

# NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



Industrial power of forests and rivers — the Abitibi-Price paper mill, Alma.

photo: Weeks

## 'British revolution more significant than Russian or Chinese revolutions'

### Report from Canadian industrial conference

THE INDUSTRIAL POWER of the Saguenay — Lac St-Jean region north of Quebec City is based on its forests and rivers. The wood goes to the paper mills. The hydro-electric generators provide the energy for the production of aluminium. The Alcan plant in nearby Arvida is one of the world's largest, employing 6,000 men.

On the initiative of Francois and Fernand Duchesne, two workers (no relation) in the aluminium plant in Alma, together with Gerard Gagne, head of an engineering works, an MRA conference was held in Alma from 31 October to 2 November, on the theme 'The Answer to Class War'.

Catholic and Protestant clergy, men and women in education, medicine and farming participated. A sung Mass was celebrated in the conference hall.

Francois Duchesne, millwright, explained, 'I used to believe in the class war and in violence. I thought it was one of the only ways to bring change in our situation. I was also a guy who had problems with drink. I am just as aggressive as I used to be but in a different way.'

'My change of attitude has had a very concrete effect with regard to my wife. We have been married for eight years but it is frankly as if we were on our honeymoon. It is interesting to read together and to share what we think, because before I was the one who took all the decisions. Change in

personal attitudes has immense repercussions. I changed and in changing, my wife changed, relationships with other members of my family have changed as well. My attitude at work has changed. That is the only way to bring in a new society.'

His wife, Jocelyne, said: 'I thank God for the way we met Moral Re-Armament as a couple and for the way in which He speaks to us in the silence in the morning through the inner voice. I think that the position of women today is of first importance because the family is the core of society.'

Fernand Duchesne, crane operator, visited an MRA conference in Caux, Switzerland, in 1973 with his wife. He said, 'Moral Re-Armament helped me to see further and to strengthen the basis of my convictions. It added a lot to what I

thought, felt, saw and believed.' Eight of the Duchesnes' ten children, together with wives and husbands, participated in the conference. 'To see our children here,' said Madame Duchesne, 'really encourages us for the future.'

Their eldest son, Gratien, a lawyer, said: 'I chose to work with Legal Aid because I am from a large family that was once very poor though none the less happy because of what my father told you. In Quebec there are different classes of all kinds of revolutionaries. What is important is that each person takes action wherever he is. If we each decide to do this we will first of all re-arm ourselves morally and then we can all work to morally re-arm the world. If each person whether bourgeois, capitalist, Communist, millwright, or lawyer decides to put something of himself into the building of our society then we will succeed in building a

better world.'

Madame Jacqueline Pellerin, president of a social action group in Trois Rivieres, spoke passionately of the conviction which Moral Re-Armament had given her to put right what was wrong in her community. She had launched out to rebuild her neighbourhood, morally and materially. With her social group she was lifting the district out of depression by enlisting aid to modernise the old houses and to create work for those who need it, particularly the handicapped. She had secured the help of professional people in government, architecture and law to do this.

The conference chairman, Gerard Gagne, said, 'At this conference we are seeing the silent majority becoming vocal and saying out loud what many people think but keep to themselves.'

Dr Gustav Morf, Montreal psychiatrist and author, said, 'World economists consider the Canadian economy the sickest of any industrial nation after Italy and Britain, and for this blame class war.' Marx linked all progress in history with class war. 'But,' he said, 'this weekend many examples from present and past have been given of changes brought to society by quite different forces.'

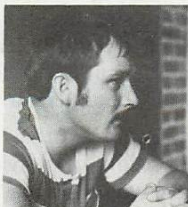
Dr Paul Campbell, who worked closely with Dr Frank Buchman, initiator of Moral Re-Armament, spoke of St Francis who 'with his fire and passion gave birth to a new type of civilisation'. 'He did not do it alone but his life inspired hundreds and thousands and literally millions of people to live differently.'

'Likewise in the first half of the nineteenth century there was a profound revolution in England. In those days people worked seven days a week. Women and children spent their days in the factories and in the mines. The prisons were hell-holes. There was no

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Fernand Duchesne



Francois Duchesne



I WAS ANGRY at the way in which some Churchmen and some media men treated the Archbishop of Canterbury's message to the nation. It is one thing for a Church leader to be criticised by an avowed Marxist or atheist. You expect them to promote a materialist cause. But it is another when clergy or other supposedly Christian spokesmen try to divorce morality and spirituality from the economic and social condition of the nation. Surely it is all of one piece.

