



ON THE JOB

5

First aid

'I'VE been trying a new way of deciding things,' said the shop steward. 'For 30 years I've done my best to look after the interests of the men. One day I decided to try an experiment. I won't say it's easy, but it works. I learned it from my own brother.

'We never got on: he came and put things right. I was amazed. He told me he had learned to shut up and listen. He said if a man listens to God he'll get the straight truth. I must say it's all right for me. I've always given a snap answer to management whenever anything came up.

'It's pretty near impossible to be quiet and think in a car assembly shop. Clanking track, battering hammers, compressed air tools, what a racket! So I went into a corner and sat down with my head in my hands.

'Five minutes later someone spoke. "Are you all right, Jim? Shall we fetch the nurse?" I looked up and saw four men with a stretcher! I told them I was perfectly all right and that I was trying to get some guidance on their problems. That shook them.

'Well, I began to get some light all right. I also began to see how often I have made the wrong decisions before. Since then I've never given a snap answer. As a matter of fact both the men and the management have told me we've never had such a good year in the shop.'

ETG

Sounds unusual

A MOMENT of intense concentration in the control room of Caux studios, Switzerland, as another track is recorded for a new LP to be released at Easter by MRA Productions. Wilfried Knauer (in foreground), recording engineer from Germany, assisted by his wife (left), operating the two Revox A 800 tape machines and mixing desk, as producers Ian Corcoran and Chris Hartnell direct the session.

On record for the first time will be 13 of the best songs from recent MRA stage productions, amongst them 'The ordinary man', 'Speak to me', 'Look at the children', 'Water for a thirsty land' and 'Cross Road'.

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Photo: Duckert

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Conrad Hunte speaks at Oxford
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**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT



The man behind the gun

by Margaret Collard

TO LOOK UP the barrel of a gun and to see the man behind it as a son of God can be enough to change him. I have seen it happen more than once.

As I write I realise that I do not always remember this truth when I am confronted with the person behind a 'wrong number' telephone call or the youngster who fails to offer me a seat when I am finding it hard to stay on my feet.

I am a very fearful person and fear was real when it became common-place to be stopped at gun point on the way to town. I never saw it ahead without dread.

On one occasion when I saw people being forced out of their cars in front of me, I was very much afraid. The gun was poked in my window. The man looked so big and bitter. I prayed silently for him. 'Do you have arms?' he asked. I found myself smiling as I raised my hands from the wheel and said, 'Yes—two!' He relaxed, removed the gun and laughed. We were friends! He waved me on.

Each time as I deliberately began to think for the man behind the gun, concern for myself disappeared and fear left me. Is this the key to revolutionary living? Would troubles at home, jealousies, misunderstandings, bitterness, disappear? Could industrial, national and racial problems be solved in the same way? It is happening on every continent.

On one occasion a group of nine year olds and I were rehearsing in the national TV Studio, for a live version of a play we had written, called *Turning the World the Right Way Up*. Suddenly army boots stamped along the corridor. Men in battle dress with packs and guns, appeared at each of the six doors. It was a coup. The children were petrified, so was I. Almost immediately the thought came, 'These men too are sons of God, go and talk to them.' I talked about their families, their young brothers and sisters and about our play. By the time I reached the sixth man, the children were happily continuing their rehearsal and we were assured of at least six appreciative members of our audience.

Hate and bitterness are very near to fear. Almost daily I am tempted to hate. So many of my friends have been tortured or done to death, and parents

'I WAS BORN WHITE. I couldn't help that I have been selfish and superior. That I could help. My nation and I need to change. I have changed. So can you. On a basis of change we together could build a new Britain, a new Africa and a new world.' That is a quotation from a talk by a distinguished British scholar of this University and international sportsman to the Mau Mau detainees in the Athi River Camp, Kenya, in 1955. Those men said to this Englishman afterwards, 'If we had known that there were white men who spoke and were like you there would never have been Mau Mau.' Some of those former Mau Mau men worked with that Englishman until his death in 1965 to achieve that vision of a new world.

The issue of race, all down the ages, has been a debate for some but an excruciating experience for others. The question cries out for a solution—is race an obstacle to progress or an opportunity?

