



photo: Fairlight Co

the deeper needs of man.

'I am impressed by something that was said by Robert McNamara, head of the World Bank and sometime President of the Ford Company: "What in the end is management's most fundamental task? It is to deal with change. Management is the most creative of all the arts for its medium is human talent itself." That means putting the emphasis on the man before the product. It means forswearing the fight for control and taking up the fight for change.

'These days present management with a great opportunity to so transform industry that it becomes a unifying force in the life of the nation. This opportunity is open especially to the top echelons of industrial management.

'An impossible task, you may say. Humanly, yes. It would seem that human wisdom is inadequate to cope with the forces of disruption that have been generated. Maybe we need to turn in a new way to seek the wisdom of the Most High. I would place on record that in my own experience problems which have seemed incapable of solution were seen in true perspective when I have set myself deliberately to listen for the voice of Divine Wisdom. Thus to set ourselves to meet the deeper needs of men will be to set a beacon in a darkening sky.'

JOHN NOWELL, retiring as Chairman of the Leather Institute, was guest of honour at a luncheon organised by the British Leather Federation at the Leathersellers Hall, London. 'John Nowell has done more to promote leather than any other man,' wrote *The Shoe and Leather News*. 'Twenty-one years as Chairman is a record... What is more important is that they were twenty-one years of personally inspired progress for the industry.'

Replying to tributes from Britain and overseas Mr Nowell (above) told leaders of the leather industry at the luncheon, 'My firm conviction, based on experience, is that industry in the free countries can demonstrate a way of life that satisfies

**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT

South Africa looks to the future

by
Peter Hannon
SEE INSIDE

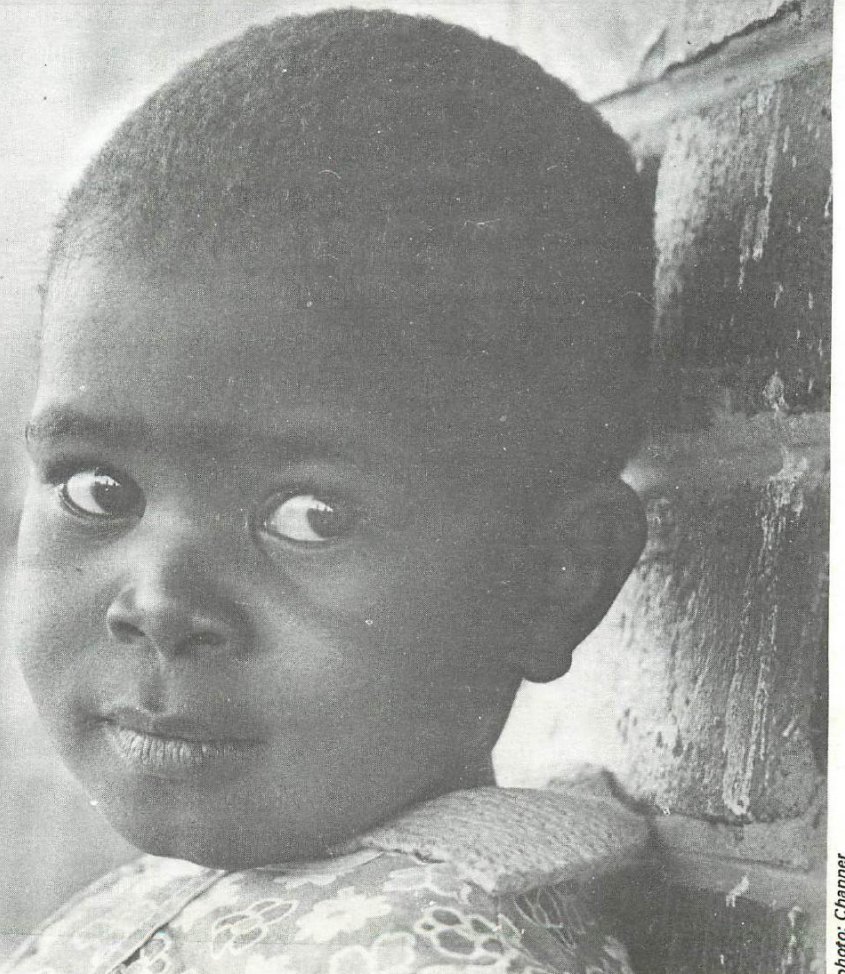


photo: Channer

BRITAIN

Sixty-four British trade unionists issued the following widely reported statement:

NO ONE IN HIS SENSES believes we've been hit by a British crisis. It is worldwide and the chances are its effects will change the way of life of all of us. That goes for every man, woman and child on earth. Many blame Ted Heath, the Government, Phase 3, the oil sheikhs. Others pin it on the miners, the railwaymen, the power engineers. In part, we're all to blame, yet we all blame the 'other fellow'. That's why so little changes - we're all so busy blaming.

Most people have a deep-seated desire to move forward from confrontation to conciliation. To do this we must restore trust. In an atmosphere of trust problems are solved because they're tackled on a basis of 'what is right' not 'who is right'.

Harold Wilson talks about 'starting again'. We agree, but how do we start again? Sometimes to do this it's necessary to put right things that have been wrong in the past. Then trust is born. We are fed up with men on all sides who are trying to offer solutions while adopting inflexible attitudes or being

motivated by deep-seated bitterness. We're convinced that bitterness in anyone will never get to the heart of the need. Many people in the present crisis have manoeuvred themselves, and others, into situations where nobody wants to lose face. Possibly, if they stopped scoring points off each other and started to think of how they could help one another extricate us all, they might all get off the hook. And the nation would be drawn back from the brink.

