

THE  
BLACK  
AND  
WHITE  
BOOK

A Handbook  
of Revolution

SYDNEY COOK  
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## The Dilemma

ONLY THE VERY BLIND – or the very selfish – are content with the world as it is.

Mass poverty, hunger, war, racial conflict cry out for solution.

Man can fly through space, walk on the moon, calculate with computers and transplant hearts. Yet seldom has he felt more trapped by processes he cannot control.

Science creates technological miracles – and new ways in which human existence could be ended in our lifetime.

Over a million more people throng the earth each week – while lakes and seas become lifeless through pollution.

Is there no way out of this dilemma? Is man really so helpless in the midst of man-made power?

Is there anything we can do?

We believe there is. That is why we have written this handbook. Parents, pupils, teachers, students have all contributed to it.

It is based on experience, not on theory.

It shows a new society already in the making, and how you and we and people everywhere can shape it together.

## **What Kind of World ?**

We want to see a world –

- where everyone has work, food and a home
- where a man's character matters, not his colour
- where industry aims to answer the needs of humanity, and is not an endless battle for control, profit and wages
- where schools and universities have freedom without chaos and discipline without dictatorship
- where no man or woman is exploited – or worshipped

- where rich nations help and respect developing ones, and big nations do not bully small ones
- where Communist and non-Communist countries face what they have done wrong and take on together the shaping of a just society.

An idle dream?

Not if we decide to make it come true.

It will take a revolution?

Yes – the kind of revolution which builds an unselfish society without destroying innocent millions in the process.

And in which everyone has a part.

## **The Status Quo**

Many people don't want a revolution. They want to keep things as they are.

They prefer the *status quo* – which is often just a Latin phrase for the mess we are in.

They hate change. They look after themselves. Their comfort means more to them than the suffering of others.

What do they prove? That Marx was right when he said that 'the bourgeoisie become like animals when you threaten their money'? That the only thing that matters is to change the system?

Some nations have changed the system. After decades of hard work, sacrifice and suffering, the results are disappointing.

The 'classless society' becomes in practice a society of the privileged few and the less privileged many. 'Brotherhood' is for those who agree with the men at the top. The revolutionary becomes reactionary, and we land back at the *status quo*.

## **Lasting Revolution**

To get a lasting revolution we must find a way to change people.

To expect a change in human nature may be an act of faith, but to expect a change in human society without it is an act of lunacy.

Ché Guevara said, 'If our revolution does not have the goal of changing men, it doesn't interest me.' And Khrushchev: 'The contradictions in the Communist society have their cause in the inability to make a selfless man.'

Economic measures, by themselves, will not do this. Shulubin, the old Communist in Solzhenitsyn's *Cancer Ward*, says: 'We thought it was enough to change the mode of production and immediately people would change as well. But did they change? The hell they did. They did not change a bit.'

The economic system of the West certainly has not created the selfless man either.

Nor does violence. It changes nobody, and provokes more violence. 'If men are to be free from the old and outmoded,' said Dr. Hans Böckler, when Chairman of the West German TUC, 'it can only happen as they set them-

selves a new goal, and place humanity and moral values first. When men change, the structure of society changes; and when the structure of society changes, men change. Both go together and both are necessary.

## **Adam's Apple**

People can be changed. The important thing is to start in the right place.

Most of us feel that the world would be fine if somebody else were different – the workers, the bosses, the teachers, parents or children, the Russians, the Americans, the Chinese, the blacks or the whites.

Ever since Adam blamed Eve for giving him that apple, men – and women – have blamed others for what goes wrong. That achieves nothing.

The radical revolutionary starts at the other end. He accepts for himself the changes he

would like to see in others.

Where people have done this, they have often become so different that they startled their friends and changed their enemies. And changed the trend of their age.

Paul of Tarsus was a brilliant intellectual who led the violence against the early Christians. He became one of the toughest fighters for their idea – and turned the world upside down.

The young Member of Parliament, William Wilberforce, might have succeeded his friend William Pitt as Prime Minister if he had gone on playing the usual political game. 'My own distinction,' he said, 'was my darling object.' Instead, he spent his life fighting against tremendous odds to abolish the slave trade and to end corruption in British politics.

Mahatma Gandhi was set to be one more successful Indian lawyer. Something moved him from pursuit of wealth to free his country by moral force.

And today?

Can there be an explosion of change in people that is powerful enough to shift events?

It is already happening and spreading fast. Take the story of Irène Laure.

## **Out of Enmity**

Madame Laure comes from Marseilles.

The daughter of a building contractor, she used to pinch her father's socks to give them to his poor workers.

She became a nurse and married Victor, a seaman and a Marxist socialist.

In World War II she was one of the leaders of the Resistance in the South of France. After her son had been tortured by the Gestapo, her hatred reached the point where she wanted every German dead and their country 'wiped off the map of Europe'.

At war's end, she was elected Member of Parliament and Secretary General of the Socialist Women of France. In 1947 she

attended a conference in Switzerland aimed at restoring the unity of Europe.

She was horrified to find Germans there, and at once packed her bag. But before she could leave, someone asked her, 'How do you hope to rebuild Europe without the Germans?'

She stayed on, for three nights of sleepless turmoil.

A voice inside her told her to let go of her blinding hate. 'I needed a miracle,' she says. 'I hardly believed in God, but He performed that miracle. I apologised to the Germans, not for my Resistance fight, but for having desired their total destruction.'

