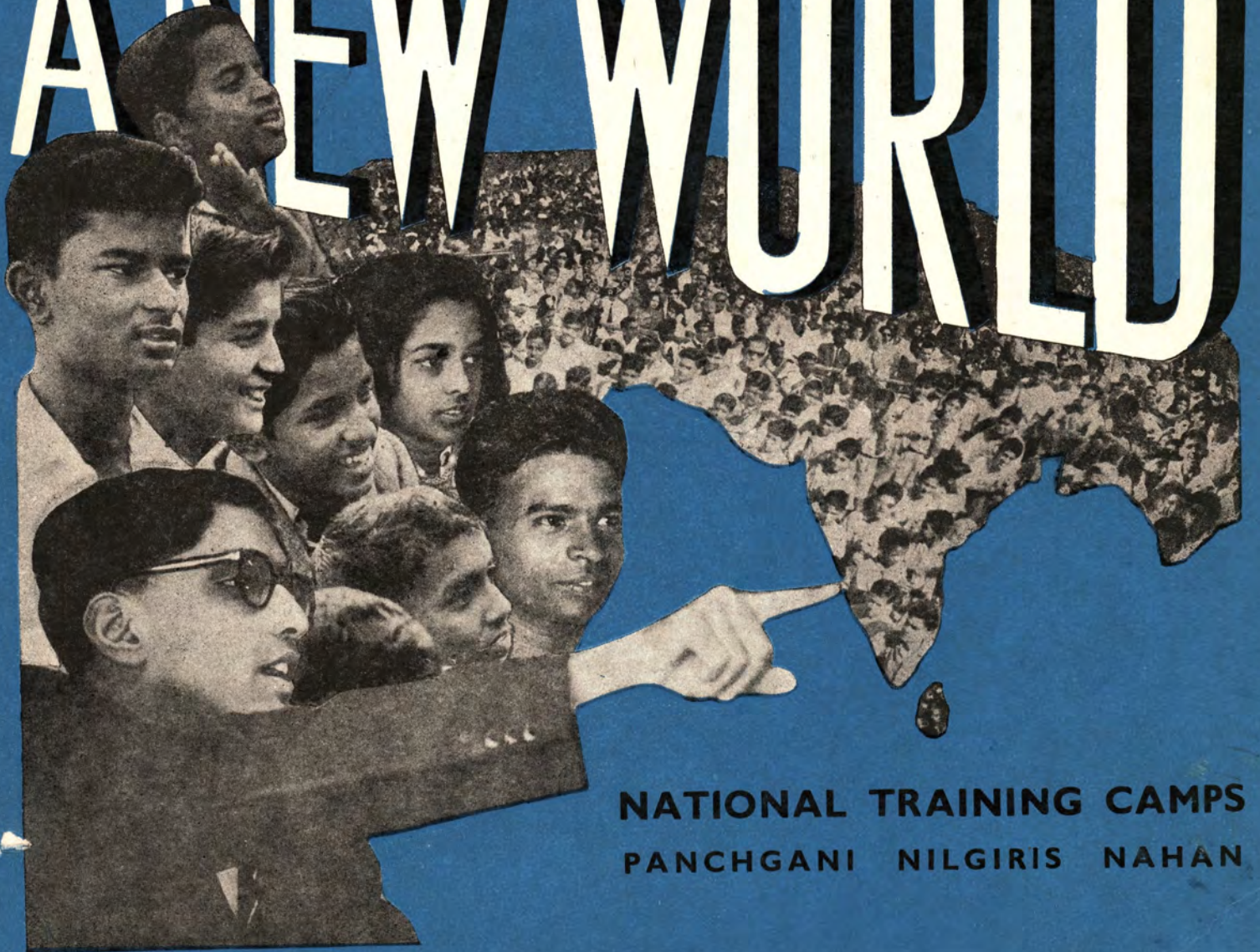


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This Souvenir Book has been published to mark the occasion of the three National Training Camps and to raise resources for the building of a permanent Training Centre for Moral Re-Armament in India.

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MADRAS YOUTH DECLARE WAR ON CORRUPTION AT A MASS RALLY ON TRIPLICANE BEACH.

A NEW ARMY RALLIES

by RAJMOHAN GANDHI

THE OTHER DAY I met a statesman in his eighties who all his life has fought for the Indian people. He was in despair. 'Our country is possibly the worst in the world,' he declared. 'I do not now trust a single man. All the hopes I had before freedom are shattered. I have raised up many institutions, colleges and schools, but I do not now expect the right ideas to be taught in them'.

Many feel this way. They love India, but they reckon that in free India man has become more crooked.

Whether the national character has slumped since freedom or not is something historians will assess. What is definite to me is that without a total change in the character of leaders and led our country will soon face anarchy and slavery.

This change, glory be to God, is coming. Thousands of college and school students in all parts of India are bringing it about. These youth have decided

that they will place themselves in front of the tide of corruption and hate and will fight to roll it back. They have found the strength to do so by tackling cheating, stealing, impurity and hate in their own lives.

The rise of this new army of young men and women is an extraordinary story. It started with the March on Wheels across India in October last year, when about 100 people travelled in buses from Kanya Kumari to Delhi, covering nearly 5,000 miles and scores of towns and villages. The masses responded eagerly to the idea of a national clean-up. Soon the enthusiasm grew into solid action and a number of college and school students in Delhi took practical steps to clean up their lives. They returned stolen books to libraries, articles to shops, and got honest about cheating in exams with teachers and professors. They produced a play *Badalti Tasweeren* which portrayed bluntly the deteriorating health of the

nation and the determination of students to restore it.

