

MRA

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THE HOUR IS LATE. HERE IS THE ANSWER : FOR GOD'S SAKE, WAKE UP !

Under this headline, 120 newspapers across America carried a call to the American people on the eve of President Kennedy's inauguration. Now it is appearing in the principal newspapers of France, Germany, Switzerland and Britain because of its importance for the free world. It was printed in the *Sunday Mercury* to coincide with the Midlands première of *The Crowning Experience*.

'We need incorruptible leadership'

By PHILIP VUNDLA

Last month Mr. Vundla was chosen to represent 600,000 Africans in Johannesburg in discussions with the Minister for Native Affairs. For twenty-two years he has been the elected representative of the Advisory Board to the Johannesburg City Council. He is a former executive member of the African National Congress and was organising secretary of the African Mineworkers' Union.

His address to leaders of the West Indian community in Birmingham, on the eve of the Midlands première of The Crowning Experience, follows. Recently the South African National Board of Film Censors unanimously passed this film for unlimited distribution and its South African première will be in Capetown on 6 February.

IN JOHANNESBURG we have immense resources of mineral gold underground and human gold on the surface—people. When the white people came to our country they were concerned with the gold underground. In time, when it is exhausted, they will go.

But there are other forces—and Communism is amongst them—who are more interested in people than in gold. They use the frustration and bitterness of people who do not enjoy political rights on the grounds of colour alone.

It is no good our blaming Europeans as such for the situation. No one behaves badly merely because he is white. There are many Africans who think a white man is bad simply because of the colour of his skin, and treat him as an enemy. And there are forces out to exploit colour to divide people for their own ends. But it is not a question of colour but of character.

I have devoted my life to the fight for the freedom of my people. It

has been a just fight and I believe it still is. But I made the serious mistake of playing into divisive hands and allowing myself to fight for only one section of the people—my own. But if I were to be elected as a member of parliament I would not want to represent only the black people, but all the people. Our leadership nowadays must be above race or colour, and any idea that excludes anybody is not big enough.

In 1946 I led the African Mineworkers' strike, the largest strike in

South African history. I was arrested but never stopped fighting. Nor have I stopped now. But I have learned through Moral Re-Armament to fight with clean hands. Although I fought with all my power to unite people there was no unity in my own home. My wife and children were afraid of me. Anyone who opposed me in the family or organisation was removed. When I was treated the same way by the government I rebelled.

I saw things differently when I met a young Afrikaner nationalist who had changed, I was impressed by his humility. He apologised for the arrogance and superiority of himself and his people. If the Prime Minister of South Africa were to say: 'We have made mistakes in the past and we must start anew,' there would be a tremendous response from my people and the

'CROWNING EXPERIENCE' LAUNCHED IN BRITAIN

The Midlands première of *The Crowning Experience* takes place under the patronage of the Lord Mayor of Birmingham, Alderman Garnet B. Boughton, at the Futurist Cinema, Birmingham, on Sunday, 29 January. Performances continue daily from Monday, 30 January to Saturday, 4 February, at 2 p.m., 5 p.m., and 8 p.m.

whole world. Some people in South Africa are beginning to think in these terms.

Moral Re-Armament is based on the application of absolute honesty, purity, unselfishness and love in every area of life. Also on being guided, not by what other people think, but by the voice of God.

I decided to accept this challenge and told my people that I was going to fight in a new way for the freedom of the African people. I was stabbed one night and left for dead. When I came out of hospital I called a mass meeting and secured the support of the people for this new way.

We need African leaders today who will serve the people and not ask anything for themselves. We need incorruptible leadership. We are going to have independence, and in an independent nation we must have absolute integrity. We must face the truth about ourselves. We have African leaders who exploit our own people not because of the colour of their skin but because they are selfish. Most educated Africans aim to get rich at the expense of the poor. As a leader I used to say that I was entitled to a private as well as a public life. But I found that people were more interested in my private than my public life.

