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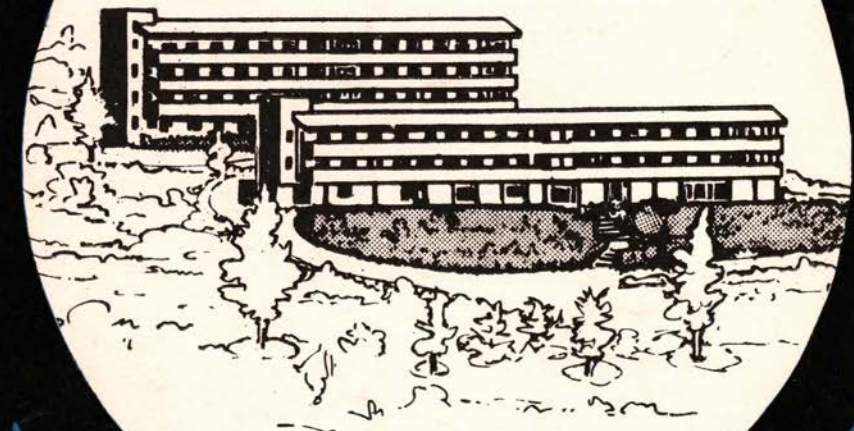
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PANCHGANI

turning
enemies
into friends





ASIA PLATEAU, PANCHGANI

With gratitude for a family of true comrades
Rajiv Gandhi

Asia in the moon age

What is going to be the future of Asia when the dust of blame on the West or somebody else for all that has been wrong here has finally settled down? Are the tears really going to be wiped from every eye? Will all the people of Asia walk as free and purposeful men and women? These are questions in many hearts. The answer to them is a bold 'yes' and the process has already begun.

In the midst of the rumbling of guns in Viet Nam, race riots in Malaysia, division between the Tamils and the Sinhalese in Ceylon and the mounting violence in India a new voice of sanity is rising from Panchgani. It is bringing to modern statesmanship a forgotten factor.

Panchgani is situated 167 miles from Bombay in the hills of Western India, which are older than the Himalayas. In January 1968 Asia Plateau, the Moral Re-Armament Centre, was opened.

There are many external and internal voices pulling all of us, leaders and led. Some are tempted by voices of hate and violence. Others listen to flattery and greed. In Panchgani, ordinary men and statesmen learn to listen to the unfailing, clear, Inner Voice that gives correction, direction and wisdom to every man who seeks the right road. Gandhiji said of this voice, "I shall lose my usefulness the moment I stifle the small voice within."

Leaders in Australasia, Europe and America have joined the leadership of Asia and Africa in hailing the opening of Panchgani as an offering. The Chief Minister of Assam, Shri Chaliha, described MRA as "A silver lining in a dark world". Some have called the answer Panchgani is giving a solution to the dilemmas of Peking and Moscow, and a synthesis for the Communist, non-Communist and anti-Communist world.

Panchgani makes men fit for the moon age.

R. D. Mathur

TURNING ENEMIES INTO FRIENDS

by Kalpana Sharma, Bombay



Mrs Charlotte van Beuningen of Holland opening the second main building of Asia Plateau. Addressing the opening session she said, "When I look at these children and the children of the whole world I want to fight with my last breath for a new world for them."



Mrs Muankimi Khiangte (left) with her sister from Assam

MAN has reached the moon. For some days the whole world was elated. But once again it is confronted by headlines of crisis. In India divisive and separatist elements hold the country in their grip and insecurity increases as the political quarrels of our leaders are seen by the whole world. The Moral Re-Armament Training Centre in Panchgani seems to be one of the few places giving answers. The theme of a conference held in February 1969 — Turning Enemies into Friends — has indeed been substantiated.

A major event of the conference was the opening of the second residential block by Mrs Charlotte van Beuningen of Holland, who was decorated by the Queen of Holland for her valour during the last war.

Perhaps most significant was the reconciliation of three leaders of Assam. These men have been fighting for ten years to get a separate state for their people who live in the hills of Assam. There was deep division between them because of rivalry and jealousy. A simple apology on the part of one of them to the other broke barriers built over years. This is a habit too few politicians indulge in.

Mr Hoover Hynniewta, who represented the Assam Hills in the Lok Sabha from 1957 to 1962, told the conference, "Panchgani made me realise we cannot solve any problems in the North East except by changing human nature beginning with myself. We have a duty to help India to find a lasting solution for her manifold social, economic, communal and linguistic problems by learning to work together in a spirit of love, selflessness, honesty and purity." He added, "Then India in its turn can provide an example to Asia and the rest of the world."

A delegation of young Mizos attended the conference. The Mizos are one of the hill tribes of Assam. For some years guerrilla fighting has been raging in the Mizo hills. The Mizos want complete independence from India and so many have joined the underground Mizo National Front which has been fighting against the Indian Army.

One of the delegation was Mrs Muankimi Khiangte, a teacher whose father is the President of the Eastern Tribal Union and one of the most respected Mizos. He came to Panchgani last year and found an answer to bitterness.

Mrs Khiangte said of her time in Panchgani, "I have always thought of myself as a Mizo, but after meeting Moral Re-Armament I have learnt to call myself an Indian. We thought that India had neglected us when we did not get our hill state. Disillusioned, many Mizos went underground in 1964 and fighting began.



Mr Hoover Hynniewta (left) with Mr B. B. Lyngdoh (right)



Left to right: Rajmohan Gandhi; B. B. Lyngdoh, Executive member of the All Party Hill Leaders' Conference; Stanley Nichols Roy, General Secretary of the APHLC; and Russi Lala, Editor of Himmat Weekly

We thought that the plains people of Assam were rulers, but if we had put right our hatred towards them we could have done so much and the Assamese would have understood our plight."

The Garos are another hill tribe from Assam. They were represented by three executive members of their District Council. One of them, Grahon Singh Marak, described how he had stirred up hatred against the non-Garos for support from his own people. "I have decided to stop this fighting and bring integration between Garos, non-Garos and the plains people of Assam."

Africa is also a continent of turmoil. Yet at the conference five African nations were represented. Sirr Makwenanai from Southern Sudan declared, "The most reactionary men in the world are ones who shout for peace, unity and brotherhood but yet continue their policies of class struggle, race or partisan ideas. We need fearless men and women who will challenge Africa to a revolutionary concept that will dislodge hate and bitterness from our hearts and replace it with compassion, care and obedience to God."

Revolutionary industrialists from Europe have come out to India to share what they have learnt through the application of MRA in industry, with their Indian counterparts. Alfred Nielsen, the Vice-President of the Employers of the Wood Industry of Denmark, described how he, as an Executive member of the European Confederation of Woodwork Industries, had been one of those responsible for setting up a special Wood Committee in the confederation.

This Committee will stabilise prices of wood from Africa and Asia and also will explore how more wood can be brought from the Afro-Asian countries. "I want to see that your resources of wood and manpower are used in a way that is best for your countries," Nielsen said.

An important factor behind all these events was the decisions of very ordinary people. For instance, a Malaysian student of medicine from Calcutta University announced that she had decided to clean up her life and put things right with her family. On hearing her decision the politician from Assam decided to pluck up courage and apologise to his colleagues.

It is a dazzling array of miracles which gives hope for the future. But these miracles need not be limited to these buildings. Every home, factory, school, office and university could be a workshop and a factory for turning out miracles on two legs who will step out and transform the world.

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CEYLON— ASIA'S PILOT NATION

by Donatus de Silva, Ceylon

IN CEYLON, the problems of Asia are reproduced in miniature. She has a population of 12 million. Among them, eight million are Sinhala-speaking and two million Tamil-speaking. History records frequent invasions of Ceylon by kings from South India.

