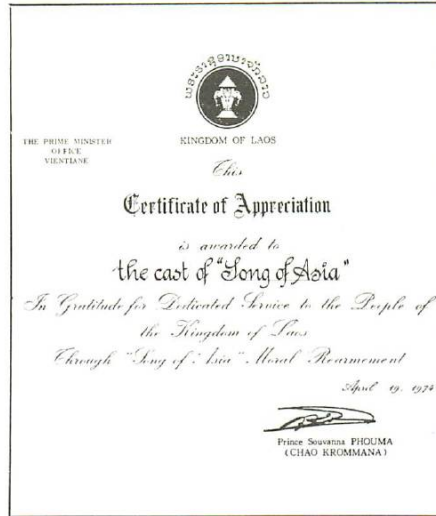


Their Majesties King Savang Vatthana and Queen Khampoui; Crown Prince Vong Savang; the Crown Princess; Prince Khammao, President of the King's Council; Prince Rangsi, the King's brother, and other members of the Royal Family, saw 'Song of Asia' last week in the Golden Hall of the Vientiane Palace.

This occasion came at the end of a five and a half weeks' visit to Laos by the cast. After the performance the King and Queen personally pinned medals on each member of the entire team.



Prime Minister's thank you

'Irreversible tide of change'

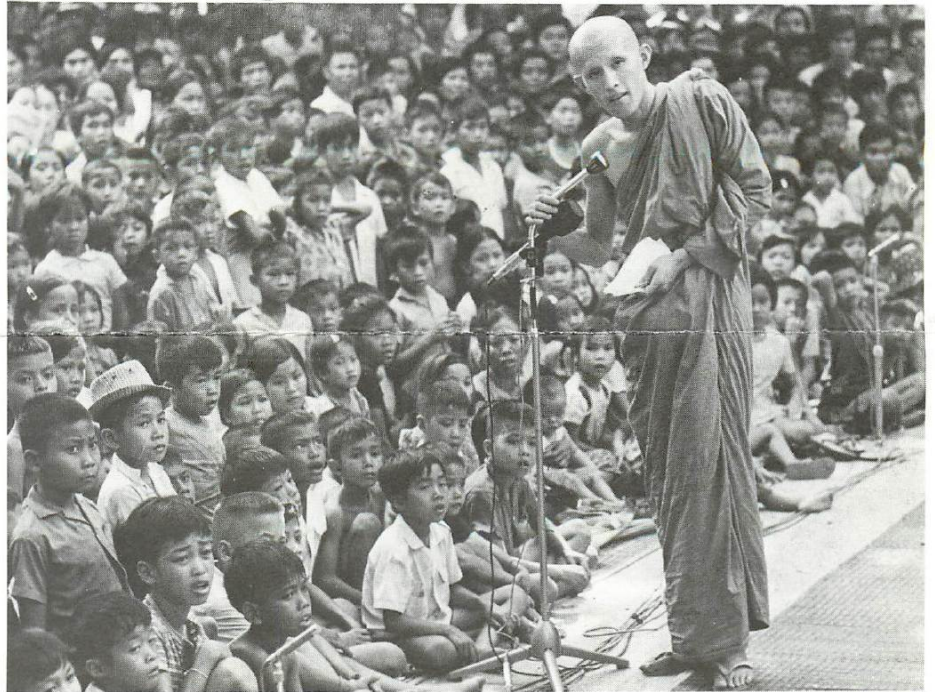
THE KINGDOM OF LAOS is locked by land in the Indochinese Peninsula. It has felt the ravages of war for over two decades. Its population of three million are looking hopefully and anxiously to the New Coalition Government which was installed on 9 April.

Since the première of *Song of Asia* in Vientiane the revue has played to 13,500 people. Among the thousands who witnessed the performances were a hundred wounded soldiers from a Vientiane hospital. They came in their blue hospital uniforms, most were on crutches and were heavily bandaged. As they were leaving one soldier put his hand on his heart and said, 'Now I feel I am truly healed.'

There is unrest in the Lao student world about the use of French. Recently, some students smashed up French-language signboards. After a meeting at which members of the cast spoke in the Law Faculty, a student leader said, 'We have a saying that when the situation in the country becomes very bad, then a great force will come and help change that situation for the better. Perhaps Moral Re-Armament is that force.' Another student said, 'Before, I did not know which road to take because I was only intent on satisfying myself. Now there are no conflicts in my mind.'