When I came to England as an immigrant in 1956 I found work at the Leyland Motors factory as a sweeper and I found lodging at the Ministry of Supply hostel for workers at Euxton, just outside Leyland. There were few black faces in the landscape of the cotton town of Chorley next door when I went to shop and so many English people asked innocently, 'What part of Africa do you come from?' I found myself being annoyed every time this question was asked. I replied, with as much cool as I could muster, 'I don't come from Africa. I come from the West Indies.' I never understood the source of my annoyance or its cure until six years later. The

and brothers of children I have taught. If I give way to bitterness I become part of the evil that attacked my friends.

The Chinese wisely say, 'You cannot prevent crows from flying overhead but you need not let them nest in your hair.' So I refuse bitterness a place in my heart and mind. It is a matter of decision each time: 'No nesting!'

It was once said, 'Those Christians are turning the world upside down.' I believe we have far too long accepted that negative comment of the opposition. We are called to the much greater revolution of turning the world the right way up, and turning our enemies into friends.

Only the total commitment of my life to God that His will be done and men, women and children be won to His side, has been strong enough to keep 'the crows out of my hair'.

I know no other commitment great and wide enough to include all men, of every race, continent and creed in the superhuman task of eliminating hate, fear and selfishness, to turn the world the right way up. It has already begun!

source was a certain ignorance of what the people of Africa were like and an immaturity which made me feel ashamed of being black and of my heritage. The cure was an honest apology to an African I was working with, for my ignorance and superiority, and a decision to care for all men, whatever their skin colour.

In fact I do come from Africa. My grandfathers did. I have learned to accept that fact and benefit from it. The historical background of slavery and the slave trade is the cradle of our West

Christ on the Wolf

from a speech given last week by Conrad Hunte, captain of the West Indies Cricket XI, to the Oxford University African Society at Wadham College to hear Mr Hunte. He was one of the speakers of the Society, Stephen Haisaid, from Rhodesia. The audience to Playing to Win, the autobiography of Conrad Hunte, was a guest speaker where he described the non-violent revolution in Rhodesia. The clash between Oxford students and the author

Indian culture and the spring of much of today's turmoil in the Islands. It is worth noting that two other important issues facing Britain—Irish and Industrial—were also cradled in the historical facts of man's inhumanity to his fellow man. The cycle of history on the issue of race has come a full circle. The people from the countries Britain once ruled have come to Britain. Some have come to serve. Some have come for further education. Some have come in search of the bounties their forefathers once had and lost. Whatever the mood in which we have come, if there are unhealed hurts race then becomes an emotive issue, with fear, greed, selfishness and hate its powder keg. It becomes an obstacle to progress.

Immigrant or British?

To see the opportunity which our different races offer to build a better world for all, we need to know our history and to heal the hurts on both sides of the colour line which were inflicted long ago.

The presence of two million black people in Britain is like litmus paper. It shows up what injustices were already latent in this society before we came. It is the privilege of the black people to help Britain solve the question of race and fashion a multi-racial society that works with hope for Rhodesia, South Africa, America, Russia, China, India

and other nations. There are many questions. Is the multi-racial society a matter of numbers? What about the generation of black and brown children, and yellow children, born in this country for whom Bombay or Dacca or Hong Kong or Karachi or Lagos or Kingston are but foreign names? Are these 'second generation immigrants'? Or are they the black British? What is their future? You and I will have to answer these questions.

And there are further points to ponder. What about the emotional and cultural bonds which have been created

I think that where black marries white for love, which is the true basis for matrimony, such a union would work. Nor do I mean an African becoming an Englishman. Although in a real way the former can learn to appreciate and enrich the qualities and values of Britain that are worth preserving as much as any Englishman can. Nor do I mean a black man or a brown man filling the shoes of Mr Heath, although in twenty-five years or more that idea is a real possibility and may even be necessary and helpful if that man has the ability

place. But it does tell us that Saul became Paul and was given a commission for life-changing and nation-changing completely different from his held views. His later actions have affected the whole of civilisation for good.

My experience, though somewhat limited, is that the same superforce is available today and that Christ is as relevant now as then. If He met Mr Powell on the Wolverhampton by-pass the shock would be salutary. With an experience like Paul's of Tarsus, Enoch Powell could yet play a significant part in his nation's destiny.