Many Indians I have met fear China and Pakistan. The average Sinhalese in Ceylon fears India, however strange this may sound to the Indians. The northern peninsula is occupied mainly by the Tamils. Sinhalese fear that the Tamils in the North will join their brothers in South India and form a separate state. Some politicians have accused the DMK Party of South India of interfering in the internal affairs of Ceylon. They have demanded a total ban of the party.

One of our recent achievements in Ceylon has been the dramatic increase in the production of rice. Rice is the staple food of the Ceylonese. Three years ago, 600,000 tons a year had to be imported mainly from China. As a result of the Food Drive initiated by Prime Minister Dudley Senanayake, Ceylon hopes to be self-sufficient in rice by 1971. But as one leading politician said, "No economic progress can be achieved without Sinhala-Tamil unity."

Many have blamed the politicians for stoking the fires of communal hatred. But distrust and suspicion start at the student level.

Ananda de Silva is a student leader from Ceylon University's Law Faculty. His beard and long hair rival Che Guevara's. He is dissatisfied with the way the country is run. He has demonstrated and agitated, demanding radical changes. He and his colleagues have rioted and ransacked private and public property in the name of their cause. Last year he came to a conference at the Moral Re-Armament Training Centre in Panchgani. He saw the dedication and passion with which young Indians were undertaking to fashion a new society. One day he said, "In MRA I see an ideology superior to any that I have known. It includes all classes and races. Here I have seen how absurd we were to call the politicians corrupt when we in student politics equalled this corruption. If I wanted to see the world different I have to start being different myself." He said he had to apologise to his opponent for having fought in the last Presidential Elections in the Student Union with fraudulent means. De Silva went back to the University and in the face of opposition from his own supporters apologised to his rival. But to his surprise he found that the members of the Union began to trust him much more.

Ananda's opponent, Jan SriKanta, is a Tamil. He came to the next Panchgani conference. There he said, "I thought it was a privilege to hate people. I did not trust



Mr Dudley Senanayake, Prime Minister of Ceylon, greeted by Devar Surya Sena, a Director of the Ceylon Broadcasting Corporation, with a hand of betel leaves on his arrival for the premiere of "The Forgotten Factor" in Colombo

the Sinhalese. I believed separation to be inevitable and thought that in a clannish world you just had to look out for yourself and your group. I was wrong. We need to tackle the communal problems on a man-to-man level. I have decided to do this instead of fomenting strikes and ruining people and property."

To the Panchgani Centre have come Buddhists, Hindus, Muslims and Christians from Ceylon.

Among them was Mr P. Eheliyagoda, Assistant Secretary of the 300,000-strong Sri Lanka Trade Unions affiliated to the Sri Lanka Freedom Party of the former Prime Minister, Mrs Bandaranaike. Mr Eheliyagoda said in Panchgani, "We have had a series of disastrous strikes in Ceylon. Destruction is the end result of refusing to negotiate. I am returning to Ceylon to negotiate on the basis of what is right and not who is right."

These delegates have gone back with a vision of what Ceylon can do for Asia. The leaders of Ceylon heard of these changes. They formed a national committee headed by the President of the Senate, Hon. A. Ratnayake, and invited Mr Rajmohan Gandhi, Chief Editor of Himmat, and a group of 60 from 16 nations to hold a Moral Re-Armament Assembly in Ceylon.

Opening the conference in Colombo last November, Senator Ratnayake said, "The forgotten factor in our lives is that human nature can change." That evening,



President of the Ceylon Senate Hon. A. Ratnayake with Hon. H. N. J. Fernando, Chief Justice of Ceylon, and Rajmohan Gandhi at a reception given by him for the "Asia Arise" force at the Senate building



Mr P. Eheliyagoda, Assistant Secretary of the Sri Lanka Trade Unions

accompanied by the Prime Minister, Mr Dudley Senanayake, he came to witness the premiere of the industrial play, "The Forgotten Factor", by an Indo-Ceylon cast. "The Forgotten Factor", written by Alan Thornhill, dramatises an alternative to class and racial conflict as a means of social change.

Among others who saw the play were Mrs Bandaranaike, Leader of the Opposition, and her family.

Mr Senanayake was interested to hear the story of P. K. Palaniandy, a leading potato importer. After meeting MRA Palaniandy paid back Rs 12,000 due to the Income Tax Department and started selling potatoes at Government-controlled prices instead of blackmarket rates. Since then, his turnover increased by 300 per cent.

Later "The Forgotten Factor" played in Jaffna, heart of the Tamil-populated provinces. Sinhalese took this opportunity to apologise to Tamils for their suspicion and enmity. One Sinhalese leader said, "I want to apologise for the shocking treatment by my people of the Tamils during the 1958 riots." A Tamil journalist on the staff of a national newspaper, who had written many

articles encouraging division between the two communities, said publicly, "We must say sorry to our Sinhala friends for all the bitterness we have had towards them and work for unity, so as to show the world that the two peoples can live as one nation."

Mr D. B. Ellepola is the Chairman of the Ceylon Rubber Research Institute. Inspired by the visit of "The Forgotten Factor", he organised a national committee of prominent citizens of all communities to work for national unity.

The Prime Minister of Ceylon wants Ceylon to be a pattern for Asia. He looks to MRA "to build a rational world free from conflict and hate".

Ceylonese are grateful to Indians for many things. One is the introduction of Buddhism to Ceylon. Another was the inspiration given during their independence struggle. We are indebted to Indians for the bringing of Moral Re-Armament to Ceylon and helping us to achieve reconciliation and unity in our country.



Mrs Bandaranaike, Leader of the Opposition, watches a performance of "The Forgotten Factor"



Leaders of the Tamil-speaking people in Jaffna listen to Stanley Nichols-Roy

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OUT OF CRISIS, A CURE

by Niketu Iralu, Nagaland

INDIA'S North East seethes with ferment, ever-rising tension and often bad blood. It is made up of Assam, Nagaland, Manipur, the North East Frontier Agency (NEFA) and Tripura.

Peking has on various occasions issued large maps of Greater China indicating her claim over large portions of the North East. Z. A. Bhutto, Ayub's former Foreign Minister, not long ago declared from Dacca that Assam should be one day made a part of East Pakistan. The Chief Minister of Assam, B. P. Chaliha, a few months back said, "If the North East disintegrates it will be lost to India."

Rajmohan Gandhi, in an article in the Assam Tribune, put the problem and the way out as follows: "The North East's racial, tribal and religious groups can absorb themselves in a battle for supremacy or survival. The struggle for supremacy can be destined to be fruitless, and one prays that no group will have to risk all merely to survive. Could the refashioning of the whole of India, including the North East, become the anxiety and passion of all the groups in Assam and the North East?"

A Congress Party trade union leader said, "We are

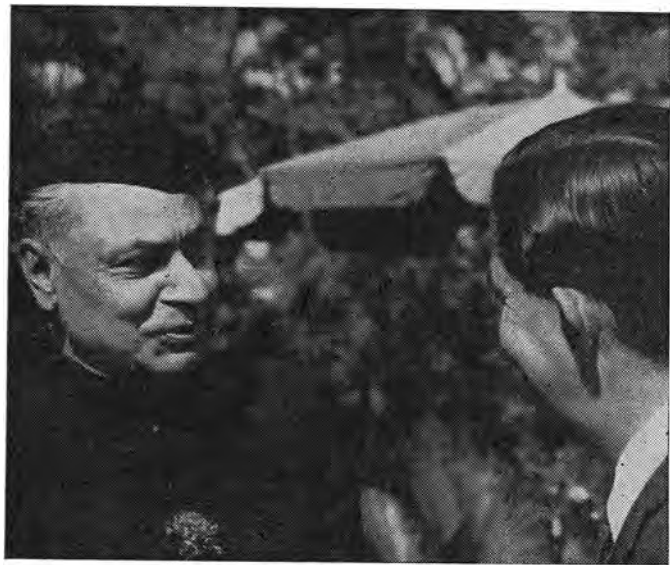
moved beyond words by your thought for us in coming. Until you came, we felt we had to stick it out alone."