When the Irish agreement was signed it was hailed as a 'near miracle'. We believe that unexpected solutions could come to our industrial problems too if we all began to view them from a fresh angle. Everyone is concerned about how this crisis affects them - blind to the fact that it affects everyone else too. Our self-concern equally blinds us to the needs of people in the developing countries. The crisis hits them far harder than it does us.

Today Britain needs men and women with courage to stick their necks out and fight not for a sectional point of view but for what they know deep in their hearts is right for the nation as a whole. We have decided to do this. Enough men and women with the same conviction will set Britain on a new road.

ETHIOPIA

'RAJMOHAN GANDHI talks on: Greatness of a Nation' was an editorial page headline in *The Ethiopian Herald*. The paper carried a report of last month's dinner given Mr Gandhi in Addis Ababa by Ato Abebe Kebede, Administrator-General of the Haile Selassie I Foundation and Dejazmatch Ghebre Yohannes Tesfa Mariam, Minister of State. The paper reports Gandhi:

'What makes for greatness or richness in a nation? We know that greatness is not measured by the number of missiles a country has. Or by the number of space ships, or oil wells. Or by the size of its gold-mines. The number of newspapers, though they undoubtedly add interest, are a poor guide to greatness.

'People matter, but the quantity of population is not a reliable measure of greatness. It is the quality of a country's people that draws forth the words "This is a great nation." By quality, one does not mean skill in music or art or speaking or technology, appealing as these are. It is rather the courtesy, honesty and warmth of people. They strike me in Ethiopia.

'What is the source of these characteristics? God, of course. Our own human natures are pretty unsatisfactory. God gives us the graces.

'Many believe in God. Many pray to Him. But not many listen to Him. We dial His number and speak, but hang up before He has had a chance to say anything! In India, if we are businessmen

and face a difficult tax situation, we ask Him to help us out. Students near examination time pray for help! We appeal to be saved from death, or bereavement, or from enemies.

'Thousands of years ago, a man in the Middle East said, "Speak, Lord, for Thy servant heareth". Now we are inclined to say, "Listen, Lord, for I am talking!" He may not mind our voices but perhaps He could also advise, change and guide us if we listened to Him.

'To get up early and listen to Him is no bad idea. Many of us find it difficult to rise early and say politely, "Good morning, God." We feel more like saying, "Good God, morning again."

'God asks us to correct our lives, to end dishonesties, or impurities or hates. He may ask us to apologise to someone. But He may also direct our lives, our moves and our speaking. He may want us to say or do difficult, and perhaps unpopular, but necessary things.

'Obedience to God is the highest quality. A nation's greatness is directly proportional to the obedience to God of its people. It may not, however, be necessary for everyone in a country to obey before that country can influence the world. A few people who obey completely make their country great.

'This obedience, this greatness, is like a race, in which we must keep going. Since it is a race throughout our whole lives, it is like a marathon. We all know from where the world's expert marathon runners come. I believe this nation could also be one of the greatest in obedience to God.'

INDIA

TRAVEL FROM EUROPE to Asia can be a soul-searching experience. The flight takes a few hours only, but it transports one to a different world - from that of the average £40 weekly salary, to one where £12 a month represents a typical industrial wage; from a land where any one earning less than £20 per week can receive state assistance, to one where men engaged on famine relief works are paid 7p a day.

Yet India too has contrasts: new multi-storey flats and offices are giving Bombay a New York-style skyline, while those who build them and thousands of others dwell in unplanned shanty towns or huddle at night on the city pavements. Dives and Lazarus dwell in both East and West.

How long will these contrasts continue, one wonders, without an explosion?

* * *

An unusual village meeting took place near Bombay recently. It was arranged by a villager who had travelled to Asia Plateau, the MRA centre in Western India, with a group from the textile mill where he works. From there a new spirit had been carried back, not only to the mill, but to this man's village.

Through his new-found determination to start himself to make things better, the village had been cleaned up, a new well had been dug and a school opened. At the village meeting a neighbour told how through this man's influence he had been 'given a pay-rise' through deciding to give up drink.

The mill manager, who also went to Asia Plateau, now gives time regularly to listen to his workers' complaints. But what has impressed them most is the fact that on these occasions he talks not only about the factory, but about the nation and the world. As a result, some of the most militant men say that instead of demanding a holiday when one of their fellow-workers is injured, they will work that day and give their earnings to his dependents. With the manager, they are thinking of ways to take what they have found to other factories.

● VANESSA CLARK, 21, has flown from Wales to Asia Plateau after finishing her studies at the University College, Swansea. The *Western Mail* wrote, 'It's the fulfilment of a five-year-old dream, a dream which started when as a young girl of 16 she was impressed with a 60-strong troupe of Indian dancers who were touring Wales. When she heard of their plans to build this centre at Asia Plateau she promptly sold her pony to help the cause. Now, to raise cash for the trip out to the centre she helped build, she has sold her Honda motorbike and guitar.'

Viewed from Asia, Europe's energy crisis acquires a fresh perspective. Even without the Arab oil sanctions, it was becoming evident that the industrialised nations use far more than their share of the world's natural resources – and do so at a rate which will soon beggar everybody. A change in their aims and style of life has been overdue.