She went with her husband to Germany, addressed ten of its eleven provincial parliaments, and spoke to hundreds of thousands in meetings and on the radio.

Because of her, prominent Germans went to France and apologised publicly to the French people for what had happened during the war.

In the next years, several hundred leaders of the new Germany met with their French opposite numbers at Caux in Switzerland, and a tide of reconciliation was set in motion.

The German Chancellor and the French Prime Minister said that Irène Laure did more than any other individual to reconcile their countries after hundreds of years of enmity.

## **Beyond Freedom**

Another change which has had a world-wide impact is that in Rajmohan Gandhi, grandson of the Mahatma.

At Delhi University, he says, the thought of his famous grandfather did not prevent him from travelling on the buses without paying his fare, though it sometimes made him uncomfortable doing it!

In Edinburgh, studying journalism, he stayed with a doctor's family whose unity,

sparkle and passion to reshape society astonished him. There he made the revolutionary decision to give his life to put right what was wrong in the world.

As a first step to building an honest nation he sent money to the Delhi Corporation for his unpaid bus fares.

Back in India, he was offered a great career in journalism and politics. He replied, 'When my grandfather returned from South Africa, his family said he must make a legal career. But he put aside private plans in order to free India. Today there's an even bigger job to be done - to free the world from dictatorship, corruption and war.'

Rajmohan set to work mobilising hundreds of young Indians for this task. He led a 'march on wheels' from the southern tip of India to New Delhi, founded the weekly newspaper *Himmat* (meaning 'Courage'), and has now established a permanent training centre at Panchgani, near Bombay. Already its influence

has reached out to solve deadlocked situations in India and beyond.

The newspapers said, 'Another Gandhi is on the march.'

His other grandfather, Sri Rajagopalachari, first Indian Governor General after independence, was one of those who had urged Rajmohan to take a job. Now he told him, 'You were right. I was wrong. This struggle to build a new national character is more important than our freedom struggle - and more difficult.'

# HUMAN NATURE CAN BE CHANGED

What is the power that transformed Irène Laure from a woman of hate and set the young Gandhi on his revolutionary road? Can everyone find it?

Men have always argued about the existence of God. Today some scientists maintain that recent discoveries reveal man as the supreme power and the master of his fate.

Others say that each new discovery reveals more of the working of a supernatural being.

Many ordinary people believe there is a creative force, other than man with all his limitations, which gives meaning to life and a sense of destiny to be fulfilled.

Experience has shown that through the centuries God is available to those who really

want to know Him; and has done remarkable things through those who tried to find and follow His will.

When we give our own stubborn self-will to Him, His power can come in and change the most difficult human nature. It can answer our fears and longings and meet our deepest need.

Down the ages men have talked to God, pouring out their hopes and prayers. Men have listened, too, believing that He could and did speak to them.

In Old Testament times the young boy Samuel said: 'Speak, Lord, for Thy servant heareth,' and the Acts of the Apostles tells story after story of how the early Christians were guided by God's spirit.

Abraham Lincoln said, 'I am satisfied that when the Almighty wants me to do or not to do any particular thing, He finds a way of letting me know it.'

Mahatma Gandhi believed in the 'inner voice' and wanted all Indians to listen to it.

## **Dynamic of Silence**

To listen to that voice is the daily experience of millions. It is an experiment worth making and anyone can start.

You can try it, whether you believe in God or not.

It is best to sit quietly and write down the thoughts that come. Thoughts are elusive and soon escape. So we need to capture them.

The first thoughts may be very different from what you expect. They could be about the kind of task you are meant to take on in the world. Or they might be about something that has been niggling your conscience for a long time.

As we compare our lives with Christ's standards of

absolute honesty

absolute purity  
absolute unselfishness  
absolute love

things come to mind that need to be put right.

There may be money to pay back. Things we had 'borrowed' to be returned. Apologies to be made for hate or jealousy or for hurts inflicted. Habits to be cut out or a wrong relationship to be ended.

The only conditions for getting God's guidance are to be honest about the thoughts that come and to be ready to carry them out.

God does not tell us where we have been wrong without giving us the power to put things right. There is a force outside ourselves which can root out old habits and faults we supposed would be with us for life.

And there is the power of Jesus to forgive and free us from the past and make us new and different people.

We can listen at any time, but a good time

is in the morning, immediately on waking. Start with fifteen minutes and increase the time as you feel the need.

St. Francis of Sales used to say half an hour's listening is essential, 'except when you are very busy. Then a full hour is needed.'

Not every thought that comes in a time of listening is necessarily from God. But we are more likely to hear that voice if we take time to listen than if we do not.

To make sure that thoughts are not our own selfish wishes, they can be tested by the absolute standards of honesty, purity, unselfishness and love, by Christ's life and by church teaching.

As we start each day with the question, 'What does God want me to do?', creative thoughts come. A new angle on a problem. Ideas which could lead to far-reaching changes in a person or a situation. A plan for school, home, community and country. Life becomes a thrilling adventure.

Like guerrilla fighters picking up instructions by radio, we can tune in daily to the Commander-in-Chief.

## **'Humanising Society'**

Across the world people are doing this.

One is Conrad Hunte, one of the greatest opening batsmen and Vice-Captain of the West Indies cricket team when they were world champions. It was Hunte's superb throw from the boundary at Brisbane that caused a run-out in the last over of the first-ever tied Test.

