadev Desai said.

When I want my way and you want your way, we pull against each other, and there is tension between us.

As we pull harder, before we know it, there is a break. If we persist in our own way, we grow farther apart.

But when we both get back to God, and want only what is right . . .

. . . THEN WE ARE UNITED



Change is the heart of the matter

by JAYASHREE SONALKAR. Miss Sonalkar started a school without a shelter or equipment for the children of the workers who are constructing the MRA centre at Panchgani, India. This was the first time these children had an opportunity to learn and go to school.

IT HAS BEEN A RICH and interesting experience teaching the children of the workers who are constructing the MRA Centre at Panchgani.

The thing that has helped them most to improve in their school work has been the daily time of quiet when we listen to the good voice from God and



photo Ingrid Strong

throw out the bad voice.

For three weeks we were trying to teach an eight-year-old boy, Baban, the first letter of the alphabet but nothing seemed to penetrate. One day I had the thought to tell him how I stole guavas when I was in school, but how I stopped stealing and apologised to the gardener. He then told me how he had been smoking and drinking from his father's left-overs. He decided to stop it and apologised to his father. Within a week he had finished learning the whole alphabet.

I realised that it was not by giving him a bigger pencil, a better slate or a more comfortable place to sit that improved him in his studies, but it was when his moral needs were answered that he was free to concentrate.

The children wanted to build a school house of their own. This interested their parents. The contact I have had with the parents is also a great asset. The change in the children has also affected their parents and their unity as a family.

I believe that as teachers it is not just enough to teach the children how to read and write, but equip them with an answer in their own lives. As well as to face and answer the problems that face them. Teaching and learning becomes a real adventure. I am glad to say that in our school the worst punishment is a holiday!

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Before this Easter conference, university students will be meeting at Tiryly Garth from 26 March to 2 April.

As Easter approaches—the celebration of the greatest clash and conflict in human history—it is worth recalling the words of Frank Buchman in his last published speech. He said: 'Wherever men give man the place in their lives that God alone should have, slavery has begun. "Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants".'

'There is no neutrality in the battle between good and evil. No nation can be saved on the cheap. It will take the best of our lives and the flower of our nations to save humanity. If we go all out for God we will win.'

BRIAN LIGHTOWLER

Hunte invited to Newcastle University

ON THE INVITATION of the Students' Union Society, Conrad Hunte, former Vice-Captain of the West Indies Cricket XI, last week addressed a lunch-hour assembly at Newcastle University. The meeting, under the chairmanship of the President of the Union, took place in the Union Debating Hall.

Under a five-column headline, 'Moral Revolt', the Newcastle students' newspaper *Courier* reports: 'Conrad Hunte spoke about a "revolutionary view of immigration". Referring to present racial and industrial tensions in Britain, he said that if those in dispute could get together and establish common understanding, a new society could be built. We should look at immigration problems not in terms of the past but of the future.

'Immigrants could return to their own countries and spread the new understanding which MRA would hope to establish here. Hunte spoke of immigrants he knew who had decided to follow this course.'

Courier then gives Hunte's answers to questions on Enoch Powell, apartheid, Stokeley Carmichael and violence.

The Newcastle *Journal* quotes Hunte on 'the emergence of people who are committed to finding an answer to the racial problem and to creating a multi-racial society in Britain that we can hold up as a model to the world.'

During his visit to Newcastle, Hunte met with leaders of the Indian and Nigerian communities, as well as men from the coal industry, trade unions and local government.