Of course we need structural changes in our society. We need more workers' participation. We need new machinery for decision-making, fresh ideas on profit-sharing. But a lot more thought is being given to our pay, profits and structures than to the qualities needed for character development, qualities which are required to make material advance possible and political stability assured.

For years now, our people have been encouraged to embrace the permissive society. But is it logical to tell a man that he can do as he pleases at night and then expect him to take a responsible attitude when he goes to work next day? Sloppy standards in the bedroom are not likely to produce clear decisions in the board room or quality workmanship on the factory floor.

Each of us has a certain amount of creative energy, which produces fresh ideas, care for other people and an imaginative contribution to society. If this creative energy is channelled into sensual indulgence — pleasurable but short-lived and basically self-seeking — then there is bound to be less energy left over to be expressed in concern for others. And if we all do our own thing, who will care about the country?

In a democracy, we try to get things put right by passing a law. We have had many reforms legislated and many more laws are

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being shaped. But we are even more short of the spirit to make the laws work as their idealistic promoters hoped they would.

There is so much ground to be made up in terms of the quality of life and purpose in Britain that we need not worry unduly about an overdose of morality becoming an embarrassment in the near future.

There are plenty of good brains being applied to our economic state. We need more people with warm hearts launching new initiatives of everyday care for people.

I think we should beware of those who would like us to keep our religious convictions in a separate compartment, and leave the economics to them. This is the classic ploy of the totalitarians. They say, 'Believe what you like, but let us run the State.' What believer worth his salt is going to sit by and read his Bible while evil people dismantle the moral supports which cradle our freedom?

The totalitarians use the word 'ideology' to describe their mission. Men of faith are

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# A tool-kit for everyone

A talk recorded  
by Gordon Wise  
for 'London Broadcasting'  
one of London's two  
commercial radio stations

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'This is LBC —  
where news comes first'

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inclined to suspect the word. But if having a Christian ideology means having a philosophy, a passion and a plan to implement God's will in the world — then for God's sake, let's find one!

Many good people say they are worried about 'extremists'. But don't we need extremists? Christian extremists? An extreme of evil will only be turned back by an extreme of good; a fanatical pursuit of evil will only be overcome by a passionate pursuit of good. We need faith-filled extremists who will go the whole way with God. This does not mean being against those who seek to polarise society into left and right. It means winning them to a better way by the sheer irresistible power of a superior idea lived out.

All right then. If we need a new type of man to build a new society, how do we become that new type? There is, in my experience, a tool-kit for everyone, a do-it-yourself modernisation of character, a kit which is exactly right for fashioning each of us into the new man and woman who will in turn shape the new society.

The first point is that I must begin with myself. For I know where I need to change. With the other fellow, I am only guessing. You can make a four-way character test. Take a sheet of paper and write down four headings: absolute honesty, absolute purity, absolute unselfishness, absolute love.

You may recognise these standards as a kind of summary of the Sermon on the Mount, which are equally valid for all the great faiths.

Then, with a ball-point, write down all the places where you know in your heart that you fall short of achieving these standards. Don't say, 'Everybody does it.' Be dead honest. Make any apologies or restitution required.

Obviously I cannot tackle these standards in my own strength. Nor will I necessarily achieve them. A mariner steers by the North Star. His ship does not reach the star, but he has a star to steer by. I need to ask God's help to live by these standards. And, equally important, I need to ask Him what He wants me to do, as well as telling Him what I want Him to do. You don't phone up a friend, talk, and then hang up before he can say anything back. There is an inner voice, the conscience, the Holy Spirit, which puts thoughts into my mind. I write them down. Otherwise I conveniently forget them.

This is not just an untested theory. It is practical. It works. I belong to a trade union. Recently I sat with a group of trade union men from various parts of the country in unions concerned with the motor industry, communications, and construction. They decided to give content and meaning to Harold Wilson's plea that we all give a year for Britain rather than a year for self.

Someone at the meeting asked whether a year would be enough. Albert, a foreman in a British Leyland plant, said, 'Let's start with a year. If we put the country before ourselves for a year, we will probably find we like the experience so much that we will want to keep on doing it.' On his shift in one assembly plant the efficiency achieved caused a visiting American expert to say, 'I have been in every major automobile plant in the world and I have never seen men working as hard as they are here.'