A leading Khasi politician, after apologising for the communal hatred he had fostered against the plains people, said that he had decided to tell his people hatred was wrong.

He was writing at the end of the Asia Arise Assembly sessions that took place recently in the various towns of Assam. The theme of this Assembly was "New Aims for the North East". The men who invited the Assembly included B. P. Chaliha, K. P. Tripathy, Assam's Finance and Labour Minister, Stanley Nichols-Roy, the General Secretary of the All Party Hill Leaders' Conference, and some of his colleagues. In their invitation they state their aim in holding the Assembly to be "to realise the potential of the North East to blaze a new path for India and Asia".

Delegates from the Hills and Plains of Assam, from Manipur, NEFA and Nagaland came to meet Rajmohan Gandhi, who brought with him a group of 55 from various parts of India and personalities from 15 other nations.

A Mizo leader, whose people back home are fighting



The Governor of Assam and Nagaland, B. K. Nehru (left), with Stanley Nichols-Roy, General Secretary of the All Party Hill Leaders' Conference



Chatra Singh Teron, State Minister for Tribal Affairs, opens the MRA "Asia Arise" Assembly in Shillong



Harijan leaders from Shillong talk to Rajmohan Gandhi



Madame Irene Laure from France (left) meets Mrs. Nichols-Roy, wife of the General Sec. of the APHLC and Mrs. B. K. Nehru, wife of the Governor of Assam and Nagaland

an insurgency war against the Indian Army from underground hideouts in Burma and East Pakistan, spoke of how he had started to rebuild broken comradeship with his own colleagues and other politicians of Assam by apologising to them for past hatred and resentment.

Stanley Nichols-Roy, speaking to his own hill people, said, "I have been working in political life for the last eight years and have not been absolutely loving towards the people around us. Our task is to live and fight that the flame of faith will be put in the hearts of every one, not just here but in the whole of India... I for one have enlisted in this revolution that God has for us in the North East and the world."

B. P. Chaliha, speaking after a performance of "India Arise" at which he and his wife were chief guests, said, "Moral Re-Armament is going to do something very great to this world. This progressive force must win today or tomorrow. If the object be pure, if there is faith, it is possible to move mountains, I have seen that purity in these people of Moral Re-Armament."

Then referring to Rajmohan Gandhi's call for "Assam not to neglect India although India may have neglected Assam", Chaliha said, "I am sure that the expectation of Rajmohan Gandhi and his associates for the people of this area will be fulfilled. I think it is possible to fulfil them if we believe that we are men and not merely animals."

The Governor of Assam and Nagaland, B. K. Nehru, former Ambassador of India in Washington, received the international group in his residence. Later Mr and Mrs Nehru came to see the performance of "India Arise" and



Mr. B. P. Chaliha speaks after a performance of "India Arise"

"The Forgotten Factor" with the Chief Justice of Assam and Nagaland.

Speaking after seeing "India Arise" the Governor said, "The work that Moral Re-Armament has been doing now for many years is invaluable. They are fulfilling a need which has been felt throughout the ages and is now being attempted by this movement in a modern setting. We in Shillong are most appreciative that you have come here. I hope you will come again and I wish you the greatest possible success."

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AFRICA INVITES ASIANS

by Neerja Chowdhury, New Delhi

IN the horn of Africa lies Ethiopia.

Many call it that continent's potential bread basket. The soil is fertile, the country green and mountainous. To the world it is known as the birthplace of the Blue Nile, the seat of the Organisation of African Unity and above all for the statesmanship of its Emperor, Haile Selassie I.

In the North is the province of Eritrea. Eritrea was occupied by the Italians till 1942, then liberated by the Allies. The UN asked Britain to look after it for ten years. Since then it has become part of Ethiopia. Asmara, its capital, with its lingering atmosphere of an Italian town, is situated on a plateau 7,800 feet above sea level with broad avenues flanked by tall eucalyptus, palms and jacarandas.

The country comprises Christians and Muslims, Amhars and Tigriniyans. Thousands of Indians too reside here. They have come here as teachers.

"The problems between blacks and whites is temporary, but the problem between blacks and browns is perennial," remarked a senior UN official in Addis Ababa.

At a time when Asians are being asked to leave from so many African lands, eleven Indians and Ceylonese were invited by Ethiopians to help in their country. The occasion was an international Moral Re-Armament conference called by leading citizens of Asmara.

"Our divisions can be answered by MRA. Through this conference I want to strengthen the relationships between Africa and Asia," said the Governor General, urging Asians trained in MRA to assist his country.

One of the committee organising the conference, Ato Mesfun Hailu, said, "I went to Panchgani in India to participate in the MRA conference. I saw there politicians reconciled and their hatred ended. This challenged me to do the same." When in India, Ato Hailu had invited to Ethiopia the industrial drama, "The Forgotten Factor", written by Alan Thornhill and performed by an Indo-Ceylonese cast. This was received very well by the people of Eritrea. The Asians were welcomed in African homes.

Sixty per cent of the teachers in the schools of Eritrea are Indians. Sometimes they are resented.

P. V. Abraham is the Vice-Principal of Prince Makonnen School, Asmara. He has taught there for



Indians and Ceylonese being welcomed by Asmara students



Clement Eze speaks with Peter Izilein, an Isham from the Mid-West of Nigeria



The invitation committee to the MRA Conference, Asmara, with Rajmohan Gandhi. L to R: Sheikh Mohammed Surur (Personnel Department), Kegnazmatch Tesemma (Auditor General), Rajmohan Gandhi, Ato Mebrahtu (Teachers' Training Institute), Ato Wudineh

twelve years. "There's a completely new atmosphere in my school," Abraham states emphatically, describing the changes MRA brought between teachers and students in his school. His daughter says with a twinkle in her eye, "I don't know what has happened to my father. He is a different man. He does not lose his temper any more."

Another Indian, Paul, taught in the Teachers' Training Institute of Asmara. Recently he returned to India before going on to Zambia. Before he left he said to his Ethiopian students, "I've been indifferent towards you. I have not taken enough interest in the way I've taught. Forgive me for my arrogance." An Indian friend asked Paul to smuggle gold back to India. Paul refused. The Ethiopians were inspired and impressed.

Clement Eze, an Ibo from the Eastern region, said, "Since the war started I have not heard from my parents. I had great bitterness in my heart towards the Nigerians. I asked forgiveness. It is the selfishness in me and many of my people that has caused bloodshed in my country."

The Indo-Ceylonese group spoke to 22,000 students in 15 schools and colleges. Students began to change. "I hated the Indian teachers and thought because their economy was bad they had come here to make money for themselves. For this hatred I have apologised to them," remarked one of them.

Magdi, the son of an Egyptian businessman, studies in Comboni College, Asmara. He was planning to emigrate to Canada and leave his country and its problems behind. "I had a natural hatred for the Jews. Through MRA I have lost it. I have found a care for my country and have decided to live and work there," he said at a public meeting. In the audience was an Israeli businessman. Tears ran down his face when he heard the Arab apologise.