He learned the secret of listening through a young Australian boy. The boy had the thought one morning that his father should call on Hunte and tell him about changing society by changing people.

Hunte was fascinated and challenged. 'This is my greatest Test,' he said.

He put right his relationships with certain

people. Returned money obtained by inflating his expense accounts. And apologised to his father, whom he hated.

He found forgiveness, and set out on a new path. He became outgoing and happy and was voted the Karl Nunes Award for 'the player who has done most on and off the field to foster better relations.'

He began to listen to God daily. In 1967 he was told to give up his cricket career and work, without pay, to answer race hatred and build a multi-racial society in Britain and elsewhere. He was scared. What would he live on? Could he face the inevitable persecution when his work challenged both black and white?

Walking down a London street, wrestling with these fears, he had the clear thought, 'Look up.' High on the pub beside him, he saw the sign, 'Take Courage!' He went straight into a church opposite and told God he would obey.

He gathered an inter-racial team and set to

work in 33 British towns where many immigrants live.

Black and white have rallied to his idea. In Sheffield, a businessman who had never employed immigrants began to take them in on merit, and to get others to do so. In London, Black Power men, who had planned to burn down buildings after Martin Luther King was assassinated, changed their plans and called Hunte's method a better way of achieving justice.

Now Hunte and his team have initiated inter-racial forces of changed men in Malaysia, the United States, India and Australasia.

He writes in his book *Playing to Win*: "Those who have suffered most have the most to give in the task of humanising society." . . .

'Race is a fact of life. You were born white, yellow, brown or black. I was born black. We could not help it. Where we can help is to show that many races can learn to live and work together within a nation, beyond the

differences of colour, creed, language and background.

‘It can be done if we decide to do it.

‘Hatred does more harm to the hater than to the hated. For it makes a man ineffective in dealing with the causes of his hate.

‘But hatred can be cured. I know it because it has happened to me.’

## **Student Power—New Style**

When we decide to change ourselves, we become part of the cure for society. We don't have to wait until we are perfect. If we did, we'd wait for ever! We can start by tackling the problems around us.

In Madras, India, in February 1971 there was a dispute in Standard Motors. The factory had been closed for nine months, and the families of 1700 workers were near starvation.

A group of students felt passionately that something must be done to end the deadlock.

They had no experience of industry and no solutions to offer. But they had been experimenting with the idea that problems get solved by looking for 'What is right' rather than fighting over 'Who is right'.

First they went to see the Minister of Industries, apologised for past arrogance towards him and said they would like to help solve the dispute. The Minister pointed out that everyone, from the Prime Minister downwards, had already tried and failed.

Then they approached the workers, who said, 'Where have you been for the past nine months? We wish you had come before.'

Top management said they could see them for five minutes, kept them for an hour and finally agreed to offer fresh terms.

The legal adviser to the employees' union responded by putting forward new proposals.

The students were invited to take part in the day-to-day negotiations. A week later *The Times of India* announced the re-opening of

Standard Motors under the headline 'Student Power – New Style.'

*The Economic Times* in Bombay wrote on 19 February, 1971, 'This is perhaps the first time that a major industrial dispute in this country has been solved by student persuasion.'

The students themselves said, 'All we did was to help the different parties to find solutions for themselves, and to end the fantastic lack of communication. We felt we had a social responsibility to help.'

## **School and Society**

People are trying to turn schools into battle-grounds. Some urge pupils to fight for 'freedom'; others tell teachers to insist on 'authority'.

But we have found that school can be a place where teachers and pupils learn together the art of changing human nature. And discover more about the discipline all of us

need if we are to tackle the wrongs in society and not just be conditioned to fit into the *status quo*.

Teachers tend to think that honesty about their own shortcomings will lead to loss of authority. Actually, it increases respect and comradeship, and can have startling results.

A London school teacher was discussing current affairs with her class, who showed themselves depressed by TV scenes of war and starvation. They concluded that these things would not change until people's selfishness and dishonesty disappeared.

The teacher said that she had often stolen from her father's shop – and had been dishonest recently, too. She had since put things right.

The class was interested. More than half volunteered that they, too, had stolen. Within weeks all but one of them had saved up and repaid money to local stores, parents and friends.

One day they talked about war. Hate and jealousy between nations, the class thought, was the cause. The teacher said how she was often jealous and superior. Why should war stop in the world if it went on in schools and homes?

It did not take long for everyone in the class to write down the names of people they disliked. Nor to start getting straight with them.

The result was that cliques and gangs in the class disappeared. A new spirit began to spread in the school.

They wrote a play based on their own discoveries, about how nations might find unity. They invited the mayor and council, parents, police and a cross-section of the community to see it.

They produced project-books on how to make democracy work. The local Member of Parliament was so struck by these that he showed them to the Speaker of the House of Commons.

For these pupils pollution was not just a job for somebody else. They started by dealing with litter in their classroom, in the playground and at home, and got their parents and others tackling it in the borough.

They said, 'We've got to try to make our borough a pattern for the kind of Britain we'd like to see.'

## **Change your Teacher**

In more and more schools divisions are disappearing between teacher and taught and new capabilities are appearing in both.

Here is the experience of a teacher, who has taught in two grammar schools and is now teaching in a comprehensive.

She writes: 'I saw that a new spirit must start with me and my attitude to teaching. One of the first things I had to learn was never to take anyone at his face value. There are hidden resources in every boy and girl.'