When the Minister of Native Affairs came to Johannesburg last month and visited the African areas for the first time I was elected spokesman of the 600,000 people living there. I said to the Minister, 'We are living in a changing world. I am grateful for what you are doing for us. But it would be much better for us to do things together rather than you do what you think is good for us.' At the end of my speech the Minister leapt to his feet and grasped me warmly by the hand.

Unless we change there will be such bloodshed in my country that none of us will survive and neither side will win. No human wisdom will provide an answer. Only the power of God will change human nature and show us the way ahead.

'This is what the Congo needs'

'ARE YOU SATISFIED with the MRA programme?' 'Yes.' 'Do you want MRA to come back again?' 'Yes!' was the even louder roar of unanimous approval from over two thousand Congolese National Army officers and soldiers and their families at Camp Nkokolo on 13 January. Formerly known as Camp Leopold II, this is the largest army camp in the Congo and was the scene of the outbreak of last July's mutiny.

At this time, when one half of the land area of the Congo is under forces in opposition to the Government, Camp Commandant Ebea requested training for his men in the MRA ideology.

As the programme progressed, the crowd increased and so overflowed the film area that many had to go behind the translucent screen to see the picture. The Colwell Brothers, radio and T.V. stars from Hollywood, launched the evening with a special song in Lingala for the National Army. At the end of the all-African film *Freedom*, Leonard Kibuthu, a former Mau Mau leader from Kenya, introduced the international force now in the Congo. The audience sat in dead silence as Mrs. Agnes Hofmeyr, whose father was a Kenya settler and had been buried alive by the Mau Mau, told how through the answer to bitterness each had found in MRA they were able to fight on the same side for a new world.

Immediate training

Commandant Ebea and other senior officers conferred after the programme with the MRA task force. They stressed the immediate need for more training by MRA, at Camp Nkokolo as well as at the para-commando and military police camps. Also present was the only Belgian officer technician who has remained at the camp since the mutiny. 'I have stayed,' he said, 'because I love the Congo.' One of

the Congolese said, 'That's good. You already have one of MRA's absolute standards—love. Now there are only three more to apply.'

The initiative for this revolutionary evening came from the Deputy Programme Director of Congo Radio, a young Congolese who has pledged himself to bring the ideology of honesty and change to his country. Twenty-four hours before he had seen the film *Freedom* for the first time. The thought persisted, 'The National Army must see this film.' Twelve hours later he went to the camp gate and demanded to be let in and to have an interview with the Commandant. His blazing conviction stirred him to take action that evening. He said, 'As an ex-soldier in the Congolese Army I know this is what the army needs and what the Congo needs. This is the answer that can save us.'

'HOUSE FULL NOTICES IN NAIROBI'

'HOUSE FULL notices were displayed outside the Odeon Cinema, Nairobi, last night when the Moral Re-Armament film, *Freedom*, had its first public showing in Kenya,' reported the *East African Standard* on 19 January.

At this critical transitional stage in Kenya's history, as the election campaign increases division and hostility, a packed, enthralled audience watched the film intently.

Many stayed to talk and to plan lorry loads to come to the next performance. Some travelled over fifty miles.

The showing was introduced at the invitation of the distributors by Mr. J. G. Kiano, first African Minister for Commerce and Industry. The General Manager of the cinema told the audience, 'When you go home after seeing this film you will have had a change of heart.'

Grappling with humanity's problems

BY THE RIGHT HON. DR. NNAMDI AZIKIWE, P.C.
Governor General of the Federation of Nigeria

Cambridge University Press has published the speeches of Dr. Azikiwe.* In his introduction Dr. Azikiwe writes of his hope that they will 'enable my compatriots to appreciate my unrelenting stand on issues of fundamental importance.' One chapter is entitled: 'Zik on Moral Re-Armament.' It opens with the speech he delivered at Caux in 1949.

BY COMING HERE I have also learned that it is not so much whether the Nigerians are right or the British wrong, but the question is: What is right for Nigeria? It is a great lesson.