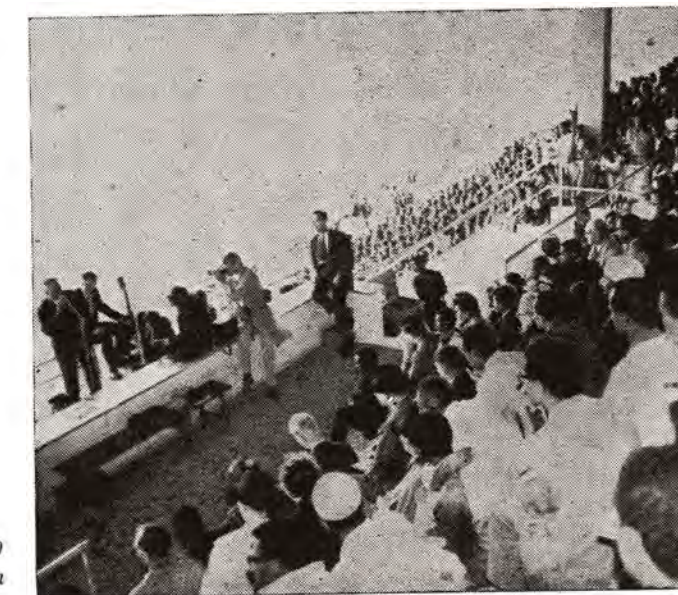
The students of Asmara decided to portray their experience in a play called "I Am the Third". It was written in Tigriniya with humour and boldness. It deals with divisions between landlords and employees, administration and the ordinary man, father and son, Christians and Muslims. "He's apologising to a Muslim," a man was heard saying in a hushed voice when a Christian in the play asks forgiveness of a Muslim for his superiority. The audience applauded.

Could it be that Indians could pattern how one race should serve, look after and make great another race and people? Perhaps that is why so many Indians are placed in so many nations of the world.

Delegates to the conference speaking to 7,000 people at Queen of Sheba Stadium, Asmara



The Governor General, Ras Asrate Kassa, receiving the Nigerian delegation to the Asmara Assembly in the throne room



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STUDENT LEADERSHIP CONFERENCE

by Vijitha Yapa, Ceylon

STUDENTS from Bombay, Poona, Agra, Ahmedabad, Madras, Delhi, Calcutta, Gauhati, Bangalore and Hyderabad, representing 13 universities, resolved "to redirect student energies from destructive to constructive activities for transforming society". Two hundred and twenty-five delegates from 25 nations participated in the Student Leadership Conference called by Moral Re-Armament, which was held from May 10 to 24, 1969, at Asia Plateau, Panchgani. They included students of Indian origin from Fiji, Singapore, Malaysia, Tanzania, Kenya, Uganda, South Africa, Mauritius and Ceylon.

Miss Neerja Chowdhury from Delhi, who won a national award in an All-India competition for Architecture, said, "Student unrest is a good thing and I hope it never stops. But we must get our aims straight and plan how to transform the society we live in, for what happens in the world today is our responsibility."

At seminars, students said that their revolt is a symptom of a rotten society that needs to change. Some concluded that unrest is also caused by the outmoded educational system which tends to produce a large number of unemployed.

"Teachers are also to blame for the student unrest in the country," declared Professor T. R. Rangarajan, who teaches Psychology at the Government Arts College, Madras. Speaking about dishonesty among teachers, he said, "I have also marked answer scripts without carefully scrutinising them, valuing them on how many pages were written. I have decided that henceforth I will mark papers on the quality of the answers rather than on the quantity, and I want to fight for my colleagues to make the same decision."

To tackle division, corruption and political dishonesty in the country, students decided as a first step to end division with their parents and stop stealing and cheating in examinations.

Yogender Sharma, President of the B. J. Medical College Student Union, Ahmedabad, promised to ensure that student elections are run on the basis of absolute honesty. He apologised to his political rival for bitterness and said he wanted to bring unity between two opposing factions in his college.

Jimmy Kumana from the Indian Institute of Technology, Bombay, said, "We blame politicians for corrupt practices during elections but often in some of our colleges students elections are no better. Though we are considered intellectual our campaigning is not on lines of policy, but on the basis of 'You are an arts student or science student — vote for me', or 'You are from my state — vote for me'."



Students welcome Rajmohan Gandhi after his arrival from Asmara

Plays dramatising an answer to the contradictions in today's society played a major part in the assemblies. The Hindi version of the industrial drama, "The Forgotten Factor" ('Jo Bhool Gaye Hain'), was performed by students from Agra, Delhi and Nagpur.

The delegates pledged monthly contributions to the work of Moral Re-Armament. Praful Stankiya of Uganda, from St. Xavier's College, Bombay, said, "The future of millions will be decided by what we do in Panchgani. I decided that instead of going on a pleasant vacation to Uganda, I would give the Rs. 5,000 I had saved towards the work of MRA."

Among the seven delegates from West Bengal was Neptune Srimal, who until last year was the Secretary of the Students Organisation of Presidency College, Calcutta. Neptune had been closely associated with the Maoist students but was beaten up when he left them.

"Though I spoke against corruption I was ready to bribe a person in my college to get the necessary 75% mark which would have enabled me to sit for my exams. Meeting MRA made me realise that to clean up corruption, I had to begin with myself," he said.

"There are two forces always at work within me; the force that calls me to change the world, and the selfish force that drags me in the opposite direction. When one can contribute more than one can get, one is rendering real service to society," he added. Another Calcutta student concluded, "Panchgani is the answer to Naxalbari."

A delegation of 20 from Assam represented the different regions involved in the Autonomous Hill State now in formation. The founder of the 20,000-strong All Assam Garo Students Union, Lambert Sangma, said, "I was seeking a doctor who could give us the best medicine for hatred and bitterness and I have found this doctor in Panchgani. I now want to give this cure to my people. If we had not met MRA there would have been no alternative for us except violence."

A Mizo official said, "The situation in the Mizo Hills is quite hopeless and even if the insurgency is crushed and the rebellion liquidated, it will take years to cure the hatred and bitterness of the people. The only hope is a revolutionary change, and this is why I have come to Panchgani."

Thangvuka, a Mizo from Gauhati University, spoke of how his family were casualties in the bitter struggle. "One uncle was killed by the Mizo Underground and one by the Indian Army. My elder brother, who was accused of supporting the rebels, is now in jail. These occurrences made me bitter and I wanted to take revenge, but I have decided to change my attitude and start a new life," he said.

Students present felt they too had a part in tackling local and national issues, be it Telangana or the Maharashtra-Mysore border dispute. They announced plans for another conference to be held in September on the theme, "Can students and professors, farmers and politicians, businessmen and workers unite to pattern a new society?" They are inviting people from all walks of life to join them to tackle this task.



Professor T. R. Rangarajan from Government Arts College, Madras



Ceylonese students



Yogender Sharma, President of the B. J. Medical College Student Union, Ahmedabad



The Most Rev. Dominic Athaide, Archbishop of Agra, talks with delegates in the gardens of Asia Plateau



North East delegation talks with Howard Grace from Britain

STUDENTS' MANIFESTO

WE ARE IN REVOLT

WE, the students everywhere, are in revolt. We are agitating and demanding drastic change in everything around us. We in Asia have made a common practice of rioting, burning, looting and ransacking much public and private property.

Can we achieve our objectives through violence? Will anything achieved through violence be permanent? Will this violent revolution be safe from a more violent counter-revolution?

The answer to all these questions is no. Violence will not alter the present state of affairs. Anything achieved through violence never lasts long.

For too long now we have been blaming the teachers, vice-chancellors, and irrelevancy. We have blamed the government for the problems of food, housing, illiteracy and corruption which are rampant in our countries at present. But have we never given a reflection to our own corruption in examinations, college elections and in dealing with our teachers and parents?

Have we ever given a thought to jealousy, impurity and dishonesty, which are practised in our university campuses?

We all agree our society needs a drastic change, but we will never be able to solve our problems by burning trains and buses or by looting grain shops. These acts only increase the divisions in our society.

What we need is a moral revolution which changes human nature — the root cause of all problems. Only a revolution of this kind, which excludes nobody, will be able to bring about desired and lasting changes in our society.

In Moral Re-Armament we have found such a revolution. It is far superior to any other '—tions'

we have known. In it we found the capacity to include everybody, no matter which class, race or language group they belong to. And it also showed us our folly in calling others corrupt when we ourselves were corrupt.

This revolution challenges us to clean up our own lives and demands from us the sacrifice of our petty comforts and pleasures in the interests of human society. This revolution needs people who are ready to stand and fight for what is right and are willing to lead their lives on the basis of absolute moral standards of honesty, purity, unselfishness and love.