‘Take the case of John. Fifteen years old, he sat at the back of the class and seemed to have no brains. He was utterly lazy and planned to leave school at sixteen.

‘One day he decided to see how his life measured up to absolute standards of honesty, purity, unselfishness and love. As a result he put right a number of things, such as cheating in exams, stealing library books, and lying to his father.

‘He also decided to listen each morning. He soon went to the top of the class and is now lecturing at a university.

‘Change is infectious, and other boys began to come to John to find an answer.

‘Jim, for example. One day the police came to school and took him for questioning on a charge of stealing a mail-bag with £600. Jim went to see John at his home, and John told about his own experience. The boys prayed together and Jim went to the police and

admitted he had stolen the £600. He was expelled from the school but given a chance at the Technical College. He settled down to work, decided to give his life to help delinquent boys and is now teaching at an Approved School.

“Then there is Alan, who was keen on languages. Just before his university entrance exam he began stealing and became slack in his work. He, too, went to John for help and told him that he had been for some time “on the streets” as a homosexual. He decided to put God in charge of his life. He won complete victory over his problem and obtained a “First” and a Doctorate at his university.

‘How do you deal with bitterness? Jane had not spoken to her parents for six weeks, because she wanted to become a teacher but her father was forcing her to go into his business.

The parents were distressed and came to see me.

‘I suggested to Jane that she might think out if she was to blame at all, even if only one per cent. Weeks later she told me what the real trouble had been. She had known all along that her relationship with her boyfriend was a wrong one. She had broken it off and the bitterness had gone out of her heart completely. “Our family has not been so happy since I was a child,” she said. Her father left her free to choose her own career.’

And pupils can change their teachers.

A 12-year-old boy tried out these ideas in his secondary school. People changed around him. Soon his friends too were studying the Bible, and taking time every morning to listen to God. One of his teachers was intrigued. He, too, tried listening. He thought, ‘Apologise to Form 3B for losing your temper. You curse them as a lazy class, but you, also, have been lazy in preparing your lessons. If you took more time, they might

not be bored.' It took him a week to find the courage to do it. Far from destroying his authority, he found it built a new trust which showed results in the boys' exams.

## **Jobs for the Jobless**

The most valuable thing a person can learn is this art of changing people. It is minimum equipment for any job in the new society – whether in factory, office, the professions or politics.

Politics, it is said, is the art of the possible. But statesmanship is to make possible tomorrow what is impossible today. Changing people does just that.

Consider unemployment. In Denmark in the thirties over 20 per cent of the work force were unemployed. The Right was using it to keep the workers afraid, the Left to make them bitter. Labour blamed Management. Management blamed Labour. Both blamed

Government and the people blamed all three. Economists spoke of 'world economic trends'.

To an atheist lawyer who had made the experiment of giving his life to God, the thought came, 'The answer to no work is work. It is everyone's job to find work for others.'

He got together with an employer, a farmer, an editor and others. They pledged themselves to tackle unemployment – and started in their own communities. At real sacrifice they took on more men themselves, and inspired others to do so. When they had succeeded in reducing unemployment in a few communities, they went to the Prime Minister and told him what had happened. Would he help them to make it national?

The Prime Minister was amazed. 'We have achieved much in the social field and I had hoped that social changes would make men responsible,' he said. 'What is needed is the change in attitudes which you have exper-

enced.' He suggested men - leaders of the employers, the trades unions, the farmers etc. - who, if they worked together, might bring a solution.

'If you succeed in getting these men to tackle anything together, you will have done well and will set a snowball rolling,' he said.

They did succeed. A National Association for Combating Unemployment - Landsforeningen til Arbejdsloshedens Bekaempelse (LAB) - was formed.

They chopped the big unemployment monster into little bits. Local committees were formed and the employment of everyone in each town became that town's responsibility. By 1939, the unemployment figure had dropped to 18.4%, and by 1944 to 4.7%\*, although Denmark was occupied and her economy not greatly helped by war conditions.

During the war, the Nazis kept trying to

\* A part of this decrease was due to change in statistical method in 1941.

draft the Danes to make munitions in Germany. LAB hindered this by creating jobs at home. The Danish Prime Minister said that, besides helping greatly with unemployment, LAB had become a unifying factor in the country.

In economic questions, there are always several factors at work, but LAB produced a new atmosphere. Where human wisdom had not succeeded the imagination of God intervened.

## **Homes for the Homeless**

In the early sixties 1,200,000 people lived in degrading favelas (shanty towns) in or near Rio de Janeiro. Successive Governments wanted to find a way to replace them, but little was done. The favelados (shanty-dwellers) themselves, too, were suspicious and non-cooperative.

Then Jose de Almeida Neto, a favelado

leader, met this revolution. He and ten other favela Presidents found in it a common meeting ground – and hope. They went to the Governor of the state and said, ‘We in the favelas are not a million problems, but a million pairs of hands to help solve the problems.’

The Governor responded by creating a Popular Housing Commission in which the favelado leaders had a responsible voice. Re-housing got under way.

Meanwhile the faith that a speedy, non-violent revolution was possible was spreading. One man affected was Euclides da Silva, then President of 65,000 favelados in a Rio suburb. He faced the fact that he was exploiting 546 families who obtained their electricity from his metre, charging them eleven cruzeiros a kilowatt when he received it for only four. He admitted to them his dishonesty and resigned his Presidency. The favelados re-elected him, and from then on he charged them four cruzeiros a kilowatt, plus an agreed percentage

for maintenance of supply lines.