The convictions of these men and women led to a campaign now running through the country called *Action '75*. From experience, they have hammered out a statement which has been signed by 1,450 people so far, mostly trade unionists. They are out to get a million signatures. Their statement is rooted in reality. They say, 'We, a group of ordinary people from various walks of life in many

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different parts of the nation, would state, we are not content to allow economic disaster to overtake us, our children, and this nation, without action being taken by each of us.'

They go on, 'The resolution of Britain's problems lies not in the hands of political figures and the leaders of sectional groups alone, but in the determined action of every individual person within these shores.'

Back of this declaration are definite decisions of individuals. Take, for example, the ugly situation in Birmingham at the end of last year, following the bomb outrages. I have a friend called Bill, who is a shop steward in the British Leyland plant there. He came on the phone mid-morning on the day after the bombs went off. He asked for our prayers. In his section of the works the men had reacted violently to the tragedy of the previous night. Some had had their own children injured. Others had relatives in

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The cast visiting the Scott Lithgow shipyard  
Photos: Rengfelt

## 'Song of Asia' in Glasgow

PROVOST GORDON MURRAY of the town of Cumbernauld, a stronghold of the Scottish National Party, introduced an evening of song, dance and speaking by the cast of *Song of Asia*.

He said, 'They wish to show that what we call the third world — over-populated, full of problems — is not without hope. They believe that they can build within their own continent an answer.' About 300 townspeople were present including seven councillors. Earlier the Asians had been shown around the town and given a dinner by the Provost.

At the invitation of shop steward John Mackenzie, the cast visited Scott Lithgow shipyards in Port Glasgow. The company's shipbuilding days predate the battle of Waterloo. H Currie, a director, received the force in the boardroom. He expressed appreciation of John Mackenzie's work to bring unity and co-operation in the yards. He commented, 'He is a shining example of Moral Re-Armament. He has been a real strength in this yard.'

The Provost of Inverclyde and his wife came with 50 other local citizens to a presentation given that evening by *Song of Asia* in the Lithgow Club.

A group from the cast were invited by Willy Waddell, the Rangers Football Club Manager to visit Ibrox Park, the club's home ground. They were shown around the ground and introduced to the team which includes the Scottish captain, John Greig. The ground echoed to the sound of the group singing a Maori song for the manager, assistant manager and players. Another group were guests of Desmond Whyte, Chairman of Celtic, at the match between the two clubs on the following day.

The cast has now arrived in London. Next week's issue will carry a full report of the premiere.



The cast with (top to bottom): The Provost of Clydebank, Robert Calder; Roman Catholic Archbishop Thomas Winning; Mrs Margot Macdonald, Vice-President of the Scottish National Party; Rangers football team.



## TOOL-KIT contd from p2

hospital. Rumours were rife.

The other shop stewards said it was up to Bill to make his own decision about what to do in his section. His men were in no mood for exhortations to possess Christian patience. Later that day, Bill told us what he had decided to do. He led 2,000 men on a march of silent protest around the works, out of one gate and back into another. Then they stood quiet for several minutes as a tribute to the dead and injured. The meeting concluded with the men saying the Lord's Prayer in unison. They went back to their work. Management had been helpful. When Bill told them the facts, they agreed to give

### 'This is London Broadcasting'

the workers the half hour off, for which they were paid at the usual rates.

Bill did not take any credit for his initiative, but when interviewed for the radio simply gave the facts of how the men had behaved responsibly and cooled down what could have been a nasty situation.

**So when some critics of the Archbishop tell him that spiritual things are fine, but he must not meddle in economics or industry, I think of men like Albert and Bill. If human nature can be changed, then that is the root of the answer. Such a change on a big enough scale would rebuild the national economy, and that is the fruit of the answer. World history can be changed, and that is the destiny of our age.**

## Kenyan climate

AFRICANS, Asian and European Kenyans — students, farmers, civil servants, housewives and teachers — met in mid-October to plan for 'a moral revolution'. They met at the City High School, Nakuru, in the Rift Valley Province. They decided to visit other schools and industries and to hold a further training workshop for MRA.

