

ANC Vice President calls for a greater power in Rhodesia

A speech at the MRA World Assembly, Caux, Switzerland, by Dr Elliott Gabellah, Vice President of the African National Council

RHODESIA is a strategic point in the southern tip of Africa. Both worlds of materialism—East and West—are fighting for the best position to forge their own ideology. We become destitute of hope, because we are not part of either but find ourselves involved.

We have had negotiations between the people of Rhodesia, white and black, although we have not gone very far. Perhaps each race fears the other. Both may be justified. These fears are getting us into a position where some of us feel that if they are not controlled, we might find ourselves in a blood bath. Our fear is that when *that happens it will* not end in Rhodesia. It will extend into South Africa and to the world.

In Rhodesia, blacks are coming out to talk to whites but the whites seem not to really understand what blacks want. Or, as one said the other day: 'We try to extend a hand of friendship, then the black man wants to take everything.' That is not the point. The point in Rhodesia is to try and get the people of Rhodesia of all races to live together peacefully.

In the corners of the whole world we should try and have a strategy for



Dr Elliott Gabellah

photo: Channer

Rhodesia, because it is in Rhodesia and probably also in South Africa that Africans are prepared to stay with the white man. And to stay in Rhodesia on equal terms. Africans in Rhodesia have recognised the white Rhodesians as part of the country. Although it has not been easy, they have said we are going to share our birthright with strangers, immigrants, call them what you like. That is a break-through. In Rhodesia Africans are prepared to negotiate things of their birthright with strangers and everybody.

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

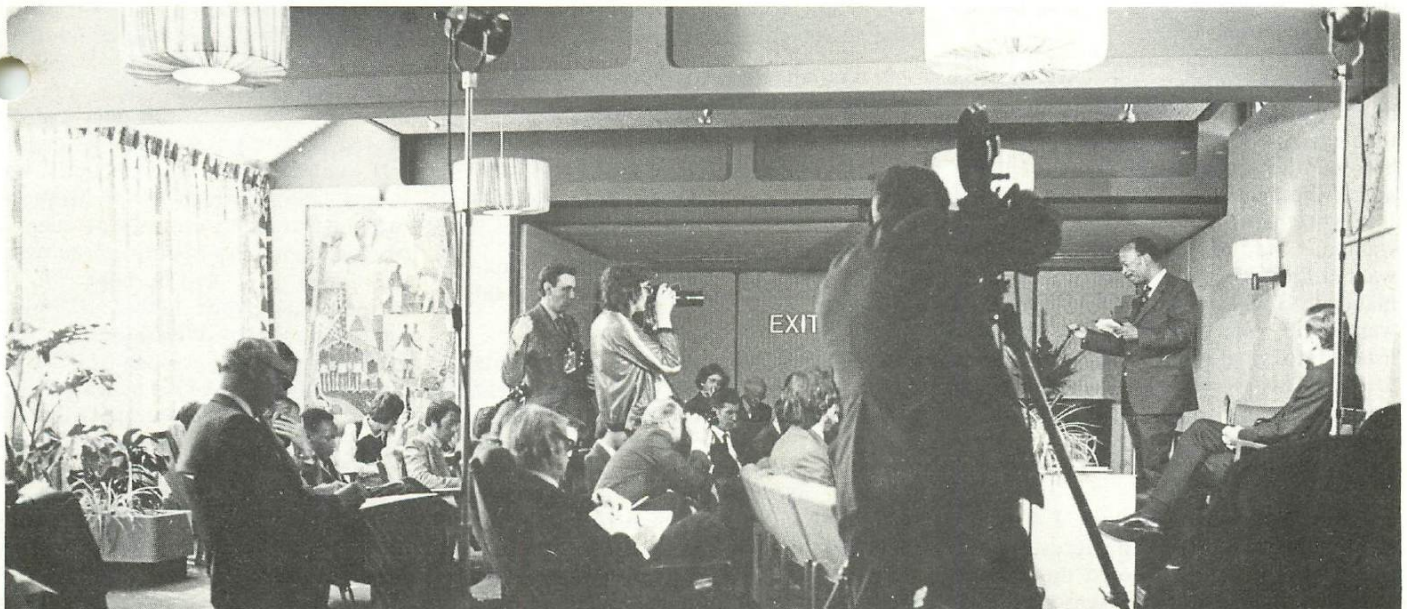
Speed up changes, say South Africans

GEORGE DANEEL from South Africa, a Minister of the Dutch Reformed Church and a former Springbok rugby player, said in London last week that only a deep-seated change in white men could prevent bloodshed in Southern Africa. He spoke at a reception in 45 Berkeley Square for black and white from South Africa, who had been attending the Caux Assembly. 'If change does not come,' he said, 'violence will.'

