

The Miners' International Federation which brings together 36 unions from 33 countries has just completed its four-yearly Congress in New Delhi. Among those at the Indian meeting were representatives and leaders of the world's coalminers.

Writing in *Himmat* Rajmohan Gandhi expressed the view that the miners could emphasise a new objective, the alleviation of global poverty – and become a kind of conscience in affluent lands speaking for the world's underprivileged. We reproduce his article.

## On diggers and drillers

**Rajmohan Gandhi**

WHY IS the miner's meet significant? Oil has made it so. Oil's high-and-mighty attitude has made the world turn to modest and homely coal. The neglect of recent decades has been righted and the ancient fuel has regained respectability. Digging it out has become worthwhile.

While coal has grown in popularity the same cannot be said of the miners, at any rate the miners in affluent lands. Their use of their power to bring the economies of nations to a halt, in order to get better terms for themselves, has lost them some of the goodwill they had.

This goodwill was enormous. The coalminer worked – and works – in dark and dangerous pits in the earth's depths. He crawled and hacked his way through

the blackness, along low, narrow passages where it was impossible to stand and not easy to breath. He risked – and risks – death from choking caused by noxious gases; from irreversible damage to his lungs; and by being crushed under a mine caving in on him.

The work was hazardous, but the risk of losing work often loomed heavier. Waves of unemployment repeatedly hit miners in the industrial world.

The miner thus symbolised toughness, courage and duty. He also became a sort of conscience for the modern world, his worn-out and oft-diseased frame a sign of the injustice and inadequacy of the industrial revolution.

Much of this is changed now. The miner in the West now works in safer pathways. His risks are fewer and his income a great deal larger. And by ceasing to dig he can pressurise the community around him into giving him more and more. He has come increasingly, in the affluent world, to represent power.

What will the West's miners make of India? They may be impressed and possibly surprised by some of this country's industrial progress: they will also be jolted by the hardship they will see around them. Perhaps they will be reminded of their own history and of the birth and growth, in suffering, of their unions. Eighty-five years ago miners from several European lands held the first international congress of miners at Jolimont in Belgium to coordinate their actions.

Since then Europe's miners, and America's, have had a proud part in battles for justice and for simple human rights. Today the world is in another age where perhaps the battle for global cooperation is the most important of all. What any section, howsoever indispensable and deserving, can obtain for itself is no longer the really significant issue;

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# NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

the partnership of nations to reduce global poverty is.

In evolving such a partnership the miners of the industrial world can have a highly effective role. They could, if they so make up their minds, emphasise a new objective, the alleviation of global poverty, even if this means that less light falls *on the target* regarded as primary so far – their own material improvement. If they did this they could become a kind of conscience in affluent lands speaking for the world's underprivileged.

'We will worry less about our share of our nation's wealth in meeting the world's needs.' Could this become the miners' decision? Would they put up a fight against wasteful consumption in their lands and for a better pooling of global resources? Would they be ready to hold down prices, and wages if need be, relating to things required by the poorer part of the world?

With such an attitude the diggers of coal would set an example and challenge for the drillers of oil.

### NEW PICTORIAL



SONG  
OF  
ASIA

Just published

28 pages, 60 photographs. Price 50p (p + p UK and overseas 12p) Grosvenor Books.

Many forces have guided man and jolted history.

Tyrants have suffocated freedom; reformers have sparked off cultural and social earthquakes; science and technology have enabled man to reach the stars and explore the depths of oceans; grinding poverty has made life miserable for millions and led to bloody revolutions.

In the midst of the daily jostle and bustle, the hub-bub of city life and the solitude of the countryside there can be heard a voice, quiet but clear: the still small voice that speaks in every heart.

A stable and reliable source, it can guide people and nations.

It can not only tell us right from wrong, but also give us a guideline for the day and for our lives.

The inspired plan for the settlement of a problem, personal or national, can be given to anyone. The power of the inner voice can give insight into motives and needs and transform character.

Obedience to it has led men to make history.

In silence are born the ideas that can remake men and nations.

From the pictorial

# at a glance

## ASIAN MUSICAL AT CAUX

*Song of Asia* has arrived in Europe. After performances at Caux the 12-nation cast will move to France in early April.