The revolution, because that is precisely what it was, soon spread to many colleges and schools of Bombay. Two hundred Bombay students held a rally against corruption and division on Chowpatty Sands. 75,000 came to this rally and heard 43 of the students speak in clear terms of their decision to become responsible leaders for a new India. Then the Bombay students produced two plays with the same challenge.

With amazing speed the new spirit captured the students of Poona, Hyderabad and Bangalore. With costly yet simple acts of restitution and honesty and with plays and meetings and rallies they too proclaimed to the nation their fight to halt the slide to decadence.

In Madras the prophets of cynicism got a sound licking when hundreds of students shocked the city and State with restitution to schools, colleges, homes, shops, the railways and the government. Lakhs of newspaper readers, tired of the daily dose of hopelessness, were refreshed by the story of 52 students marching up to the Southern Railway office and refunding money they owed for ticketless travel. Shortly afterwards, 133 students from 28 colleges and schools hurled an attack at those who said India would never change with a hard-hitting play *Down with Cynicism!* And when hundreds of them organised a rally against corruption and hypocrisy, the masses showed their support by mustering in tens of thousands on the Triplicane Beach. Again the press, Tamil and English took the news of this unusual and faith-giving demonstration to the millions.

I have had the privilege of knowing and working with these students. To me they are part of a

gold mine all across and up and down India. Wherever we dig, we shall strike this gold. Let the politicians, the industrialists, the labour leaders and the prominent men and women of our land make no mistake. The passion in these young hearts is strong and clear. They are more eager for a national clean-up than their fathers and forefathers were for national freedom.

These men and women will fight strictly without violence but definitely with determination. Their greatest asset is the fact that they have broken their pride and faced their mistakes and weaknesses squarely and have put them right. They are not perfect. Some of them are less secure and firm in their commitment than others and still depend on the encouragement and faith of those around them. But they are growing fast in their independent faith and courage. And I for one expect these sons and daughters of India to lead a national upsurge to avert the impending disorder.

These youth of India are worth far more than all the treasure of the world. Will they multiply themselves into an army of ten thousand? An Army in which everyone is able to say, 'I fight fearlessly and daily to remake the world. I will put God and truth and country before any other consideration. I will not be bullied by the threats of the world's strongest tyrant. I will live and be ready to die to establish God's kingdom?'

If they do this India will become the world's greatest country. She will then not only bring a cure to this broken, dying world, but will lead humanity into a new age where everyone has enough for all his needs.

From the foreword to *Wanted a National Clean-up*

A CAST FROM 16 DELHI COLLEGES AND SCHOOLS PRESENT THE DRAMA "BADALTI TASWEEREN".



REVOLUTION — RADICAL and RAPID

BY PETER HOWARD

An address
before the MRA Assembly of Nations in Vigyan Bhavan, New Delhi,



THERE IS AN AFRICAN PROVERB, "He who wakes me in the middle of the night to go on a long journey, I will thank only when I am far, far on my way."
Rajmohan Gandhi is awakening a continent to go on a long journey. Its destination is revolution — a revolution so radical and rapid that reactionaries and Communists alike say, "This is too big for us to resist. It is what the heart of all men hunger for. It is what we ourselves desire."

The aim of that revolution is social and economic justice, where the work of the world and its wealth are shared by all and selfishly squandered by none. Its aim is peace where men no longer prepare for war as they talk pious platitudes to the press or at conference tables and breakfast tables but where they pay the price of peace by a change of heart and motive, personally and nationally.

Its aim is a world where all barriers are down, of colour, class, race, prejudice or nationality. We have got to end forever the old Imperialisms, whether they be white, black or Red, and establish the new Imperialism of the living God in every Cabinet, in every industry, in every home everywhere. So mankind grows to maturity and learns to live everywhere united as sons of God, honest, pure, unselfish and loving as His sons can be, free because their freedom is based on moral and spiritual obedience to the inner voice.

The world not only expects, but believes, India will be a pacemaker of that revolution. And every Indian and every Indian family can start to set the pace of that revolution of commonsense and of the common man today.

Some people say harsh things to me about the youth of India. I want to tell you that in the schools and colleges of this amazing country in my opinion

you have some of the finest youth on earth. They are the hope of India. They may prove the hope of the modern world. They need some great aim that will give meaning to their lives, as the purpose of freedom lent meaning to the lives of all Indians in the struggle for Independence. Rajmohan Gandhi today is offering a goal for his generation as powerful and satisfying as that offered by his grandfather years ago.

Everybody of goodwill understands the titanic tasks and vast hazards of the office of the Prime Minister. Students of history will study the amazing way in which Mr. Nehru has borne them and carried them forward since Independence.

Three main aims of India's policy are non-alignment, integration and Socialism. Moral Re-Armament has much in common with India's policy in these three aims.

We are non-aligned, in the sense that we offer to Communist and non-Communist worlds alike the logical next step in their development. It is the new character in men, from lack of which some parts of Western civilisation are failing, and without which the Communist world, despite its massive social and economic achievements, is dividing and may also fail.