The Buddhist monks are a powerful, influential and respected body in South-East Asia. Laos is no exception. A special outdoor show was organized for monks in the precincts of a monastery on the outskirts of Vientiane. This was at the initiative of Phra Nyana Daro, a monk who had visited the Moral Re-Armament Conference Centre at Panchgani, Maharashtra.

Many of the 70-strong MRA group stayed in homes. Thus they got to know the people, their problems, hopes and aspirations at first hand. The Indian community were generous in their hospitality, providing meals for 15 of the



Phra Nyana Daro, a Buddhist monk, speaks at a performance of 'Song of Asia' in Laos. Photo: Rengfelt

cast every day.

Schools have been reached. One thousand students and teachers at the largest Chinese school in South-East Asia watched an hour long programme of songs, speaking and skits with rapt attention. The programme was done in Mandarin and chaired by a member of the *Song of Asia* cast from Hong Kong.

General Khamhou Boussarath, an adviser to the Prime Minister, addressed the cast. He said, 'A revolution must be moral—otherwise it is not a revolution at all.' Referring to a particular scene in the play dealing with vengeance and hatred, he said, 'This is of the greatest relevance to our country. We must talk to others without any motive of vengeance. I would like to thank you for the way you have given your hearts to our people.'

Princess Kham Mao, sister of the

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

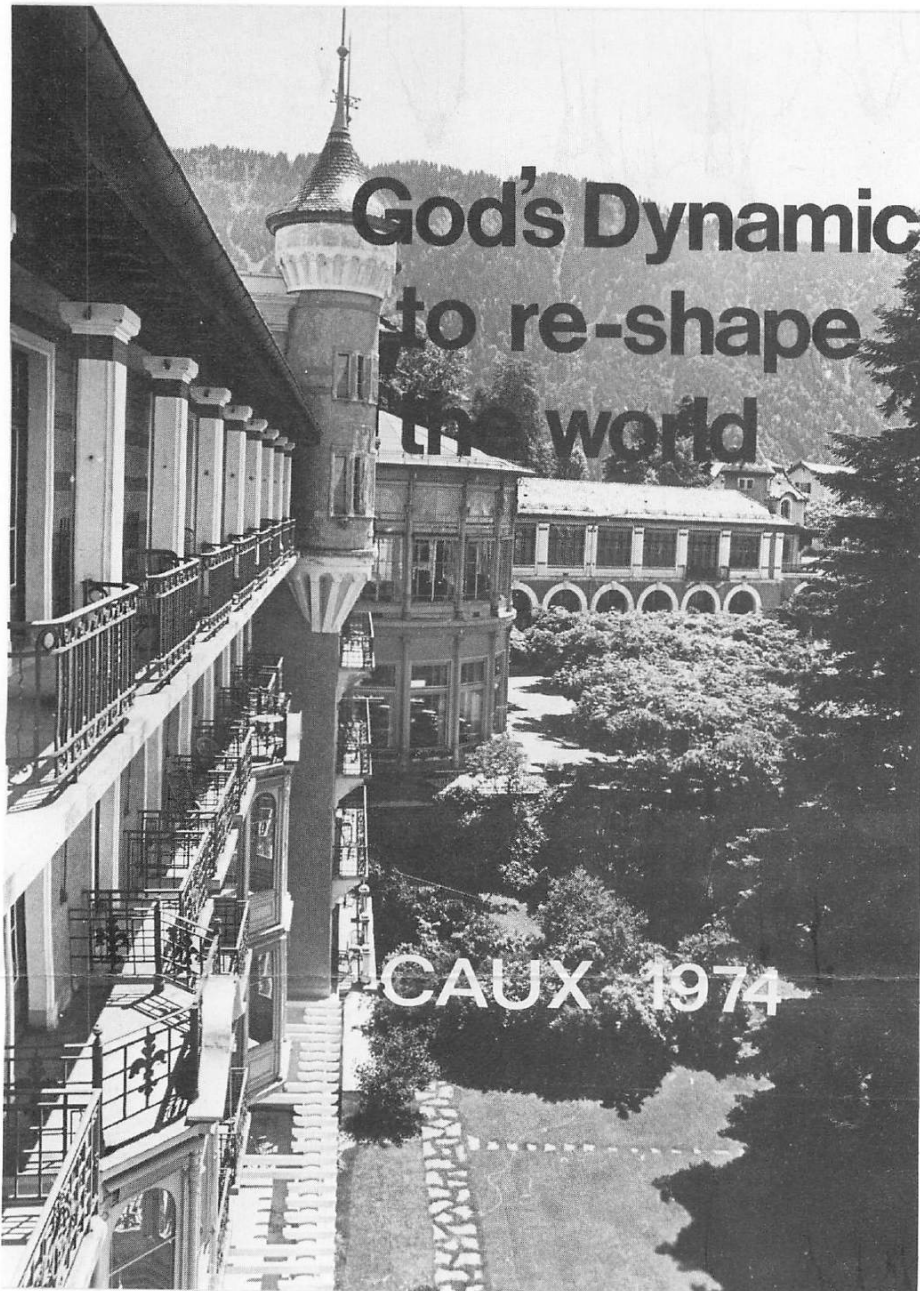
Prime Minister, was the chief guest at a performance and spoke before the show.