'There is only one question worth asking,' writes Baron Leon de Rosen, President of the French National Union of Agricultural Industries, in the UN publication *Development Forum*. 'From all sides the evidence is overwhelming that we are approaching a point where we, the powerful and privileged, will have only two choices: to change our way of life constructively or to have it changed for us, destructively.'

* * *

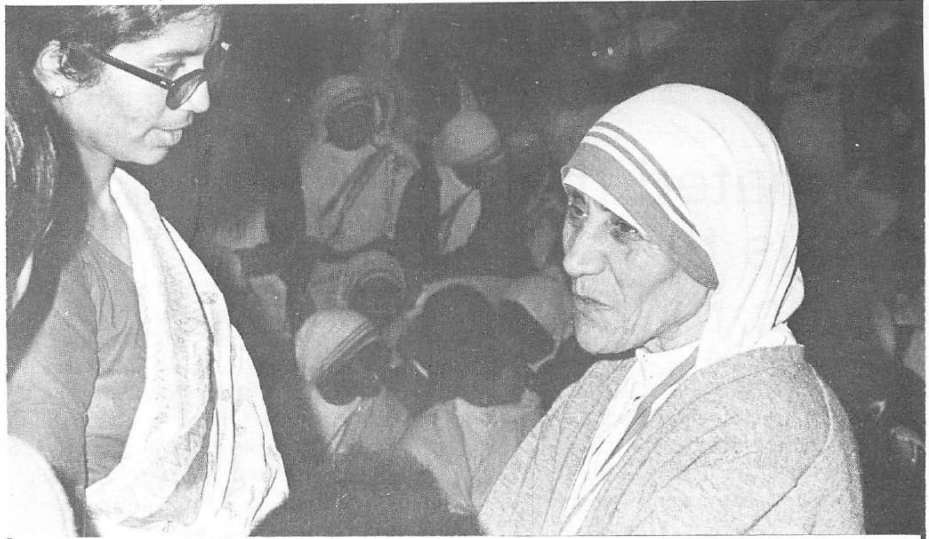
To Poona, centre of education and industry between Bombay and Asia Plateau, have come to live recently a retired couple from England. Among the bougainvillea and banana trees, temples and flat-roofed houses around their new residence, they seem as much at home as in the London suburb from which they came.

'We're learning here to live in a way that's less cluttered, where there's more time for things that really matter,' says the husband who is often up at 5.30 am to put overnight guests on to an early train. In Poona, for example, evenings were often passed in relaxed conversation with people; in Britain, very likely, they would be spent in front of a TV set.

If the West needs a new life-style, then this couple could be among the pioneers.

* * *

Asia Plateau, in the mountains near Poona, is majestic, in the sense that it conveys, so far as a building can, the scale and boldness of God's design for nations. It was put there, one feels, to be a crucible in which a new style of living and planning for East and West will be forged. Here the world's contrasts and contradictions may be resolved, as people from every continent together find a new direction. **ADF**



MOTHER TERESA speaks to the cast of *Song of Asia*:

Your work is love and joy in action. Your work and our work complete each other. What we're doing is needed in the world as never before. You are giving to them the joy by your action and we are doing the same by serving. But it is the same action whether you are singing and dancing and we rubbing and scrubbing.

It is a gift to you, this thing, and you must give great care because it can be lost easily. The world may not want you in many places, but that is a gift also. To be able to give the world the joy is a beautiful thing. I am sure that people will be the better because of you. Only riches can take away that gift. As long as you are emptied and allow God to fill you, you will keep it. The day we become rich we lose it and die a natural death. Riches can suffocate if they are not used in the right way whether they are spiritual riches or material.

Thank God that you have answered the call, and let us all remain as empty as possible so that God can fill us. Even God cannot fill what is already full. God won't force Himself on us. You are filling the world with the love that God has given you.

It (MRA) is so quietly and lovingly being done. It is much more penetrating when it is done quietly. You give it and then it is for them to digest it. People today are not really anxious to have us but what God gives through us they are hungry for. We have to be instruments for God. It is a beautiful thing.

Our mission is a mission of love and peace and you, as I said, are bringing this light into this darkness and we with our works in action are serving the same Master. And let us remain as Christ has said, 'I am the Vine and you are the branches.' And each of us are the branches to produce the fruit of love in Christ and God into this world.

People all over the world everywhere are hungry for God's love. In your way of doing it by spreading peace and love and our way of putting that love into action in the service of the sick, the dying and the unwanted, we are completing each other.

Let us pray for each other and help each other by honesty. And we shall conquer the world and bring into the world the message that God is love and God loves each one of us and we love one another as He has loved us.

SPEAKING after a performance of *Song of Asia* in Calcutta West Bengal's Finance Minister, Shankar Ghosh, said, 'Institutional changes are necessary, but can only be brought about by men who are transformed, men who have seen the vision, men who have changed themselves. Only if men change themselves can they change society. That is the message of Asia – that love and compassion can change the world. Whether

in religious terms it is love and compassion, or in philosophic terms it is the pursuit of truth and goodness, it is Asia that has sought for that message.

'This excellent cast, people from all round Asia, have told us again of that message which we sometimes forget. I have been moved by this experience. This splendid Asian drama is a heart-searching experience, a catharsis, which moves and cleanses you.'



Calcutta street scene

photos: Rengfelt

'He hated the things that divide men'

FROM THE FIRST SHOWING of *A Man for all People* in Rhodesia it was clear that this film offers an idea on which we all can agree—a better way than violence. The twenty people who saw the film an hour after it was unloaded from the plane immediately made plans to take it across the country and in the following weeks members of the cabinet, Senators and leaders of African nationalist opinion were among those who saw the film and planned for its further use.