I want to tell you about an animal in the West. There was once in the West a rabbit — a very pious

and sincere rabbit, who bravely declared its non-alignment with a vulture and a wolf, though it was possibly more non-aligned towards the wolf than the vulture because it thought it could run faster than the wolf. The difficulty was that neither wolf nor vulture were non-aligned towards the rabbit. Fortunately at the moment wolf and vulture are too busy with each other to destroy the rabbit with fang or claw.

In Moral Re-Armament we have non-alignment with a backbone not a mere wishbone, because we fight to change wolves, vultures, rabbits, bears, eagles — whatever animal posture men and nations adopt today. And it is winning its way forward everywhere.

We are integrated in the true sense of that word. Integration is a matter of muscle as well as of mere emotion. There is no true integration without a change of heart. So long as any of us in our hearts, with suspicion, superiority or hate, separate ourselves from another caste, class, colour or individual, we are the enemies of integration and cannot effectively criticise the filthy paraphernalia of racial prejudice that still exists elsewhere.

Socialism, according to some leaders of India, is indefinable. There seems to me some risk in advocating indefinable policies. And I do not know whether we dare claim to be purely socialist. But I will define our outlook. I will tell you how we live and you must decide.

Enough for all

We all care enough and share enough so all of us have enough. We pray on our knees for our needs to be met, and use what we are given only for the purposes of our revolution. We none of us take a rupee of salary for this work. We have never received one cent from the American State Department, or one rouble from the Russians. Nor do any mysterious American capitalists or Russian commissars finance us. I believe both of these nations, all nations, should contribute at Government level to MRA. But if ever they do, it will not alter our goal of revolution for both Communist and capitalist societies one mite. We are not to be bribed, bought or bullied. Nor will the calculated suppression by one Indian newspaper of the facts about us in the traditional style of a Fascist press amaze or dismay us. Our work is financed in India and elsewhere by the sacrifice of millions who believe in it. We may see the day in society when men care enough to serve the best interests of their commu-

nity, gladly and passionately with a whole heart, with the skill of their hands and the sweat of their bodies in return for the meeting of their normal and reasonable needs. That may or may not be Socialism. It is certainly MRA. It is how we live.

One final word about peace. Everybody wants it. Few either live peace or pay the price of peace. Men who talk of peace and non-alignment, but who privately plan and advocate violence — who spread hatred against another caste, or against the Socialists, or the Communists, or the Capitalists, or the Americans or the Russians — or even the British, are no true apostles of non-alignment, no true disciples of peace, no true friends of India. In an atomic age, they are moral and spiritual dwarfs and morons.

Violence never remains long a servant. It always becomes the master of those who use it. And men who plan violence against others cannot complain if others start to plan it against them. Violence, like peace, is indivisible.

What the World expects from India

It is my firm belief that neither peace, non-alignment, integration, nor Socialism, in the sense in which I have defined it, can be achieved without Moral Re-Armament. Moral Re-Armament is the arm without which the true aims and aspirations of the masses of this suffering, amazing, magnificent nation may fail. The world expects India to give legs to the idea she believes in. People talk much of corruption in India. I see one brave man has been on hunger strike against it. And 35,000 people promise honesty in the future. The test of their intention is how much money those 35,000 bring to the man who has been on hunger strike, or restore to the Government for their dishonesty in the past. Unless that is done, the idea means little or nothing. It has no legs. It is gas but no traction.

We expect the true ideas of India on legs to go marching across continents and oceans, over the mountains and valleys from human heart to human heart — East, West, North, South to the ends of the earth and the shores of the final ocean.

The march of those ideas on legs, the march of Rajmohan Gandhi and his friends must and will continue until the world shakes with its truth, until humanity finds again sanity, social justice and a peace that really lasts.

In truth, the world now expects of India nothing less than the full revolutionary triumph of Rajmohan Gandhi's campaign for Moral Re-Armament.

NILGIRIS TRAINING CAMP HONOURS

JAWAHARLAL NEHRU

As soon as the news of the Prime Minister's passing was received, the entire camp gathered to pay tribute. The account of this meeting was carried widely in the Indian Press.

OOTACAMUND, 27th May, 1964. Tribute was paid today to Prime Minister Nehru by Rajmohan Gandhi and his mother, Rajagopalachari's daughter, Mrs. Devadas Gandhi, at the Training Camp for a New India here.

Gandhi speaking to the 200 young men and women from all over India, participating in the Camp said, "He was one of the great men of the country. It was one of the world's most difficult tasks to rule this nation and to keep it together. He did that task in an extraordinary way as I believe no other Indian would have done. For these seventeen years he was the best Prime Minister we could have had.

"His backing Sheikh Abdullah's visit to Pakistan and his very strong desire at this juncture to heal the hates between Pakistan and India will be reckoned by history as one

of the greatest things he did. It is up to us to make sure that we do not allow the forces of hate to stop this very important work.

"I believe God kept him in these last months so that this army sitting in this room could be prepared. If our Prime Minister had passed away some months earlier the picture would have been completely bleak. In these last months God has raised an army of men and women who will shoulder their responsibilities. I had the good fortune of seeing him in December last year, and before that in September, and before that June. He understood our work.

"When I saw him last December and told him about the "March Across the Nation" and the response of the students he wanted to know what the students had done and said to me, 'Go ahead.'

"I believe that the world that was so keen on asking, 'After Nehru who?' and 'After Nehru what?' will be shown by us Indians that after Nehru with the help of God and the determination of her young people India rose to greatness."