Before leaving India *Song of Asia* was given for 700 delegates attending the sixth annual convention of the Indian Agricultural Universities Association.

The audience included Dr Swaminathan, Director General of the Indian Council of Agricultural Research, vice-chancellors of 20 agricultural universities, deans and registrars.

The cast had been invited to give the show by Dr M S Pawar, Vice-Chancellor of Mahatma Phule Agricultural University, Rahuri, who is also the President of the Indian Agricultural Universities Association.

## RHODESIA—SIX POINTS

One of our Ethiopian correspondents, John Burrell, now in Salisbury had the following letter published (19 March) in *The Rhodesia Herald*:

As a person who loves Rhodesia and who has recently spent a year and a half in Ethiopia, I feel it is worth pointing out the parallels in the two situations.

Some salient points from the days of the Imperial Ethiopian Government are:

- The minority who had the power and privilege were arrogant and blind to the needs of the people.
- This minority were self-righteous about the material help they gave the masses, but neglected their aspirations and their souls.
- Determined men were prepared to go to any lengths to preserve the status quo.
- Strong world antagonism was aroused by the negligence shown towards the masses who were affected by the recent famine.
- There was vast unemployment among educated and semi-educated people. In the province of Eritrea the unemployed preferred to join the Eritrean Liberation Front rather than remain idle and hungry.
- There was a highly critical but ineffective anti-government group. In general, the students were too corrupt and the older 'liberals' were too much part of the system to catalyse the needed change.

If these points had been dealt with

early enough or if there had been even a 1 per cent shift in the intransigent ruling minority, the current upheavals in Ethiopia might have been averted.

Rhodesia may go the same way as Ethiopia unless people begin to admit the wrongs of the past and put them right. A miracle can yet happen and I pray it will. But the responsibility lies on our shoulders.

## FILMS IN BATH

There was standing room only at Bath when a multi-racial audience ranging from Sri Lanka to the Caribbean came to a showing of the films *The Smile of the Apsara* and *What are you living for?* £20 was contributed towards the expenses of the European tour of *Song of Asia*.

## BIRMINGHAM APOLOGY

Four Protestants and a Roman Catholic flew over from Belfast to spend the weekend in Birmingham at the invitation of Bill Taylor, a leading shop-steward at the British Leyland Longbridge plant.

The Catholic, a former Republican councillor, came to express deep regret for the killing that took place in Birmingham last November and asked that his personal apology for the outrage in Birmingham be passed on to relations of those who suffered. 'There was a time when it might easily have been I that had planted those bombs,' he said at a reception given the group. 'The fact that I am here now is an indication of the radical changes that have taken place in my life.'

The group met next year's Lord Mayor and leaders of the Churches, and visited the homes of a number of shop stewards and foremen of the Leyland Longbridge plant.

The Irish said that they felt that the November bombings had produced such a wave of revulsion in Ireland that they marked a turning of the tide in the attitude to violence.

## ACCENT ON PANTO

'It was the best assembly we've ever had at Baker School.' This was the enthusiastic response of many of the teachers and children who saw Mrs Rasberry's fourth grade perform *Give A Dog A Bone* last month at this Richmond, Virginia, public elementary school.

The school is in a predominantly poor black section of the city and has five hundred students, many of whom come from single parent homes of families on welfare.

The cast, aged 9-11, had been working on the play since November, making their animal masks out of papier maché in art class, helping to paint a backdrop and singing songs to the accompaniment of the records from the London panto-

mime. The contrast in accents was delightful!

Costumes, which came from the attics of friends and the city's Department of Parks and Recreation, included old evening gowns pinned up to fit, full cotton skirts from the fifties, bonnets, cowboy boots sprayed gold for Mr Space, a styrafoam space helmet (modelled on those worn by the Apollo crew), and excellent animal costumes with tails.

The Area Supervisor, one of three for the city, happened to be visiting the school on the morning of the performance and spoke following the play. She said how much she agreed with the ideas in the play, how impressed she was with the professionalism of the cast and how struck she was with the good behaviour and responsiveness of the audience. The latter participated wholeheartedly, yelling 'please' and 'don't' at appropriate moments. The school principal spoke in a similar vein and thanked the volunteers who helped with the show.

