

at a glance

from our correspondents

INTRIGUING WORD

BBC Radio 2 devoted 25 minutes last week to the Westminster Theatre in its series on West End theatres. After tracing the theatre's history the programme went on to describe its purchase and use by Moral Re-Armament and played recordings of songs from *Annie* and *Give a Dog a Bone*. Of Peter Howard's pantomime it said, 'In 1964 Moral Re-Armament presented for the first time their excellent Christmas entertainment *Give a Dog a Bone*. It has been an annual London draw ever since.'

After describing Peter Howard's aim in writing for theatre, the writer of the programme, Hubert Gregg, concluded, 'I

Peter Howard an intriguing last word - "Every play has a message of some kind. Some writers give their message without knowing they do it" - this is the intriguing bit I find - "A man who writes as if life has no meaning is a man with a strong message".'

WESLEY RIDES AGAIN

For the second year running *Ride Ride*, the musical on the life of Wesley written by Alan Thornhill and Penelope Thwaites, was given for the Methodist Conference - this time in Swindon and Bristol.

The cast was enlisted from Methodist Drama Societies in the Penarth and Cardiff areas by Dr John Gibbs, Chairman of the Methodist Drama Committee. The part of Wesley was played by the Secretary of the Drama Committee, Rev Leslie Marsh.

Following these performances it was decided to give *Ride Ride* for a week in Cardiff, 22-26 October, at the Sherman Theatre.

HOME TOWN BOY

On the initiative of Oxford undergraduate Denis Nowlan *Cross Road*, the multi-media show based around the life of Frank Buchman, was given last week to a packed audience in his home town of Woking, Surrey. It was on the eve of the cast's departure for the World Assembly in Caux, Switzerland.

WILSON'S CAT?

A new musical by Alan Thornhill and Penelope Thwaites *The Downing Street Cat* had its first public performance last week, staged by a Surrey girls' school. *The Downing Street Cat* is a musical fantasy and political satire, in which the animals led by the cat at No 10 take over the country. They run into the

same difficulties humans create and are only saved from take over by a bat dictatorship through the timely warning of the cock crowing on the dawn of a new day.

PLAN AHEAD

Bookings for the 11th season of *Give a Dog a Bone* are already coming in to the Westminster Theatre. Peter Howard's pantomime will open on Thursday 5 December, the Trustees announced last week. It will run for 8½ weeks with matinées Monday through Saturday (2.30) and evening performances on Fridays (7.30) and Saturdays (6.30).

TWO FAMILIES

Tensions between the police, immigrants and the host community, and their ramifications in industry, lead to an unex-

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

The Richards and the Embletons



pected showdown in a new play *Britain 2000* which has been shown in recent weeks at 45 Berkeley Square, at a girls grammar school in Camberwell and in homes around London. The play is by Marie Embleton, who wrote it, she says, out of the personal involvement of herself and her family in the affairs of their South London community.

An immigrant family from Jamaica - John and Norma Richards and their six children - and the Embleton family take part in *Britain 2000*. This photograph (above) was taken when they gave a performance at Tirley Garth, Cheshire.

SURPRISE IN STORE

Professor Mathivha from the University of the North was one of a party of South

Africans on their way to Caux who spoke at a national meeting for Moral Re-Armament in London. 'We want to see that South Africa becomes a home for human beings irrespective of colour,' he said. 'What colour is God? We may be surprised when we reach Heaven to discover He has none of the colours we have.'

Appealing for the help of other nations, he said that when a man was in need the response, like that of the Good Samaritan, should be to cross the road. 'Through the love of Christ we can change South Africa, and human problems will be solved. It is God's timing that we now must change. We want to make our country God's example of what He wants a country to be.'

KOREAN RESPONSE

200 letters have been received by Dr Sanguine You about the Korean edition of 'The Black and White Book' which he translated. Some extracts:

This book shows thoughtful people a persuasive method to tackle problems arising from the tyranny of science and technology. Its language is not that of authority and formality, nor of egotistical and dogmatic theories, nor an arrogant sermon. It is a kind of quiet whisper, an appeal full of humanity towards man's conscience. I like its friendly voice we do not often meet, its style easy enough for everyone to read.