Euclides also apologised to Anfilófilo, a leader in the same favela, who had three times tried to have him shot. They became reconciled, and together took their experience to dozens of other favelas. 'We have recovered our dignity by applying moral tests not only to politicians, but to ourselves,' Euclides said.

Today over a third of the favelas in the State have been liquidated and 'urbanisation' has brought greatly improved living conditions to tens of thousands more favela families. The Government has now initiated a vast programme to deal with all the shanty towns throughout the country.

Luis Periera, was previously President of Sao Joao favela, and of an association of 30 favelas. He and 500 families of Sao Joao favela now live in well-cared-for apartments just two mile from their old hillside shacks. 'Building new houses is the smallest part of the answer,' he says. 'We have to create

communities. We are doing this, and can give an example to many who grew up in well-paved suburbs.'

## **Black and White**

One reason why the people in these stories became free personalities is that they were honest. They called a spade a spade, and sin sin.

Some people say there are no such things as good and evil, black and white, but only many shades of grey.

We believe there is something inside us that knows right from wrong – if we want to know.

It is not compassionate to pretend that something is right which is wrong – in other people or in ourselves. If we do, the wrong can never be cured and people are condemned to live in the misery which it brings.

If we face wrong squarely, it is possible to get to the root of the problem and find forgiveness and freedom.

Some say that absolute standards are useless because they can never be reached. That is their value. They are like the North Star. No ship has ever reached that star, but mariners check where they are and where they need to head by reference to it.

Without an objective point of reference, people lose their way. They compare themselves with neighbours and conclude that they are as good as, or better than, most. Then they do not change at all.

Christ said, 'Be ye perfect as your Father is perfect.'

# THE REVOLUTIONARY PERSONALITY

The true revolutionary is passionate for what needs to be done and is not deterred by what people say cannot be done.

He is not run by fear or flattery and is trusted because he tells the truth.

He sees others as they could be and helps them to be their best: hates wrong, but not wrongdoers.

He rejects the relative standards of morality by which men justify what they know is wrong.

He is for absolute standards that will cut like a laser beam through the rottenness in our civilisation.

He has put right everything in his life that

he can and is out to put right what is wrong in the world.

In order to tackle that job, he will not get hooked on drugs, sex or porn – nor on money, power or hate. So he is able to help others to get free to play their part in building a new world.

## Drugs

‘Older people drink and get high and feel great,’ writes the underground paper *International Times*. ‘And you do other things and get high, and they spit on you.’

It has a point.

Alcohol, tobacco, pot, LSD, heroin are all drugs. Some are more harmful to you than others. And there’s another thing. If you are a slave to one of them you’ll never be able to help cure a person who is a slave to any of them.

There are 400,000 alcoholics in Britain. They

wreck not only their own lives, but often those of their families.

Heroin, everyone knows, is a swift killer, and LSD, according to the *British Medical Journal*, 'can be stated with certainty' to be 'a potential risk to the mind of the user' and 'may also cause chromosomal abnormalities, foetal malformations and, possibly, leukemia.' In fact, it puts at risk not only us, but our children.

Pot - marijuana - is as habit-forming as tobacco and can lead to harmful substances being built up in the body as with DDT, says the Professor of Pharmacology at Oxford. Heavy users, the WHO states, risk mental disorders ranging from acute psychotic disturbances to impairment of memory, and Bristol researchers have found that prolonged use can reduce the size of the brain. Also, a lot of pot users go on to LSD and heroin.

Some say that pot smoking should be legalised because it is not as dangerous as

alcohol. But why encourage poisoning with one substance just because people are already poisoning themselves with another?

Others say pot helps artistic feeling. W. H. Auden, the poet, writes: 'If people think they're going to get any fulfilment in art through taking drugs, they're in for a hell of a disappointment. Taking drugs as a short cut to God is absolute drivel as well.'

In fact, the power of God can break the power of drugs in a person's life and set him free.

A student militant, who some time ago kidnapped his Vice-Chancellor and exposed him to an insulting student meeting, says: 'Our aim was to increase violence as much as possible. We took drugs daily. My family despaired of me.'

'I liked that. I wanted to destroy them, too. I thought it was extremely revolutionary, though I must admit that during the whole year nothing changed because of me. There is

nothing new in carrying a knife and living with no restraints.'

Then his family began the experiment of listening to God. His father decided that instead of nagging his son about drugs, he would give up smoking himself.

'That touched me and gave me the courage to cut with drugs. I found a new and more creative way to live,' the son says. Several of his student friends found similar freedom.

## **Sex**

The Permissive Society is a new name for an old game.

The ancient Greeks played it. The Romans too. It was one cause of their collapse.

The Russians tried it in the early days of their revolution. Stable marriage and family life were 'out'. Trial marriage, instant divorce and easy abortion were 'in'.

Within a few years – according to Sorokin,

sociology head at Harvard University – millions of lives were wrecked. ‘The total results were so appalling that the government was forced to reverse its policy.’

We are free to choose what we live for.

To be in the grip of masturbation, porn and the endless pursuit of sex in any and every form.

Or to give our energy, talents and imagination to creating the new society.

We cannot do both.

Fortunately, the Power which made us, with all our instincts and desires, gives us the ability to control them.

That includes sex.

It is a natural part of life, but only a part. It is not meant to run us or preoccupy us, and need not do so. The revolutionary can find God’s will for this part of life as for every other.

