

NEW DELHI



'Mission to change the world'

DATELINE DELHI, the ten thousand circulation newspaper of the Delhi School of Journalism, headlined Moral Re-Armament on its front page, as 'Mission to change the World'. It was reporting on the visit of the MRA international force now in Delhi, India, and published a two-page centre spread of interviews.

The force with the European musical *Anything to Declare?*, arrived in India on 31 October on the invitation of

Rajmohan Gandhi, Chief Editor of the Asian newsweekly *Himmat*. Gandhi said, in inviting them, 'Indians are astonished at the fact that in this force, Europeans from different countries and from different backgrounds are solidly united. They believe a demonstration of European unity in the cause of a new world will help Indians who are deeply divided amongst themselves to find the healing to their internal bitterness.'

This note is also struck in the invi-

tation to an assembly scheduled in Delhi for 13 February. Quoting a 15-year-old student's statement after seeing *Anything to Declare?*, the invitation read in part, 'There are the Gujeratis, Bengalis, Punjabis, South Indians and many more in India. I am a Punjabi and if I treated the Bengali and the Gujerati as one of my own, I can already see a new India.'

Anything to Declare? was seen by nearly 10,000 people in Bombay at the start of an Asian tour that will stretch from the cities of India and Malaysia to Australia, Papua-New Guinea and New Zealand.

Now in Delhi, the force has been invited to go later to West Bengal by Shri Gopeshwar, Organising Secretary of the Indian Trade Union Congress and General Secretary of the Metalworkers of India. An invitation to Agra has also been extended by the Most Rev Dominic Athaide, Archbishop of Agra.

On the anniversary of the assassination of Mahatma Gandhi, people from five continents travelling with the MRA force, laid a wreath at his samadhi at Raj Ghat. The inscription read, 'Gandhi lives in the hearts of all who decide to accept his standard of purity and obedience to God. We honour his example.'

solutions for such problems and to take the necessary steps towards solving them. This is the sixth conference of this nature to take place at the Centre.

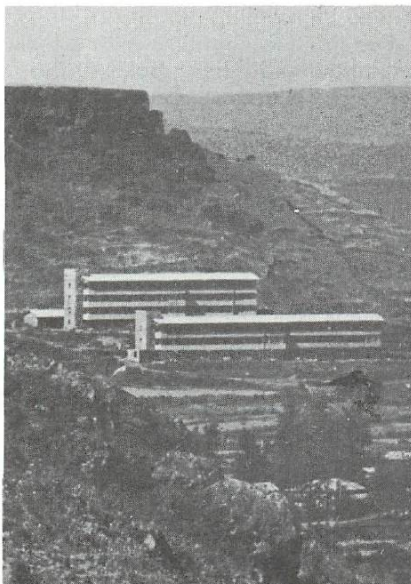
Africa, Canada (including the Red Indians), the United States of America, Argentina, Switzerland, Denmark, Sweden, Norway, Ireland, New Zealand, Australia, Greece, Rqumania, South Vietnam, Malaysia, New Guinea, Ceylon and India were some of the nations represented at this conference. 500

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'Men change— society automatically affected'

From an article published in *Sakal*, leading Marathi language daily of Maharashtra State, India on Saturday, 17 January, By Anil Takalkar

PANCHGANI



MAN HAS CONQUERED THE MOON. With his immense intelligence, initiative and imagination, he may one day even conquer the forces of nature. Perhaps that may be termed his greatest achievement, but man has failed to answer his own smallness and selfishness and that is his greatest failure.

The brutality and destruction caused by the war in Vietnam, division between races causing unrest in Malaysia, fragmentation caused by linguistic differences or border disputes in countries like Canada and India, which leads to the use of guns, lathis and tear-gas, growing dissatisfaction in the student world and dangerous cults like Hippies, are a constant menace to society. They are proof of man's failure. Anyone who realises this will say that civilisation is rapidly sinking rather than saying that man has taken gigantic steps forward.