Mrs. Gandhi, speaking to the youth, said, "Our friend and the man we used to call Uncle Nehru is no longer with us. For seventeen years in happiness and sorrow he was with us all the time and he ran our country for us.

"There is no use in crying. When Mahatma Gandhi died our Prime Minister did not waste his time. He took on the responsibility that was his. The time has come when we must show our determination, our character and our courage. We must make sure that God leads our leaders and the people of this land. May his soul rest in peace."

THE TURNING POINT

An editorial in the Camp newspaper on the day of Prime Minister Nehru's death.

THE PRIME MINISTER is dead. He has held India together for seventeen years. Few men have ever taken their nations to such heights of the world's respect and trust as this statesman. But India's burden has been too heavy to bear.

It is the turning point for our nation. All the questions as to who will follow Jawaharlal Nehru must now be answered. No one personality can fill the void. At no point in her history has the nation needed the unity of all 450,000,000 of her people more than at this hour.

India needs a rebirth of her character and thinking. Indians in their thousands, lakhs and crores must now rise and be responsible for their country. For so long we have transferred our burdens on to one man's shoulders and then either idolized or blamed him. We damn our nation if we ever again search for a man to do for India what we ourselves are not prepared to do.

India cries for men who will put their country before their selfish ambition, for men who in a national crisis will neither exploit the situation, nor shut their

THE TURNING POINT — from previous page

eyes to it and hope someone else will do what needs to be done. We need panic-proof men and women who will stand up and say, "This is our country and each one of us is accountable for it."

Then, and only then, will the vacuum of Panditji's passing be filled. Seventeen years ago the world looked to India and its respect was enormous. That respect was due to a few men's work, men like Nehru and Gandhi.

Today we must fashion a new India which again wins the world's respect and admiration, not because

of a few national heroes, but because of the spirit abroad in the land and the fire in the hearts of her millions.

At this hour an army is being trained, an army of patriots who realise that it is too cheap and small to stand aside. It is an army of individuals who, with all their weaknesses and faults, say, "Our lives, our careers, our time will be given for this, the greatest calling of our generation."

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LABORATORY FOR A NEW INDIA

BY V. C. VISWANATHAN

IN FIFTY to sixty years' time nearly half the world's population will be Chinese. Peking is passionately committed to world revolution even at the risk of nuclear war. Mao and the men who rule China today believe that in the event of an atomic war the Chinese will survive as the paramount power in the world. Whether we agree with Mao's thesis or not, we have to reckon with the force and the challenge he represents.

In the early twenties of this century an American journalist who was on a visit to Russia was taken around the famous Sun Yat-sen University in Moscow. There he saw a few hundred Chinese being trained. The Russian guide told the American that those youth were being trained to revolutionise China. The American could hardly conceal his cynical laugh when the Russian said that in twenty-five years' time those young Chinese would be ruling their country. But the Russian's prophesy has been proved right by history.

The big question today is: Will India give a positive counter claim to Asia that could match China's bid? Will India pioneer a revolution that will go further than Communism and establish a more dynamic and just society that would give hope to the millions in Asia and win the masses of China itself to a greater revolution? That could be India's role in history.

Cynics and sceptics cry, "No". They point out the rising spiral of prices and taxes, the mounting corruption, the failure of leadership and the increasing frustration of the masses. But those who have seen the extraordinary rise of a new revolutionary force and the wave of patriotism sweeping through the land, particularly among the youth of India, know it is the beginning of a mighty national upsurge.

Mao Tse-tung perfected his techniques of revolution in Yenan which became his laboratory for a Red China in the early thirties. Future historians may well call Panchgani the laboratory for a new India.

Panchgani, set amidst the scenic splendour of the

Sahyadri Mountains, was ideally suited to be the first training camp for a New India. It was an historic day on the 1st of May when 300 youth, both men and women, arrived in Panchgani from all parts of the country. The air was charged with excitement. You could see in their bright faces great expectations and a bold determination. They had come in response to Rajmohan Gandhi's call to be trained as the leaders of tomorrow.

More Powerful than Atom Bomb

Inaugurating the camp, Shri Rajmohan Gandhi spoke to the 1,200 students and senior citizens of Panchgani as follows: "I think of this as a great laboratory. I believe in these playing fields of the schools of Panchgani we shall discover something far more powerful than the atom bomb. We shall discover here how young men and women of India can lead our nation into a new and golden age. An age of unity, justice and equality. Our aim is to make these young men and women true leaders who will pull our nation out of its present disorder and give it a lead in the world."

From early morning till late in the night the camp was a-buzz with creative energy and activity. Each day started at 5.45 a.m. when the camp rose as one man and broke out into the windswept plateau-like playing fields for physical training under the expert supervision of Army physical instructors.

Discipline and physical training were as strict in Panchgani as they were in Yenan. But an even greater emphasis was given to the development of character. The youth were taught the revolutionary concept of listening to what Gandhiji called "the inner voice" and instantly obeying the dictates of God. They were thus introduced to the unfailing source of power, authority and direction which became the rock on which their character would be firmly built. They learnt the art of revolutionising the character of men and of nations.