High school teacher

MRA is a revolutionary movement which enables ordinary people to do extraordinary things. I sincerely hope that every one reads this book and lives up to it. If, through reading this book, teachers and professors, students, political leaders, religious leaders, and all other leaders get right thinking, attitudes and way of life, the world we live in will become a great world. Reading this book has enabled me to see myself clearly again and to make a new plan for my life. How lucky and happy I am.

High school teacher

The Black and White Book enabled me to see myself at my blackest in this world of contradictions and absurdities, and to pray to God and repent.

High school teacher

Possibly because I feel a sense of duty to discover the hidden resources of students, I make a firm determination with belief and pride to play a role of catalyzer in the creation of new people and a new society by changing people at any cost. Undeniably, it is the most difficult and valuable art to change man. In light of this, how valuable and important the teaching profession is.

Middle school teacher

I believe that this book provides the basis for creating a new society and I have made up my mind to participate in the building of it.

University teacher

The emphasis in this book is on revolution through change in human beings. Reading it, I began to have a new understanding of my mission as a fighter. I felt the urge to do something for the world and for mankind.

Clergyman

SECOND PRINTING

Three months after publication the first Chinese edition of *The Black and White Book* was sold out and the second printing is now selling well.

Thirty eight schools and churches around Hong Kong have bought the book in bulk. Two of the main Chinese

dailies have carried articles on the book. *Sing Tao Jih Pao* called it 'the right way to solve problems of corruption, prejudice and rebellion'. After an article in *Wah Kiu Yat Po*, headlined 'How to build together a peaceful, sound and brotherly society', over fifty telephone calls came in to MRA asking how to get the book. Hong Kong Commercial Radio has made interviews in both Chinese and English with the translators.

Together with an English edition printed here, over twelve thousand copies of the book have been sold. Hundreds of copies have been sold in the Philippines, Taiwan, Laos, South Vietnam, Thailand and Malaysia. Large orders have also come from the Chinese communities in Canada and the United States.

FOUR CHOICES

Following the MRA International Assembly in Pretoria (NWN Vol 22 No 28), *Cross Road*, the multi-media production about the life of Dr Frank Buchman, was invited to Cape Town by people of different races from that city. The show has been given for widely varying audiences in the last month.

One presentation was at the University of the Western Cape, the only coloured university in the country. Its Student Representative Council was launched last year after conflict with the authorities, and there is a considerable feeling of black consciousness amongst the students. After the performance the students swarmed round the cast to buy books and talk about the implications of what they had just heard and seen. Many had been struck by the words of the producer, Hazel Clark from Pretoria, who had said: 'I grew up as a typical comfort-loving white South African, aware of the problems around me but not knowing what I could do about them myself.'

'Having matriculated, I was faced with the choice of doing four things with my life. The first was to carve a comfortable niche for myself and deaden my conscience; the second was to leave the country where I wouldn't have to reckon with my conscience; the third was to do some kind of social work which I thought might help to ease my conscience; and the fourth was to take up a challenge that I came across at that point, that if you really wanted to see things become different around you, the most revolutionary way was to start changing yourself. I accepted that challenge and began to look at myself honestly. I saw in me the fear that if ever we were to have equality in this country, I would lose the comfort and privileges that I had enjoyed as a white South African. I saw too that it was this kind of attitude that had caused division here.'

'I have now decided to live in such a way that trust can be built again in South Africa and to accept the consequences of this. I don't always find it easy to work without salary and some kind of security for the future, but I feel that those of us who want to see society change, need to be prepared to pay the price in our own lives.'

For those who knew Frank Buchman and for those who have never heard of him, the reaction to *Cross Road* in the Cape was well summed up by a senior white lady who said: 'This evening has even made a person like me feel I'm selfish.'