A conference for 'East and West' was held at the MRA Centre in Panchgani from 20 December to 5 January to find

Aid without strings or bribery

Company Director speaks in Australia

WESTERN INDUSTRY and technical know-how must now be channelled to help developing nations stabilise their economies.

This clearly emerged from the speech in Adelaide in January by Stanley F Barnes, MBE, Executive Director of P T Indomilk—a joint project between the Australian Dairy Board and the Indonesians for the production of condensed milk.

He said monetary aid in the form of repayable loans, often with political strings attached, less and less met the situation.

Western nations should put aid into the building of plants and the development of technological skill in Asian nations. The milk industry in South East Asia was an example where there was practically no indigenous milk production and where the main milk

supply was through the import of canned sweetened, condensed milk, mainly from Europe.

'India has now some magnificent milk plants, installed mainly with UNICEF aid. The project which we completed recently in Djakarta, is a modern factory which commenced production fourteen months after work started on the foundations. We manufacture condensed milk at the rate of 250 cans a minute including the manufacture of the cans.

'Above all this project was carried through within the framework of a policy of no bribes. There were, of course, many problems, especially as we were the first major industrial project under the new Suharto Government. In dealing with these problems I was always grateful for the clarity of God's guidance and for the training received in the conferences of Moral Re-Armament.'

This form of technical and financial assistance must be multiplied he said. He urged that Western nations provide a market for the raw materials and the products of developing nations. He asked, 'For example, is it in the best interests of the jute-producing countries

that we are moving to replace jute with plastic for wool packs?'

He said, 'Only a new level of integration in all areas can reverse the present trend for rich nations to become richer and poor nations to become poorer.'

'Dr Frank Buchman, during his speech made in East Ham Town Hall, London, which launched MRA, said, "Suppose everybody cared enough, everybody shared enough, wouldn't everybody have enough? There is enough in the world for everybody's need but not for everybody's greed." What Dr Buchman gave to us was a guideline to effective action.'

Close look at MRA

Sunday Standard, India, reviews Peter Howard, Life and Letters by Anne Wolrige Gordon

THE BRITISH as a race have a knack of producing men who clash and cleave with the established order with a vigour that sometimes verges on fury, yet whose private lives and relationships possess a depth and loyalty that confirms the genuineness of their public campaigns.

Such a man was Peter Howard—a buoyantly successful sportsman, devastating in his mastery of Fleet Street's newspaper craft and remarkable in the range of his activities and friendships in what became his life work—Moral Re-Armament. . . .

Later in life Howard was often in this country [India] and many of its leaders featured in his meetings and his correspondence, and of course, the pages of this book. His daughter writes of his first visit here with Dr Frank Buchman, initiator of MRA, in 1953. 'The journey to India made him re-think every old idea he had. It was to affect his life and writing for good.'

One of the immediate effects India had on Howard was to greatly increase his sense of urgency. This led him to seek wider avenues for the ideas he served and he turned his pen for the first time to the theatre. . . .

Though he died in Lima, Peru, and spent many of his last 25 years outside Britain, he writes about his country with a passion and poignancy that few contemporary writers match. . . .

Today many of the convictions he fought for are echoed by press and public men. But when he first raised them he stood almost alone and paid a price for doing so. He bore upon his spirit scars inflicted by an age which swore by tolerance yet revealed a surprising viciousness when men dared suggest that moral change was essential for man's survival.

Men change

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representatives of the business, industrial, educational, social and political spheres were present.

Moral Re-Armament is an international organisation. 'Asia Plateau' is its largest centre in Asia. In some of the large cities of the world there are smaller centres (homes) and the main centre is in Switzerland. MRA is based on the absolute moral standards of honesty, purity, unselfishness and love, and it believes that if these are put into practice, men can know the difference between right and wrong.

Man is an essential part of society. If men change their way of living, society is automatically affected. For the last 32 years, Moral Re-Armament has been doing this extremely important work. They have tackled immorality, corruption, division and war on the basis of the four absolute moral standards and a regard for human values. The beliefs of Mahatma Gandhi are considered ideal by MRA workers.