Three copies are now circulating in Rhodesia and thousands of people have attended the showings in all the main centres.

The Dean of Salisbury's Anglican Cathedral arranged a showing in the Cathedral Hall and announced it at every service on the preceding Sunday. After the film he summed up the response when he said, 'Here we see what can happen when a man meets a deep enough challenge to change the whole direction of his life.' A clergyman in the audience commented, 'It is now up to us to see what this means in our lives and for this country.' Clergy and laymen of every denomination have made plans to show the film in churches, missions and schools throughout the country. As one said, 'It is a demonstration of the gospel of Jesus Christ in action.'

'Turn Back From Hate' is the two-column headline to Colin Neilson's review of *A Man for all People* in the *Rhodesia Herald*: 'It says unless men of different races can work towards a goal for the common good, to work to end bitterness, to choose leaders who cannot be bought with money, Africa is doomed.'

Dr Nkomo's words that it is character not colour that is important have made a deep impression on Rhodesians. Thus a European responsible for policy-making in the country, deeply moved by the film, admitted that he was wrong to hate a British politician who made public statements attacking Rhodesia, while an African businessman turned to his wife and apologised for bullying her and for coming home late every day. He also had the thought, 'To put the country straight I must put my house straight first.'

The headmistress of a private multi-

racial girls' school arranged for the 92 senior girls to see *A Man for all People* and *Crossroad of Nations* in school time. Afterwards they wrote their impressions. A girl from Zambia said, 'Dr Nkomo hated all things that divide men. People must be unselfish for the future of mankind.' Another wrote, 'Dr Nkomo realised the importance of listening to God and he tried to teach this to his people.'

The Ministry of Education screened *A Man for all People* for officials and school heads, and requests for the film have come from schools and teacher training colleges. The Principal of the University of Rhodesia arranged a showing for the students on the campus and recommended the film a few days later when speaking to educationalists in Bulawayo.

When students from a multi-racial teachers' college in Bulawayo were refused permission to show *A Man for all People* in the college hall, members of the Methodist Society and Student Christian Mission clubbed together to hire a bus to take them into town for the film. Their only regret was that all the others had missed it.

A group of African students at the Gwelo Teachers' College who had seen *A Man for all People* and other MRA films, and had been applying the ideas in their college life, arranged to take *A Man for all People* and *Men of Brazil* to another teacher training college in a Roman Catholic Mission 125 miles away, where the Principal had been telling the students about Moral Re-Armament. The two groups spent the weekend together, discussing how to make these ideas practical for themselves and for Rhodesia, and both groups report interesting advances with their colleagues. One of the Gwelo students writes, 'There are two students who were threatening to fight me last term if I were to speak about MRA to them. To my amazement these two are very co-operative these days.' One has joined them for their daily time of listening to God at 6.15 am in the chapel. The other is studying MRA books.

Two hundred and fifty African women saw *A Man for all People* at a meeting of the Catholic Women's Association in Bulawayo and plan a further showing for other branches in the new year. On another occasion delegates from African Women's Clubs and young men concerned with water development had showings of the film at a Government training centre for community development as part of a course on how to get on together.

A special lunchtime show was arranged in Salisbury for busy leaders of industry and commerce. An hour after the guests had left the hotel a managing director who had been present telephoned to book the film for a group of young executives the following week.

Sylvia Waymouth

'IT HAS ALWAYS BEEN my dream to break the shackles of the oppressors of the world. But we also need to break the chains of hate and pride in ourselves. Then we will exclude no-one.' A great South African said that. He was black. His name, Dr William Nkomo.

Many, today, demand that we exclude his country. Some say, 'If you are for the blacks you must be against the whites.' Or vice versa. As a visitor to South Africa one scarcely has a conversation where one is not expected to take sides for or against this country or its critics. The bandwagon of blame goes rolling alone.

Some on both sides here say that violence must come. A pillar of the Afrikaans 'establishment' told me, 'It is not a matter of "if" but of "when".' While a proponent of black/white confrontation said, 'When it comes to a question of power only the threat of a knife in the back counts. Dialogue means nothing.'

Certainly it is clear that talk just for the sake of reiterating set positions does not get far.

At the same time, despite seemingly entrenched and diametrically opposed points of view, there is considerable fluidity in the situation. Politically the position of the Nationalist Government seems assured. Then there is the mass of laws which aim to control in every eventuality. Yet, the future path for race relations is, in fact, quite uncharted.

Two questions highlight this: 1. What is to be the role of the black Homelands and their leaders? 2. How is the economic interdependence of white and black to be accommodated?

The men with the key

The Homelands, though politically weak, physically fragmented and economically totally reliant on the Republic are already providing a platform from which black voices speak in terms to which white South Africa is quite unaccustomed. No-one can listen to a man like Chief Buthelezi of the Zulus and dismiss him as a stooge. Six of the Homeland leaders recently met for the first time for a 'Summit' conference to plan a common approach to their problems. Unitedly they challenged white South Africa as to their needs and aspirations. The *Cape Times* called it 'an event of fundamental importance' Mrs Helen Suzman, the lone Progressive Party MP, said, 'Whatever changes are going to take place the key probably lies with the Black Homeland leaders.'

Theoretically the Homelands are to be the one permanent base for African development. But many within and without the Government question whether this is realistic. The vast economic growth of the Republic demands the participation of millions of blacks and therefore their continuing residence in the major cities outside the Homelands.