Learnt to Work

They came from widely different backgrounds. There were the children of some of the most privileged families from the great cities of India as well as sons and daughters of farmers, teachers and workers from the villages and towns. They learnt to work with their hands and in teamwork carried all that goes into the running of the camp from the cleaning of rooms and grounds to the washing of dishes and the serving

(Continued on page 15)



PANCHGANI NATIONAL TRAINING CAMP

(Left) Rajmohan Gandhi talks with students from Bombay, Poona, and Madras.

For the purpose of leadership-training the students were divided into groups of ten each with a captain. Below is the Camp Commandant meeting with the captains of the men's groups.



Choruses, quartets and trios were trained by expert musicians from the cast of "Space Is So Startling". Above is a girls' trio from Hyderabad Below is a junior quartet.

(Bottom Right) Students from each city prepared their own plays and music. A new dramatic production is presented in the hill-top shamiana theatre.



of meals. The silent efficiency and the orderly functioning of the camp was a tribute to their character and sense of dedication.

From dawn to dusk special classes and training sessions were held on varied subjects. In the Current Affairs Class among the topics discussed were:— (a) the history and significance of the Sino-Soviet split; (b) the recent history of China from 1911 to the present day; (c) the political and ideological situation in South East Asia; (d) the forces at work in the different countries in Africa and in Latin America; (e) the current political situation in Britain, Germany, France, Italy, the Scandinavian countries and the United States of America; (f) India's position in Asia and what India and Japan united could do for Asia.

Outreach to the Millions

In the Practical Mechanics class they were taught how to handle the tools of revolution. They learnt how to set up lighting, sound and public address systems for mass meetings. They also learnt to operate film projectors, generators and mobile film units.

In the Drama and Music class they learnt all things connected with the theatre, the art of writing, producing and staging plays and how to write songs and skits.

There were also classes in journalism and photography.

In fact the whole camp was a preparation for a massive onslaught on the thinking and conscience of the nation through every means of communication.

There were skit contests and elocution competitions which produced a wealth of talents. In less than 48 hours 28 skits were produced, each of them powerfully portraying how, through change in the character of men, situations can be changed. Twenty-nine new songs were produced in English, Hindi and other Indian languages.

The elocution contest brought out all the originality and freshness of thinking. Among the subjects chosen for the contest were: (a) After Nehru what? (b) The kind of India I want to see; (c) My first ten acts as the Prime Minister; (d) A three-minute talk with Mr. Mao Tse-tung; (e) A three-minute talk with the Prime Minister; (f) The kind of world I want to see.

The girls had classes of special interest for them like cooking; practical homemaking; needlework and embroidery; dressmaking and how to make costumes for stage plays.

The students produced a bold and vigorous daily newspaper *The Rising Tide*, which was quickly sold



The students went straight from the Training Camp to speak at mass rallies in the market places of Mahabaleshwar and Panchgani. A girl from Poona speaks in Marathi.

among the campers and the citizens of Panchgani. They also launched a power-packed book entitled *Wanted—A National Cleanup*. It soon became the manifesto of the fast-growing army of young Indians who have pledged their lives, their careers and their sacred honour to build an India free from hate, free from fear and hypocrisy, free corruption and free from want.

Panchgani was first of three such training camps being held this summer. I am writing this from the second training camp in Ootacamund where another 300 young men and women have come from all over South India. The third camp will be in Nahan in Himachal Pradesh.

Future Leadership

These training camps are laboratories for a New India. Of one thing I am certain. Out of these camps will come the future leadership of India. The fire of freedom kindled here will spark millions of hearts and will blaze and spread like a forest fire throughout this great land. God in His mercy has raised this army of youth to lead India to greatness. In His strength they march forward. They will not be silenced by smears. They will not be bullied by threats. They will not be bought by offers of jobs and positions. With clean hands and bold hearts they will march forward irresistibly like a tidal wave and sweep away the age-old debris of dirt and decadence from our beloved land. They will make India the most dynamic nation in Asia. The future generations will rise and call them blessed.

THE RISING TIDE

Newspaper of the Training Camps for a New India

Editorial

CORRUPTION — COMMITTEES OR CHANGE

MR. NANDA has staked his career on ridding the country of corruption. The common man feels exploited, the Home Minister says, by those who have profited and swelled their own income from his sweat and toil. People have now accepted corruption as part of the scene. Standards of national integrity have dropped. The people are despondent about any prospect of improvement and of ridding India of this evil.

In the last few days he has revealed a disquieting picture of the misuse of public money and people's loss of faith in national institutions. Some who have gained by corrupt practices know in their hearts, he said, that what was going on would do much damage to the nation if a remedy was not applied. But they are a minority. The majority happily take society for all they can get. Their lack of any sense of national purpose makes them self-centred individuals. The Minister claims that these conditions cannot go on. He has undertaken a big task.

However, Mr. Nanda failed to reason that people who realise their folly can be changed

and made straight if they are challenged with a realistic national purpose. He failed to take account of the fact that a nation which is corrupt is one in which her citizens, each and every one, are corrupt. The Minister has outlined many recommendations for judicial and administrative changes. But what proposals does he intend to make to wash out corruption when selfishness, impurity, lust and conceit is embedded in every Indian heart.

He has placed his faith in a committee which has made pledges on paper to be incorruptible. It is to create a moral climate with the aid of social and religious organisations to make corruption difficult. It is to arrange for research on problems connected with this evil and publish suitable propaganda to awaken the people.

But the Minister surely realises that incorruptibility, to be effective, must stand on two legs. People themselves must change. We demand restitution as well as resolutions, change in men as well as change in laws.

