

NEW FILM

What are you living for?

A FILM from Edinburgh about two graduates, made by a third, has just been released. It is called *What are you living for?*

Made especially for Iranian Educational Television the film has already gone to 10 other countries and been dubbed into German.

'As our motives change, so society's structure will advance,' says the commentator in the film, which tells the story of the decisions and experiences of two individuals who are part of a growing world-wide force for change. 'By choosing unselfish motives for their own lives they are participating in the creating of the unselfish society.'

One of the graduates whose story is filmed is Paul, who is now working in the Middle East on the improvement of cattle and sheep in arid areas. 'The technical skills that I have to offer are important,' he says, 'but we want to give all we have got to build the friendship and trust between the people of our

country and other countries, the type of friendship that stands the test of time and inspires people to turn to God for His direction.'

Valerie, a biochemist, after graduating from London University took a job in Edinburgh teaching students of agriculture. Asked in the film why she was doing this she says, 'I had finished my work for a doctorate and was looking for a job. I wanted to do something that had a practical application. I prayed about it because I wanted it to be the right decision, not one based on a big salary or an important career. Then, I was offered a job in Edinburgh and for some reason I felt sure that God wanted me to take it.'

Meaningless

'When I took up that job I began to find that I could somehow begin to help the students I met. I had been through a period when life was completely meaningless. Six years ago I began studying in London. I'd always wanted to go to university for many reasons. I was looking forward to more independence. At home everything seemed so rigidly controlled: what I did; what I ought to believe. I wanted to make my own decisions.'

I got a place in one of the colleges in London to study microbiology. I enjoyed my life as a student. I didn't work more than I had to - enough to keep me out of trouble. I was conscientious enough about work and lectures but all the time I was hoping I might find something that would give a meaning to life.

NEW FILM *continued on page 4*

NEW BOOK

Ships that go bump in the night

'Some things I forget. Others I remember all wrong. This is not a book of careful research, but of carefree affectionate recollection. I have not verified facts and dates: if I am wrong anywhere, please forgive me.'

THIS MOST disarming note 'To the Reader' comes at the beginning of Frank Ledwith's autobiography *Ships That Go Bump In The Night**, published last week. It belies the wealth of fascinating detail and stories in the book of the inner workings of 'The City', and particularly the world of shipping insurance, where Mr Ledwith worked for over half a century in the same firm.

'I once gave a guarantee on behalf of my firm for £1 million without any written security,' said Mr Ledwith at a reception in the Westminster Theatre to launch his book. 'It is still generally true that the city is a place where a man's word is his bond. It is the main reason why the world trusts us to carry out a great variety of financial functions for them on a scale unparalleled anywhere else. For every man who is out to make money regardless, there are 10 or 20 or more who are more interested in doing a job which fulfills a specific need and doing it as well as it can be done. This is why the city is such a great creative force in this country and the world.'

Mr Ledwith's story begins as he trudges the streets, dressed in the blue gown and yellow socks of his school, Christ's Hospital, to look for his first job. It takes the reader through 50 years of business life to the point when Mr Ledwith became the partner in a firm insuring a fifth of the world's shipping.

It describes the difference that Moral Re-Armament brought to him, how it ended the separation between private and business life, widened his horizons, and led him into touch with people where

NEW BOOK *continued on page 4*

**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT

Respect

From a broadcast by the ABC (Australian Broadcasting Commission) about the Paris UNESCO conference

UNESCO certainly needs someone like Mr Kim Beazley as a catalyst. Like other major world bodies it tends to become unwieldy in its ideas and projects. The Australian Minister of Education stressed that UNESCO's objectives were the spiritual, cultural, educational and scientific graces of a sane world in which there would be an end to colonialism and racial and religious discrimination and persecution and he said there was a need to move from thinking about the economic man to thinking about the whole man.