South Africa looks to the future

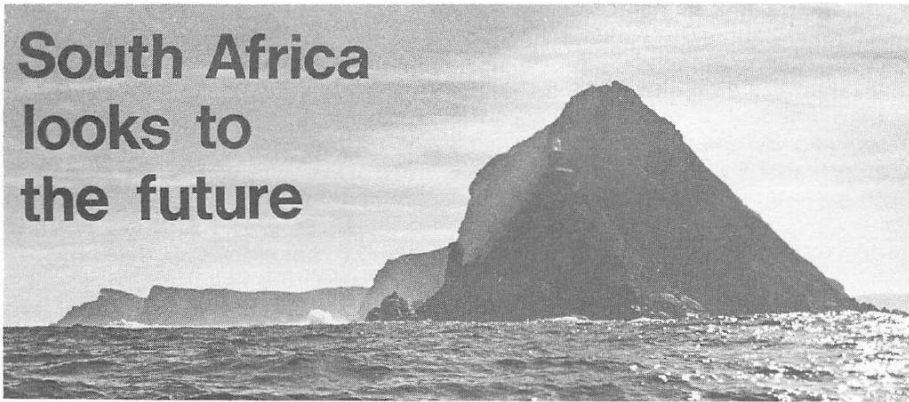


photo: Channel

The Cape of Good Hope—where the waters of the Indian and Atlantic Oceans meet

A leading United Party MP says, 'The key to the future is in the hands of the urban African leaders.' The *Sunday Tribune* draws attention to a similar trend in Nationalist thinking. It quotes Dr Willem de Klerk, editor of the important Nationalist organ *Die Transvaler*. 'Dr de Klerk's column,' says *The Tribune*, 'is significant because it calls for a review of the question of black political rights in the urban areas.' Dr de Klerk says: 'A revised blueprint for the Bantu in urban areas and for our pattern of race relations is imperative... white labour-independence is a dream which cannot be realised... the black man's permanence in the white areas and in the white economy demands a revised model in regard to wage structures, the extension of bargaining powers, more effective transport and recreation and accommodation facilities.'

These are among the issues which were fought for by two outstanding black urban leaders whose links with many of the present Homeland leaders is also significant—Dr Nkomo and P Q Vundla. Both men of militant background, Dr Nkomo at one time broke with the African National Congress because he thought they were 'going too far in hand to the authorities'. At the time of his death last year he was the first black President of the South African Institute of Race Relations. Philip Vundla, once described by the police as 'very dangerous' was elected spokesman for 600,000 urban Africans in the Johannesburg area. Both explored in their own lives the answer to the point that, whatever policies are adopted, any meaningful change will depend entirely on profound changes of motive and attitude.

Many talk of this. The Prime Minister and other members of the cabinet regularly call for a new relationship of dignity and trust between the races. Punt Janson, Deputy Minister of Bantu Administration, is one who captures attention for his practical approach to it. The *Rand Daily Mail* last September headlined, 'Spell Out Problems, Janson Tells Blacks', quoting him on the need for consultation at all levels. A fiery African spokesman told of a recent conference which Janson had with urban leaders, emphasising that the whole tone

was different. Not 'Here is what we have decided to give you and do for you' but 'Please tell us what are the needs of your people.'

Nkomo and Vundla are important for their continuing impact on how change is going to be achieved in South Africa. Nkomo's story and convictions are captured in a documentary film *A Man For All People* Vundla's in a book *P Q* by his widow, Kathleen. Film and book are being seen and read by members of the Government and Opposition, used at political party congresses and church conferences, in business houses and in the Afrikaans, English, Black and Coloured universities. In the teeming townships of the Rand, Mabupane, Mamalodi, Ga Rankowa, Kwa Thema, Soweto and Atteridgeville, where Vundla and Nkomo were known to all, film and book are being used by the people's leaders in women's organisations, schools, churches and social welfare bodies. *P Q* is being reprinted as the first edition is sold out, largely in Soweto, the smouldering cauldron of hate and violence where upwards of two million Africans live just outside Johannesburg.

Investment in Homelands

Chief Buthelezi showed the Nkomo film to his cabinet. He then sent his Minister of Justice, Walter Kanye, to the Caux Parliamentary Conference in September where Mr Kanye told MPs from 10 countries, 'There is strong talk about the withdrawal of overseas investment and industries from South Africa. It is said this is to get the South African Government to climb down the ladder of apartheid. These benefactors of ours from overseas always blame the South African Government for doing things without consulting us—which is true. But they will find themselves swimming in the same pool, because they think of these withdrawals without consulting us. They've not consulted the people they think they are assisting in South Africa, that is ourselves.' He warned that the withdrawal of investment would hurt the black man more than the Government. He continued, 'Will you help the black man by investing in the Bantu Homelands?'

At the same conference C M Ndamse,

MP in the Transkei and former Minister of Education said, 'We are worried at the approach to our problems being decided in the drawing rooms of Europe.'

At the conclusion of the Homeland 'Summit' Chief Buthelezi said, 'The bond of union should be our common humanity. Not race, creed, colour, age or sex. It means a non-racial society in which every human being will have the right and opportunity to make the best possible use of his life.'

Another sponsor of the Homeland 'Summit' was William Nkomo's close friend, Professor Ntsanwisi, Chief Minister of Gazankulu. He spoke at Nkomo's funeral and in the film. When he showed the film to his cabinet and senior administrative officers at Giyani, his capital, he said, 'William Nkomo's message comes across loud and clear. We must all graduate at the university of character if we want to be leaders of our people. You can change, I can change. In this country of divisive ideologies, of different creeds and colours, we need this message.'