SAM DALAL
St. Xavier's College, Bombay.

A daily newspaper was produced by the students attending the camp. "The Rising Tide" presented world news and reports from different parts of India.

It also carried editorial comment, articles, interviews and cartoons. A selection of these items is herewith reproduced.

CONFRONTING MAO TSE-TUNG

All India Radio may well have this to say on its news broadcast a few years hence:

"Ladies and Gentlemen, we take you to a well-guarded office high above Tien An Mun Square at the heart of Peking. A few minutes ago, an Indian delegation was ushered before its giant desk. We bring you direct the conversation as it takes place.

Geetha: Good morning, Mr. Mao Tse-tung. I am a member of a delegation of students from India. It's a privilege to meet you.

Mao: Do sit down. What can I do for you?

Geetha: Mr. Mao Tse-tung, you are a revolutionary. So am I. You are spreading a revolution in the world. So am I. Your revolution is communism, mine is the moral rearmament of the world.

Mao: Just a minute, young lady. What are you getting at?

Geetha: Both are great revolutions, but Communism is outdated and inadequate for it does not present the most basic solution to the problems of the world — change in men, which MRA realizes as the most fundamental thing in the creation of a new society.

CONFRONTING MAO—Contd.

Mao: Are you trying to tell me that you have something bigger than communism? This is the only revolution that can bring an answer to the suffering millions.

Geetha: No, Sir, I beg to differ. You talk of bringing an answer to suffering millions. But in practice you make millions suffer in order to prove that an idea is right. You began as a peasant with a burning desire to put right the wrong in

the world. But today, Sir, you have fallen in love with a dogmatic idea with power and global ambition. You have lost your love of the people.

Mao: What do you mean, talking to me like this?

Geetha: Is this an answer? You talk of a classless society. You have dethroned one class only to enthrone another class driven by hate. Mr. Mao Tse-tung, society can never change until man

changes. Just as the atomic age has put the spotlight on the smallest unit in nature, the atom, the ideological age has put the spotlight on the smallest unit in society, man.

Mao: What can you do about it?

Geetha: My aim and the aim of thousands like me is to remake the world. Mr. Mao Tse-tung, I invite you to climb one rung higher on the ladder of revolution — this time to a moral revolution.

Talking With a Champion . . .

RUSTY Wailes, the Olympic oarsman who won three Gold Medals for the USA, gave an interview to "The Rising Tide" reporters.

Question: "Mr. Wailes, what made you quit your engineering job with Boeing Aircraft and put aside participation in the 1964 Olympics to fight for MRA?"

Answer: "The 1960 Olympics in Rome taught me some very important lessons. I met competitors from the USSR who were more committed to winning the world than Gold Medals. I saw a passion and a discipline in them that I had never seen in my countrymen or anywhere else. Then I met MRA."

Q: "How did MRA impress you?"

A: "They challenged me to enter a race to build a new world. I was able to give my two daughters everything in the material sense but not what was most needed — a decent society to live in."

Q: "What did you think of the struggles you had to put up with training for the Olympics?"

A: "I had a very high aim — winning a Gold Medal. If you have a great aim, struggle and hardship

fall into perspective. They are part of the game."

Speaking of the '64 Olympics in Tokyo, Mr. Wailes said, "Sportsmen should take on the job of building up their nation, to make it mentally strong, morally unshakable and physically fit. Thousands of men are needed for this great task. That is what I want to see come out of Tokyo."

Q: "How do you plan to spread this revolution in America?"

A: "We will train 2,000 young Americans this summer for future leadership. We will enlist the millions through television, the press and films to tackle the wrong trends in the life of America, to build sound homes, end class war

and racial discrimination, and clean up immoral policies."

Q: "Mr. Wailes, what would you like to say to the people of India?"

A: "The last six months in this country have given me tremendous hope. I have seen thousands of youth decide to give their lives to build a new India. If these men stick to their commitment in the years ahead they will give aid to America. To parents, teachers and politicians, I would say, back these young men and women with all you have got. The decisions they have made are India's one hope."

D. C. GEORGE
Engineering College, Madras,
MANOHAR NARAYAN
St. Xavier's High School, Bombay

INDIA AS I WANT IT

The nation I want to create is one where the goal of every man is to remake India and make her an example for the whole world.

I want to see youth who have cleaned up their lives, take on any job whether it be in politics, education or the home with a true sense of leadership. I want to see a

country overflowing with bold, young men and women who will bring an answer to the materialism of the Western bloc and to the atheistic ideas of the Eastern bloc.

I want to see every citizen of India make God his dictator.

GEETHA SRINIVASAN
Elphinstone College, Bombay.

A REVOLUTIONARY FROM HYDERABAD

Poverty, exploitation and corruption have always fired Professor Vaitheswaran to fight for change. To achieve this, he turned to the Communist Party. He served that party for seven years and spent two and a half years in prison from 1948 to 1951 for his part in the Telangana uprisings.

As a leader of the Communist student movement in 1954 he met MRA. He was intrigued by MRA's global aims and discovered that much was missing from his own revolutionary approach. MRA's emphasis on the new type of man struck him most. He and his comrades aimed at creating a new and moral man in the future, but used immoral means to try to attain this. MRA was creating that new type of man immediately who could fight with clean hands to cure what was wrong in society.