The only alternative was a change of heart in whites and in blacks who, under the guidance of God, will together 'hammer out the destiny of our country—the only one we have—for the sake of the world.'

The South African church elder said

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'WE ARE CHAMPIONS OF CHANGE'—Dr Cedric Phatudi (speaking), Chief Minister of Lebowa, and Professor Hudson Ntsanwisi, Chief Minister of Gazankulu, conducting a press conference last week in the Sanderson Room of the Westminster Theatre. (On the left can be seen the painting 'Barbed-wire or Reconciliation' presented earlier this year by Finnish artist Lennart Segerstråle.) TV news film of the press conference was sent to 87 TV stations around the world. The South African Chief Ministers were among Homeland leaders visiting London after attending the Caux Assembly. Asked on BBC Radio 4 about the kind of leaders needed in the world Dr Phatudi said, 'The basics of Moral Re-Armament are the only basis I can see for leadership—honesty, purity, love and unselfishness. The leaders of the world should come down to these basics, otherwise you will never have a world free of greed.' photo: Patel

Some of us see in our country a model multi-racial or non-racial state.

Before I came here, Moral Re-Armament had been known to me for some time but I did not really think very much of it, especially in the political arena. As a politician, my work was to out-manoeuvre my political rival. And facts only applied when they would give me advantage over my rival. When I first met MRA I just could not see how absolute moral standards would work at the negotiating table. As a politician what I said was not what I wanted. That is the type of life which we thought would solve the problem. That was the type of negotiations we dealt in when bargaining for my people. Not bargaining for what is right or wrong, because we felt that all that my people wanted was right and all that the other people wanted was wrong.

Learning to listen

Here they told me about writing my thoughts down. I thought only those who did not want to think and think properly, resorted to this sort of listening to God. And God never spoke to them. That was my conclusion at least. But let me say I am grateful I came to Caux.

I used to be a theologian, but I had given up theology because of it being a white man's instrument to get me down on the knees. But here I was thinking as we were outside drinking tea, 'Goodness, if heaven was like this and people mingled like this in this spirit, then it would be a good heaven.' Because I did not like a heaven where the white man would be. So this was the first heaven I saw where people mingled together and they met as equals. This sort of heaven I would like to go to.

I started thinking seriously, and found it was a fact - God speaks. You would be surprised that I am a qualified theologian. I taught some theologians to become theologians and some of them are in the field now. Do you know what I taught them? To tell God what they wanted, and to tell God how they wanted those things. And at times I commanded God myself, 'This is what I want, will You do it?' But I never listened to what God really wanted me to do. This is the lesson I learnt at Caux.

Right priorities

And the terrible solutions I had for my country - I used to accuse every white man by saying, 'Look, these white men in Rhodesia have no senses because they had people who were still prepared to talk to them.' So I was thinking, why don't they listen? I did not see where I was wrong, because I believed that every-

thing I said was right and everything the white man said was wrong. Not only the whites in Rhodesia, but even those in London. Indeed, as far as we are concerned, those in London are worse than those in Rhodesia because they are the ones who enabled those in Rhodesia to stand.

I have realised that God really does speak. I have listened to Him speak and I am convinced He does. The first conviction I had was that absolute honesty, purity, unselfishness and love were good standards, but could not be applied in a political situation. Now I am convinced that they can. If we set our priorities right, we are not going to start by solving the problems, we are going to solve the problem of man and put him straight. It will be automatic that solving other problems will follow.

I am glad to say that I have found a power I can rely on, not the white man or the black man, but some power greater than white and greater than black. That is the power that I think will solve our problems in Southern Africa. Only that power will change men. And if I am changed and my brother white is changed, then we will have no problems.