Emerging together

Cedric Phatudi, Chief Minister of Lebowa, spoke similarly after showing the film to his cabinet. 'Tonight we have seen Dr William Nkomo, one of our men from the land of apartheid, in the lead on a world platform. He struggled through discrimination and emerged; so shall we emerge and so shall our white neighbours. We sometimes think the whites are devils, but are we not sometimes devils ourselves? We think we score when we sling mud, but the man who is released from bitterness and prejudice like Dr Nkomo is the man of the moment.'

Kathleen Vundla writes of her husband, 'Philip longed to see Government leaders in South Africa begin to articulate ideas and a way of life to which his own people could respond.' She tells of one occasion when he was asked to address a group of white South African ladies well known for their outspoken criticism of the Government. They looked forward to being congratulated by him on their bold stand. After paying tribute to their hard work and their courage, he said, 'Ladies, I am very worried about you. I do not feel that you care for the Government. I do not agree with them any more than you do. I think they need to change. But I care for them. You will never change a person if you do not care for them.'

He linked this care to his constant fight to put right what was wrong. As the African paper *The World* wrote in an article the day after he died, 'If he got fed up with a Government law or decision he grabbed a train and travelled to the Houses of Parliament to meet the Minister concerned and to express his views in no uncertain terms.'

SOUTH AFRICA *continued on page 8*

NEW ZEALAND

At a royal wedding

by Hennie de Jonge

MANY OF US have had the privilege of experiencing the richness and dignity of Maori culture and hospitality.

In December Tomairangi, daughter of the Maori Queen, Te Atairangikaahu, DBE, was married to Edward Te Anga on the Queen's home *marae*.¹ A group of fifty of Moral Re-Armament, invited by the Queen and Tomairangi, were welcomed on to the *marae* with an official party. A thousand people attended the wedding ceremony, conducted by the Rev Canon W T T Huata.

After the ceremony elders of the different tribes spoke. Michael Lennon represented Moral Re-Armament. Standing with him were people from India, Britain, Malaysia, Japan, the Nether-

¹ Maori meeting place ² Maori way of life ³ White people



The Maori princess (centre) is married to Edward Te Anga by Canon Huata

KENYA

'THE GREAT MORAL SHOCK' was the headline to an article in Kenya's *Daily Nation* in a series marking the tenth anniversary of Independence. The article is about farmer Allan Knight who took up Kenya citizenship in the early days of independence. 'I decided if I'm going to stay and enjoy the country then I must become a Kenya citizen. We have never regretted it. It has given us the utmost joy to be part of this country. And we are very happy to continue to serve it any way we can.'

lands, Australia and New Zealand. He spoke of Tomairangi's work with MRA overseas, and read a cable which had come from her friends in London.

Then followed a banquet of special Maori and European dishes, which had been prepared by the host tribe. As is customary, they made sure that all the guests were looked after before they themselves sat down to eat two hours later.

After the bride and groom cut the cake, representatives of all the tribes were called forward to receive a portion of the cake, for which they had to sing a song! Many of the names of the tribes start with 'Ngati' and the third one called was 'Ngati-Moral Re-Armament'. Fifty went forward and sang: 'Ordinary men can do extraordinary things if only they would let God show the way'.

It is difficult to describe what an occasion like that does to you. Every aspect has meaning, every moment has dignity. Although most of the spoken language was Maori, the richness of tradition and Christian heritage is grasped by the attentive listener.

The next day a packed Anglican Cathedral joined in the last service taken by Canon Huata before he left Hamilton to take up his ministry in Wairoa, the East Coast town where he comes from.

In his sermon the Primate of New Zealand, Archbishop Johnston, likened Canon Huata to St Paul, who moved from place to place leaving behind people with a faith.

After the service the congregation followed the Canon and Mrs Huata to the only place which was big enough to hold the hundreds who wanted to bid them farewell—the Hamilton Technical Institute. For this occasion it became a *marae*, and Canon and Mrs Huata were honoured by Maori cloaks being placed on their shoulders.

Tributes to the Canon were paid by the Archbishop, the Mayor of Hamilton, and representatives of churches, tribes, schools and other organisations. The Mayor said that his contact with the Canon had made him think a lot about *Maoritanga*². He said, 'The essence of *Maoritanga* is not to be found in things, but in ideas and attitudes.' He went on to say that Canon Huata embodied all the best of *Maoritanga* with its emphasis on family, community and the proper attitude to wealth and possessions. 'The Pakeha³ have made money our god,' he said. 'The ideals of *Maoritanga* should be preserved and spread throughout the whole world.'

The afternoon was compered by the Canon's eldest son, Paraire. He said, 'MRA offered a challenge to Dad and he accepted it.' The Canon's time in Caux, Europe, India and Papua New Guinea was evaluated by different speakers. Representing Rajmohan Gandhi was Anil Kumar of India who spoke with gratitude of the work that the Canon's son, Te Rangi Huata, is doing with *Song of Asia* there. A large chorus of all ages, many of whom found a living faith through Canon Huata, sang.

A Dutch priest who has been in New Zealand for over twenty years, and is fluent in Maori, spoke on behalf of Maori Catholics. He told of the reconciliation which took place between the Anglican Canon and himself. 'When I first met the Canon,' he said, 'there was a wall between us. There is no wall now.' He presented the Canon with a beautiful priest's stole embroidered in Maori design made by a Catholic lady. He also referred to the Canon as a great poet and composer of Maori action songs.