Before this encounter, Professor Vaitheswaran thought that no society could do away with hatred and capitalism without tyranny. China, he said, holds that belief today. That is why as difficulties increase, tyranny grows. China does not yet realize that people can change, and that this is the 20th century short-cut to creating a new society. The day will certainly come when Russia understands this and accepts the moral standards of MRA.

India's greatest need, he declared, is for men of strong, positive character who can begin rebuilding the new India to replace the old forms which have died out or are being destroyed. Tragically, he said, good men are often pushed

to the background in the country while evil men scheme and seize leadership.

If India is to become great, a fearless, capable and dedicated leadership must carry her people out of the paths of bitterness, corruption and dishonesty. It will take men who can demonstrate

BOOK TO RALLY MILLIONS

An army officer was recently travelling by train. He saw in his neighbour's hands a striking red book with the title, *Wanted—A National Clean-up*. Politely he asked to see it. He read page after page, murmuring, "It is so clearly written, so practical."

He turned to his neighbour and said, "You must take this book to NEFA and Ladakh. This is what they need."

The train pulled into Poona, largest military establishment on the sub-continent. "Can I buy this book? I want to give it to my platoon commanders. It is what they must teach their men."

The winds of change are blowing. And before them flee the dust and dirt that has accumulated in India. The students of this land are taking up a new challenge, and *Wanted—A National Clean-Up* is our first battle-cry. It is written from our experience. It is the answer we have found to our country's problems and to those of the world.

We wrote this book about the great problems our country is facing, and the dire consequences of moral degradation and spiritual decadence. One of us from Bom-

God's leadership to the people, said the former Communist. This will be the task of her youth.

MRA had been born at the right time when man's relationship with man was disintegrating and crisis plagued the world, he concluded.

REHANE RAVAT and
BHARATI P. KAVADIA

bay writes, "The greatest and gravest problem facing India is not the Chinese threat or the Kashmir issue. It is the moral degradation of its people from Mr. Cabinet Minister to Mr. and Mrs. Common Man."

Another from Bangalore writes, "We want to recreate the splendour that was India. Of what use would prosperity be if we have a place for corrupt men in the future of our country. The India that I visualize is not one where there is only peace and prosperity, but one where men of incorruptible character show an example for the rest of the world."

We mean what we say in this book. And we say it forcefully for only a revolution will upturn the apathy and hypocrisy which numbs the mind of India. Chapter headings reflect our conviction:

**STOP THE ROT, RIGHT IS RIGHT
COME WHAT MAY, HALT THIS
HATING, GOVERNED BY GOD OR
RULED BY TYRANTS, CHARACTER
CHALKS OUT NATION'S DESTINY,
WE HAVE BEEN SHOWN HOW TO
FIGHT, INDIA — GOD ALIGNED.**

ALFRED SAMS,
St. Germain's High School, Bangalore.
L. D. TSHERING, Bhutan,
Indian School of Mines, Dhanbad.

"IT IS A MIRACLE" RAJAJI

C. RAJAGOPALACHARI, speaking at a public meeting in Madras on March 15th where he heard 51 students dedicate their lives to the new revolution, commented on this national movement arising in the country. He congratulated his grandson, Rajmohan Gandhi, for the "extraordinary work" he was doing with the students and said that "he has inherited the spirit of his grandfather (Gandhiji) and wants to do the right thing and the good thing as quickly as possible. He was educated in a particular way. He went abroad. He has refused to be lost in domestic affairs and he has taken on this work which he thinks is necessary for the good of our people."

"He belongs to a class which stands very much in need of this revolution—modern young man, educated in the schools and colleges of our modern education system." Rajaji then made the point that there was no moral or spiritual attention being paid to the students these days. "Rajmohan Gandhi is just the man to take charge of them," he said. "He speaks their language. He has their defects and their virtues and so he can appeal to them. That is why in Madras, as I have seen, he has succeeded so well with all the students. Gandhiji was that type of man.

But who is this grandson of his who dresses as he does, who goes talking to college boys and students in this strange language with strange songs and plays, all these totally different from Gandhiji? What is this extraordinary contrast? People may be wondering.

"But probably Gandhiji's grandson has been found to do this work so that our educated boys and girls may be saved from mammon worship, cynicism, atheism and the neglect of God in which they have been trained in recent times. Probably therefore Rajmohan Gandhi has been specially chosen to teach these young hopefuls of our country and in this I find he has succeeded.

"The field is ready. The people are hungering for something good. People are searching for good to replace bad," continued Rajaji. "I feel this work should be achieved. Let us face every difficulty and refuse to go wrong. If we do that, no government can stand in the way of India becoming great. If the young people make up their minds, whatever may happen in the world, India can be great."

Earlier in the year Rajaji had written in his newspaper, "I attack the policy of the present government in Delhi consistently. But all of us, on either side of the battleline, are of one opinion, that whatever failure or disaster may overtake the nation, if our people and in particular our youth keep their souls clean, free from the taint of falsehood and deceit and will be ready to lose anything to save their character, all will be well, in spite of any error in policy or administration in Delhi or elsewhere. And we are all agreed also that, on the other hand, if this be not ensured, nothing, no policy, no administrative efficiency will save us. Will our youth rise to this true summit of patriotism and make an iron resolve in their hearts as Vivekananda would have them do, that they scorn dishonesty, deceit and meanness and cherish purity of conduct as a holy offering to the Motherland?"