A Pathet Lao leader told one of the cast, 'You are saying all that needs to be said from Asia.'

Tianethone Chantharasy, Secretary of State for Foreign Affairs, was one of the hosts. Two of his daughters participate in *Song of Asia*. Speaking at a meeting, he said, 'You have brought a new technique—of selflessness and honesty. You help us to have more dignity in our fight. The tide of change which has been set into motion by this visit is irreversible.'

At a special reception Mr Chantharasy presented to members of the cast a certificate of appreciation from the Prime Minister for 'dedicated service to the people of the Kingdom of Lao through *Song of Asia* and Moral Re-Armament'.

SANJOY HAZARIKA



WORLD ASSEMBLY

CAUX 1974

12 JULY-16 SEPTEMBER

Within the framework of the summer assembly there are a number of special sessions

Parties are already arranged from Britain by air for the periods 25-31 July for the session with church leaders, 2-11 August particularly for those from Bristol and the West of England, and 16-26 August from Wales. There will be parties by coach from East Anglia 23 July-4 August, and for civic leaders from many parts of Britain 24 August-7 September.

●STUDY COURSES AND CREATIVE WORKSHOPS FOR STUDENTS AND YOUNG WORKING PEOPLE.

July 13/23 and July 25/August 3

'Our generation stands at an historic crossroad. During the next few years we must come to grips with pollution, the population explosion, abuse of natural resources, inflation, malnutrition, and many other problems that are crucial for the survival of mankind. Will we have the courage to face up to them and shape our own future in the light of the needs of our times?'

●THY KINGDOM COME

26/31 July

Clergy and lay people of different confessions and from many countries meet to consider to what action these words should call men today. 'With past experience of Caux we are more than ever convinced of its supreme importance this year,' write a group of clergy.

●BUILDING A SOCIETY WHICH MEETS THE NEEDS OF ALL MEN

1/11 August

This session for the French-speaking world has been initiated by forty people from all walks of life in the west of France.

●THE BLACK AND WHITE BOOK

9/16 August

Publishers of this handbook of revolution from all round the world will meet with other publishers, writers and those concerned with the distribution of books.

●INTERNATIONAL PARLIAMENTARY MEETING

10/18 August

Initiated by members of parliament in seven European countries: 'Far too often important decisions are taken under the influence of fear. What is needed is an injection of honesty into political life.'

●A CIVIC CONFERENCE

27 August/8 September

'To demonstrate the partnership of citizen, council and staff to answer corruption and create new responsible communities.'

●THE RESPONSIBILITY OF EUROPE IN THE WORLD

30 August/2 September

'The hopes which have been aroused can only be fulfilled by constantly strengthening among statesman and ordinary people the same qualities of character which brought about the first steps toward unity.'

●INDUSTRY'S ROLE IN CREATING A NEW SOCIETY

31 August/8 September

'Subjects for discussion include the role of multi-national corporations, the fresh aims needed for the EEC and the effective co-operation of management, trade unions and government in creating a new society.'

Petrópolis: Centre for Latin America

THE BIG JET touched down at Salvador, capital of Bahia, one of the great States of Brazil's North-East. Within hours, we were calling on the Vice-Governor, the Mayor and the TV station, where we had a 20-minute interview. After a mass meeting in the biggest cinema in town, we took off again for the federal capital, Brasília.