Mr Beazley pointed to a change in Australia's own attitudes. He said, 'We are seeking to ensure that assistance when given is qualitative as well as quantitative. And that it takes forms which pay greater attention to the social and cultural needs of the people concerned. We have to learn not to ride "rough-shod" over cultures which we have not understood or appreciated. It is in the matter of respect for cultures thus unfamiliar to us that we in Australia are just beginning to appreciate the art, the music, the traditional stories, the concept and purposes of the dance and the profound spiritual insights of the people of the Aboriginal race. In according to them their rightful place in the world society of peoples we have a lot to learn.'

Mr Beazley made it clear that to him practical action at even a modest level is worth a lot of words. He said there was an inability in some countries to afford or to create a collection of books to form adequate libraries. He said, 'One longs to see this organisation coming to grips with such a simple and straightforward practical question or effectively encouraging its members to do so.'

'Unique methodology'

43 DELEGATES from nine industrial companies met last month at the Moral Re-Armament Centre, Panchgani, to explore a fresh factor at work. The participants came from all levels of industry and included a factory manager, personnel managers, superintending staff, union leaders and shop floor workers. They were drawn from the textile, engineering, aircraft and construction industries.

In their report at the end of the session the delegates stated, 'The methodology followed in this seminar was novel and unique. The talks centred round the real life experience of persons drawn from industry. The atmosphere created for such deliberations invariably prompted voluntary participation from the delegates and paved the way to *honest and free exchange* of ideas during the technical discussions. Their own experiences when shared with others brought home to them the most difficult moral points in day to day life at home or in the factory. These had an immense impact on the attitude of the participants who go back with a new outlook to their own life and towards their surroundings, and they go back with a new resolution in their hearts.'

Through the discussions and evidence presented on the four main topics — 1) Industry's fullest role in the nation, 2) Confrontation, co-operation or chaos, 3) Productivity and partnership in industry, and 4) The factory and the family — the delegates reported they were 'abundantly convinced that a person can always rise to the occasion if he practises absolute moral standards in his own life, coupled with faith in God from whom he seeks guidance'.

'This sort of man,' the report concluded, 'is the best man for industry and for society.'

Further seminars in the series will be held this month and in January.

Two workers in the Tata engineering firm of Telco, V N Prasad and C P Singh, have written this article which appeared in the company paper 'Telco Flashes'

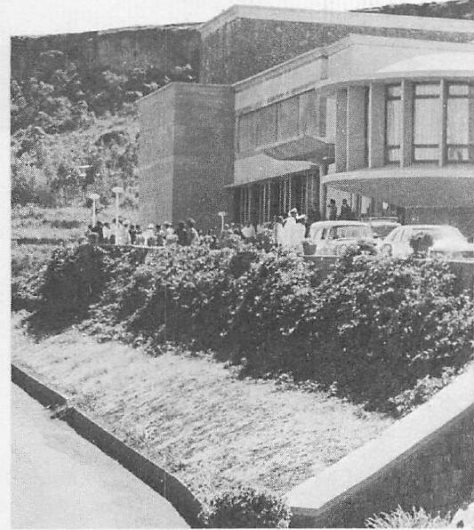
A humble appeal

WE ARE BOTH furnacemen in the Melting Shop, which is the heart of Foundry Division. Less than a year ago we were bitter enemies. We belonged to rival camps of workers engaged in a long struggle for control of the shop floor. This struggle had led to no less than five strikes in 1973 alone.

But today we are partners in a revolution to build a better world, not only for workers, but for the whole of mankind. Our unity has contributed to the fact that we have not resorted to a single strike so far in 1974.

How did such a thing happen? You may well ask. It all started in December, 1973 when we had the chance to see the Moral Re-Armament musical *Song of Asia*. We were quite struck by the idea that difficult people can change and that when people change they can solve problems in families and between nations. Later, we met some of the MRA people who invited us to attend a conference which was to take place at Asia Plateau, the centre for Moral Re-Armament at Panchgani in Maharashtra. We were fortunate to be able to attend this along with two other colleagues from the Foundry Division.