Mrs Huata said, 'I thought being a Minister's wife was just the thing. Not so. When Wi was away I found I had to give myself wholly into God's hands—guiding and helping me and my family.' In conclusion the Canon spoke of his realisation at the MRA Conference in Switzerland that 'the meaning of "neighbour" is beyond the Anglican boundary. We may have different religions but there is only one boss. You have to have God at the top or else we won't be big enough to say "sorry" to each other when we are wrong.' About his successor he said, 'If you want a good man to follow me, get him to improve on my weaknesses.'

photo: Waikato Times

SWITZERLAND

Why so much suffering?



The von Orelli family

Photo: Strong

ONE EVENING in January 1971 Madame von Orelli was at the wheel of her car returning from a visit to her husband who was ill in hospital in Berne. Suddenly she collided head-on with an articulated lorry which had jack-knifed across the road on the snow, one of those 'stupid' accidents that in a flash upturn a whole life.

Dragged out of her blazing car with great difficulty, Madame von Orelli was to spend 11 months in hospital, have five major surgical operations and find herself an invalid, entirely dependent on others and experiencing the utmost depths of suffering.

Today she walks, with two sticks, laboriously but cheerfully. She spoke with us of her life, her joy, her faith, with something in her eyes which spells hope for all who may be similarly shattered by some unforeseen turn of fate.

It was her elder daughter, Marianne, now married, who had to telephone the same evening to break the news to her father. Weakened by his own illness he had to face up to the situation with such resources as he had. He called the night nurse, a nun who had a radiant faith and prayed with her. Then he had this thought: 'Have no fear! Marlies is in My hands. I will heal her, but she must pass through hard trials.' Their second daughter, Monica, returned from Madras in India, where she was with a Moral Re-Armament travelling force. Needless to say, Madame von Orelli owes much to the limitless devotion of her daughters.

I understand the addicts

'In the struggle for life,' she recalls, 'there were two nurses, both nuns from Besançon, who helped me most. One of them practised what she called "the representation of pain" in giving me to God in her prayers and taking my sufferings upon herself. It was thanks to these remarkable women I could find an inner peace again each evening.'

Her daughters and her husband— as soon as he was well enough to be by his wife's bedside—came to be with her every day and spent hours comforting her, particularly with prayers and songs and later singing with her the hymns and children's songs which she loved. 'This helped me to regain touch with life; I came back from so far away. Later I had to learn to read again, beginning with children's books, to regain my memory.

'The withdrawal of sedatives was a terrible time. I trembled, wept, cried out, stormed. Now I understand the addicts. On one occasion I had a very clear thought about when a certain drug should be stopped. In spite of the fact that this was a very complex matter medically, the doctors had confidence in me, and it worked.'

For many weeks it was necessary to dress her burns every two hours, causing

frightful pain. For three months on end she had to be fed like a baby. The nurses took on in the mornings and at midday, her husband and daughters in the evenings. 'So, you see, I had to learn to accept the help of others, always to have someone feed me, and to have three people to help me take a bath, or even to be moved to an armchair.

'There was one occasion when I was able to do something for one of the nuns. She was going through a bad patch, questioning her own vocation and that of nuns in today's world. I was also able to help a young nurse who was in total rebellion. And there were the other patients in the ward with me. Two of them still write to me.

'The most difficult time was when I asked myself, "Why has God allowed this?" The answer came when I considered, "For what purpose?". Then I felt that God still had something for me to do, a task ahead. It is this thought that has sustained me and helped me to make the necessary effort to be healed, and to give to the many visitors I received.'

The nuns who had cared for Madame

von Orelli spoke not only of her influence, but also that of her daughters. With them, and her husband, she had the idea one day to show all the nurses on duty a documentary film about Caux. 'They wheeled my bed into another room and the film was projected on the screen used by the doctors for studying X-ray pictures. We all spoke briefly to explain the film. There were twenty there.'

For eight months the doctors doubted if Madame von Orelli would ever regain the use of her legs. She described the tears she shed when she stood upright for the first time—solidly supported by the nurses—and realised she would never again be able to walk as she used to do—she who had been, as a young woman, a physical training instructor.

Thus, almost two years after the accident, began the first part of her re-education. 'I found myself among people whose whole purpose in life was to improve their physical condition. I had no idea whether I would get better one day or not. The doctors would make no comment. Overcome by ambition I did too much, fell, and fractured my thigh. It meant several more weeks in hospital, and another operation.

More than ever used by God

'But I never felt bitter. I accepted what had happened as God wished. I knew in my own heart that He had a plan for my life and the lives of others. Only once did I say to my husband, "It would have been better if it had all ended at once." But very soon we had the sense that we were more than ever being used by God. People came to us with their problems, seeking help. I also learned by this experience that God can be served equally well by those who do not have much physical strength.

However, now that I have a little of my strength back I have been tempted to try to justify my existence again, and prove my worth. It is a daily fight to put myself back into God's Hands.

Philippe Lasserre

We are grateful to our readers, A A Wenban and Mr and Mrs Tom Jones who sent us translations of this article which first appeared in the Tribune de Caux (November 1973).

NEW YEAR OFFER

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NEWS IN BRIEF

'EDUCATION'S PRINCIPAL assignment and mission is in refining man's capacity to listen to his conscience,' states Kim Beazley, Australian Minister of Education, in a keynote address read to the World Conference at Panchgani, India.