VIABLE HOMELAND

'These films are designed to awaken those of us who are increasingly clamouring for self-government and self-determination not to fear or relent in doing so, but to be guided by absolute moral standards.' In those terms the Minister of the Interior for the South African homeland of Gazankulu called together eight hundred civil servants, teachers and senior students to attend two four-hour showings of MRA films in Giyami and Leraba.

The Chief Minister of Gazankulu, Professor H W E Ntsanwisi, had asked for the films for his homeland and attended the event, along with four of his Cabinet. Ben Machimane, Minister of Education, came on both nights and is planning for the use of MRA films and books in Gazankulu.

Speaking to the audience, C K Mageza, Minister of the Interior, said: 'The ideas we have seen in these films will help us to fight for non-discriminatory legislation and to make Gazankulu a viable homeland - and to fight without bitterness or greed or fear.'

UNIVERSAL APPLICATION

Africa, the Kenyan play by Ben S Wegesa on the situation in an independent African country, was performed at month at Nakuru, the administrative centre of the Rift Valley Province. The performance took place in the Town Hall. It was there that President Jomo Kenyatta, then Prime Minister, at an historic meeting in 1963 said to 300 European settlers, 'There is no society of angels, black, brown or white; we are human beings and as such we are bound to make mistakes. If I have done a mistake to you it is for you to forgive me, if you have done a mistake to me it is for me to forgive you. The Africans cannot say the Europeans have done all the wrong and the Europeans cannot say the Africans have done all the wrong. The good thing is to be able to forget and forgive one another.'

The spirit of those words by an African statesman was summed up in the play, when the main character at the end calls for an ideology that transcends

AFRICA continued on page 4

The more people, the more quarrels or...

from Margaret Smith in Port Moresby



Mileka Labidi weaving a tray from pandanus grass

PREPARING FOR INDEPENDENCE

DURING these weeks when the House of Assembly has begun to debate the proposed Constitution and date for independence, the films of Moral Re-Armament have been circulating in Papua, in the Highlands of New Guinea and on the Gazelle Peninsula of New Britain. On the Gazelle *Voice of the Hurricane* was shown at Raronga Theological College and *Freedom* was shown at Vudal Agricultural College, the principal institution of its kind in the country. In Mount Hagen, the capital of the Western Highlands, *Freedom* was shown in Holy Trinity Teachers' Training College.

In the Port Moresby suburb of Waigani, where the new government buildings are rapidly rising, there was an open-air showing of *Freedom* in Pidgin and of *A Man For All People* in the grounds of Waigani Catholic Church. Whole families queued up to pay their admission and sat on the ground enjoying every moment of the Pidgin version.

EVERYONE LIVING AROUND Milne Bay, on the northeast coast of Papua New Guinea, knows who Labidi is. He was the first Milne Bay man to own a motor launch. He paid for it by selling copra which he had made from the coconuts growing on the trees that line the shore.

Labidi does not read or write. He runs a canteen for the men who work near his home at Gwavili Villiage. It was there that his daughter, Mileka, was born and grew up. She was one of the fortunate children who were chosen for the primary school. But like seventy per cent of the pupils leaving primary school in Papua New Guinea, there was no chance for her to go on to high school. Mileka went home to Gwavili to help her mother in pounding the sago, planting corn and digging the sweet potato – for in Papua New Guinea the gardening is the women's task.

When she was sixteen Mileka was accepted for the Vocational School. She said 'good-bye' to her parents and set off across the bay to Koeabule.

Though Mileka has spent the last four years away, she has often gone back to see the family. Late last year she went home and found that things were not going well. Mileka's father had recently built himself a new house. Then her uncle had come and said that the land on which the new house stood belonged to his family and he wanted to take possession of it. Labidi refused to move. An argument began, the family was split and no one could see a solution. Mileka left once more.