The practical way to begin is

1. Measure your life against the four absolute standards of honesty, purity, unselfishness and love.
2. Put right the wrongs you can and set a new course for your life based on these absolute standards.
3. Choose a group of people in your college or school and put to them the challenge to change and also tell them about the change you have made.
4. After building up a team in your college, join forces with other teams from other colleges and start cleaning up the university and the nation.

Don't be discouraged if everyone doesn't take up the challenge, for cowards will laugh, selfish will ridicule, but patriots will decide.

You are welcome to join us in this revolution of Moral Re-Armament. Our job is to save a crumbling civilisation. You have nothing to lose by trying it. You have everything to lose if you don't.

CAN CAPITALISTS CHANGE ?

by Yunus Dehlvi, President of
The Indian and Eastern
Newspaper Society, speaking at
the May 1969 Conference



I MAKE my living by publishing newspapers.

Today we live in a divided world. Capitalism and Communism have both failed. The Communist world is divided. So is the Capitalist world. There are armed clashes between China and Russia.

We have seen that when Capitalists change, they can change Communists. When Communists change, they can change Capitalists. This is one of the keys to resolve the tensions in the world in which we live.

I belong to the class of management and capital. We are not easy people to change. But I am convinced that if we change, we have the secret of changing others.

Whilst in Bombay I was very busy with my business. But the clearest thought came to me that I must come to Panchgani. So here I am. And I feel that I have come back to my own home and my own family.

I have applied Moral Re-Armament in industrial situations in my own establishment. I can tell you that it works. It is practical. It has produced excellent results for the benefit of all of us in the organisation — management and labour alike. But for me to be content with looking after my own concern is not big enough today. Who is going to look after India and the world? I was using God when I was not letting Him run my whole life. I see here that we have got to apply these principles to the whole of our life, and get them to all of industry.

We saw here the production of the industrial play, "The Forgotten Factor". I was thinking about it this morning, especially about the character, Mr Gupta, who is the general manager of the company. He has a strike in the factory and things get to the point where he is no longer willing to talk to the labour leader. It reminded me of my need to conduct my establishment's affairs in the right way.

IS HATE CONTROLLABLE ?

by Satya Banerjee, Calcutta,
a Trade Unionist of the Hind Mazdoor Sabha



Satya Banerjee, who works in the West Bengal Railway Department, talks with a dock worker from Bombay

PANCHGANI has gripped me. I found there a new experience of life — I was challenged to a new revolution, a revolution much bigger than I hitherto had known, big enough to include every man, every class, and every race. I found here an answer which is desperately needed in the city I come from.

Politicians have all these years been feeding people with negatives. I see these leaders who have been feeding the people hate, fear and greed now helpless before the uncontrollable hate and fury of mob violence. They now find hate uncontrollable.

The Left is today as disunited as the Right. Disillusion is causing havoc in the ranks of organised labour. Chaos has been let loose in the industrial field. The wheels of industry may grind to a halt at any time in the near future in this strategic part of our country.

Bengal with its vast industrial potential and revolutionary manpower cannot afford to drift aimlessly. We have at all costs to grapple with the situation in Bengal because Bengal needs India and India needs Bengal. A revolutionary approach is desperately needed to answer this colossal amount of accumulated hatred, anger and frustration in the hearts of men, which is being used and exploited by selfish politicians.

A new incorruptible, selfless band of leaders are providing this answer at Panchgani. Their spirit is catching and soon it will spread the length and breadth of the country. I have seen this evidence and I am convinced that Bengal will respond to the call of a new revolution because Bengal understands revolution and has always stood for it.

REVOLUTIONARY METHODS IN AGRICULTURE

by John Porteous, New Zealand



Mr and Mrs Porteous with the youngest bull calf

CAN India be fed? Can India help feed the world? As a farmer I believe our destiny in Agriculture is to give everything so that every last man, woman and child on earth is adequately nourished in body, mind and spirit. It is towards this giant task that we at Asia Plateau have dedicated our lives.

On March 2, 1969, an agricultural seminar was held at Asia Plateau. Three clear aims for the farm were stated.

- a) Fully integrate all we do with the food needs of India, and the expanding world programme of MRA.
- b) Care deeply for the land and its people.
- c) Run the farm on a sound business basis and produce best quality food.

Pedigree Jersey cattle, gifted from Australia, have shown that at this altitude of 4,300 feet, even in their first lactation, they produce up to 15 litres daily. Rich Jersey milk produced on the farm is in great demand, so we are very pleased that our friends in Australia have generously decided to give us four more heifers later this year.

The establishment of a high producing dairy herd on this eroded table land, watered by a fickle monsoon, imposes a great challenge. The first need of course is water. In April we decided to enlarge our farm well—a venture in faith which will cost Rs. 24,000. A Poona businessman, moved by our efforts, sent a cheque for Rs. 2,000. He said, "The digging of wells, no matter what the cost, is the most valuable work you can do." An excellent supply of clear water was struck at 65 feet.

Water from this well will revolutionise our production capacity. It will not only supply our cattle and poultry,

but will enable us to irrigate terraces of highly nutritious grazing grass and lucerne. One acre of these fodders, adequately watered and fertilised, is capable of providing sufficient green feed for eight milking cows. A nationwide propagation of the remarkable Indian hybrid grass, together with an enlightened herd improvement programme, could go a long way to answering India's need for fresh milk.

The Poona Agricultural College have decided to assist us as this type of pioneer work, if successful, could inspire a transformation of vast areas of non-irrigated high country in India.

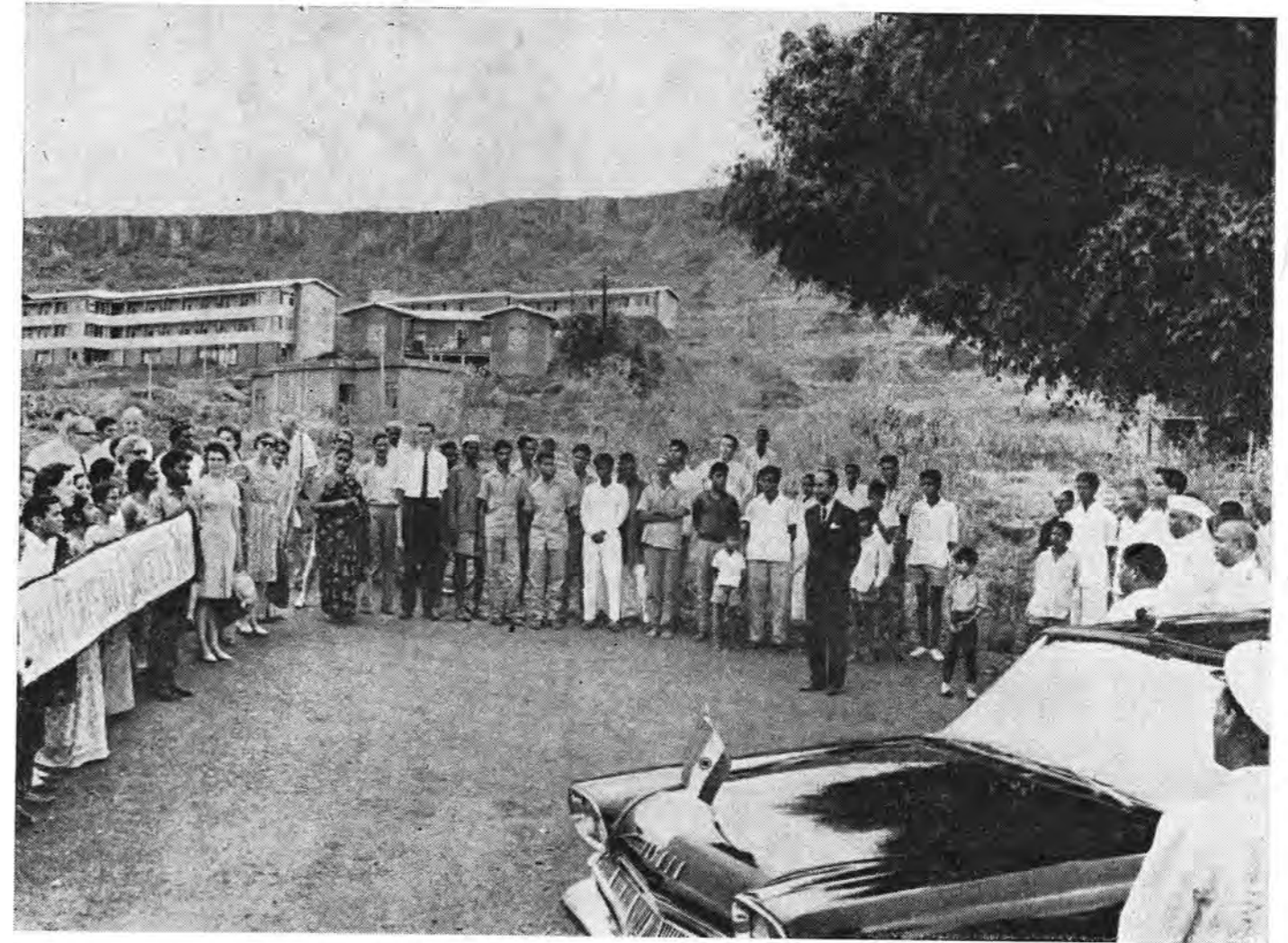
We have also found that poultry at this altitude, given hygienic care and good feeding, do very well. With cross-bred improved strains, we aim at 220-240 large-sized eggs per hen per annum. This is in contrast to the average village hen which lays approximately 40 small eggs. To try and inspire village farmers, we have decided to build a simple cheap 50-100 poultry unit. This would enable them to provide high protein food for their families and supplement their incomes as well. A further idea worked out at the Centre has been the complete utilisation of sewage water, both for irrigation and fertilising. Not only do flower plants produce beautiful blooms, but cattle fodder springs to life on stony soil which previously produced only weeds.