225 delegates, including principals, teachers and students from 19 countries, participated in the conference which had its emphasis on an education 'that could lead people along the road of selfless adventure rather than up the ladder.'

'As a teacher I wanted my classes to be a credit to me, to impress my superiors, to advance my career. This is desperately inferior thinking in education,' said Beazley's statement, sent from Canberra. 'I never wanted to be suspected of an inability to cope. This fear, if not honestly faced, will result in bluff and ruthlessness. Faced, it can gain the co-operation of the child.'

Introducing the statement, Tianethone Chantharasy, Laotian Ambassador to India, described Beazley as 'a man of vision and a statesman of the highest order' and recalled his association with him in Canberra.

At the opening session a message from Mrs Margaret Thatcher, Education Minister of the United Kingdom, was read out. Dr Anton Skulberg, former Education Minister of Norway, addressed the gathering.

Dr Elizabeth Bradburn, Lecturer in Education at Liverpool University, said, 'The future belongs to that nation whose educational system has as priority the creation of unselfish students.' Miss Jean Thornton-Duesbery, Chairman of the Board of Education in the Isle of Man, said, 'We from the oldest democracy in the world would like to join hands with this vast great one, India.'

THE FORGOTTEN FACTOR, industrial drama by Alan Thornhill, has been produced in India in six languages - Assamese, Bengali, English, Hindi, Mahratti and Tamil.

A COMMON PURPOSE for the countries of the Nordic North was the theme of a New Year's conference at Karlskoga in West Sweden. 200 came from Denmark, Finland, Norway, Sweden, Germany and Britain. They were artists and people from management and labour, the armed forces, schools, many with their whole families.

The Governor of the Province, Harald Aronsson, welcomed the conference. He said, 'I sincerely hope that you will succeed in your most important task to transform people, make them believe in

each other and in a better world.'

These wishes of the Governor became during the four days' conference a reality in the life of many. A young man told how he was taking medicine so that he could get peace of mind and sleep at night. During the conference he had found that honesty was a better medicine. He was going to put right the things that had disturbed his peace of mind. A university lecturer said that the West would have to accept voluntarily a lower standard of living. Many would then be insecure. People must therefore be given the Christian faith as a firm basis to stand on.

During the conference a musical play had its preview. It dramatised the effect of one man's faith and fight for the moral regeneration of Sweden in putting an end to misery and poverty, curing illiteracy and giving birth to one of the people's movements on which modern Sweden is based.

During the past year *The Black and White Book* had been launched in Denmark, Finland and Norway and plans were made for it to penetrate all the Nordic countries.

NATIONEN, the Oslo paper, carried a five column interview about *The Black and White Book* with co-author Garth Lean.

AFRICAN, Asian and European delegates from many parts of Kenya attended a New Year conference at the Co-operative College of Kenya, Nairobi. The theme of the sessions attended also by others from different parts of Africa and Europe was 'Adventure together in partnership to build a clean, united society'.

Rehearsals began of a new production of the play *Africa* by Ben Wegesa.

THE PAPER of the Mid-West Government of Nigeria, the *Sunday Observer*, carried a four column photo and story about the showing of the play *Africa* at the Westminster Theatre.

'**MORE RADICAL** than violence' and 'Living by new standards' were two placards that recently arrested the attention of students at the Technical University and the College of Art in Berlin. They announced *The Black and White Book* stall in the entrance hall of the student cafeteria.

There was also a showing of *A Man for All People*. It was introduced by student Thomas Diebold, who said, 'The ideas of MRA helped me in my life and I want to pass them on to other people. That is why I invited you here.'

These events were part of a week's campaign to prepare for a conference of

students and young workers in Berlin April 5-10.

'**THE MAN** who waged peace' is the headline of an article in the American magazine *Guideposts* by Jacques Clementin, a young French army officer who risked his career to bring two warring nations, France and Algeria, together. He describes the challenge he received from a friend he had met at Caux, 'What are you personally doing to stop the bloodshed?'

GIVE A DOG A BONE runs in London until 2 February. London's *Daily Mail* writes 'Give a Dog a Bone continues to be one of the annual delights at the Westminster Theatre.' *The City Press* comments 'This colourful pantomime, which incidentally has had considerable success over the last ten years, is well worth taking your children to. It is packed with cheery songs and bright intriguing costumes, and there are many opportunities for the kids to join in which they did with gusto making the auditorium squirm with life and noise.'

In Portsmouth *The News* reports that 3,400 children in one week saw the film of *Give a Dog a Bone* in schools in the area. The headline: Schools feast on a 'bone'.

SOUTH AFRICA *continued from page 5*

Two things stand out about Vundla and Nkomo:

1. The battle that they fought was a world battle. Therefore they could never be imprisoned by local issues, however important. Only months before he died William Nkomo fought as passionately to cure the hates, prejudices, fears and greeds of political and church leaders in my own country of Northern Ireland as he did in South Africa.
2. They had a certainty and an expectation that change could come that was confirmed from their own experience. Addressing the tension-torn African University of Fort Hare near the end of his life, Philip Vundla said, 'I myself needed to change. I was a man of many human weaknesses... we need a leadership that cannot be corrupted by money, liquor or women... today I can look you in the eye and tell you there is an answer.'

South Africa poses a challenge for all. So do other circumstances in our own countries where man is divided from man. For those who seriously want an effective approach to a cure few things would more repay study than the lives of these two men who, at the end of years of struggle, could say with such certainty, 'There is an answer'.

Peter Hannon