Rajaji, commenting on this passage from his paper, said that he must have been inspired to write those words for this occasion. "It is truly remarkable how so many students have come to understand what Moral Re-Armament wants to be done and have promised to do it," he said. "It is a miracle. May God bless them. God may help them if we pray hard enough."





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INDIA-1964 AND AFTER

By R. M. Lala

THE YEAR 1964 marks the end of the age of Nehru. Even before Mr. Nehru's demise, 1964 has spotlighted certain trends in the nation.

We have witnessed a resurgence of communal hate in Calcutta, Bihar and Orissa. There has also been a greater exodus of refugees from East Pakistan.

A shift in the Government of India's Kashmir policy is evidenced by the release of Sheikh Abdullah and Mr. Nehru's blessings on his efforts to bring Indo-Pak amity. Mr. Nehru's great desire, before the end of his stewardship, was to secure India's borders and put her relationship with Pakistan on the right footing.

The major opposition party, namely the Communist Party of India, has split into two sections. The two Socialist parties are seeking a common platform and a merger. Meanwhile the Congress is riven by deep division in most states, especially the U.P. Now that the firm hand of Mr. Nehru ceases to exert its control, intense rivalry could weaken the ruling party.

Indians Abroad

For the first time since our independence, the nation has become acutely conscious of Indians abroad. In East Africa last February disturbances broke out and Africans paraded with slogans like "Indian imperialists go home". Many Indians have lost their businesses and some their lives in Zanzibar especially. The future of a million Indians in the African continent remains a question mark. At the same time over 100,000 Indians of Burma demand return to India and are denied facilities by the Burmese Government to do so. Thousands of other Indians in Fiji are packing up to return to their motherland.

Corruption has reached such high proportions that according to the Finance Ministry of India 60 per cent of the sales tax due to the central and state governments never reaches the Treasury.

Regional and linguistic forces are gathering momentum and it is not inconceivable that in the next two or three years there may once again rise a demand for a separate South Indian state and a Sikh state.

Observers agree that in the event of national confusion, the extreme right or left could take over the nation.

There is, however, another force arising in India that seeks to consolidate and extend her democracy. It is a catalytic agent that can hold the nation together after Mr. Nehru. This force consists of the young men and women of India who are not saints but do have the fire of patriotism burning in them. There is a passion in them to clean up and unite the country.

Those of us engaged in this work for the nation are determined to create in the Indian nation a core of young men and women — leaders of tomorrow — who will be

- (a) incorruptible — neither bought by money nor bullied by tyrants;
- (b) who will answer the rivalry, jealousy, division and hate that is tearing the best political parties and this nation apart;
- (c) who will take responsibility for the moral re-armament of India as their fathers and grandfathers did for the liberation of their country from foreign rule.

We want the best youth of India so trained to go into business, industry, defence, education, press and even politics — whichever party they choose — for public life needs Moral Re-Armament more than any other sphere.

There is a growing army of these angry young men and women whose hearts are set on a constructive road. These patriots have decided in concrete terms to change the character of the Indian nation; to tackle crookedness at all levels of society from bus conductors to businessmen, from sweepers to statesmen. Their plays, meetings, films, books, articles and training camps seek to awaken the conscience of the nation. They present to people the choice of either sacrificing India for their selfishness or their selfishness for the sake of India. They will encourage statesmen and the common man to stand up and fight for what they believe is right. They will expose the guilty and the corrupt. They seek to heal the hate between India and Pakistan and between Hindus and Moslems inside our country; to cure impurity and bitterness that often go hand in hand; to encourage right national policies.

It is obvious to these young men and women that until such time as China changes, India needs to be a strong nation militarily. They do not want to appease

China but they do want to demonstrate a better, cleaner and a hate-free way of life. India with a great enough aim can even invite China to join her in ending the poverty, hatred and injustice that is ruling the world. Such an India will win the respect of every nation.

No such force is practical unless it seeks to eradicate poverty and illiteracy in our land. These young men and women feel that a tidal wave of honesty could be generated in our nation. Taxes would then go down, production would go up. The cold war between government and businessmen, management and labour can cease. Then more funds can be spared for education; wealth be more equally distributed. These men and women are for adequate legislation and believe that some form of Socialism is inevitable but that it is not enough to change systems. We have also got to change people.

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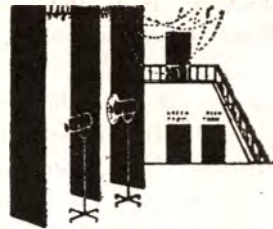
A nation listening to God and obeying. That is what they are out to fashion. Even a creative such minority can swing the tide in a nation. Young in years, patriotic in heart, these determined men and women will welcome the support of every section of Indian society, but they will not wait for it. Their decision to remake the nation is regardless of response. Under God they will succeed.

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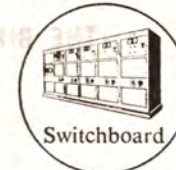
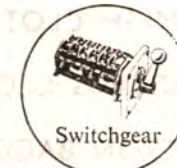
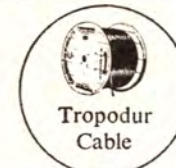
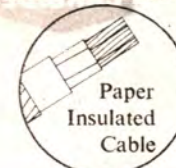
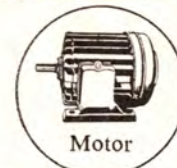
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