Within the framework of these ideas and ideals, delegates to the conference met and discussed various current issues honestly and openly. This provided an opportunity for the delegates to be aware of, and understand the issues confronting other nations. Delegates discovered that though the outward aspects of problems may vary in different countries, the problems of human beings are basically the same.

The article then reported what took

place at the conference—statements by the men concerned on the peaceful setting up of the State of Meghalaya in strategic Northeast India, the settlement of the violent dispute between the international mining company of Conzinc Rio-Tinto and the inhabitants of the copper-rich island of Bougainville in the South Pacific, the reconciliation between Malays and Chinese in Malaysia and the uniting of Canadians of Indian, French and English descent. (For details see issues Nos 2, 16 and 17).

Farmers' union delegates see film on India

LEADERS of thousands of British farmers attended a reception and film show at Moral Re-Armament headquarters, 45 Berkeley Square, last week. In London for the annual general meeting of the National Farmers' Union, they included county secretaries, Members of the NFU Council, former county chairmen, heads of action groups and the Principal of the Royal Agricultural College, Winchester. They saw the films *Asian Experiment* and *Galloping Horse*.

British farmers have given over £2,000 for the farm at the MRA world conference centre, Panchgani, India, and are now raising money for a seat from British farmers in the new theatre there.

The philosophy and dilemma of Esteban Zoltan

by Dr Bryan Hamlin

microbiologist and secretary of the 'Happy Deathday' film fund committee of scientists and doctors

IT IS AMAZING how *Happy Deathday*, written by Peter Howard five years ago is so relevant to today's issues and future trends.

In their book *Christian Counter-Attack* Garth Lean and Sir Arnold Lunn point out that whereas much has been written about the conflict between religion and science, little has been said of the conflict between science and materialism. And then there are those who would like to pretend, as does Professor Esteban Zoltan in *Happy Deathday*, that the conflict between religion and science is over, with religion and God vanquished. In *Evolutionary Theory and Christian Belief: the unresolved conflict*, Dr David Lack, FRS, concludes that Darwinism, as a philosophy which says that man evolved from animals wholly by natural selection of hereditary variations (and not necessarily the view of Charles Darwin himself), is irreconcilable with Christian moral standards.

It is generally agreed that in the last five years (since *Happy Deathday* was written) there has been a further shift into the so-called permissive society. This has been accompanied by a wave of nihilistic thinking. 'I believe nothing. Nothing at all,' says Zoltan. According to Professor Victor Frankl, professor of psychiatry and neurology in Vienna, the true nihilism of today is 'reductionism'. Reductionism is the philosophical belief that all human activities can be reduced to the 'elementary responses' displayed by lower animals (such as Professor Zoltan's laboratory rats); and that their responses in turn can be reduced to elementary physico-chemical laws. 'Only a matter of molecules if we get down to it,' says Zoltan when it is suggested that man's character might need changing.

This belief, derived from the mechanistic world view of the last century which physics itself abandoned long ago, is still the orthodox attitude in the life sciences, from genetics to psychology. By denying a place for values, meaning and purpose in the interplay of blind forces, the reductionist attitude has cast its shadow beyond the confines of sciences, affecting our whole cultural and even political climate.

Professor Zoltan's daughter Jetta

sums up the link between the reductionist philosophy and permissiveness when she says, 'But when I hear father and Dr Sylvester saying that science is what I once thought God to be, and that everything can be explained by mathematics and environment, and that everybody can do what they like in this modern world, I wonder why people make so much fuss about lovers and babies and marriage.'

Something more to explain

There is arising, however, a strong undercurrent of thought among eminent scientists who reject this reductionist philosophy. This was expressed at a symposium at Alpbach, Austria, and published as *Beyond Reductionism* (1969), edited by Arthur Koestler and Dr J R Smythies. *The Observer* review of the book commented 'the . . . biologists produce massive evidence that a naive reductionism is not sufficient. There is something more to explain.'