It is our prayer that through God's guidance, the people of Nigeria shall be redeemed from the serfdom of fear, hatred and suspicion, and that the truths of absolute honesty, absolute purity, absolute unselfishness and absolute love shall flare out anew, and presage the dawn, not only of a new Nigeria, but of a new world in the making.

It is followed by an address he gave to Nigerian students in Dr. Frank Buchman's London house, 45 Berkeley Square, in 1952.

EVERYWHERE we see discord, misery and confusion, races and nations and individuals pitted against one another—people who would otherwise live in peace and enjoy the good things of the earth.

These problems confront us in Africa as well as in Europe, America, Australia, and other parts of the world. I have come here to appraise you of why I decided to pitch my tent in the ranks of Moral Re-Armament.

When, in 1949, I came here in order to attend various conferences . . . I had the opportunity to study the principles of Moral Re-Armament. What did I discover? I found

that Moral Re-Armament had been able to grapple with the main problems facing humanity today.

As a student of politics, I have made up my mind that I will put this idea into practice and I will not mind paying the price. I have given second thoughts to what I observed at Caux. There I heard people explain the idea of 'not who is right, but what is right.'

Indeed, this idea proved to be a pearl of great price. At the material time we in West Africa were on the threshold of a great political awakening. I belonged to a nation-wide party. After my visit to Caux, in 1949, I made up my mind to approach my political opponents and offer them my hand of fellowship in the interests of my country and of the human race. Upon my return from Europe I went to the house of the leader of my political opponents, and said to him: 'You want self-government for Nigeria, don't you? I and my group also want self-government for Nigeria. Why are we tearing at each other's throats? It is not who is right but what is right that matters. Is it right that we should always squabble among ourselves, because we are too proud to efface our puny selves for the common good? I am an African, and in Africa we usually respect old age. I am many years younger than you. I am sorry for what has happened between us in the past. It is not now a question of whether I am right and you are wrong; henceforth, let us concentrate on what is right for Nigeria and the Cameroons and let that be the basis of our political relationship. Here is my hand.' The old man grasped my hand and gave me an assurance of co-operation.

I have no doubt whatsoever in my mind that, if even it took a hundred or a thousand years to appreciate it, the life of the leading spirit whose

very life epitomises Moral Re-Armament, Frank Buchman, would not have been lived in vain.

We have a war on our hands: an attempt to make life worthwhile for humanity at large, irrespective of race, or nation, or class, or caste. Once we are humble enough to appreciate that we are not necessarily always right, then we should be able to ferret out what is right and do it with moral courage, without fear or favour. I have no doubt in my mind that Moral Re-Armament will be a living force not only in the lives of a few people, but in the lives of many throughout the world.

We can start changing ourselves on the basis of the absolute moral standards of honesty, purity, unselfishness and love. It is a herculean task, but we must be courageous, and defy convention if necessary, in order to carry forward the living spirit of this Moral Re-Armament idea.

Special Award for 'The Crowning Experience'

Los Angeles, 12 January

LIMELIGHT, the Hollywood motion picture trade weekly, today gave Moral Re-Armament 'a special award' for its production of *The Crowning Experience*.

In a front-page article *Limelight* stated that the award was given to Moral Re-Armament 'for *The Crowning Experience* and its contribution to world peace and international understanding.'

Annual *Limelight* awards are given for 'outstanding motion picture performances—both before and behind the cameras.'

All winners will receive a beautiful golden bronze plaque.

* ZIK. A selection from the speeches of Nnamdi Azikiwe. Published by Cambridge University Press, 25s.

Brave men choose

BY GARTH LEAN

FRANK BUCHMAN was born in Pennsylvania, but, like the men in *Brave Men Choose** he received his decisive call to action in Britain. Walking in the Cumberland Hills in 1908, just about the time when Keir Hardie first led a coherent force in the Commons, he turned in at a little chapel and there underwent an experience of Christ comparable to those of Ignatius in the sick-room at Loyola and Wesley in the upper room at Aldersgate.