Here, as in Salvador, Rio, São Paulo and, later, the capitals of Uruguay and Argentina which we visited, I met ordinary men and women who give one a great hope. They seem to have adopted 'As I am, so is my nation' as a guide-post, and to have decided to carry forward the fight for character in an age when corruption is rife.

We arrived in Petrópolis, 40 miles up the 'serra' (mountainside) from Rio, the 'Simla' of Brazil and once the seat of Emperor Pedro I and of his son, Pedro II. The city, which now has over 200,000 inhabitants, was founded in 1845, and notable residents have included Baron Rio Branco, Brazil's best known Foreign Minister, and Alberto Santos Dumont, pioneer of aviation. Before Brasília was built succeeding governments used to move up to Petrópolis during the hot summer months.

3,000 feet above sea level stands Sitio São Luiz, the MRA centre for Brazil and Latin America. It is one and a half hours' drive by car from Rio de Janeiro. Inside the front gate, embedded in a wall, is a memorial plaque to Peter Howard, given by Rio dockers in gratitude for his life.

A lady from São Paulo first had the conviction that there must be such a



Some of the 40 acres which make up the Sitio.

centre and that it should be in Petrópolis. So she set off and found the ideal place.

The Sitio, with its 40 acres, 2 houses and 3 smaller guest cottages, belonged to an industrialist who had gone to live in Australia. Soon word came from him that he would cut in half his price for the Sitio because of what the lady and her friends wanted it for. Also he would allow a year (1966) to pay for the property in three instalments.

To start off the financial campaign, the Rio dockers who made the film *Men of Brazil* organized a giant 'churrasco' (barbecue). And the lady from São Paulo approached a banker friend asking him to contribute what amounted to a quarter of the total sum needed. The banker consulted his directors and gave it. Then, in mostly modest amounts, and from a wide variety of people, the centre was paid for within the year.

To this centre, set like a jewel in the mountains, come people of every sort from Brazil and other lands. At weekends, the 'favelados' (shanty town dwellers) and those of them who now live in the new residential estates come up from Rio; also many of the dockers and their families. A general will arrive for tea with a senator from Brasília.

Visiting Peruvians, Colombians and Uruguayans spend time at the Sitio; a



Francisco Souza (left) tells his story to Jack Carroll, many years a leader of the Bristol dockers, and David Howell, former RAF officer, at the Sitio. When Souza was nine years old, his parents were killed in a fight between two landlords in the North. He survived by begging, eating from dustbins, serving in the army and being a hired gunman. He eventually found work in the port of Rio and through the challenge and friendship of men of MRA found a Christian faith and a great purpose. He was one of those who helped end stealing and violence in the port of Rio and to make the film 'Men of Brazil'.

family from Recife, in Brazil's North-East, come to learn more about a new kind of family unity; a Rio chemist brings friends in a 'convoy' of 5 or 6 cars which roll in at the Sitio gate at 9 a.m. These are snapshots of a pattern of life in Petrópolis - unceasing, fascinating and unpredictable.

PETRÓPOLIS continued on page 4



Antonio Falcão (right), former leader of the Recife dockers, points out to Antonio Rodrigues, from the Christian Trade Union Movement of Bahia, the plaque dedicated to Peter Howard. Its text reads: 'To Peter Howard, who gave his life in Latin America for the moral rearmament of the world, a tribute of gratitude from the port workers of Brazil. The final revolution will end hunger, hate and fear, and bring to a suffering world the social justice and peace for which it longs. 1909-1965'.

Mrs Geoffrey Sanders, wife of a British employer, presents 'The Black and White Book' to Antonio Alvez de Almeida, President of the National Confederation of Commercial Workers, at a luncheon given by his organization to a visiting British delegation in Brasília.



A militant Christian in South Africa

UNDER THIS HEADLINE *The Advocate*, a Melbourne Catholic weekly, carried the following review:

PQ, the title of this book,* is short for Philip Qipu, the first two names of P Q Vundla (1904–1970), whose wife it is writes the story of his life in a very remarkable book.

She, by descent of the royal family of the Batlokoa tribe, trained as a nurse in Johannesburg, where she met and married PQ, who, at that time was already conspicuous in his efforts to improve the economic and social lot of the mineworkers, of whom he had been one.

It begins like this: 'Young Philip, Methodist-mission educated, watched the funeral of a child pass. In the few months he had been in Johannesburg, working in the gold mines, he had seen this sight often enough. There were many funerals. Too many.