The children in the cast, many of whom threatened not to turn up or give a second performance. It is hoped that this might be done one evening so that more parents can come. ER

## DISCREET CHALLENGE

The National Theatre and the Westminster Theatre are two theatres whose work with children was singled out in an article in the *Times Educational Supplement* in March.

Under the headline 'Behind the scenes - How the theatre works' Heather Neill writes, 'One theatre with its own reasons for wanting to attract large audiences is the Westminster Theatre. The headquarters of the Moral Re-Armament movement, it is, in some ways, hardly typical, but children who attend the "Day of London Theatre" are, nevertheless, treated to an exciting and instructive experience. To coincide with the panto-mime, *Give a Dog a Bone*, a programme of events was devised for children aged eight to 13.

'During the morning the visitors were taken to all parts of the theatre in small groups and met the stage designer who showed, with the help of models, how he builds up a set. A short illustrated lecture on the history of drama followed, with demonstrations of sound effects and lighting, costume and make-up. The latter was especially popular on my visit and, although it took place on stage, a considerable distance from the audience, the children watched fascinated while a young actor transformed himself into an ageing eighteenth-century rake.

This and the ingenious conversion of a basic dress shape into different period costumes led up to the highlight of the morning, a twenty minute adaptation of Max Beerbohm's *The Happy Hypocrite*. This is a moral tale, certainly, and the

AT A GLANCE continued on page 4

# If we took him seriously

by Kenneth Belden

IT WAS a stimulating experience to try to select some of the main themes of Frank Buchman's thinking for publication in a short paper-back. The longer I went on, the more I came to wonder whether the world realises how revolutionary Frank Buchman was, and how radical the changes that he sought.

'Suppose everybody cared enough, everybody shared enough, wouldn't everybody have enough? There is enough in the world for everyone's need, but not for everyone's greed.' It is one of those insights, so simply worded but so profound, in which his speeches abound. But its implications are wide-ranging. 'Cared enough' and 'shared enough' takes on a fresh dimension when we consider that no Western nation has yet fulfilled the UN recommendation to give one per cent of its national income to help the developing world. 'Shared-enough?'

'Enough for everyone's need but not for everyone's greed' may have a bearing on the attitudes of nations like our own which have ransacked the world for the resources we want to raise our own standard of living—oil, jute, cotton, copper, sugar, cocoa, coffee—whatever it might be. Often it has been the low standards of living of peoples in Africa or Asia or Latin America which have enabled ours to escalate to the present level which we are fighting tenaciously to maintain.

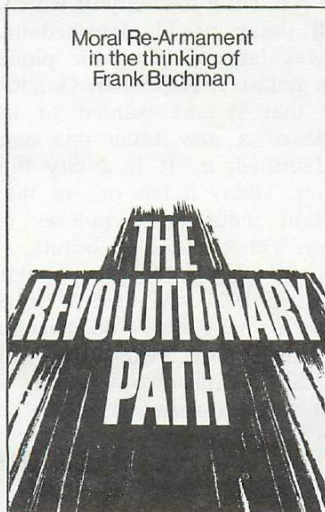
It will be a new day when we show comparable concern for improving their standards of living as well. If we took Frank Buchman seriously, we might find ourselves embarking on changes not only in personal relationships but in all the relations of the Western world to the Arab States, the emerging countries of Africa, to India and Pakistan and to many other lands.

'Moral Re-Armament gives the full dimension of change. Economic change. Social change. National change. International change. All based on personal change. It presents a force adequate to remake the world.' Some people hopefully assume that Frank Buchman meant that personal change was all that was really needed, and the rest would take care of themselves. But did he? Certainly he believed that economic and social changes without a revolution in human character were unlikely to be

Part of Frank Buchman's genius was to make old truth new, and complex concepts simple enough for everyone to grasp. 'Don't put the hay so high the mules can't get at it', he used to say. But it was the simplicity of a great mind, and he sometimes compresses into a single sentence what is really a whole philosophy of life or a new insight into some intractable problem.

His approach, so firmly rooted in practical reality and so wide in its horizons, added a new dimension to many people's concept of faith. He helped them to discover it as a revolutionary force affecting society, not only as a personal experience sustaining individual men and women. This was sometimes uncomfortable. Sometimes it aroused opposition. He challenged believers and non-believers alike to set out on a new road if they wished to bring an adequate answer to the issues of our time.