Teachers and pupils in the school spoke of a new climate of honesty being created between them. 'I have been blind,' said one student. 'I have said I was a Christian, but I have not lived the life. I apologised for what is wrong. Now I am free.'

He was followed by a teacher, who said, 'I have been a small dictator in my home. I decided to write to my father and apologise to him. Later I saw that writing was not enough. I decided to go and see him face to face. Now I have put matters right, and we are united.'

## Indian workers' leader speaks

THE GENERAL SECRETARY of the All-India Metal Workers' Federation, Mr Gopeshwar, addressed 70 young people and workers at an MRA conference in Jamshedpur. 'When we brought Moral Re-Armament to Jamshedpur, we had no idea it would grow so fast,' he said. The conference was also addressed by a director of the Tata Iron and Steel Company which employs 40,000 workers in the town. Among others who participated were the managing director of the Indian Cable Company, the vice-president of the Tata Engineering and Locomotive Company Workers' Union and the Jamshedpur Town Administrator. 'I was invited to Caux,' Gopeshwar continued. 'Caux is a place where one looks not at who is rich or who is poor, but at what is right and what is wrong.'

'In factories everyone thinks that he is right in what he is doing. Here it is different. You sit quiet and ask what is right. I wish the students would do this. Young people today go to school and college, and when they finish, there is no job for them. This is hard and they are frustrated. So they insist that structures must be changed.'

'We insist on the right to strike. But we must also insist on the duty to work. Otherwise we shall never create the society we need.'

'We often blame young people, but the main crisis in the country was not created by young people, but by us older people.'

'Today we have lost the real values — of hard work and also of thinking and living. We make gods of people and worship them morning and evening — but we don't follow their ideals during the day. We are not lacking in leaders, but we lack men with initiative. So the job MRA is doing to regenerate people's spirits is most important.'

'Trade unions have become bargaining

bodies. We fight for higher bonuses for the workers, not only to help the workers, but also to get more funds for our unions. The role of the trade union should be not only to get money, but to educate the workers. I often don't have the courage to tell the workers, "Be good men, do your job well." But if a worker is a good man, he will not only do his work well, but he will also help society. And he will make proper use of his wages to look after his family.'

'The future depends on the young. We people have spoiled the country. We gave a special medal to all who fought for freedom, but we did not follow their principles. What we need is honesty and absolute purity of mind and body.'

Referring to the wave of violence which spread through this part of India, Gopeshwar said, 'At the time I brought MRA to Jamshedpur, I had seen one of my colleagues killed. He had a young wife and little children. It was very sad. And I have seen 25 such cases with my own eyes. Whose fault was it? Was it the fault of the young men who threw the bombs? Or of those who gave them the bombs? The murderers can be dealt with. But the idea that you can change structures by killing people remains.'

In a reference to a young Indian MRA worker and his action with the extremists of the town, Gopeshwar continued, 'I saw in this man more compassion and more sympathy for people than in any men I have met who accepted violence as the answer to things that were wrong. When this ideology came to Jamshedpur, Jamshedpur was transformed.'

'And you are carrying on this action, not by making speeches, but by working. You need to work, but you also need to have a strategy. Those who work must also think — think how to win those who don't think.'

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schooling for the young people for they had to work in the factories. The British were selling Africans as slaves to America. A revolution came to that country which changed all that without bloodshed, without violence. How was it done?

'There was a group of men who had such a love for God that they had a tremendous compassion for people. Some were members of parliament, some were businessmen. They came from all classes. They changed what was wrong by the sheer passion of their moral conviction. They held thousands of meetings like this one in every town across the country. They changed the mentality of Britain. They abolished slavery. They started a new life in the factories and mines. They brought in universal education. And they left no aftermath of bitterness.'

'Now, to me, that is a better way to bring change than the use of the concentration

camp, the police state or liquidation. The British revolution has far more significance for our age than the French, American, Russian or Chinese revolutions. The British demonstrated to the world a valid alternative to the class war. What a handful of men did then for the people of Britain needs now to be done for the people of the earth. This revolution is powered by a genuine love for God issuing in a passionate compassion for people. Certainly we have got to change the structure where too few have too much, where too many have too little. But along with any change in structure has got to come a basic change in our own hearts and aims and lives.'

'Remember no heart is pure that is not passionate. With a God-given compassion for people and a burning moral conviction that wrongs must be put right we will change the world.'