



AN INTERNATIONAL MRA conference began in Montevideo, Uruguay, yesterday. Attending it are men from British industry who have just completed a tour of Brazilian cities where they met representatives of management and labour in Sao Paulo, Rio de Janeiro, Petropolis, Salvador, Minas Gerais and Brasilia. In the Brazilian capital they were received by the new Vice President and by the President of the Senate. They showed films for the heads of all the trade unions and were given lunch at the Confederation of Industry. Their visit has been widely reported in the press and they were interviewed on television.

Jack Carroll, Bristol trade unionist, (above left), translated by David Howell into Portuguese, addresses the Commercial Association in Brasilia.



photo: J K Lindsay

MADAME IRENE LAURE (right), former Secretary-General of the Socialist Women of France, meets Mrs D W Mickel, Chairman of the Conservative Women of West Edinburgh, at a reception in the Scottish capital.

Madame Laure, together with a group of 42 other women from eight European countries, has been visiting England, Scotland and Wales. At the end of their tour she said, 'I would like everyone to understand what Christianity is. We talk about Christians being good, honest, polite. And of course we must be. But we forget that the real Christian ought to be a fighter—a Christian who fights for his faith and proclaims it vigorously.'

●A MULTI-RACIAL BRITAIN showing how races and classes can work together for great goals was portrayed in London playreadings of *Britain 2000*. Against a background of racial tensions these playreadings were held in South London homes during the past week. One was in the home of an Asian family, another in a Jamaican building contractor's home where around 100

people squeezed themselves into two living rooms. They included people from many Caribbean countries, Guyana, Nigeria, Sierra Leone, Gambia, South Africa and Britain.

Commenting afterwards a West Indian said: 'Very inspiring, should be repeated soon.' A Nigerian couple: 'Worth listening to over and over again.' A Guyana sixth former: 'A very, very good play.'



photo: Hénault

FOREIGN MINISTER Boukary Sabo of the Republic of Niger (left) with Robin Evans. An MRA mission has just been in his country showing the all African film *Freedom* in the local language of Hausa.

●THE LARGEST Finnish and Swedish language dailies in Helsinki have reported the visit to London of Lennart Segerstraale to present his painting 'Barbed-wire or Reconciliation' to the Westminster Theatre. Under a 3-column picture of the unveiling of the painting *Helsingin Sanomat* described the world interest in Segerstraale's paintings. *Hufvudstadsbladet*, which also carried a photograph, quoted the artist as saying, 'Only God's guidance can remake man and give him the power and the right motive to do his best in life'.

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

AN EASTER PRESENT

Man Alive

An anthology compiled by John and Joan Kendall
Published by Grosvenor Books
Available for 40p including postage from MRA Books, 54 Lyford Road, London SW18 3JJ

RECENTLY the writer contributed to *New World News* an item on the subject of money. The day the edition containing it reached him his wallet was pick-pocketed! I said to myself, 'It's fine for you to talk about money when you can't even guard money when you have it!' Three thoughts then came to me. (1) My pride was hurt—which was all to the good. (2) To learn the lesson and always keep the hip-pocket buttoned and (3) To 'Praise the Lord' for the loss, as it would give Him a chance to forgive and to act.

A few hours later a businessman contacted me. While he knew that I lived on 'faith and prayer', yet we had never discussed money and he was totally ignorant of my loss. He told me he had been woken early that morning with my name in his mind and that he was told to give me a certain sum. It was just ten times as much as I had lost!

CKP



ON THE JOB

6

Direct action

'THERE'S different kinds of direct action,' said Tom, the shop steward. 'Like the day when the Convenor and I had to act and act quick. The men had suddenly downed tools and walked out. They had made what they believed to be a just claim and management had absolutely refused even to consider it.'

"This is a right mess, Tom," the Convenor said to me. "We haven't had a strike for years and now this blows up. The manager hasn't a clue how the men are feeling."

"Well, Jim," I said, "Could we go round to his home and explain things to him privately? After all he's sure to be there."

"You must be joking," said the Convenor. "Go round to his home? We've never been there in 20 years. And the men will say we're going behind their backs."

"Well," I said, "We're deadlocked now. You're always telling me that jaw jaw jaw is better than war war war. We've nothing to lose and we might come up with something. And there's another point. You told me that we must make our motto 'Not who's right but what's right' and that if you stop and listen your inner voice will tell you what to do."