*Ad lib* sex, in or out of marriage, on

demand, anywhere, any time, to satisfy an urge, does not in fact satisfy.

It leads to a demand for more that can never be satisfied. It destroys trust. Breaks up homes. Brings unwanted children. Kills the conscience.

Incidentally, the myth that venereal disease is no longer a risk has been exploded. There are 150,000 new cases in Britain every year, and some strains of the disease are immune to any known drug.

In the grip of sex, people get self-centred. They care for less people, and less and less for those in real need.

When you live straight, your mind and imagination are free to tackle the world's problems. Eva, a Swedish girl, writes: 'Purity gives you a sparkle and a gaiety that do not have to be put on. It satisfies you deep down and I believe it is the normal way to live. Permissiveness, instead of satisfying, just

makes you grab for more and more.

‘What do you do when temptation comes? I find I can do one of three things. I can give up and fall. I can try to fight it in my own strength. Or I can turn to God and win the struggle.’

‘When I do that, He always tells me to open my heart wider and to think for more and more people. Purity and care for others go together in my life and that is why I think it is progressive. It will answer the decadence in my own country and give us the passion to end starvation in developing countries.’

The best contraceptive is the word ‘No’. It is absolutely safe and has no side-effects – except to make it easier to say ‘No’ next time.

You will remember the story of the woman caught in adultery and brought to Christ to be condemned.

Of course He did not condemn her.

People often quote what He said, ‘Let

anyone who is free from sin throw the first stone at her.' Nobody did.

But His last word to the woman was, 'Go away and don't do it again.'

## **Porn**

The pornography pedlars put tremendous energy into their campaign to repeal the laws on obscenity. 'With the same amount of passion spent on social purposes,' wrote Pamela Hansford Johnson, 'America might have a Health Service and Britain might be able to earn a living.'

She was writing in her book, *On Iniquity*, a documented account of how a young man and woman tortured children to death under the influence of de Sade's books. It is hard in England today, she added, to ask some intellectuals a simple question like, 'Because of porn, do some people get hurt?' and get a sober answer.

'Such a question not infrequently prompts unthinking tantrums, the tantrums of a child clutching to its breast some precious, grubby toy rabbit it cannot bear to be parted from.'

And, of course, the pornographers are not in the game to help us. They are in it for profit - big profit - or to manipulate us.

When the Nazis took over Poland, they deliberately flooded the Polish bookshops with pornography to soften up resistance.

'We must lead people on to produce plays that are, sexually speaking, more daring still,' writes the Italian Communist paper, *Cinema Documents*. 'Directors and actors of such plays are like ants working voluntarily for us without pay, as they eat away the foundations of society.'

The pornographers say that pornography does no harm because (a) books have no effect on anyone, and (b) books about sex or

violence purge away sex and violence in all of us harmlessly.

These arguments cannot both be true.

Actually, they are both false. Books like the *Bible*, Marx's *Das Kapital* and Hitler's *Mein Kampf* have had tremendous influence on people. Good or bad.

If the purging theory were right, then every German child should be given Hitler's *Mein Kampf* to read. And America would by now be the least violent society in the world. For the average American child, by the age of fourteen, has seen 18,000 violent deaths on TV.

But the worst thing about pornography, as with masturbation, is that it makes you so self-absorbed – which is wrong in a world where other people have such desperately pressing needs.

## Money

Money, too, can be a drug. To get it, people push and bully, bribe and swindle.

'I want more, more, more,' is the cry of most of us, and 'keeping up with the Joneses' has become a ruthless way of life.

Many young people revolt, protest and finally drop out of 'the rat race' of the affluent society.

Yet the problem is not affluence, but the selfish use we make of it.

And the answer is for all of us to put the needs of other people and other countries before comfort, cash or the climb to the top.

Money – or property – can be something we grab and keep and use for ourselves. Or something we hold in trust and use for the benefit of others.

There is enough in the world for everyone's need, but not for everyone's greed.

## Power

'Power tends to corrupt, and absolute power corrupts absolutely.'

We all recognise this in a Stalin or a Hitler, and sometimes mention it in connection with politicians we don't like. But it applies much nearer home than that.

The psychologist Adler sees the will to power as the strongest motivating force in people. It can corrupt parents, capitalists, trade union leaders, students or teachers just as readily as politicians.

The lust to control other people, whether in a nation or a family, often comes from fear. We fear that if we free them they will take something from us or do something we don't want them to do. Controlling others makes the controlled – and the controller – too small.

Establishment power has fathered many children – Black Power, Student Power, Workers' Power.

If powers clash – or all power is destroyed – anarchy results.

The answer is for all men to accept the government of God – which gives the self-discipline we need and the liberty we desire.

To live in freedom among today's mammoth institutions, men need the independence which comes with absolute moral standards. Then they can resist – and turn back – the depersonalisation which spreads like blight in Government and education, industry, trades unions and even some welfare departments.

## **Hate**

A famous Black American educator said: 'Nobody shall drag me down so low as to make me hate him.'

The truth is that if we hate anybody, even one person, we cannot love humanity.

Hate multiplies and has a million children.

If we shout for peace or demonstrate for justice by building up hate against some other group or race or country, we do not necessarily achieve peace or justice. We can set off instead a chain reaction of hate that is very hard to stop.

Yet we have to stop injustice. And put an end to exploitation – whether of black by white, brown by black, labour by management, or any man by any other man.