'As he watched, his heart hardened. He was gripped by hate and fury. "Terrible, if I died before I had done in enough whites," he thought...'

But, strangely enough, this is not a book of hate, fury and murder. Vundla was truly a Christian, and worked constructively for the betterment of his people and of all peoples, of whatever race.

In 1939, for example, he was elected to the Advisory Board of the Johannesburg City Council and put his shoulder to the wheel.

He was also organizer for the African Mineworkers' Union, then secretary, and, as such, the Communists endeavoured to capture him, but he was far too much concerned with the good of the whole community to fall for their blandishments.

Yet he always remained a militant, a

Christian militant, who fought successfully a dozen notable battles – never violent ones.

MRA has done an exemplary job in having his biography written and printed, since PQ's life shows the future for South Africa is not necessarily gloomy.

He lived in the light and shed it. He believed he could show all a non-violent way, a Christian way, that 'even at this late hour can lead to a better era for all South Africans.' A must for non-racists.

* PQ is available from MRA Books, 54 Lyford Road, London SW18 3JJ, price 50p postage 9p.

THE GLASGOW HERALD carried the half-page advertisement 'Wanted – A Mosquito Armada' on 9 May. It has also appeared in the *Chelsea News*, the *Portsmouth News*, the *West Sussex Gazette* and, last weekend, as a whole page in the *Brighton Evening Argus*.

Reprints of 'Wanted – A Mosquito Armada' as it appeared in *The Times* and *The Guardian* are available at 2p each, 50 or more at 1p each (postage for 50 is 20p) from MRA Books.

Always remember the film!

Initiative by two young Australian secretaries

A WEAPON in the hand and the sprawling, bewildering, exhilarating city of Sydney at our feet. Thus stood Barbara Lawler and I two months ago. The weapon – the film on the life of Dr William Nkomo *A Man For All People*, which has been passed by a committee of the New South Wales Teaching Resources Centre as suitable for general studies, guidance and similar purposes.

We knew few people but had the conviction to reach the youth of Sydney with Dr Nkomo's challenge: 'We need the ideology that begins when a man begins to listen to God and to live by absolute moral standards. Then he need no longer have a blueprint because he needs to know nothing more except to be sure that he lives at the Cross and he moves as God guides.'

How to do it? We tried several ways unsuccessfully. Then we thought to get introductions to principals through Sydney residents who had already had touches with the schools – old girls, mothers of old girls, former teachers and so on.

We were so new at the game that the first school at which we were asked to show the film we steamed excitedly to-

wards it and half way there discovered we had forgotten to bring the film with us!

It is now the end of first term, and we have shown the film 17 times in 9 schools to about 1,400 students – in state and church schools, in the most privileged and the poorer areas. Each time after the film we have been hotly questioned:

'This "change" thing Dr Nkomo talked about – would the same apply here as in South Africa?'

'How do you listen to God?'

'What can I do?'

'How do you make your money?'

'Who sent you here anyway?'

Students have bought *The Black and White Book* and been eager to know more.

At an élite private school one form chattered and made rude noises all the way through the film. At the end we were pelted with questions. The peer group influence seemed too strong for anyone to have the courage to break ranks. I stood by the door as they filed out, loosely holding a *Black and White Book*. Suddenly I discovered I was clutching instead 60c, but my customer

had disappeared deeply into the crowd without trace. These students, we were told, had all read *The Little Red School Book* and discipline had reached an all time low as a result.

In one school cruelty among the students was a problem. Many students have rejected orthodox religion. Several said, 'You'll never change the world'. But there has been a real wistfulness and hunger behind many of the questions. They were interested in our own experiences and true stories of change.

JANE LOVERING

PETRÓPOLIS continued from page 3

From the Sitio, expeditions go out to many parts of Brazil and to other Latin American countries. There are 'round tables' with the Union of Commercial Workers in São Paulo, fastest growing city in the world. Their directors have already sent out MRA literature to all parts of the State, which is about the same size as Great Britain, including Northern Ireland. There are meetings in Nova Iguaçú, a dormitory town near Rio, with a group of 'ambulantes' (street sellers), many of whom are living in extreme poverty. Responsible for training them is a former Trotskyite workers' leader who found a greater revolution than violence for himself and his family.

Through the outreach of Sitio São Luiz, many are finding a revolution of hope.

DAVID HOWELL