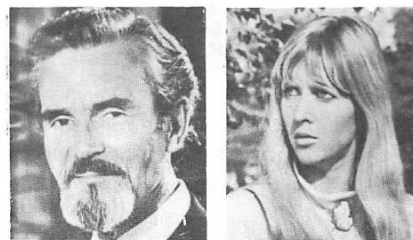
In the absence of television, and with our shamefully low literary rates, films have a role in Asia that may sometimes be difficult to comprehend in Europe. If 'Happy Deathday' can be filmed, and if we can receive copies, we shall have the chance of reaching millions with truths that are not only precious but could be life-saving. Blinded by prejudice and superstition, enticed and sapped by materialism, our people need to know so much more about true compassion and its source. They need 'Happy Deathday'.

Rajmohan Gandhi, Chief Editor of 'Himmat', writing in 1968 before the making of the film 'Happy Deathday'.

At the same time some of the results of the permissive society are forcing the experts to re-think and re-evaluate. The link between sexual permissiveness and some forms of cancer* is now coming to light. The incidence of mental disorders increase, including the emergence of a new form of neurosis termed noogenic neurosis, caused by frustration of the need to find meaning in life.

The new techniques of transplant surgery, mind altering drugs and genetic

* 'Cancer Research' (1967) Vol. 27 p. 603.



Professor Esteban Zoltan, played by Clement McCallin, and his daughter Jetta, played by Yvonne Antrobus photos Nieman

engineering, together with the increasingly publicised danger of toxic food additives and the pollution of our environment, have all brought home to man the dangers of the misuse of his new-found powers and the need for a system of values with which to judge our so-called progress. This led to a conference which *The Times* editorial of 22 September 1969 called 'probably the most important ever organised by the Nobel Foundation', entitled *The Place of Values in a World of Facts*. This was attended by some of the world's leading scientists, psychologists, educationalists, and economists, soon to be nicknamed 'the superminds'. It is significant that one of the architects and participants of the conference arranged for the film *Happy Deathday* to be shown privately for the delegates in the conference centre.

Speaking at the conference, writer and science historian, Arthur Koestler summed up the underlying problem as 'the striking disparity between the growth-curves of technological achievement on the one hand and of ethical behaviour on the other.' As Bishop-designate Hugh Montefiore points out in his book *The Question Mark, the end of Homo Sapiens*, the Genesis stories of original sin are attempts to explain this same basic fault in human nature. Montefiore reviews the threat of the misuse of science and after a searching critique concludes that no basis can be found in scientific humanism either for a universal obligation towards posterity or for a world-wide mission to translate that obligation into action, but that the only hope for posterity is a renewed conviction that man is responsible before God as trustee and steward of creation.

Modern man thinks he has dispensed with God. Then having travelled on some distance he comes around the corner only to find himself face to face with Him. That is what happens to Esteban Zoltan at the end of *Happy Deathday*. 'I felt oppressed by the feeling that He might be there. I was angry with His interference with my ideas. Couldn't get rid of Him.'

As Peter Howard himself put it, 'The great issue in the modern world is —almighty man or Almighty God.'

From Cynicism to Action

From addresses recently given by Brian Boobbyer, international sportsman, at three Public Schools, Blundells, Taunton and the Overstone School for Girls near Northampton.

I GREW UP in a sporting world. When my father came to watch me play, he lived into the game so intensely that I think he often sweated more than I did. If I had an important innings to play, he got up early in the morning to cut the hedge in the garden, because he could not sleep.

Rugby and Cricket took me to Japan, South Africa, France and Germany and all parts of Britain.

It was a marvellous world. Life seemed very easy.

Then one day in Paris during a Rugger tour, an interesting and unexpected thing happened. The fly-half and I went into a coffee shop and we

talked about things I had never talked about before. He was a man of faith, which I knew, but he was also clearly interested in the world and how to change it. Now, I had grown up with faith, but I never thought in those terms at all. I believed in God, but I did not think He could do much. The idea that I could listen to God, change people and change society was new to me.