And imperialism is wrong, wherever it stems from – London or Washington, Moscow or Peking.

Oppressions carried out in the name of religion have been as cruel as any carried out by political dictatorship of Left or Right.

We ought to hate these things. We ought to hate them much more. We are far too permissive about other people's misery.

We need to hate injustice so much that we tackle it not only in society, where we see its

fruits, but in the human heart, where it has its roots.

Which means in our own hearts first.

## **Freedom**

What happens if someone has a hate he cannot master? How can he get rid of it?

That was the position of the man who more than any other started the stream of new lives recorded in this handbook – Frank Buchman.

He had founded a hostel for poor boys in Philadelphia. But boys are hungry and food is expensive. So, at any rate, thought the six businessmen on the management committee. They told him to cut down on the food. He refused – and resigned. He left in bitterness, feeling these men had ruined his life's work.

He came to Europe. 'The trip was fine. The ship was fine. The only trouble was, I took myself with me,' he said later. 'The islands of the Aegean were beautiful, floating in the

sunlight. But all I could think of was those six men. I gritted my teeth and swore to myself, "I'll never forgive them." "

Then, one day in the English Lake District, he heard a woman talk about the Cross of Christ. 'For the first time I saw myself with all my pride, my selfishness, my failure, my sin. "I" was the centre of my life. If I was to be different, then that big "I" had to be crossed out. I saw the resentments against those men standing out like tombstones in my heart. I asked God to change me and He told me to put things right with them. I obeyed and wrote six letters of apology. I felt as though the letters were written in blood. After that I couldn't hate anybody.'

What works for hate, works also for drugs, drink and any other habit on which a man is hooked.

And once he is free, the same power can prevent him from giving way to that temptation again.

## **Bombs Gone**

Can this power bring solutions to troubled communities as well as to troubled hearts?

In 1968, a TV reporter was sent from Rome to cover the escalating conflict between the German-speaking minority and the Italian majority in South Tyrol (Alto Adige).

This conflict had been smouldering for fifty years, ever since the area was given to Italy after the First World War. Now the bombings and burnings had erupted again.

The TV reporter found the railway lines guarded by Italian paratroopers and the South Tyrol capital, Bolzano, alive with uniforms. He interviewed the leaders of both communities and their supporters.

He found each side – and the factions within them – blaming the others; each determined not to give way, yet secretly longing for an end to violence.

The unexpected thought came to him: ‘You

are meant to do more than report this conflict. You can help resolve it.'

He persuaded politicians of both communities to go together to the revolutionary centre at Caux, Switzerland, where Madame Laure had earlier shed her hatred. They began to find the same experience. Six other joint delegations of politicians followed them there in the next eighteen months.

'After the return of these German and Italian speaking politicians, I observed that a change had happened to them,' the Bishop of the area, Dr. Joseph Gargitter, commented in July 1969. 'Suddenly I heard from their mouths things never said before.'

Within a year agreement was reached – an agreement since ratified by all parties. *Il Giorno* of Milan (8 May 1971) stated on its South Tyrol page: 'From those meetings at Caux came the new spirit which has made possible an effective solution to the problems of Alto Adige.'

# EVERYONE'S CHANCE

## Generation Gap

This revolution is for everyone, including all ages. It closes the generation gap.

Today we like to think that we are growing up, and trying to get the whole world to grow up, on the question of race prejudice.

It will be foolish if, at the very moment we are aiming to unite humanity above colour, we fight a generation war.

It is no more necessary for the old to be against the young, or the young against the middle-aged, or teachers against pupils than it is for white to be against black.

We face problems that could mean the destruction of human society. To tackle them will take the best thought, heart-power, energy

and experience of everyone of every age.

Young and old may be surprised how satisfying it is to work together.

An older generation which stops thinking it is always right and criticising youth will find that young people really want to build a new society and not just to destroy the present one.

A younger generation whose targets for change include their own shortcomings will be able to change an entrenched Establishment.

## **Honesty Gap**

Which is exactly what a young Englishman did who found himself in France just after World War II.

He heard of a tough employer, one of the heads of the French textile industry, Robert Carmichael. He thought one morning, 'Invite yourself to lunch with the Carmichaels and have a time of silence with them.'

He had never met Carmichael, but he rang up and got himself invited for lunch.

Over the meal he talked about the situation in France and Europe, how sound homes could be the basis of the rebuilding of countries and what could be the contribution of France.

When, after lunch, he suggested that they might sit quietly for a few minutes and listen to God, Carmichael and his wife were definitely not enthusiastic. But their 19-year-old daughter and their niece eagerly went to fetch pencil and paper.

The two girls wrote furiously. Asked what they had written, they were honest about their resentment against the parents, the way they had been ruled and the pious unreality of the home.

The parents had written a few thoughts, which they had not previously dared to tell the girls, about how they treated the home as a hotel.

The young man left, wondering what he had stirred up.

In fact, as all four faced their own faults, many changes resulted, and the home became a place of joy and freedom. The generation gap had been an honesty gap, and the employer was never the same again.

The new honesty spread to one of his factories. Men and management became honest about their real motives and thrashed out solutions together.

With other employers and union leaders of the textile industry he worked out fresh agreements which covered 7,000 factories and 648,000 workers, then in the industry. As a result, the real wages of textile workers have risen by 3.3 per cent to 5 per cent each year for the last seventeen years, in addition to numerous fringe benefits.