That day was the turning point for Buchman and his experience proved infectious, for he passed it on that very same evening to a young university man, the son of the house where he was staying. In the fifty years since then he has just as naturally met the character needs of countless others from over a hundred countries. They, in their turn, have passed on the secret of God-directed living to others, bringing a new power to bear in social, national and international affairs. The result, in M. Robert Schumann's judgement, has been 'the beginning of a far-reaching transformation of society,' while Chancellor Adenauer says: 'unless this work is carried forward peace in the world cannot be maintained.'

Frank Buchman's statesmanship is of such a direct and unusual order that the hidebound find it hard to grasp. Readers of this book can find a parallel in the story of the abolition of the slave trade. Burke, says John Morley, thought seriously of taking up the fight for abolition but rightly judged it beyond his scope. 'He was quite right,' commented Morley, 'in refusing to hope from any political action what could only be effected after the moral preparation of the bulk of the nation—and direct moral apostleship was not his function.' Wilberforce, following his own conversion, was better equipped. In fact, while Burke's and Pitt's statesmanship was only the classic 'art of the possible' Wilberforce was used of God to make possible today what had been impossible yesterday.

Buchman, on a far larger scale, shows the same quality. Thus it was one thing for Churchill, after the war, to go to Strassbourg and call on France and Germany to forget their hatreds. But it was a very different thing so to heal the hates and fears of thousands of French and Germans—both statesmen and ordinary men—that the reconciliation could become reality, and this is the service for which both governments have decorated Buchman.

Again, it is a good thing for Mr. Macmillan to recognise that a wind of change is blowing in Africa, but it is statesmanship of a different order so to cure the superiorities and fears of Europeans and the hates and

resentments of Africans that the wind of change could blow peacefully through the continent. Someone, so to say, has to put the *moral* change into the wind of change.

Buchman himself would disclaim any personal achievement. 'I have done nothing,' he often says. 'I have been wonderfully *led*.' He, and his co-workers, feel able to speak boldly of what has happened through the moral re-armament of men because they, like Wilberforce, know that not they, but God, has done it.

In a world where the majority of mankind wants neither the materialistic Communism of the East nor the materialistic Capitalism of the West, millions are now turning to Moral Re-Armament. So, too, are pivotal Communists. They all agree, in the words of Eudocio Ravines, that 'thousands of Communists only fear to renounce Communism, even though they have doubts about it, because they know of nothing better to take its place.'

MRA is not just a response to Communism. It would be necessary if Communism had never existed or were to vanish tomorrow. For God's conception of His world may be as different from the materialism of many in the West as it is from the materialism that is official in the East. The materialism in the West can be as cruel as that of the East and can succeed no better in dealing with the motives of fear, hate and greed, in creating the new type of man which is necessary.

But the materialism of the East, being an ideology, is stronger than the haphazard materialism of the West. So it is bound to win the world battle of co-existence, unless the free world finds and lives a superior ideology where God is accepted as the Supreme Authority, personally and nationally.

That is why the choice is ultimately between Moral Re-Armament and Communism. Peking Radio recently stated that MRA was the one force they feared in the West. Indeed, many feel that the world balance has been radically altered by the presence of a global force of people who do change communist and capitalist and who expect to transform not only Britain and America, but Russia and China as well.

Many miss the miracle, and because they do not see it, state that it does not exist. So did the leaders of polite society in 18th century England. They had no notion that anything fundamental was happening in their nation through John Wesley; yet, as has been seen, he was the most significant Englishman of his age. 'No man lived nearer to the centre—neither Pitt nor Clive, neither Mansfield nor Johnson,' wrote Augustine Birrell, a hundred years after. 'You cannot cut him out of the national life. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England.'

In years to come, when the great names of this century are reviewed, the discerning historian may well say of Frank Buchman: 'No man did such a life's work for the world.'

* *Brave Men Choose*, by Garth Lean, Blandford Press, 12s. 6d. This concludes our extracts from the epilogue by the author.