The theme of the conference was: how you can have a part in changing what is wrong in the world by obeying the 'still small voice' which speaks in your heart and by first changing yourself to move on the paths of honesty, purity, unselfishness and love. We met men who had decided to become honest with their wives, capitalists who had decided not to evade taxes and to put



Asia Plateau, Panchgani

From industry with



V N Prasad (left) and C P Singh

people before profits and students who had decided not to cheat in exams.

As the conference drew to an end we both decided to sink our differences and work unitedly for the good of the country. We thought of becoming honest with our wives about certain things we had hidden from them. We also thought of apologising to some of our colleagues for having nursed bitterness and ill-will towards them.

It was not easy to obey these thoughts because they cost us our pride; but we did obey them. Miracles, of which we had never dreamt, began to take place. A new spirit of trust was born in our families, which gave us great strength. Our colleagues were quite wonder-struck at our change and at our united stand. Our rival groups shook hands on a historic morning. We honestly believe that only God could have made it possible. Since then our endeavour has been to find 'What is right' in every situation rather than stick to 'I am right'.



Workers and management from Khatau Mills, Bombay, at Asia Plateau



Photo: Babcock

om ria India hope

We do not claim that all our colleagues subscribe to our line of thinking. We do not promise that we shall never go on strike. We only promise that to settle any dispute we shall seek that solution which is just to the workers, just to the Company and just to the nation. It is our humble appeal to all managers and colleagues to take a similar attitude and to sink all rivalries among themselves because they cost our nation dearly.

A time for cricket

BOMBAY'S WORLI CHAWLS is an area where, earlier this year, violence had erupted between the Hindus and neo-Buddhists. The chawls are simple one-room tenements standing row after row. Many Bombay textile mill workers live here.

Conrad Hunte, former Vice-Captain of the West Indies Cricket XI, was invited to captain a side in a special match arranged in the chawl grounds.

The hosts of this occasion, Worli Sports Club and Podar Medical College students, invited Indian Test player Ramnath Parkar to lead the other team. Thousands from the chawls crowded the ground. Hunte opened the batting and delighted the crowd with his cavalier cricket. Assistant Police Commissioner

Joag played for the other team. Well-known cricket commentator and former Indian batsman, Vijay Merchant, was present. He said, 'This is the biggest match to take place here. It has been possible because of the work MRA has done in the chawls.'

At a meeting following the match, some of the workers spoke of their convictions and the changes they were pioneering in their area. This meeting was attended by 2,100 who heard songs and speaking from 12 of the cast of *Song of Asia*.

The match was televised on the English, Hindi and Marathi news.

During the following week 1,700 saw the final three public showings of *Song of Asia* at the Tejpal auditorium.

Cable Corporation of India arranged and financed an open air show for 2,500 workers, executives and their families.

A delegation of 25 from Khatau Mills, Bombay, had visited Asia Plateau at the beginning of October. There had been trouble at one of the units. It was alleged that a canteen boy had been slapped by a worker. The manager served a charge-sheet on the worker. The worker and his colleagues denied any truth in the allegation. There was a complete stoppage of work. The General Manager intervened and requested the manager to apologise for his action. The latter did so and withdrew the charge-sheet.

After the group had been to Panchgani, a meeting was held at the works unit. In front of everybody a trade union leader got up and said, 'My friends and I lied about the incident of the canteen boy. The worker involved had slapped him. My inner voice tells me to apologise to the manager for this unjust action, for creating difficulty and for speaking an untruth.'

Another worker had been feared on the unit because of his drinking and rowdy behaviour, both inside and outside the factory. The management was considering sacking him. As a last resort, they sent him to Asia Plateau. Today, the change in him is remarked upon by everyone in the unit. He has stopped drinking and says, 'I have found a freedom which has come through breaking the chain of wrong in my life.'

R J Mehta is President of the Engineering Mazdoor Sabha, a powerful and independent union in Bombay. It has 120,000 members drawn from 108 factories. He sponsored a Hindi performance of *Song of Asia* for 3,000 union members, representing all 108 factories, and children from orphanages he is supporting.