Is it possible to produce the "green revolution" that India's leaders are asking for? Reports tell us that technically the world is capable of feeding ten times the present world population, and that India could not only feed herself, but become a food-exporting nation!

What then is needed to create these fascinating miracles? Asia Plateau has begun to give the world the answers she desperately needs. Village farmers in the Kudal Valley, freed from crippling family feuds or the demoralising effect of illicit liquor, are using new methods, new hybrid seeds and working longer hours for the benefit of the country. An old farmer of 70 now works seven hours a day instead of two. He says, "India will never be a strong voice among the nations until she is able to feed herself."

Here on the farm, we are learning the secret of teamwork. Misunderstandings, bitterness and frustrations do arise, but by searching daily for God's master plan, by honest apology and forgiveness where needed, and by applying our minds and muscles to the task in hand, we find the job can be done.

India can be fed. Her millions of hearts and minds can be inspired with a God-given care for the world. Her supple hands, soiled with the dignity of labour, will produce an abundance of food and wealth for all mankind.



Delegates to Asia Plateau welcome Shri Y. B. Chavan, the Union Home Minister



Shri V. P. Naik, Chief Minister of Maharashtra, and his wife at the musical play "India Arise" in Bombay



Among those who came to the February conference was Shri N. J. Goray, Chairman of the Praja Socialist Party of India, seen with Rajmohan Gandhi

DAW NYEIN THA JOYFUL REVOLUTIONARY

by H. S. Addison, Britain



DAW NYEIN THA, one of Burma's most widely known personalities, died at Panchgani in March, 1969, at the age of sixty-nine. She decided to spend her last days at Asia Plateau because she felt that "a new phase was opening in God's continuing strategy for Asia and Panchgani is its heartbeat".

At the age of twenty-two she was Burma's youngest headmistress. Ten years later she was an established success, but not at peace. The 650 girls in her charge respected and feared her, but did not love her. Later she came to see that one reason she failed to win the affection of her students was that a hurt in her life had caused her to close her heart. "When you do that," she said, "your aim becomes discipline and efficiency. The girls were afraid of me."

A feud broke out in the school between Buddhists and Christians. The Buddhist girls prepared a long list of grievances which one of the newspapers published. There was public outcry, and a demand for an official enquiry. "I was so angry," said Daw Nyein Tha, "that I couldn't sleep or eat."

She escaped for a weekend to Rangoon to an old friend and told her: "I don't know how I am going to face those girls. I hate them." Her friend replied: "You need a new vision. Our sins separate us from God."

Back at school a government committee investigated the girls' charges and declared them without foundation. Yet Daw Nyein Tha's bitterness was not appeased. Through a sleepless night it haunted her and she kept praying: "Oh God, take this from me and give me your love". Suddenly the thought came to her: "Why not accept it?" "I said, Yes! and just offered my heart," she recalls. "Then God's love came flooding in like a great torrent of water from the top of my head to my toes. All the hate and bitterness disappeared in the twinkling of an eye and only love remained." Next morning the girls asked: "What has happened to you?"

She went from class room to class room and told them. And she apologised for her hatred.

Later she said: "I gave my life to God in 1931 and I have never taken it back."

Four years later she met Dr. Frank Buchman, initiator of Moral Re-Armament, at a world assembly in Oxford. She decided, "This is a man of God," and she worked with him ever since.

For the next thirty years she criss-crossed the globe, working in thirty-nine countries on all five continents. She traversed the Indian sub-continent a dozen times. She visited Mahatma Gandhi in his Ashram. As she left at the end of her first visit he said, "You must come back and stay with me as long as possible."

To her last day she thought and spoke about China: "I believe that our only hope in Asia is to give God's ideology to one another, and together give it to China."

She thought constantly too of that other vast country committed to world revolution. "Russia needs God," she wrote in 1968. "She has banished God. America has forgotten God and the rest of the world are either one or the other. The world needs to turn back to God and let Him direct us, inform us, control us. That is what we are living for, and that is what MRA is all about."

She was back in Burma when the Japanese overran it in 1942. Her courage and faith during the years of occupation made her a national figure. After liberation she was asked to broadcast to the nation on the National Day with Aung San, the Prime Minister, and made a speech so memorable that it was printed and sent to every village in the land.

In 1968 Mr Rajmohan Gandhi invited her to join the "Asia Arise" force working in India and Ceylon. She came first to Panchgani. After leaving she wrote: "You will understand what it meant to me to see God's continuing strategy for Asia in the concrete form of Asia Plateau. I believe Panchgani will teach the world that we are all children of God, and that obedience to the Father is not only a duty, but a privilege and a joy. I believe that we will learn it together and that nations will come running to Panchgani because of the living God. It will give lasting peace and security to this troubled, confused and hungry world, hungry for a sense of God. It will be a home to people of many nations."

In Colombo she learned that she was suffering from an inoperable cancer.

She spent her last Christmas in hospital in Colombo and in February was well enough to return to Panchgani. She said: "I have come home."

Her last weeks were perhaps her greatest. Her mind roved the world. She dictated letters to old friends in many countries. A conference which was going on

U NU VISITS PANCHGANI



BURMA'S well-known statesman and former Prime Minister, U Nu, who came to India on a pilgrimage, spent a week at the Moral Re-Armament Training Centre, Panchgani. He was accompanied by Madame Nu, his son and daughter.

At a reception for Panchgani citizens to meet and honour the visiting leaders, U Nu defined morality as "the ability and power to fight evil speech, evil action, evil

thoughts — and to cherish what is good. Neither wealth, birth, education nor high official position entitles a person to belong to that group of good men unless it is accompanied by morality."

And with the customary twinkle he added, "I have not yet reached that stage where I can say that I am a good man, but I try my level best."

Earlier, he told an Indian Express correspondent in Rangoon that on his return from his visit to India, "he would revive the MRA movement to bring a sense of oneness and solidarity among people."