"That's true," said Jim. "O.K."

'After a minute or two I said that I thought to ring the manager and see if we could come round.

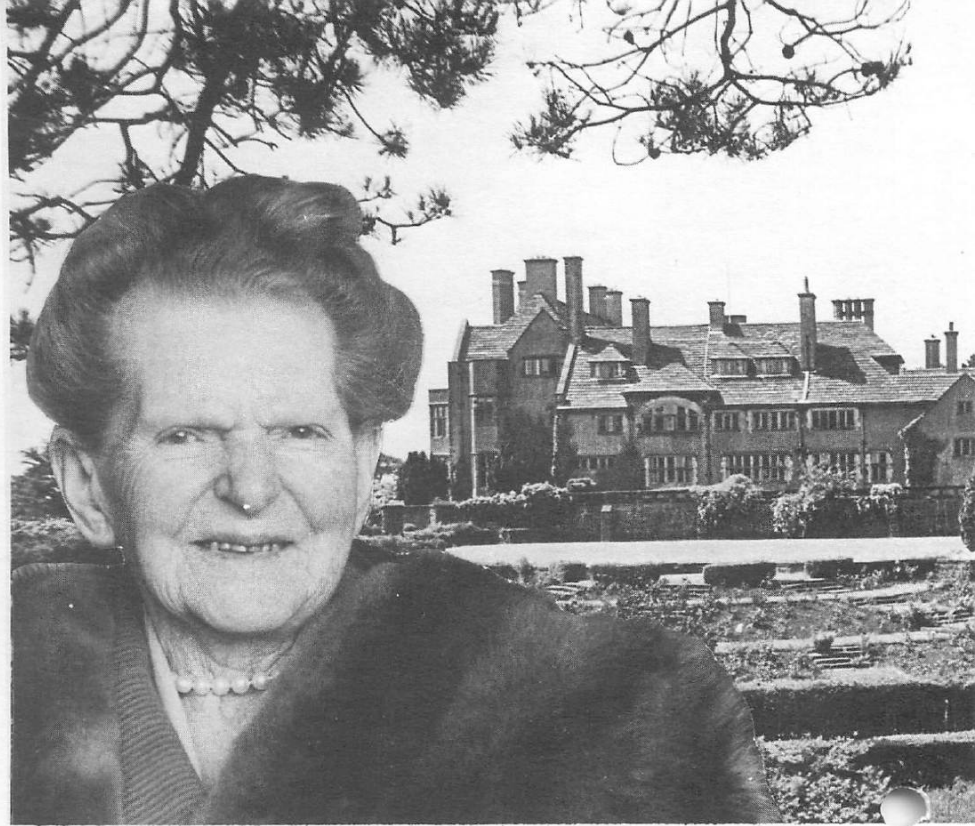
"O.K." said Jim again.

'Well, we got in the car and there was the manager in his shirt sleeves. We'd never seen him like that before. Also he looked worried. We explained why we'd come—couldn't he get all the stewards together and hear what they felt? He was stubborn.

'Then I said, "Look here Mr B. It's not been easy for us to come round to you like this. But we don't think you really understand how the men feel. Don't you think that if you met them again and heard them out we might come up with something?"

'Well, the next day he did. And the shop steward committee came to his office. Sure enough he had quite a different spirit and he listened to them carefully. In a short time the whole thing was settled.

'So you can use direct action to settle disputes as well as to start them.' **ETG**



'To bring God's life and direction for everyone who enters its doors has been, and is, our purpose for Tirley,' says Irene Prestwich of Tirley Garth who is 90 years old next week.

THE PATIENT was wheeled into the casualty department following a serious road accident. He was surrounded by frightened relatives. The doctor strode up, took one look at him, covered him with a sheet and said, 'I am afraid it is too late.' At this point the patient did his best to struggle to a sitting position. However his relatives pushed him back, replaced the sheet and said, 'Doctor knows best, dear.'

There is another story told about a patient in hospital who was surrounded by many doctors giving different and often gloomy predictions in a language he could not quite understand. He leapt out of bed, rushed home and lived happily ever afterwards.

Both these stories illustrate the crisis in leadership which we have all become painfully aware of. It is a new fact in this country for us to contend with a minority government. Only as it is given a chance will we know how effective it will be. At the same time the strong governments in the world have not been too effective either. Mr Nixon's problems represent perhaps the problems that the whole of the western world faces.