The outdoor show was given at the New English School in Thana. This town, 30 kilometers from Bombay, is one of the fastest developing industrial centres in Western India.

Later he talked with one of the MRA team in his office. He said, 'Thank you for all you have done for my men.' He

wrote out a cheque and pushed it across the table. It was made out for Rs 5,000. Apart from this the union covered all the expenses of transport and catering.

1,100 students at the Convocation Hall of the Indian Institute of Technology watched a performance of *Song of Asia*. IIT, some 26 kilometers from Bombay, has a huge and beautiful campus, flanked by lakes. Some of India's most gifted students study there.

The General Secretary of the student body, Harsh Kappula, who had invited the show, said, 'It is good to see young people have not forgotten old values.' Later he said, 'I couldn't believe that our students could be so quiet when a time of silence was called for at the end. We want you to come back and help follow-up the interest that has been generated.' Several of the cast are now living on the campus and having further meetings with students.

A mass meeting for 1,200 at the Worli Chawls climaxed the 35 day campaign. On the platform were workers and management, Hindus and neo-Buddhists, students and professional people. They described the personal changes they had experienced and their decision to 'fight shoulder to shoulder and to build a truly just society'.

Ron Lawler

THIS CHRISTMAS

GIVE HOPE - GIVE A SUB

Many readers tell us what they value most about 'New World News' is the hope it brings of a better world at a time when there seems little evidence of it elsewhere

A gift subscription costs £1.00 for 3 months (world-wide) or, for a full year, £3.50 (UK) or £4.00 (overseas)

We will send the first copy with an enclosure slip carrying Christmas and New Year greetings and your name

A report of Caux 1974
20 pages with photographs

IN CRISIS CATALYSTS OF CHANGE

Price, including postage and packing: Britain 43p, overseas 41p
Available now from MRA Books

Somehow they didn't give lectures on that. Planning the next party often seemed more interesting than microbiology. And there were so many other things to do. I used to play netball and hockey for the college, go from one boy friend to another, and fit in work in between.

'I managed to pass my exams, did well enough to do a PhD. But I couldn't see the point of doing that, so I put off the decision and started doing a Master of Science degree at London's Imperial College. It was then that I rejected everything that I was brought up to believe in: God, and moral standards. I couldn't see any reason for either. I hadn't been really happy at home and I was afraid of my father. Although I knew my parents cared about me I felt we just couldn't communicate. I wanted someone to give me the affection I felt I'd never had. I met someone at college that wanted to marry me and I wanted to marry him. I'd been given a scholarship to go to America, but I stayed behind to stay with him.

Suicide attempt

'One day we were walking home through the park. He wasn't very happy about something. He told me what some of his friends had said about me. That I was a girl to go to bed with, but not to get married to. Then he said he didn't want to see me again. I remember it vividly - the hurt, the emptiness. Then it suddenly hit me, the sort of life I'd been leading. I just felt as if I'd been going down and down. I'd made a mess of everything. I looked at the next forty years and it was a big blank. I saw people living in their own bubbles of existence, and if my little bubble popped then the bubbles all around would close in and it wouldn't make any difference to anyone. No one would miss me. My parents would get over it. I shut my mind off completely. I just didn't want to live any more.

'Luckily, before the pills had time to take effect my flat-mate came in. I woke up. I knew then that I didn't want to die. I told her about the pills. A week later I came out of hospital - but I didn't know what to live for. I was still searching, still lost. A few months later I went to see a film. It seemed to be my story. One phrase from that film still sticks in my mind, when the girl says: "I just want someone to love me." I realised I had wanted the same thing. I had friends, but nothing seemed to satisfy some sort of crying need inside me. There just had to be some way to go. I realised that I couldn't keep on blaming my parents. I was responsible for the way I lived.