Six points

I jotted down six points for our country, Rhodesia. Those points are neither black nor white. They are points for all of us.

1. Let God take control of the situation, in Rhodesia, in South Africa and including ourselves, that we be controlled by God.
2. Mobilise men and women of goodwill of all races and let them be used by God to solve the situation.
3. Let all who are here be prepared to take just the first step in the direction and God will show us the next.
4. Have complete - not half - trust and faith in God and God will give us direction, will tell us what to do.
5. Each one of us try to reach someone who is involved in this constitutional dispute.
6. Constantly pray to God for His next step, for where God guides, He also provides.

These six points might seem to a politician like myself like foolishness. But what is foolishness to man is wisdom to God. By this I just mean one thing. That we let ourselves be controlled by God, however foolish the thoughts may seem to be that come to us. God's thoughts will solve the problem because they bear the wisdom of the Almighty God.

Irene Prestwich of Tirley Garth: 'Grandmother to a generation'

MISS IRENE PRESTWICH died on Sunday, 18 August, at the age of ninety. *The Times*, in its obituary column, described her as 'the hostess of Tirley Garth, the beautiful house in Cheshire which she had made available for the work of Moral Re-Armament'.

Miss Prestwich was laid to rest in her family grave in St Peter's, Delamere. The service, held in the little parish church, ablaze with flowers from the gardens she loved so much, was shared by her family and many friends from far and near.

The address was given by Roland Wilson, who said, 'Irene Prestwich decided to believe in the reality of what seemed impossible, and through her belief and through her obedience God brought it to pass. So her home has come to represent a way of life and thought - a fresh way of life and thought - for thousands of people, a gleam of hope and faith, the glory of God's miracles in people in this dark and often degrading world.'

'I suppose there is no country house in any land to which for so many years such a varied concourse of men and women have turned for an answer in their own lives and a hope for their nations. And when faith and hope are reborn, men plan differently, with a new dimension. They plan in the light of God's reality as well as man's realism.'

'For years now people have gone out from Tirley with a new sense of their country's role in the world. Bridges have been built there in the heart and the will which have strengthened the bonds of our Commonwealth, and forged fresh links between nations.'

'Many people, young and old, have come to Irene Prestwich and her home convinced that they had to fight the battle between the classes, the battle between the races or the battle between



eneration'

generations. The miracle has happened and they have gone out to fight and win a different battle, the eternal struggle between good and evil which starts in ourselves and goes out to our nation, which needs everybody and which unites everybody, and in which every single person can be the victor.

Irene Prestwich fought this battle in her own life as well as in the world. She knew her weaknesses. She had faced the pain of misunderstanding and opposition. But in forty years of friendship I never saw her reject a call or a challenge which came from God. Her heart was always questing how she could give more, not how she could quieten her conscience and give less.

'She had a supreme love for her own country. She had faith in it. She also had a faith in what God could do through the ordinary men and women of Britain. But she was not sentimental.

What was that which was why so many young people flocked to her. They felt her way of life spoke to them. She could not be explained away. Also she did not take them too seriously, or make them special. They were just her comrades in arms like the rest of us.

'She never married. But she was a fulfilled personality. She became a universal grandmother to a generation. She was steeped in history, but she lived in the present and in the future. Destiny for a man and for her country meant much to her. She was always clear, and to the point.

'As I have thought about her life I have learned from the simplicity of her secret. It was a steadfast decision to put all she had at God's disposal—and not to take it back. Because she did that, and because no one can do more than that, she could and did live and speak with authority to anyone and everyone.'

HOW MANY FROM a capitalist background have a coachload of shop stewards paying homage at their graveside because of the new spirit that they have passed on to others? This happened at Miss Prestwich's grave and the shop stewards were from the British Leyland plant at Longbridge.

Their desire now to return again with their friends to the home she made available is entirely appropriate. She was not one to be mourned over. Her spirit lives with those men and women ready and willing to bring a truly Christian spirit to our islands.

British Leyland has been in the news. It is a company the health of which affects us all. We often hear of trouble-makers and now of 'skivers', but what of those who are patriotic and who want to produce motorcars the equal of any in the world? Where do they turn?