These agreements were achieved, according to Maurice Mercier, the Secretary General of the French Textile Workers (Force Ouvrière),

‘without one cry of hatred, one hour of work lost or one drop of blood shed.’

## Families

People look at the divorce rate and ask if family life can survive in modern society. The real question is whether modern society can survive without families.

As we have seen, after the Russian Revolution the state did all it could to destroy the family. ‘Yet,’ wrote Maurice Hindus, ‘the family remained. Its roots were never shaken. Despite easy divorce, the right to free and frequent abortions, the overwhelming mass of Russian humanity fell in love, married and stayed married. Stripped of the family compulsions that their grandfathers had known, they chose of their own accord to continue the ancestral habit of family life.’

The fact is that family life can be hell; but it can be great too. The problem is not the

family as an institution, but the people in it.

Thousands of families are trying the ideas outlined in this handbook.

When God is the boss of old and young, then parents don't dictate and the children give up using the blackmail of temper to get their own way.

When hypocrisy goes out, so does hostility.

The cartoon showing Mum and Dad glued to the fag, the pint and the telly, and saying to their rebellious offspring: 'We don't need drugs, dear, we have such a stimulating life,' had a point.

'Do as I say and not as I do' is a pretty shaky leg to stand on.

But when each member of the family is honest about his own faults, home gets a completely different spirit. It becomes fun to be together and deeply satisfying to see how to help others.

Families seldom remain united – or happy – by worrying about unity and happiness. But

if all decide to live to remake the world, unity and happiness come as a by-product.

Young and old, like man and wife, complement and enrich each other in this enterprise. The old bring wisdom from experience, the young challenge old assumptions.

This is the natural, if not yet the normal, way for families to live.

We have known dozens of divorces averted as one or both partners faced their own share of the blame and discovered new love for the other.

We have never yet known a marriage to break up which was planned from the beginning in this revolutionary way. Rather they get better and richer as the years pass.

As with the Carmichaels, an idea which works at home will work in industry and everywhere else.

## OVER TO YOU

The fight for a new society is really a fight to change men and women, starting with ourselves.

It's the most interesting way to live and can redirect the course of history. It is part of the struggle between good and evil which goes on in every single person.

Why not get into the battle now? A fresh start takes only as long as it takes to make a decision. Then you can start enlisting others.

You will find that your latest experience is what interests others most. Your honesty will help them to change their own lives. And your plans for building a different world will capture their imagination.

Include your friends - and enemies! - your

teachers, professors, family, civic leaders, Member of Parliament, your local press, TV and radio in what you want to do, and ask for their help and ideas.

Meet regularly with all those who want to live these ideas and take them to the country.

Think out together what absolute moral standards will do when applied on a national – and international – scale.

For instance –

With absolute honesty, what would happen to taxes? (A financial expert in Sweden said that if everyone paid taxes honestly, taxation could be reduced by 25 per cent. For France the figure was 30 per cent.)

Or in industrial negotiations? At international conferences? At school? In exams? In Parliament?

Would absolute love make a difference to the treatment of the poor, the elderly, of immigrants? Or affect violence?

Absolute purity? What would it mean in the freeing of hospital beds, now filled by abortion cases, for urgent illness? In saving broken homes and shattered lives?

What about absolute unselfishness and the gap between the rich and poor nations? Housing? Unemployment? Pollution?

'It is no longer a simple moral imperative that everyone should act without rapacity and respect interdependence,' Professor Barbara Ward, the author of its keynote book, told the UN Conference on the Human Environment at Stockholm in June 1972. 'It is an accurate scientific description of the means of survival. Today our facts and our morals have come together to tell us how we must live.'

Use every means to reach more people through films, plays, songs, sketches, school assemblies, public meetings.

Sometimes there may be opposition. A lot of people don't want to be disturbed. Others

are morally defeated, and are challenged by those who have broken free.

Some misunderstand. Others understand only too well, because they have plans – for themselves and the world – which they feel are threatened by these ideas. They want to exploit human weakness for money or power or their own ideology.

Whatever the cause, opposition is a chance to say what you are out for. It is often a signal that you are hitting the target.

And opponents who are real revolutionaries can be won to a bigger idea by our passion.

## **New Men will create the New Society**

The revolution of changing human nature is enlisting fighters in the hills of North East India, in the South Pacific islands, in the industrial West and the villages of the East, in

schools and homes, universities and parliaments.

It has ended violence, averted wars, put right hardship and injustice, helped nations to gain independence without bloodshed, solved industrial deadlock.

A new, unselfish type of man is being created.

We have been able to tell you just a little about it. And to give you some of our ideas.

We hope that you will send us your ideas. You can write to any of us – and get all the information you would like about films and books available – at the address on the next page.

This is everyone's chance to reshape history.

What happens will depend on what all of us decide to do.

Together we could usher in the greatest revolution yet.

This book has been compiled from the experience and ideas of scores of people of varying ages, nationalities and backgrounds. Some of them are named in the text, but most are not.

Among them are our daughters, Angela Cook and Mary Lean, also Hilary Belden, Michael Brown, Norah Cook, Margaret Cook, Jennifer Cowper, Les Dennison, Christopher, Hartnell, Subbiah Kistasamy, Joyce Kneale, Graham McAll, Dick Ruffin, Peter Rundell, Andrew Stallybrass, Susan Thornhill, Philip Tyndale-Biscoe, Marguerite Vibert. Any of us can be reached: c/o Moral Re-Armament,  
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