'Later, I talked to the people who made the film. They talked of a different way of life. First, putting right the wrong things of the past. Then asking God to direct the future. God meant very little to me then. It took time. It wasn't easy, but I decided to try it. God's advice and instructions were so specific that I could even write them down. For people like myself who had lost their standards they offered the guidelines of absolute honesty, absolute purity, absolute unselfishness and absolute love, by which to measure the past and get perspective on the future.

'One thing is sure - free love isn't worth the price. It certainly didn't bring me the affection and happiness I was looking for. Gradually things sorted out. Absolute honesty with my parents meant that I built a completely new relationship - and absolute purity meant that I could shake off that continual search for satisfaction for myself. So I learned to care not only for my friends, but also for the countries they came from. The answer to apathy and despair is to begin to care for others. I've been through it. And it worked. That's why I'm willing to tell what happened to me. I feel what I've found could happen to anyone.'

The 19-minute colour film *What are you living for?*, conceived and directed by Dr Ian Robertson, costs £75 (plus VAT and freight) and can be ordered from MRA Productions.

Sheep or lions?

UNDER this headline the *Methodist Recorder* printed an article by Roland Wilson in which he writes, 'Men and women do not want to be sheep. They want to fight like lions. Moral appeasement has never yet won the adventurous spirits of any age.' He concludes his article with the words, 'Our churches might march forward into the ranks of the questioning youth of today if instead of demonstrating a bargain basement mentality, the cheaper and cheaper product, they put the price where Christ put it, and dared to demand everything in the adventure of re-shaping society on the foundation of changed human lives.'

The same issue of the *Methodist Recorder* describes the showing of Alan Thornhill and Penelope Thwaites' musical *Ride! Ride!* in Cardiff and announces the showings at the Westminster Theatre on 23 November. The paper writes of the Cardiff showings, 'The presentation, which achieved "full-house" notices, had a real glow and verve about it; one could really see Wesley's approach, mirrored in expectant faces and the crowd scenes were true to life.'

For the birds?

PHYLLIS KONSTAM, the actress, was a guest last week on the Geneva TV programme 'Les Oiseaux de Nuit'. This popular programme reaches French- and part of German-speaking Switzerland as well as thousands of homes in France.

Miss Konstam was interviewed in French on the 70 minute programme about her career, her marriage to Bunny Austin, and her faith. She said that her faith was not an aspirin to make her feel better, the 'opiate of the people', but that Jesus Christ had a vision for the whole of humanity and for a new society.

Miss Konstam, a trustee of the Westminster Theatre, London, spoke also of the responsibility of artists in an age of violence. *La Suisse* described her as radiating 'warmth and generosity'. Her French was coloured, the paper wrote, by a 'Shakespearean' accent.

NEW BOOK *continued from page 1*

'more and more it seemed natural to think of the shop steward and the tycoon, the Asian, African or Australian as a friend or a potential friend, and indeed as part of a society which would be different from the fractured and creaking structure of the past'.

Ships of all kinds, Greek shipowners and British, Lloyds underwriters, Communist functionaries, judges, seamen and dockers, journeys through Australia, India, Yugoslavia and many other parts of the world, all figure in his story. Here, too, are the tales of some of the historic disasters at sea and the legal battles which followed.

'When every industrial and commercial company is wondering how to produce more competent management,' writes the publishers, Robert Hale, 'Mr Ledwith suggests ways to develop the new motives and attitudes which both socialists and advocates of free enterprise seem to be looking for.'

Writing of the City of London and its institutions, Frank Ledwith says that he doubts whether society is imperilled by the occasional crook in the world of money. 'The real danger is of the financial community being subtly taken over entirely by materialism. Good men living in surroundings deeply impregnated with monetary considerations and divorced by distance and acres of paper from the real issues of living, can lose their human qualities and put things before people, expediency before principle. This is not a question of right- or left-wing politics or of economic doctrines. It is a question of what rules in a man's heart.'

**Ships That Go Bump In The Night* (Robert Hale) available from bookshops or MRA Books (£3.50 plus 30p p and p).