The next boat

A few weeks later Mileka began to feel God speaking to her about the land dispute. Her thought was to go and see her uncle and to apologise to him for the way she had held bitterness against him in her heart, and had taken part in the quarrel over the land. Mileka took the next boat which was crossing the bay and went to her parents. She told them how she had learned to listen to God's voice and what she felt God wanted her to do.

Mileka's parents were pleased and they agreed to go with her to see her uncle. The next Sunday morning they set out. Her uncle welcomed them, and after they had had tea together, Mileka sum-

moned her courage and asked her uncle's forgiveness.

The uncle and cousins were quiet but everyone knew that the atmosphere had changed. There was a new light-heartedness – the whole family was happy. Then the uncle said, 'Now we shall live at peace, as we are, and we shall not quarrel over the land any more.' A miracle had happened in her uncle's heart. Mileka commented later, 'I praise God that He gave me the courage to speak up.'

Not long afterwards Mileka received an invitation to go to India to learn to help people there find answers, as her family has begun to find them through listening to God. She told her parents she felt she should go. 'We gave you to God to be used as He wanted and if you feel He is calling you to go, you must go,' was their reply.

Money raised

But how to find the money to buy her return ticket to India – that was the next question. Her parents looked to see what they had saved and they were able to give her \$50. Then all Mileka's friends in Milne Bay began to help. The pupils at the Vocational School wove baskets of pandanus and they worked all night to have them ready to send to Port Moresby to sell. The local string band gave her some of the proceeds from their concert. University students and trainee nurses gave what they could. Women baked bread and scones to sell. Showings of Moral Re-Armament films were held in the villages and the people paid ten cents each to see them.

When Mileka arrived in Port Moresby she produced, from the bottom of her basket, a little cloth sack with a draw-string. Inside, mostly in \$1 and \$2 notes and coins was the money they had raised – \$467 in all.

Mileka is ready to be in India at least two years. She has said many times, 'I do not have much education but I can rely on God's guidance and I feel God wants me to give my life to serve other people. I think I shall learn a lot.'

In the days before she left Mileka was able to give many people new hope. Everyone was interested and intrigued to hear about how the land dispute was solved. In Papua New Guinea land is the most treasured possession – as one man put it, 'It is like our skin'. And as the population increases so do the quarrels over land. In many parts of the country, including Milne Bay, it is the women who own the land and it is passed on from mother to daughter.

A Member of the House of Assembly of Papua New Guinea who heard Mileka's story said to her, 'You have an answer that all the women of our country need. So many of our women are shouting for more money or more rights. I hope you will do something for our women when you come back.'

colour and race and breaks through the barriers of tribe and clan, an ideology that brings to the forefront the true African culture with its acceptable moral values.

Africa deals in vivid scenes in the office and the home of a senior government official with the corruption, nepotism and permissiveness that assail modern society. It is set in an African country but its message has a universal application, which was clear from the response when it was given in Switzerland and in London last year.

At Nakuru the audience followed every turn of the story with waves of laughter or strict attention. Every scene is a true picture of life, said a government employee.

Africa was performed by 23 teachers and students from Kitale in the Western part of Kenya, which borders Uganda. They had been on the way for 24 hours to reach Nakuru. Together with citizens of Nakuru they raised the 1,000 shillings needed for the operation. *Africa* has also been performed twice in Kitale.

AS WE, as a Christian Church, seek for the best way to show our caring and concern that all races in Southern Africa may find their true destiny under God, perhaps the way is charted for us by the following words of Philip Vundla, a former member of the Council of the African National Congress, and the founder and first Chairman of the Association for the Social, Educational and Cultural Advancement of the African people of South Africa, who died in 1969: 'South Africa is being used to divide men all over the world on a basis of colour, but the real issue is character. Some people feel that the problems of South Africa can be solved by changing the laws. Let us by all means change the laws. They are unbearable. But in some countries laws have been changed yet the violence has grown, because men's motives have remained the same. It is important to change people as well as laws. Remember that those who say bloodshed is the answer have other people's blood in mind, not their own. Unless we change there will be such bloodshed in my country that none of us will survive and neither side will win. No human wisdom will provide the answer. Only the power of God will change human nature and show us the way ahead.'