Human nature makes us eager to put one man in charge. But we soon become critical when the man does not achieve what perhaps no single person can achieve. It is a fact we all have to face that neither strong nor weak governments are answering the problems which beset us all.

In the last decades we have regarded man's intellect as being supreme. We have regarded many of our problems as being equivalent to a gigantic puzzle. If

only we can find men of sufficient ability, we say, all will be well; the war of ideas will be won not by better ideas but by out-manoeuvring our opponents: our powers of reasoning will be used to outwit man's greed, man's lust and man's hatred. It is a game we have played and are losing. Many people blame government and yet we will need to search deeper; indeed it is not only in governments that such a crisis in leadership exists.

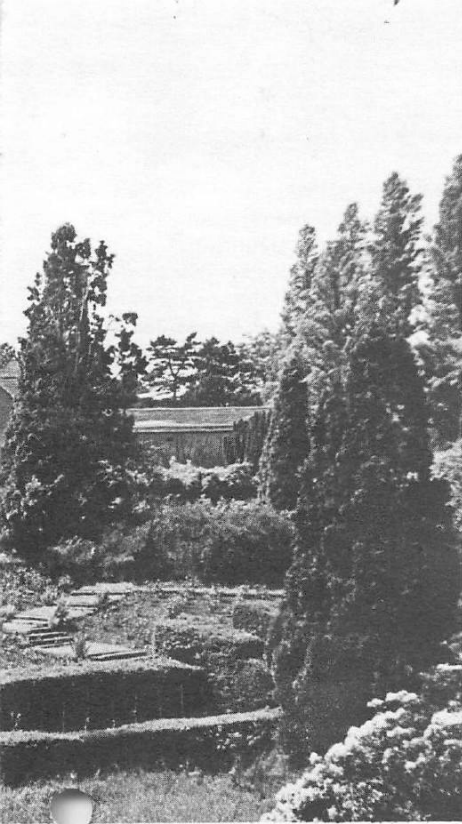
The alternative to an age of reason is an age of faith, and it is perhaps fitting to consider the life of a lady who on April 3rd attains her 90th birthday.

Reward for a weed

Miss Irene Prestwich lived with her sister and her parents in a large and beautiful house in Cheshire. Her father had landscaped their forty acres of grounds, and the rhododendrons brought in thousands from around the neighbourhood. Servants and gardeners were so plentiful that the head gardener could, without putting himself out of pocket, offer a reward to anyone who could find a weed. Irene was not allowed to do anything for herself and she even had to ring for a maid to put a log on the large open fire which burned throughout the winter in the great hall.

At one time she became sick and a psychiatrist discovered how divided she and her sister were at the time. His remedy was that they should live in a bigger house, a difficult feat unless they had bought Blenheim Palace!

Some years later Irene found, through



Moral Re-Armament, the Christian faith which became the hallmark of her life. Her parents died and she realised the need to discover how she should use her life.

She could have lived as comfortably and as easily as she liked but she had an overriding wish that all her resources should be made available for whatever purpose God asked. The conviction she developed was that she should use her money to buy the house in which she had lived for so long and offer it for the work of Moral Re-Armament.

Sharing a home

By all standards it was a most generous contribution, though she saw it not so much in terms of generosity or even in terms of sacrifice but simply in terms of something God had asked her to do. It was an act of faith rather than an act of reason.

But it is important from another angle also. Irene was not a person who ever had great power but she was fully able to be mistress in her own house. In giving Tirley Garth she did not simply give a house she had and then go and live somewhere else, she gave the home in which she intended to remain living. Only now she was not the mistress, she was sharing it equally with many other people. In other words she renounced her sovereignty over her possessions and her power, as a natural part of giving her life to the God she had come to trust.

Her action could be matched by the actions of others but it bears repeating because it is in marked contrast to the views most of us have about power. In renouncing all that people today regard as important Irene found her real destiny.

The tribute to the rightness of her

AS I LOOK BACK over the years I think of my dearly loved country and where she is heading today. It was by the homely virtues of insight and courage, sacrifice and unselfishness that she became great. Are we forgetting these things in the deteriorating trends and self seeking of modern life? The ordinary man and woman of this country helped to win great battles for freedom—Trafalgar, Mons, Dunkirk. The Battle of Britain was fought and won by men who were little more than boys and by women who tramped to work under a rain of bombs. Such people as these will yet respond to an even greater and more urgent call today

—to bring our country and the world under the all-wise, all embracing Authority of God.