A foreman and a shop steward were talking. They told how up to eighteen months ago at least one stoppage a week began in their part of the factory. In the last eighteen months there has been only one stoppage and that lasted for only an hour and a half. They spoke of trust that was being created through the visits they were making to Tirley Garth.

One foreman, who was considered to be particularly difficult by the men, was present for one of these visits. A few days later in the factory a dispute arose. A shop steward stormed in to him with a friend, saying, 'You find your witness and we'll get down to business.' 'Since I came to Tirley,' said the foreman, 'I have learnt the meaning of the word trust. I have no need of a witness.' The dispute went no further. Another foreman said after his visit to Tirley, 'I have found here the thing I have been looking for all my life.'

Highlight of visit

These and many more are concerned about the company and the country and will do anything to make them healthy. They want to know how to pass on a new spirit. So it is not surprising that just two days after Miss Prestwich's funeral a coachload of shop stewards and their wives came from Longbridge for the day to be joined by others from Rolls Royce and Vauxhalls.

Miss Prestwich had a great love of her own country, but her heart took in people from many other countries as well, and the 'family' who were in the home when she died came from fifteen countries and all five continents.

How appropriate also that her last visitors were from overseas, from Egypt. They were part of a delegation carefully selected by the Egyptian Government to attend the MRA Conference in Switzerland and then visit Britain. Last year the leader of a similar delegation said of his talk with Miss Prestwich, 'That was the highlight of my time in Britain—in

her I saw the true spirit of giving.' So this year this new delegation also visited Tirley Garth.

Last weekend in Tirley Garth teachers from many parts of the country met to plan their winter offensive. Their tribute is to continue without faltering the work which they, with her, took on together.

Her memorial lies in the people of all ages who are at work in many corners of the world having learnt from her pioneering spirit. That spirit continues with all those who carry His work forward.

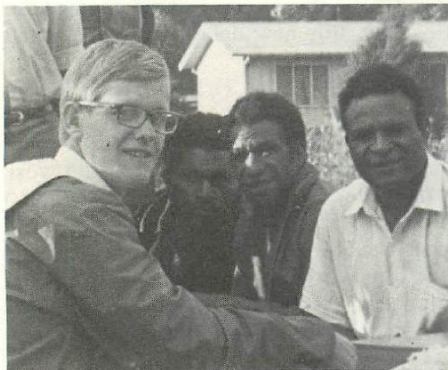
JOHN LESTER

Today thousands pour into Tirley at Christmas, Easter, Whitsuntide, and to many weekend conferences for students, teachers, civic leaders, and men and women from both sides of industry. Wrong relationships are put right and a way has opened out in many difficult strike situations. All this is a deep satisfaction to me, because Tirley was built up on the fruits of industry. Without the millhands and the miners my father could not have developed such a home, nor could I have given it for Moral Re-Armament without his bounty to me.

Here in this lovely country we are surrounded by twenty million people in industrial cities like Manchester and Liverpool to the North, Stoke and Crewe to the South, Wrexham to the West, Sheffield and other Yorkshire cities to the East. Management, my side of industry, has enjoyed the fruits of industry and yet has not always been willing to share with those who helped to produce them. These are deep lessons to learn, but they have borne fruit in the friendships that have grown up here between the men and women of the docks and factories around us.

IRENE PRESTWICH

writing in *Irene Prestwich of Tirley Garth* — a personal memoir (Grosvenor Books 25p)



Anton Pedersen in Papua New Guinea

A big enough reason to say 'no' to drugs

A speech at Caux by Anton Pedersen from Denmark who was three years in Papua New Guinea

IT IS NOW six years since I first came to Caux as a drug-taking young student. I was also the lead singer in a pop band at that time. Here I found a new purpose which radically transformed my life.

As a student I often took part in discussions about world problems and for me these discussions often led to hopelessness because it is a wide-spread misconception in the modern world that it is impossible for an individual to do anything to change the things that he feels are wrong in the world. So in that situation there was nothing for me to do but to opt out of society and I did this by taking drugs.

