

THE R.I. PRESIDENT'S ADDRESS

By Arthur Lagueux (Quebec, Canada)

WE are at the 46th birthday of Rotary,' said R.I. President Lagueux, 'and many have been the problems confronted by Rotary in those 46 years. That its principles are universally acceptable is attested by the fact that to-day there are 7,203 Rotary Clubs in 83 countries in the world, with approximately 344,000 members. Service above self, thoughtfulness of and helpfulness to others, are principles applicable in all parts of the world by people of every race, creed, and brand of politics.

The Rotary idea is ever valid. Its growth has proved its validity. But let us be mindful of the fact that we cannot afford to let our growth blind us to our individual obligations. The organization cannot do for the individual Rotarian what he is obliged to do. The office cannot be friendly for the man. It can be the agency for collective service, but the individual Rotarian must take his turn, or else Rotary will not keep on its influential march.

Rotary is a big, important, influential organization—and it is so because of the sum total of the accomplishments of its individual members. This is no time to brag; nevertheless, Rotary does not seek to hide its light under a bushel. It believes in its programme — it calls upon individual Rotarians ever to be alert to see that its idealistic programme receives attention in a realistic world for, quoting the Havana Convention resolution:

"Each Rotarian is called upon to exert his influence and exercise his strength to protect these principles and help hasten the day when war need no longer be used as an instrument for settling international disputes."

Force and Freedom

The Rotarian is a realistic individual. He recognizes the need of policemen, and firemen, and other safety devices to protect his home and his way of life, and, hence, the continued necessity, in this man-made world, of preparing to resist any force directed against the continuation of these ideals and principles which mankind holds dear, and which, in the past it has wrested, even in blood and tears, from an intolerant over-lording of power-ridden despots.

Unfortunately, in the past, force has generally been used to impose a particular type of ideal upon various peoples. That method is still accepted by many; however, the freedom-loving peoples of the world do not agree upon the use of force as a weapon of imposition of ideals, knowing full well that the ideals themselves—friendship and service—will be universally acceptable if given the right soil.

The freedom-loving peoples, being realistic, however, recognize the essentiality of being fortified to prevent any onslaught against their ideals.

Rotary and The United Nations

Many have asked about the relationship between Rotary and the United Nations. I am proud to say that eleven prominent Rotarians were advisers to the United States delegation at San Francisco when the United

Nations Charter was framed. Some important provisions were the result of the thinking of those advisers. Since those memorable days, Rotary International has been helping to disseminate information about the United Nations, that there might be a completely informed public opinion concerning the accomplishments of the United Nations.

Both Rotary and the United Nations strive for the same goal—one through governmental and diplomatic channels; the other through simple, friendly, fellowship of business and

have never tried to bite off more than they could chew. We have not been an organization to devise large-sounding programmes for publicity's sake. On the contrary, we have been very much down to earth at all times, doing all we could, but not imagining high-sounding goals without intending to even march towards them.

But what I'm mainly thinking about is each of us as an individual Rotarian. Our effort on all the main avenues of Rotary activity must never be neglected. But I do



President Tom Cashmore introduces R.I. President Arthur Lagueux at the President's Reception on the last night of the Blackpool Conference. (Photo: B. A. Meadows.)

professional men the world over, united in the ideal of service.

As I think on world situations, it seems to me that Rotary has a contribution to make which is beyond that of the United Nations, but only as a complement thereto. Power, wealth, diplomacy, are not tools for Rotary's use. Rotary's tools are far simpler, but none the less important. Rotary's tools are in every man's hands. They require no immense organization; no great sums for underwriting. What are they? Friendship and service. Only these.

To-day we are confronted with a conflict, not of aggression, but rather of protection—hence, for protection, reluctantly we fortify ourselves, but at the same time, use the Rotary approach of friendship and service whenever possible.

'We are an Idea'

Rotary is not selling anything. We are not a business. We are an idea. We don't want anything from anybody; we want to give something, and mainly we want to give ourselves. Our worth is measured by the depths of our individual service, not our size in statistical measurements.

We must never let ourselves forget that actions speak louder than words. Rotarians

believe we'll march better on those avenues, and do ourselves a great deal of common good, if we become more earnest, activated, vibrant Rotarians in a strictly individual capacity.

'We Deal in Decency'

What we deal in is very easy to know and remember. The only difficulty is to do. We deal in friendship, decency, service. There are bigger words meaning the same things these words mean, but no better in understanding. In all simplicity, we try to do the friendly, right, and helpful thing. That's why Rotary exists.

For years, Rotary has been showing the world how men of goodwill from diverse backgrounds can live in peace and harmony for varying periods of time. Annually, we have held our important International Assembly, with representatives from some 60 countries sitting around the council-table to work out ways for giving to the world that which it so sorely desires.

Some of the most amazing instances of clearing up misunderstandings have resulted. Why? Because the men who came to the meetings were minded to get along with each other, though differing in background and outlook—they wanted to give rather than to get.