From a report presented to the Synod of the Deanery of Newcastle by Rev Basil Hazledine.

Just published

A 14 page report with 28 illustrations and colour cover containing extracts from the main speeches at this multi-racial conference

Moral Re-Armament CONFERENCE REPORT PRETORIA 1974

Single copy 30p, postage 10p; 5 copies £1.30, postage 20p; 10 copies £2.40, postage 3p
Available from MRA Books

70 COUNTRIES EXPECTED

A World Assembly for Moral Re-Armament opened last week at Caux, Switzerland. The general theme of the sessions, which will continue until 16 September, is 'God's dynamic to re-shape the world'.

The invitation states: 'The materialism on which civilisation has been built is crumbling. It has proved inadequate to meet the need for unselfish policies in an increasingly interdependent world. The growing gap between the wealthy nations and the millions who live in want must be bridged if a secure and just society is to be built.'

High points of the summer conference, at which people from 70 countries are expected, will be the parliamentary session (10-18 August), the European session (30 August-2 September) and the industrial session (30 August-8 September).

Subjects for discussion include honesty in public life, the rôle of multi-national corporations, and effective co-operation of management, trade unions and government in creating a new society.

Among the several thousand expected are members of parliament and industrial and trade union men from different continents. In the large multi-racial group from Southern Africa will be leaders from four 'homelands'. Thirty will be coming from Japan.

The US Ambassador to the United Nations in Geneva, Francis Dale, spoke last week at the assembly. He said: 'I urge you to continue your great quest. I urge you to share your thinking and your ideas and your freshness, if you will, with us. Those of us who are in rôles where we can perhaps alter the course of mankind a little bit would very much appreciate the kind of assistance that only you can give. There is a certain magic that you have and perhaps only you can change the world.'

'There is a common core even in Geneva with all our differences that are laid open and laid bare in the midst of our conferences. I am much encouraged

to find that there is a desire and that desire I think is certainly the basis of the idea that you all pursue, the desire for a better world, for reconciliation, and we desperately need the kind of input that you all can make.'

Before leaving, the ambassador attended a private showing of a new documentary film made in Ireland, which a Northern Irish delegation at the assembly has been showing in different parts of Switzerland.

TO OUR READERS

We reprinted last month (New World News Vol 22 No 34) a letter from a Kenya Indian, Ashwin Patel, which had appeared in the *Daily Nation*, Nairobi, about how he had refused to pay a bribe when it had been expected. We have just received this postscript from him: 'Two weeks after that article was printed, one of the three men mentioned came to see me. He said he had read *The Black and White Book* which I shoved into his hand at the confrontation. He put things right with me. I said how ashamed he was to have done it knowing that it was wrong. An indulgence in luxury and greed led him to it. I sat there in disbelief. All I could do was to listen to him. He poured out all that was on his heart. We became true friends. He left resolutely decided not to do it again.

'Some days after, he came back and told how he had resisted an offer of a bribe. When he did so an Asian said to him, "Son, make this your home and come back any time." He said those words were a gift. He and his friends have been coming to our last two weekly meetings and last week they saw the film about Dr William Nkomo *A Man For All People* which challenged and encouraged them.'

We are grateful for our many correspondents who keep us supplied with articles and news from around the world. We hope that many more of our readers will send us their news and views. Any material needs to reach us at least nine days prior to possible publication and should be sent to New World News, 12 Palace Street, London SW1E 5JF. This is to avoid delay. Correspondence about subscriptions should go to PO Box 9, Tonbridge TW9 1AA.

Last month we referred to our rising costs of paper, printing and postage—and our determination not to raise the subscription price. We would like to thank our many readers who have sent contributions—which so far cover one fifth of what we will need for the next 12 months. Some have written that they would like to give regularly.

THE EDITORS