He further said that "he wanted to send Moral Re-Armament teams to tribal areas in an effort to wean away unsophisticated people there from separatist propaganda sedulously inculcated in them in the past".



U Nu, his wife, son and daughter with R. D. Mathur

DAW NYEIN THA (Contd.)

brought leaders from many parts of India and other countries to Asia Plateau. She thought for them all one by one. Often she would invite to her room an individual or group and pass on some thought, often pungent and disturbing, which God had given her for them.

In that quiet room an agnostic professor prayed for the first time in twenty years and found the beginning of a faith which changed his life. A young man, the son of two of her oldest friends, committed himself to the battle which she had fought for nearly forty years. Three politicians from the hill tribes of Assam, deeply divided, were united in a way that has begun to change the political climate of their part of India.

On the morning after she died a simple memorial service was held in the assembly hall at Asia Plateau. Person after person came forward unbidden to speak of what she had meant to them — workers on the estate, farmers from a neighbouring village, a municipal councillor from Panchgani. The sweeper who cleaned her room told how she had given him ten rupees for his wife who was expecting a baby, and how later he had brought his wife to see her.

Daw Nyein Tha was laid to rest in a cemetery just above Panchgani. Some months later an old friend came to Asia Plateau and visited her grave. He was U Nu, a former Prime Minister of Burma. He laid a wreath, "From U Nu and family and friends in Burma." It



U Nu lays a wreath at the grave of Daw Nyein Tha

was a fitting tribute to one who had given her life to the world, but had loved her own land passionately and served it faithfully.

WHAT IS MRA ?

by R. D. Mathur,
Director, Asia Plateau,
Panchgani



EVERYWHERE the future of democracy is being questioned. Strong views are held as to whether it is a good system or a bad system. But it is not democracy that is on trial — it is free men. Whatever the system on which men finally decide to organise society, the key questions will always be :

1. Do men know how to distinguish between right and wrong — (and to choose what is right)?
2. Are their judgements guided by a sense of responsibility for their nations and for the whole of humanity?

No system of society, no plan, no legislation can function without men and women who are capable of choosing between good and evil. Democracy presupposes that men who choose their own governments are also able to distinguish between right and wrong, and have a sense of responsibility for the future of their nations. Then their votes become precious.

“How can I find what is right and what is wrong?” That is a question which is often asked. Moral Re-Armament provides the basic standards that are to be found in every faith, whether you are a Hindu, a Muslim, a Christian, a Parsi or a Sikh. These standards are Absolute Honesty, Absolute Purity, Absolute Unselfishness and Absolute Love. They are a guide to one's day-to-day conduct and life. People who apply these standards drastically become better Hindus, Parsis or Christians. Whatever their faith, they learn to work together. But do not stop there. Decide that for the rest of your days you will do not what you want or like, but what

God wants, for the building of the right kind of world under His direction. If you are an atheist or a non-believer in God, do not be upset. You also have an Inner Voice you can listen to, and you also can apply these standards as guides to your conduct.

How does one judge one's conduct ?

Most people are busy every day, sometimes with things that they should be busy with, sometimes with things that spring from a sense of drift and aimlessness. They do not make time even to stop and think where they are going. Moral Re-Armament suggests that if at the start of each day, half an hour is spent being quiet (more if you are very busy), you can get correction and direction for your life from that Inner Voice that speaks in every heart. Buddhists call it the Inner Light; some call it the Voice of God; Gandhiji called it the Inner Voice. But whatever name you give it, you can get illumination and thoughts that can transform the way of your living and bring solutions to your personal and daily problems.

It is important to take a piece of paper and pencil and write down what the Inner Voice says. Then you will not forget it after half an hour. Even the best of executives like to make notes of everything in their appointment books in case they forget.

If you have difficulty in getting thoughts from the Inner Voice, there must be some blockage. Have a good look at the four standards and see if there are any things from the past that need putting right so that your conscience is clear.

Moral Re-Armament believes that God has a plan for every single person. It is through this Inner Voice that one can find, moment by moment and day by day, God's plan. It is when we go against it that we run into trouble and difficulties. When we obey it, we begin to see change in ourselves and our environment.

If that is true for individuals, it is also true for nations. They also need a sense of direction. Nations are not just rocks, mountains and seas. They consist of human beings who are governed by something. If they are not governed by the Inner Voice, be sure that they are being governed by hate, selfishness, lust for power, jealousy or something else.

Membership

There are many organisations in the world which you can join by paying a fee and signing a form. You may think that by doing so you have become part of an

answer. Moral Re-Armament does not work that way. You become part of it by a decision to live the standards yourself and then apply them practically so that mankind may begin to walk on the road you have chosen. Any place can be a centre for such a development — a home, a school or college, an office or factory, a parliament or a cabinet, a village or a farm.

Is Moral Re-Armament understood ?

Some people are genuinely convinced that the immediate job is to create chaos and confusion, and that by some magic out of that will arise the new society. Such people obviously do not want any force that brings clarity in confusion and darkness. Some people understand Moral Re-Armament too well and see in it a threat to their corrupt and immoral way of life. Yet they cannot say that the absolute standards of Moral Re-Armament are wrong, so they indulge in character assassination of those who make an effort to live them. The other patent method is to spread false rumours. Just understand such men and do not waste your time worrying whether Moral Re-Armament is right or not. The question to ask yourself is what is wrong with those who attack it.

Some people genuinely do not know what Moral Re-Armament is about. They should have it explained to them and this pamphlet will help you. Some only see one side of Moral Re-Armament and form strong points of view about it. They are like the seven blind men in the famous story who went to discover what an elephant was like. The one who felt its ear thought it was like a fan; the one who touched the tail thought it was like a rope; the one who fell against the sides thought it was like a wall and the one who touched the leg thought it was like a pillar. The trouble with such people who quickly form such strong points of view is that they often sit on the point and miss the view. The truth is that you cannot put Moral Re-Armament into the pigeon-hole of something you already know. Moral Re-Armament is moral re-armament and cannot be compared. The best definition is :

It is not an institution,
It is not a point of view,
It starts a revolution
By starting one in you.

Where does the money come from ?

During the Independence struggle of India, some people gave lakhs of rupees and others 25 paise for the idea they believed in. Moral Re-Armament is the next step in that struggle, to bring direction and purposefulness and to lay solid foundations so that this freedom is preserved in India and multiplied abroad. Like the Independence struggle, it is financed by people who believe that the survival of our nations and our freedom depends on the application of these ideas by a large

number of people. Your help is very much needed to increase the speed with which this idea reaches people. It does not matter how rich or poor you are. What matters is how much you are ready to sacrifice for the right ideas to prevail in the world, so that they become the way of life of nations. The choice is this :— either we sacrifice our selfishness for our nations, or we sacrifice our nations for our selfishness.

What is Asia Plateau ?

Many centres exist for the planning and economic development of nations. They are necessary and only the most insane will underestimate their need. But that is not enough. The best of plans can crumble on the rock of human selfishness, corruption and division in nations. The need to create responsible, incorruptible and dedicated men and women must take greater priority. Asia Plateau in Panchgani, Maharashtra, is a unique centre meeting that need. From time to time conferences and training sessions are held there for those who want to learn the secret of a new statesmanship, and to find practical answers to practical problems.

These buildings have been created through the sacrifices of men and women all over India and the world. They can now accommodate 250 people with all facilities. Already people from all parts of India and 30 different nations have taken part in assemblies here. Many important decisions that have redirected the history of certain parts have been taken by some of those who have attended the conferences. This Centre offers India the chance to create and export solutions and new thinking to the rest of the world.