THE ARCHBISHOP OF YORK'S ADDRESS

'The Divine Plan and the Modern Threats against its Fulfilment'

IN the divine plan for mankind, said the Archbishop, three great principles were to be discerned: first, over all nations and in all centuries there was an abiding law, eternal and unchanging, for which the obedience of the people was demanded; second, every individual was of value, whatever his race, social position, or colour. He was not a means to an end, but an end in himself. He had therefore rights which belonged to him as a man. But if this stood alone, man might be simply an individualist, out for himself and ignoring the rights of others. So the third principle of the divine plan was that man was not going to live for himself, but was a member of a fellowship. He could only become his true self through cooperation with others. He had not only rights, but duties towards the society of which he was a member.

The 'Golden Age'

The Archbishop spoke of 'the golden age' of which prophets and poets had dreamed. 'There never has been a golden age,' he continued, 'in which men have been both good and free. But notwithstanding failures and disappointments, the longing for the ideal community, the city of God on earth, re-asserts itself, and men work for the day when there will be a world in which there is peace between the nations, in which all men are free and brothers, and from which poverty and hunger and social injustices have been banished.'

Dealing with the modern threats to the divine plan, the Archbishop said: 'I see three main dangers: man's increasing demands for rights without duties, a perverted nationalism which leads to war, and an atheistic communism which would destroy western civilization and freedom.'

Rights without Duties

'There is a tendency to-day to demand rights without regard to responsibilities. One of the most remarkable and welcome changes of the last 50 years has been this recognition of human rights . . . I think we should be proud that our country has been a pioneer in establishing the Welfare State.'

'But it carries with it the danger that its citizens may expect everything to be done for them without their doing anything in return, beyond, of course, paying their insurance. The citizen may become a passive recipient, always demanding more, but gradually losing initiative and responsibility. The "they" mentality is developed instead of the "we". The demand for rights is received with cheers, the reminder of duties with glum silence.'

'I don't think it is yet generally understood that the success, and even survival, of the Welfare State depends upon the duty of hard work by all able-bodied citizens. The citizen has the right to vote, but he has also the duty to vote intelligently; he has the right to freedom, but he must use it in the service of

the community; he has the right to work at a just wage, but duty requires that for this wage he should make a just return by the thoroughness of his work. The divine order



The Archbishop at the microphone during the Civic Reception on April 20th. (Photo: Blackpool Gazette and Herald.)

will be thwarted perpetually unless it is seen that duties are as important as rights.'

Nationalism and Patriotism

'Another threat to a Divine order in which all nations would live in fellowship is to be seen in the exaggerated, swollen nationalism which asserts: "My country over all." "My country, right or wrong." In patriotism there is something noble, and it can call out all that is best and self-sacrificing. In nationalism also there is sometimes something good, though nationalism occasionally takes silly forms causing inconvenience to other people. But patriotism can be perverted by arrogance into the claim that there is nothing above the nation, that its interests must always be predominant, that it need obey no other law than those which it makes for itself. Perverted nationalism has been one of the most deadly diseases of the twentieth century. It has resulted in the creation of numerous small States, powerless to defend themselves, who become easily the prey or the satellites of some powerful neighbour. It has led to the creation of the god-State which holds there is nothing greater than itself, and which treats with contempt all smaller States and tramples them underfoot if they interfere with its ambitions.'

Dr. Garbett added: 'The nation which refuses to re-arm is committing national suicide. But although we re-arm, as we must if we are to survive, we must say with all the emphasis possible that we do so in the belief that we shall the better be able to preserve peace.'

'We have no intention of attacking Russia or China, or any other country. We must refuse to believe that war is inevitable. We believe that negotiations for peace, combined with preparation for war, will avert the dangers of this appalling catastrophe.'

'Marxian Communism,' he said, 'is an aggressive, atheistic religion which will not be content until it has either subdued the world to its will, or until it has received such a decisive check that it is rendered harmless. It is a creed which has the passionate support of millions who will commit every crime of violence or fraud if this will further its ends.'

'It cannot be defeated by force alone; its ideology must be overcome by an ideology which will evoke enthusiasm and which at the same time is true.'

He said that Marxian Communism had rules of its own, with standards like those in the game of croquet in 'Alice in Wonderland'. Of those who disobeyed them, he added: 'You remember the words of the Red Queen—not the Red Dean, for if it had been thought I had said that, I should have a terrible correspondence—the words, you remember: "Off with their heads".'

'The three dangers to the divine plan will only be counteracted successfully through the resolute determination and active witness of a multitude of men and women who value justice, freedom, truth, and fellowship. But all their efforts will fail unless there is a return to God. We are drugging ourselves with spiritual opiates if we simply talk about ideals of brotherhood and freedom. This talk takes us nowhere. What is required is an intelligent and practical faith in the Living God as strong and self-sacrificing as the belief of a Communist in Stalin or Lenin.'

Rotarians and Religion

'I notice in your list of Sunday Services there is printed, "Rotary International expects every Rotarian to be a loyal member of the Church or religious community to which he belongs, and personally exemplify by his every act the tenets of his religion".'

'That is a fine and comprehensive challenge. Let each Rotarian take trouble to know what his faith means and the reasons why he holds it. Let each Rotarian make it plain that he is not ashamed of his faith in God.'

'Let each Rotarian wherever he is or whatever his business, spread a love of peace, of justice, of freedom; let him do it in and through the church to which he belongs, and in service to God and the community; and we shall then see some progress towards the realization of the divine plan which intends that men of all nations, races, and classes should live, work, and serve as belonging to the great family, as wide as humanity itself, over which God reigns both as Lord and Father.'

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