Will our greed be changed into a hunger for good living with world-wide purposes ahead, when men will again leave the comfort of home and go out in great enterprise? Already we see it happening as men and women have gone out from Tirley to bring the light of God's moral laws and His great purposes to all the world. I cannot be thankful enough that He showed me, step by step, how I and my home could have a part and how thousands of people, young and old, would come here to find and further His plan.

IRENE PRESTWICH

Irene Prestwich of Tirley Garth

**A personal memoir
38 pages with photographs
Grosvenor Books 25p**

action has been the way in which Tirley Garth has been used over the years. During the war it became the evacuation headquarters for Moral Re-Armament and a place where many servicemen were able to spend their leave. The gardens were turned into market gardens in order to help the war effort and a number of girls ran these most efficiently. In addition a play called *Giant Other Fellow* was created which played its part in maintaining and building morale in this country at a time when it was greatly needed.

After the war when the need for coal was paramount, Tirley Garth was used in a strategy to impact the coal-fields and ensure that the right spirit grew there and it became a second home for many miners and their families.

In more recent years people from many walks of life helped to put up residence buildings in the grounds and now there is good accommodation for up to 110 people.

During the 1960s many large conferences for younger people were held, and although Irene was now an elderly lady she was both happy and willing to see her home and grounds tramped over by many hundreds of younger people.

During last summer a group of teachers from America stayed there, dockers from South America and students and professors from Egypt. The Egyptian professor who led their delegation said, 'In Irene Prestwich I have seen the true spirit of giving.'

At the present time 15 nations are represented in the family living at Tirley. It continues to play its part in bringing God's spirit to the nations. But above all it stands for faith in God at a time when the world is losing faith in reason and is not sure where to turn.

Dr John Lester

The next 90 years

THE EXPANSION of the work at Tirley Garth has been such that during recent years the Trust has been compelled to erect temporary buildings for living quarters.

A very important side of Tirley Garth which has not kept pace with this expansion is the kitchen accommodation. Apart from small improvements most of the arrangements are as they were in the days of the Prestwich family. It is only by overcoming great handicaps that those who serve in the kitchen have been able to cope with the increasing demands made on them.

The Trustees have concluded therefore that the time has come to modernize the kitchen and begin the task of providing permanent buildings. They have decided to erect a new kitchen of modern design on the site of the out-buildings and to transform the present kitchen into a dining room. With existing facilities it will then be possible for some two hundred people to be comfortably seated. Added bathroom accommodation in the house and a lift, long an urgent need, are included in this plan.

There must be few homes as well known and affectionately regarded by so many people in so many lands as is Tirley Garth. The Trustees believe that this host of friends would like to have a part in this expansion of the world work of Moral Re-Armament and at the same time to pay a fitting tribute to Irene Prestwich. Our thought is to honour her 90th birthday by raising the £90,000 immediately needed.

I have known Irene for forty years and watched with gratitude the expansion of this home. I know that nothing would more rejoice her heart than the knowledge that the finance needed for this latest development had been raised.

John Nowell

Editor's note: If any readers would like to contribute, cheques can be made out to Tirley Garth Trust and sent to John Nowell, Tirley Garth, Tarporley, Cheshire.

Road courtesy, South African style

by Sam Motsuenyane

S M Motsuenyane is National President of the African Chamber of Commerce of South Africa. This is an extract from a speech made in London last week at a reception given for him and C B Pearce, President of the Johannesburg Chamber of Commerce. These two South African business leaders have been travelling together throughout Britain during the past fortnight meeting men of parliament, industry and the press.

Men can change.

Let me tell you a story.

I was driving from the Eastern part of South Africa, Sekhukhune, and got into trouble. I had a tyre burst, and no spare wheel and I was in the heart of nowhere. The nearest garage was 100 miles away. It was just after sunset. I saw a flicker of light in the distance and thought I would go to it.

'Will you just wait outside,' said the man who came to the door. 'I want to finish my meal but I will be with you just now.'

Standing outside, I didn't have much hope that anything would happen. But after ten minutes he came out and introduced himself as the local missionary of the Dutch Reformed Church. And he emphasized this point.