The programme for its expansion is continuing. A Theatre is soon to be built where plays and films that portray solutions can be produced, staged and sent to various parts of India and Asia. More accommodation is also being planned with more facilities for kitchens and dining rooms. Your help and contributions are needed and greatly appreciated. It could be your best investment in the future of India and Asia. The total amount to be raised for the further expansion of this programme will be Rs. 40 lakhs. Compared with how much is lost in a day by burning and rioting without an answer in cities all over the world, this price and investment in a Centre for answers is negligible. Do make sacrificial contributions yourself and urge your friends to do the same so that the continuation of this work and its financing becomes your concern. You can also be one of those who contribute regularly for the forward march of an idea whose time has come. Cheques can be made out to Friends of Moral Re-Armament (India), which is a registered Charitable Trust, and all donations made to it are exempted from taxes.

For information and donations, write to Moral Re-Armament Centre, Asia Plateau, Panchgani. You can also write to the same address for literature and books.

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A THEATRE, DINING AND CONFERENCE COMPLEX

'A BEACON OF HOPE' — that is how India's largest paper, 'The Sunday Standard', described Asia Plateau, the Moral Re-Armament Centre in Panchgani, 167 miles from Bombay.

Asia Plateau was opened in January, 1968. World statesmen and Indian politicians, students, peasants, Harijans, workers, businessmen, and representatives from Asia, Australasia, Africa, Europe and America have gathered there to seek solutions to the problems of our time.

250 people can be accommodated in the buildings completed during phases 1 and 2. Over 19,000 people in India and the world contributed.

Phase 3 will see the construction of a modern, fully-equipped theatre, dining and conference complex. The services of the architects and the consulting engineers, given without charge, are gratefully acknowledged.

THE THEATRE (above left)

Right through history, the theatre has affected the lives of men and nations. It was a play, Harischandra, which gave a revolutionary turn to Mahatma Gandhi's life. The evidence of the hate-healing effect of the plays of Moral Re-Armament is compelling.

Plays created in Panchgani have gone to Europe, the Middle East, Africa, Ceylon and across India, including the North East.

In the new 450-seat theatre

* Plays will be created, presented and exported

- * The 34-foot wide stage will have the latest lighting and sound equipment
- * There will be facilities to project 35 mm and 16 mm films
- * Dressing rooms, a recording room and a workshop will be included
- * National and international conferences will be held

THE COST of the theatre, inclusive of equipment and maintenance fund, will be Rs. 22,50,000 (£125,000). It will be ready by January 1971.

DINING, KITCHEN & CONFERENCE COMPLEX

Adjoining the theatre will be a dining and kitchen complex with facilities to feed 450 people.

It will consist of a spacious dining room for 250 (first floor, right); another for 100; the Daw Nyein Tha Room, in memory of the Burmese educator (circular room, centre); a cafeteria and a modern Asian-international kitchen.

There will be a conference hall for 100, with facilities for showing 16 mm films.

Adequate lounges (ground floor, right), store-rooms and maintenance workshops will be built as part of the complex.

In the kitchen and dining rooms, women from Asia, Africa and elsewhere will be trained in the art of cooking, serving, home-making and creating a sound family life as a basis for a sound national life.

THE COST of this section will be Rs. 25,00,000 (£138,000). It will be ready by May 1971.

YOU CAN CHOOSE YOUR PART

The Theatre

Total cost, inclusive of equipment and maintenance fund Rs. 22,50,000 (£125,000)

With 450 seats, the cost of each will be Rs. 5,000 (£280) Individuals and groups are invited to raise money for one seat or more, which will bear their name or that of their town or country. Smaller amounts are also welcome.

Dining, Kitchen and Conference complex

Separate facilities will cost as follows :

Dining room (with balconies) for 250	Rs. 4,50,000
Dining room for 100	Rs. 1,50,000
Conference hall for 100, equipped for showing 16mm films	Rs. 1,00,000
The Daw Nyein Tha Room for dining and special conferences	Rs. 40,000
Kitchen for 450 with equipment for Asian and international cooking, cafeteria, storage, boiler, cold rooms and wash-up	Rs. 10,10,000
Lounge, foyer and reception	Rs. 5,25,000
Maintenance and workshops	Rs. 2,25,000

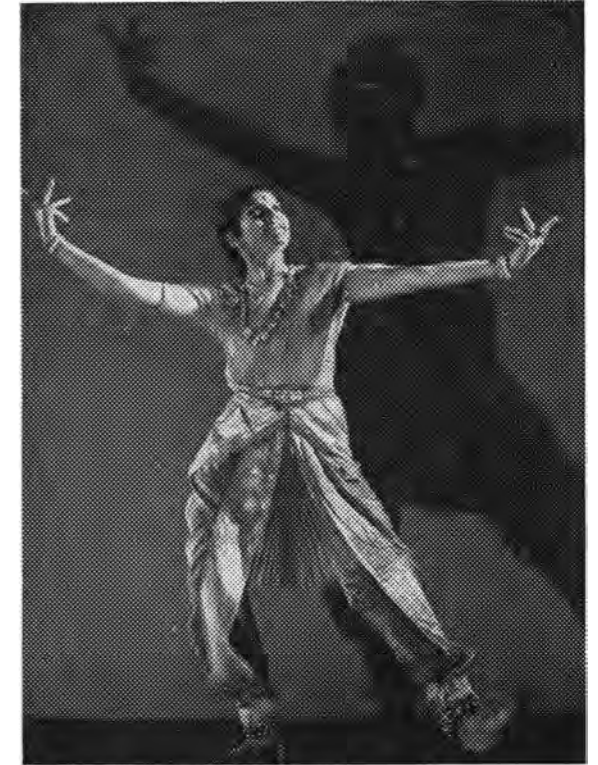
All costs include furniture, equipment and maintenance fund. For more information write to: Shri R. D. Mathur, Director, Asia Plateau, Panchgani, Maharashtra.

Cheques should be made out to: Friends of Moral Re-Armament (India) and sent by registered post to the Director at the above address.

Bank Transfers should be sent to: National and Grindlays Bank, Lloyds Branch, D. Naoroji Road, Bombay-1, for the credit of Friends of Moral Re-Armament (India), account number 126747.



A documentary film in colour, entitled "Gallopig Horse", was shot in and around Panchgani. Another about the impact of Panchgani has just been completed



A scene from "India Arise", a musical revue seen by 130,000 people in India, the Middle East and Europe



Panchgani-trained cast of "The Forgotten Factor" took the play in Hindi and English across India, Ceylon and Ethiopia

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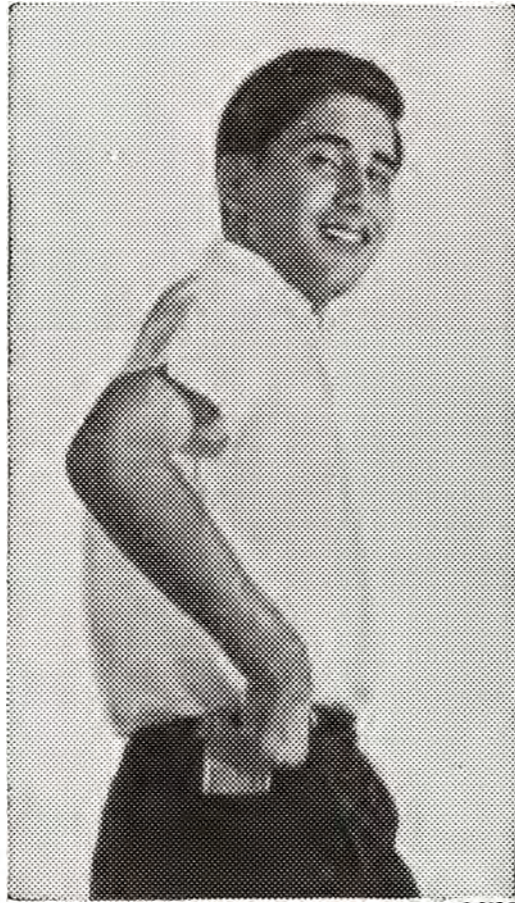
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