I decided to do it, to obey God rather than patronise Him. The world still seemed marvellous, but now I knew there was a battle to fight rather than just a game to play. God became a force in my life and I found what it meant to be washed clean.

We need both Freedom and Authority

MONTPELLIER in the South of France is one of Europe's most attractive holiday centres. Perennial sun smiles on castles, vineyards and long sandy beaches.

Yet, for 29,000 students of Montpellier University the climate has never been quite the same since the violent demonstrations of May 1968. Maoist slogans on medieval walls, and mutilation of ultramodern lecture rooms, bear witness to a cyclone of revolt that struck once and could strike again.

Two years ago a music teacher, Made-moiselle Monique Chaurand, came to Montpellier with the straightforward decision to stand for Moral Re-Armament. She is Professor of Music in the Ecole Normal for training teachers. Following the steps shown to her in daily periods of listening for God's direction, she was able to restore confidence in her college after the 1968 upheavals. Colleagues and students came to her home to learn how to engage in a permanent revolution.

Last weekend European educators met at Montpellier for an MRA conference with the title 'What kind of man do we want to see?' Students, teachers, professors, pastors, nuns, businessmen, trade unionists and civic officials from the region took an active part in the conference. The Mayor of Montpellier, Monsieur François Delmas, presided at the opening session and introduced

Professor Werner Stauffacher of Lausanne University who spoke on the theme 'Needed—both Freedom and Authority'.

One French teacher travelled 13 hours by train for the weekend from the North East of France, and travelled home all Sunday night in time for Monday morning classes. Other teachers came specially from Switzerland and Britain. These men and women represent a growing force of European educators out to raise up the kind of man who will tackle and solve the deepest problems of society.

PETER EVERINGTON

'We're All looking for Something' NEW PAMPHLET

'TER-RI-FIC! This is just what my friends are discussing,' said a Sixth Former as she read *We're All Looking for Something* by Mrs Ronald Cook, published this week by MRA at 1s 6d.

Formerly deputy head of a grammar school and now teaching in a large comprehensive school, Mrs Cook describes the close questioning, apparently hostile, of her Sixth Form class in Liberal Studies and of the conclusion they came to—which gave the booklet its title.

The story of the boy who stole £600 and what happened to him: of the

In the years following university, I travelled widely. I saw a new relationship built between Japan and the Philippines, when a handful of men decided to be guided by God rather than by pride and hate. I saw the same happen between France and Germany.

It is so easy to look at the world and feel powerless to do anything, do nothing, and then become cynical.

Impurity is at the root of cynicism. You cannot read dirty books, indulge dirty habits, sleep with your girl friend, do what you like when you like and expect to have faith. You become cynical and then bitter, because you know you are not the person you could be. You refuse to change, refuse to believe that others can, or want to believe it. An easy next step is to advocate or condone violence as the only answer to injustice.

The answer is the standards of Jesus Christ. Honesty heals pride. Purity leads to God. From God in the silence can come the strategy which produces miracles in men and nations.

St Paul said, 'You cannot break the rule of purity without cheating your fellow man.' Later he said, 'Do not let the world around you squeeze you into its own mould, but let God remould your mind from within.'

The revolution he proclaims is the only radical revolution because it starts with me and not with the other person. It leaves out nobody and its target is nothing less than the whole world. Here is the roughest road on earth, the most satisfying life and the swiftest way to build a new society.

'progressive' student leader: of the girl not on speaking terms with her parents who could later say, 'Our family has not been as happy as this since I was a child': of the class who described why they wanted to be beatniks: of the brilliant linguist who was cured of his homosexuality—all these absorbing facts you must read for yourself.

And then you will think of all those you know who ought to read them too—parents, teachers, students, education officers, clergy, psychologists—who are longing to read not only of problems, but also of cure. CONSTANCE SMITH