*From the foreword to The Revolutionary Path*



*The Revolutionary Path* - 74 pages, price 50p (p + p UK 9p overseas 11p).

fully effective, but that does not mean he considered they were unnecessary or undesirable, or at best chance by-products of personal experience.

My impression is that he expected people who change to shift society—not just to make the existing order run a little smoother. 'You will upturn the philosophy of governments' he told a group of his fellow-workers after the war. Decades before many of his contemporaries he insisted on the relevance of personal faith to social and global issues.

We live in a world where vast changes are in progress. Are the men and women of God to be in the vanguard of change or hoping to hold the line against it? It is clear where Frank Buchman threw his weight. *Remaking* the world implies radical transformation in many areas—relationships, motives, structure, organisation, aims, attitudes. It relates to distribution of wealth, to poverty and housing, to rich and poor nations, to conflicts of classes, races, peoples. In 1934 he defined the aim of his work as '...a Christian revolution...a new social order'. Have enough Christians yet caught up with Buchman?

'Marxists are finding a new thinking in a day of crisis... Is change for all the one basis of unity for all? Can Marxists be changed? Can Marxists pave the way for a greater ideology? Why should they not be the ones to live for this superior thinking?' Buchman was

speaking to Ruhr miners in 1950.

It is not difficult to see the weaknesses, and the dangers, of communism. Many have done so and have little to offer beyond a sterile antagonism. But Frank Buchman expected men and women who have gone so far in concern for society as the sincere Marxists to go the further step and find what could prove a more far-reaching revolution. That is what so many of the militants of the Ruhr and other industrial areas found, and are still finding. 'Moral Re-Armament has the tremendous uniting power that comes from change in both East and West,' he said. And to Buchman the most likely road to needed change in the eastern block was through needed change in the West, however unpalatable such an idea might be to Western minds.

This leads to another thought of Buchman's which is easier to quote than to probe: 'The answer to revolution is more revolution.' This conviction came from the turmoil of the 'thirties. But can we consider how it applies today in a world where so many people suffer from changes that are thrust upon them in terror and blood because, in part at least, too many resisted making changes that were long overdue? Stubborn resistance to needed change seems to be a highroad to catastrophe. To take the lead in changes that humanity and justice call for—whether in an industry or a country or between races and peoples—seems the more effective way towards unity and peaceful solutions. 'The only answer to revolution is more revolution.' If we ponder these words we may find they influence our own attitudes and our acquired or inherited prejudices.

'Conceivably,' said Buchman, 'we may together usher in the greatest revolution of all time whereby the Cross of Christ will transform the world.' To him the Cross was universal—not only a belief for Christians but a living experience to all men. He saw the Cross, I think, not only in terms of his own will crossed out and God's accepted, but far more, he saw the outstretched arms open for all the human race, love going to any length to demonstrate God's care for the world and the way men should treat each other.

This was the revolutionary path Frank Buchman set his feet on, and which he expected millions to travel with him.

morning had not been without its references to MRA heroes either, but the proselytizing element was discreet and the Westminster is after all, an efficiently-run theatre from which to learn about stage technique.

'After the matinee the children were given a chance to look more closely at the stage and its equipment, this reserved till after the performance "to preserve the magic". Although the pantomime season is over, the Westminster Theatre plan similar schemes, possibly a more adult variation for sixth forms in the summer.'

## SHIFTING THE NATION

More than 500 people attended an evening of the works of Peter Howard at the Westminster Theatre where many of his plays were first performed. Songs and poems and extracts from letters, speeches and plays were given by professional artists.

Introducing the occasion Miss P T Metcalfe said, 'Peter Howard gave all his time, energies and creative genius to shift the living of this nation and other nations Godwards.' The evening, she said, 'would recapture something of his wit, his genius with words, his puckish humour, his deep compassion that embraced all men, white, black, brown and yellow, his love for his country and his commitment to Christ's cross'.

## REACHABLE DREAM

'Towards a saner society' is the theme of a Moral Re-Armament conference to be held in Jamshedpur 11-14 April.

The conference will take place at the Xavier Labour Relations Institute and the programme will include a public performance of Alan Thornhill's industrial drama *The Forgotten Factor*.