Don't pay, just listen

I told him what my trouble was. 'Well, let's look in my garage,' he said. We found two new tubes exactly the right size. Was I glad to see them! 'How much shall I pay you?' I asked. 'Don't pay me anything,' he said, 'But I'd like to tell you a story.' And I had to listen to his story as payment!

'I, as Afrikaans, was brought up to hate the Indians for no other apparent reason than that they were Indians. In '56 I was travelling with my family. We were returning from Lourenco Marques from a holiday and we reached a place in the Eastern Transvaal called Waterval Boven. The car broke down and there was something very wrong. The only thing to be done was to try to get it towed. The first car to stop was an Indian. The Indian said, "Can I help you?" I paused and then I said, "I can't be helped. I need to be towed." "All right," he said, "I've got a rope. I'll tow you." And he towed us 27 miles to the nearest garage.

"You have towed me for 27 miles. What can I give you," I said when we got there. The Indian replied, "No, give me nothing. But you can do me one favour, and if you do this one thing then I shall be adequately paid: keep some space in your heart for the next

man. You will meet someone who will need your help—he may be black, he may be white, he may be Indian." I asked him his name but he replied, "The name is not important. But if you do this one thing, I shall be fully satisfied—keep some space in your heart for the next man."

A gift of petrol

Some time later, travelling between Pretoria and Johannesburg, I found someone who had broken down. 'Can I help,' I said. 'We want to be towed,' he replied. So I got out my rope and towed him the 21 miles to Northcliff. When I got there he didn't want to give me time to recite the story! He was a very rich man and could afford to pay any amount. I felt awkward trying to tell the story and he seemed impatient while I was talking. I did not want to give him my name—thinking of the Indian who had said 'The name does not matter'—but he insisted, and reluctantly, I did so.

The next day the story I had told appeared in papers right across the country. There was a wide response and many people were touched by it. The AA wanted to give me a full tank of petrol. And the Road Safety Board sent me a certificate for road courtesy! But really all the credit was due to that Indian who said, 'The name does not matter, but keep a space in your heart for the next man.'

Hopeful signs

This was an example of Peter Howard's concept that ideas have legs. That Indian appealed to me to change the basis of my beliefs.

Men should change for the better and recognize that there is something greater that the Lord wants us to do. The more I move in situations like this, the more I see we need to move together. Our Christianity must be seen in our daily actions. Only on a basis of absolute moral standards can we establish what is best for mankind. MRA as a force will always be interpreted by how you live.

We have been trying to show to British industry that we have to look to human beings rather than to the profits. In this age of materialism we tend to attach too much significance to profits. It is time that industry should examine itself in terms of the requirements of the standards of absolute honesty, unselfishness, love and purity. This must come into play in the field of economics.

There are some hopeful signs which give the assurance that men of goodwill in my country are beginning to realize that the best solution for South Africa is one that can be achieved by peaceful means on the basis of love and not of hatred. We have begun to see an increase in dialogue. We have discussed the need of the black men to become partners in the coming years. Where one group wants to control there will never be peace.

This is the growing realization of many people in my country and we are here as a symbol of what is developing of men of different colours beginning to think that it is time that they stand again, building solutions across the colour lines. Our fault in the past has been to try to solve our moral problems along colour lines. It is the general decline in morality that we have got to challenge and we cannot hope to do that by merely looking at the colour of the man. The crucial problem is not colour but general deterioration in character.

This is the moral problem facing Africa and we have to pray that the Lord will bring forth men from both sides of the colour line to show us the way of bringing peace and stability for the continent.

●THREE PERFORMANCES of the multi-media show *Cross Road* were given in Coventry on the initiative of Mr Mrs Tony Woodfield. Mrs Woodfield, children's nurse, told an audience, 'I have invited this show because there is so much greed and bitterness, money- and power-grabbing today and everyone ought to have a chance to learn what can be done for the world and what can happen if people take a stand.'

●L'ALLIANCE FRANÇAISE presented the film *A Man for All People*, the documentary on the life of Dr William Nkomo of South Africa, at Tougaloo College, Jackson, Mississippi. The showing was arranged by Dr Wael Tawam, head of the department of modern languages.

Dr Tawam was formerly on the Syrian and the United States UN delegations. After the showing he said, 'This film is exactly right at this time for us.'