One of the great African leaders of our time, Dr William Nkomo from Pretoria, South Africa, spoke out and acted fearlessly on the issue of race. He was a founder of the militant African National Congress Youth League. Some months before he died in March 1972 he was elected President of the South African Institute of Race Relations. On his last journey out of his country which included a visit to Northern Ireland with a Moral Re-Armament force of black and white South Africans, Dr Nkomo made a speech and I quote one paragraph from it.

A colourful society

'Many people ask, which way will Africa go. There is a crisis in character - men who were united when they fought for the freedom of their continent and countries have now allowed self-interest and other things to take precedence in their lives. Unless we can get an incorruptible type of leader who will not be bought with money, with position, with success and the promise of other things, then Africa will be doomed. We need the ideology that begins when a man begins to listen to God and to live the absolute moral standards. Then he need no longer have a blue-print - except to be sure that he lives at the Cross and he moves as God guides. And when the world moves that way there will be the end of anarchy, the end of confusion and of chaos. There will be the rebirth of a new world.'

The so-called developing nations need not follow the historical path of the so-called developed nations of suffering, growth, affluence, repression, oppression, slavery and suffering. Some nation must break this cycle. It could be Britain. With her past history of tolerance, patience and a certain foolhardy refusal to see and treat the evil in men - until the last moment! - Britain, out of the raw material that now lives cheek by jowl in these shores, could produce the new type of man in whom the sense of injury is replaced by the factor of forgiveness. Britain could export this new type of man in ever increasing numbers to the ends of the earth. Such men and women would create the truly classless, colourful and character-conscious society in which all can share.

Wolverhampton by-pass

...te, former Vice-Captain of the West Africa Society. Students and professors officials packed the Lecture Room ... is introduced by the President ... ia, who called the attention of ... aphy of the Barbados cricketer. ... in a debate in the Oxford Union ... ary change that God was bringing ... s. It was a week in which violent ... orities led to 13 arrests.

and character to serve in such an exalted position.

My view of the multi-racial society which we in Britain could pioneer by the year 2000 is one which is not based on colour but on character. In that society reconciliation will be normal - between husband and wife, father and son, mother and daughter, black and white, Jew and Arab, rich and poor, and recrimination will be out of date.

In that society education will teach students how to live on the shop floor and in the board room.

Marriage will be made on unselfishness as well as on love. And the home will be a place to forge manhood and womanhood according to absolute moral standards of honesty, purity, unselfishness and love.

Industry will be a partnership between Government and capital and labour to meet the needs of the human family world wide - for housing, transport, health, food, shelter and purpose.

In such a society there will be no want and no waste.

It will be the logical result of the effect of change of a most radical and permanent nature in enough British people of every race, including men like Enoch Powell.

A role for Enoch

In history there was a character called Paul. Before he was Paul he was known as Saul. Mr Powell is somewhat like Saul, with a sense of history, a sense of destiny, trained in some of the best schools of Britain, with a flair for speaking out, bent single-mindedly to the task in hand while maintaining a long-term view of the subjects of his interest, including that of race and immigration. The Holy Book records that Saul of Tarsus met with an experience of the radical Christ on the Damascus road. It does not fully tell us the extent of the moral and spiritual experience that took

between the continents, first by Britain's tions which need urgent answers. When is an immigrant no longer an immigrant? venture to our lands and now by our entry into Britain? Are these bonds to be reckoned only in terms of economics to be discarded when no longer useful? The fact that mistakes were made on both sides of our colonial past is human. Are these human links not as real as the ties made? Could there not be a deep and permanent reconciliation between the peoples of our different nations that would build trust and lead to effective political plans and economic agreements?

Some heads of state in the Middle East use oil as a political weapon because they remember years of treatment by the West who used oil for economic gain at their expense! There could come genuine care and concern for the peoples of the Middle East, for their well-being and destiny as a people, transcending any interest in their oil. If there was such evidence of care and concern, the people of the Middle East might in return care enough that all nations will have enough light and power and heat. God put the oil in the ground. Might He not have the right way for its drilling and distribution?

Black Prime Minister?

This brings me to the question, 'What do I mean by a multi-racial society?' I do not mean inter-marriage. Although

Black and white, not red —a new line in China?

SOME new thoughts for Chairman Mao are circulating in Chinese.

They are all about creating a new unselfish type of man and 'a world where Communist and non-Communist countries face what they have done wrong and take on together the shaping of a just society'.