I decided that I would have as much fun as possible, that I wouldn't care a damn about anything or anybody and that I wouldn't even care if I lived or died. One of my close friends died at the age of twenty because of drugs. This, of course, was a shock to me, but it wasn't really enough to make me change.

I was myself expelled from the pre-University course I was doing because of drugs and it was just at this point that by chance I happened to come here to Caux and this was really at the most crucial time in my life.

The thing that interested me when I came here was that for the first time I met people who really lived what they talked about. I met people with a passion to live out this truth that they had. They were engaged in a positive programme to deal with the wrongs in society on a global scale. And they cared enough

about me to challenge me to change. This meant very simply to compare my life with absolute moral standards. These did not come naturally to me. It was more or less a 180 degree turn and it was somewhat painful, I can tell you. They challenged me to give everything I had for the remaking of the world. I accepted this challenge and I have been giving all my time with Moral Re-Armament since.

One thing that all my friends who took hard drugs had in common was that they all came from either broken homes or homes that were in an otherwise difficult situation. For myself, it was my bitterness towards my father with whom I could not get along which made me move away from my home, and later on, take drugs.

Temptation

Today we have a situation, especially here in Europe, and in America, where you can safely say that drugs are so wide-spread that they will be offered to every young person. The big question then is whether these young people have been given in their families a purpose so great and exciting to live for that they have a good enough reason to say 'no' when the temptation comes.

I got very clear guidance on the things I had to put right with my family. For years I had been feeling very superior to my parents. They are simple, farming people. They haven't had much education. And as I myself got more and more education I felt more and more superior. One day I had the thought to apologise for this attitude. I realised that even if I have got more education than my parents, they have still got a lot of wisdom and experience from life which I can learn a great deal from.

When I took this step of apologising, which was not easy, then this bitterness I had felt for years absolutely disappeared. It was a great relief to me, and this is really what has enabled me to take on this work and go out to Asia and Australasia to serve. We have decided that together we want to create a home which we can use with other people.

I now strongly believe that it is in the family, which is the basic unit of society, that the battle for a new world is either won or lost. So I want to help to rebuild our families so that we can rebuild the world.

●The MRA films *The Crowning Experience*, *Men of Brazil* and *A Man For All People* were shown in Western Australia at the Perth Aboriginal Centre as an official part of Aboriginal Week.

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that he had been recently attacked in an editorial in *Die Transvaler* 'because I dared to say that we as whites needed to face our sins and needed the help of blacks to do so'.

'That is my battle,' he went on. 'How to help my own people face where they have been wrong. Many say, "Look at what we've done, look at all the benefits, look how much better off our blacks are." This is simply avoiding the prejudice in our hearts and the way we discriminate and dominate.

'I would like to say how grateful I am to men like Dr William Nkomo who found the answer to bitterness and denounced violence as the way, and to the Homeland leaders who came to Caux and decided together to take up God's battle for the country.

'We are called to live in such a way that the vision of Dr Buchman - South Africa, the sounding board of an answer for nations - will be fulfilled. I sincerely believe it will be.'

Speaking after George Daneel was Professor Hudson Ntsanwisi, Chief Minister of Gazankulu, who described the attack on Daneel as 'the spirit of arrogance and paternalism still raising its ugly head when men who have been inspired by God to lead us to greatness try to show the way'.

Change in the modern age could no longer move at an ox wagon pace, he said. 'In the heart of every African, as it was in the case of every Afrikaner, is a burning desire for freedom and liberty to choose one's own destiny. We decided to present the present state of affairs in our country at our press conference in London in a spirit not full of hatred but full of understanding. If there is to be any salvation in our country both white and black should make their rightful contribution to getting the answers to the problems we have.

'White and black have been placed together so that we learn how to live together. In South Africa we place importance on identity but unfortunately our important criterion is colour of the skin. We lay more stress on it than it deserves. We should lay stress on our common humanity as men, our common loyalty as South Africans, and our common commitment as Christians.

'MRA has not quenched the righteous anger we must have in approaching our problems. MRA is there to replenish one with that God-generated fire which burns not to destroy but to bring the energy which makes things move. We are fighting together for change to come without violence. We pray that we be given the power and the inspiration not to lose hope, but to continue with the struggle until it prevails over wrong.'