The invitation to the conference states, 'A new India will have food, work, clothes and houses for all. Her villages and towns will be sanitary and tidy. The administration will be fair and clean of corruption, industry efficient and free from stoppages. Workers will work hard and be paid a decent wage. The sick will get treated well and in hospitals that are not overcrowded and underequipped. Civilized methods will replace violence for settling issues...'

'A dream? For many this dream is within reach in Jamshedpur. A city where a vision has come true needs now to find its fullest part in bringing to every Indian the basic necessities of life as well as a life that satisfies the heart. As we tap the real source of strength and wisdom in our hearts the "still small voice within" will show us the road to a better life for ourselves and a saner

society for our children.'

**Ravindra Rao writes from Jamshedpur:**

It once got into the head of a rather unimpressive-looking Indian in the late 19th century that a steel plant should be built in India. He toured the West to look at steel plants there. He was impressed. But something hurt him. Wherever he saw a steel plant, in most cases, he found slums too. Workers, he felt, had not been well cared for. He came back determined that it would be different in India.

The result is a steel city of which India is still today proud—Jamshedpur. The man was Jamsetji Tata, the pioneer of Indian industry. Rajmohan Gandhi once wrote that if one wanted to have a glimpse of a new India one ought to visit Jamshedpur. It is a city built on a vision. Today it has one of the most important industrial complexes of the country. Yet it retains its beauty.

The city was in the grip of extremist violence in 1971 when MRA came here through a young man's obedience to his inner voice. Two years later *Song of Asia* came with two of the former violent revolutionaries from this city in the cast. Last January when I was here with the former West Indian cricketer, Conrad Hunte, MRA was very much alive with the workers, students and the company officials.

The response to our visit was so great that the local people pleaded for some kind of action and a conference was what they suggested. They felt that the city which is more fortunate than most other places of the country should find its destiny in reshaping the whole nation.

## UNIVERSITY RECEPTION

King Michael and Queen Anne of Rumania met leaders of the black and white communities in their homes during a six-day visit to Rhodesia. Heads of industry and commerce asked them to address luncheon and dinner gatherings.

The Principal and Vice-Chancellor of the University of Rhodesia, Professor Robert Craig, gave a reception which was attended by senior members of the staff—including two of the National Executive of the African National Council—and officeholders of the Students' Representative Council.

Professor Craig paid tribute to the way King Michael had 'met more than his share of difficulties and opposition, and triumphed over them'. 'As a university principal and a churchman,' he said, 'my job is to create unity. Moral Re-Armament is the most effective agent I know for bringing together men who have been opposing each other, perhaps even hating each other, although they may never have met. In our country at

this time, this is a most important task.'

In reply, King Michael spoke of the bitterness which had filled him when the Communists forced him at gun-point to leave his country. 'I know what frustration means, and what being hurt is like. I was fortunate at that point to meet Frank Buchman. He showed me the way to find freedom from my bitterness and fight for God's truth and what's right.'

A number of readers have written to tell us that they are pursuing the possibility of getting paper either given or provided at very low cost for *New World News*.

We are grateful to them and hope they will continue their efforts. In the meantime we have had to place last week an order for a ton of paper to tide us over. Gifts from readers over the last few weeks came to within £18 of the money needed for this. We thank you all very much.

It is such gifts which have enabled us to absorb the nearly fifty per cent increase of cost over the past year without having to raise the subscription.

The large rise in postal charges introduced last month faces us and all publications relying on postal delivery with a new situation.

We have reviewed all the possibilities and come to the following decisions:

- 1 We will continue to publish four pages weekly.
- 2 We will post the weekly issues to inland subscribers each fortnight, thereby immediately offsetting the increased postal bill, enabling us to hold the subscriptions at £3.50.
- 3 We will raise the subscription for overseas subscribers to £5.50—there would be no saving in posting fortnightly as two issues posted together would double the postal bill. This rise cannot take effect until renewals are due and so we must rely on gifts to cover the intervening period. The three month introductory subscription will now become £1.50 for those overseas.
- 4 We will also at this time raise the cost of individual copies to 7p.

We are very sorry that we have to pass on this extra charge to our overseas subscribers and to accept this curtailment of service for those in Britain but we believe that our readers will understand the need for these measures.

THE EDITORS