And they are a contribution from Britain in the world wide battle of little books.

These thoughts are found in the pocket size 'handbook of revolution' *The Black and White Book*, which has appeared this week in Chinese in Hong Kong.

This is the sixteenth language into which the book has been translated since its launching in London nearly two years ago. Fourteen more languages are in preparation, it comes out in Korean also this week, and shortly in Vietnamese and Thai. Altogether nearly 400,000 copies have been printed.

The Chinese edition is going this week to the 320 secondary schools in Hong Kong as well as to youth leaders and responsible men in government.

The book's authors, Sydney Cook and Garth Lean, claim that the radical revolutionary today must accept for himself the changes he would like to see in others. They write, '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 averted violence, ended wars, put right hardship and injustice, given nations independence without bloodshed, solved industrial deadlock.

'A new, unselfish type of man is being created.'

你的責任
改造社會其實就是改造所有的人，而且先要
從本身開始。
這樣的的生活最有意義，可以糾正歷史的
進程。同時也是在各人內心中善與惡的鬥爭
的一部份。

The last chapter of *The Black and White Book* 'Over to you' begins: '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.' Chapter heading and sentences are reproduced (above) in Chinese.

Perspective is as necessary a quality as a sense of justice. We can use any additional inconvenience in our way of life either to get worked up against somebody or to remind ourselves that others are having to put up with worse trials. What we regard as an injustice against us can then propel us to work to put right, if possible, the national illness.

Rajmohan Gandhi

●SIR AUBREY WARD JP, Deputy Lieutenant and Chairman of the County Council of Buckinghamshire, is commending *The Black and White Book* to all his fellow citizens.

Copies of the book are being sent out to councillors, headmasters and youth club leaders in his county with covering letter in which he writes, 'this time of crisis it could, if widely and wisely distributed, do much to offset the sense of frustration, bitterness and helplessness that many are feeling. It could generate action, not only to meet crisis now, but also create a lasting spirit and determination which could put Britain back into the position of moral leadership and responsibility, and make her "Great" again!'

In a Zambian schoolroom

by Mark Kaunda

MY WIFE and I had just arrived in Lusaka in time to meet my brother, who works for Amax and deals with copper sales, before he left the office.

We were four of us in the car. My brother, who had been silent from the time we started off, suddenly said, 'The trouble with the people in the world today is that they want you to do what you don't want to do, but in my case I have found that if you follow that you end up by ruining your character. What I have decided myself is to do what I think is right.'

When I heard this my heart was filled with joy. 'This decision must have meant a great deal to a man in his position', I said to myself.

I went on to think how much we needed God-guided men and women in the world of today. There is in each

one of us good thoughts and bad thoughts, good ideas and bad ideas. The reason why we so often follow the bad idea is that we have forgotten the old truth that when we listen God speaks to us, and that with the standards of absolute honesty, purity, unselfishness and love we can be guided to do what is right.

To illustrate this, let me tell you what happened in my class of pupils, whose ages are between 13 and 15.

One day my pupils asked me if there was any way in which we could stop the theft of books and pencils which had been going on in this classroom for a long time. I told them they could find a way by themselves. Then, one by one they stood up. One said, 'Teacher, we should go to the witch doctor'; another, 'We should find some medicine with which to catch the thieves'. After many suggestions had been made I said, 'There is another way'. 'What is it?' they asked, without giving me time to complete my sentence. 'All you have to do is to keep quiet and listen to the unselfish voice inside you, then the result may prove to be the way,' I answered.

I did not expect very good results, but guess how pleased I was when a 13-

year-old backward child stood up and said in our local language (Bamba): 'I have been told by my inner voice that if nobody stole there would be no books and other things missing.' This young girl had really listened to the voice of God.

Our own free choice

I had another experience of the way God can guide when I was hostel leader as well as head student at the Teacher Training College. Each morning I was faced with problems from my 55 residents of the hostel. It became too much for me. My health became bad and I began to lose weight and I nearly added the ruining of my character.

Then something unexpected happened. I met Moral Re-Armament. After seeing the film *Freedom* I began to listen to God each morning. The change in me was great. My relations with the students improved and my health, too, became sound again.

I believe that in this world we are being given the opportunity to learn to make the right decisions for the right values. As my brother said, by our own free choice we must learn to choose what is right.