



The Tunwase School chorus sings before a performance of 'Give a Dog a Bone' (see page 4).

# NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

## ELECTION '74:

### Can the voters be trusted?

SOME MONTHS AGO a public opinion poll asked the usual sample of the electorate to place various professions in order of preference. At the bottom of the list came politicians and estate agents.

There are various reasons for this disenchantment with politicians. The politicians themselves are obviously aware of this and are endeavouring to move away from the trench warfare of last February.

But the big question which every elector asks himself or herself is, 'What can I do anyway about the way we are governed?' Let us consider the main faults which we detect in the politicians and consider whether or not we, as individuals, represent a ray of hope for

them by the way we live.

We complain about broken promises; bribing electors with offers of 'We will do this for you if you vote for us'; spending a disproportionate amount of time blaming the other man or party; refusing to take a stand unless I can be sure it will meet with popular support; going along with the herd despite my convictions to the contrary; finding it extremely difficult to admit fault of any kind, and so on.

It would be worth each of us taking ballpoint and paper and have a stock-taking on these same points.

The quality of those who represent us may be as important as the policies they put forward. Often the politician's per-

formance looms larger than the platform.

In applying the same moral measure as I would hold up against my elected representatives, I must ask myself, 'Am I trustworthy? Always? Do I give myself the benefit of the doubt? Do I regard my own failings as amiable weaknesses and those of my neighbour or my wife (or husband) as unpardonable sins?'

Where does God come in during an election campaign? While speaking about the state of his own nation, the United States, Frank Buchman added, 'We need to take God into our consideration, to make Him dominant, without piosity.'

It would be useful to take the same ballpoint and paper, and set out in a paragraph what difference it would make to the country, let alone the campaign, if God's will were an acknowledged factor.

Gordon Wise

### Have we learnt anything?

ELECTIONS are about politics, and politics are about power. Democratic politics are about power freely given by the majority of the people to a minority who for a time will govern them. Each political party in Britain sincerely believes it is best able to run the country. Neither sincerity, nor cynicism are confined to one party only in our affairs.

But there is a difference between those who desire power so badly that they will bribe the people by offering them all the things they want, and those who desire the public weal so passionately that they present a nation with the purpose and programme that it needs. Mr Baldwin, as Prime Minister between the two wars, on one famous occasion displayed sincerity and cynicism in equal measure. In those days, as perhaps now, some of our people were reluctant to face the truth of the times. They were against Hitler but even more against the arms it would

take to stop him. Mr Baldwin won an election on the promise that there would be no great measure of rearmament. As soon as he was elected he began a vast increase in our preparations for defence. When challenged in Parliament about this, he simply said that if he had gone to the country with a programme of rearmament, he might have lost the election—and he truly believed it was for the good of Britain that he should win it.

Whichever Government is formed after the election will have to look after the needs of the governed. That is the duty of governments. We have said politics is about power. But power is about people. People have many needs. We have bodies that must be fed, healed, clothed, housed. We have minds that must be taught, trained, entertained, educated. We have what some would call spirit, others may regard as character, to be developed and taught the art of life.

But if all parties today concentrate largely on the body, little on the mind or spirit of man, it is our fault. Wealth has become our god. How else can you explain the victory of a slogan, 'You never had it so good'? How else can you explain the emphasis that with some other lot we will all have it better? We have developed an attitude towards Britain that is turning our country into a cow. We demand more and more milk in return for less and less work. We gamble away our earnings and let the State look after our families. Bigger profits, bigger expense accounts, bigger wages, longer holidays, shorter hours, more sex, more sensation, less effort, less authority, a ceaseless shower of welfare from womb to tomb. Our idea of Heaven has become a perpetual welfare state; our idea of hell—a place where work has to be done, done well and done on time...

Politicians who fight the election, people who vote, should have the vision

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## Scientist gets second chance

'MY CRITICISM of many of us Christians is that we don't take Christ seriously. We talk as if we do—but we don't actually do it. If we did, perhaps others might too. People in MRA may not be comfortable but they do just that—take themselves very lightly, with a big pinch of salt, and God's standards and purpose very seriously indeed.'

This was how David Allbrook, Professor of Anatomy at the University of Western Australia, recently concluded a talk to his church in Perth.

As a young man, he said, he had rebelled against what he felt was the stuffy ineffectiveness of organised religion and become an agnostic.

'Then I met a group of young people whose whole attitude was fresh, different and adventurous. They taught me two simple truths—that there was a plan and a purpose for my life—and that God could speak to me and tell me step by step what this was. I saw these people as 1st Century apostles living in my world of the 20th Century. I liked what I saw. They were MRA people, many from Oxford University. They fired my spiritual rockets, and though over the years many other groups contributed to my experience of God, it was the MRA people who began it.'

## Education minister learns from study course

THE AUSTRALIAN Minister for Education, K E Beazley, was guest speaker at a seminar in Perth last week to present *Creating the New Society*, a study course based on *The Black and White Book*.

Education Department officials, principals and teachers from 30 secondary schools from the Perth area were present.

In his address Mr Beazley said, 'People who go through this course may well gain a breadth of vision and a penetrating perception which will ensure that they are never buried beneath the boulder of routine, or immature self-centredness, of comfort and materialism.'

'This project in schools will probably mean that the school with this idea be-

'Five years ago I met MRA again. By then I had 25 years of practical experience of God at work in all kinds of situations—in Europe, Africa, Australia. But for me, as for many people today, hope for real change in the affairs of man had faded.'

'I saw in MRA a second chance for me to give 100 per cent of myself to God, a chance for an ordinary bod to influence decisively the course of history. MRA was clearly a world-wide movement reaching deep into the affairs of many nations. In theory here was a positive alternative to the hopelessness and dictatorship of human spirit of both the extreme left and extreme right ways of life. Examination showed that MRA is not just a bright idea, but that it really works wherever it is honestly tried—in homes, in the cabinet, in the guerrilla battlefields of Asia, in schools and factories of Europe and Australia, in the slums of Indian cities. There were hundreds of well-documented stories for the sceptical.'

MRA was radical, the Australian scientist said, because it was basic enough to touch human nature at its root. It was revolutionary because it changed people. It stood for the full dimension of faith, shaping and informing every part of a person or a nation's life. It should be normal Christian experience. It was not a cheap answer because it cost everything a person had to give.

'Practically, what happens in an impossible situation—when two people are at loggerheads?' he asked. 'You may be 1 per cent wrong; the other guy 99 per cent. Who makes the first move of reconciliation? Who apologises? Who heals the hurt? Who takes the initiative? Who thinks and acts for right in church, home, office, union, school, the cabinet? If you do, you are 'in' Moral Re-Armament. Are you? No joining card, no subscription.'

comes a school for statesmanship... I bought a set of books and slides, lessons and questionnaires because I would like to see some teacher make video tapes of the lessons handled in his or her class, and the video tapes used in schools which, for whatever reason, may have difficulty in handling the project for itself. The project happens to be relevant to genuine professional standards in the teacher—professional standards of real integrity—as well as the valid development of attitudes and aptitudes for thought in the student. Just education, without these standards, will, the more money we spend on it, become like a dead knight in golden armour.'

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Yan Tcheng

THE MON TRIBE came to Laos as part of a stream from South China which emigrated in the 16th century and spread across South East Asia. Today there are about 700,000 of them in Laos. Seven million still live in South China.

The Mons in Laos have been buffeted to and fro for many decades. Most recently before the new Coalition Government, the North Vietnamese and the Pathet Lao tried to use them in the struggle against the Government of Prince Souvanna Phouma. The majority are animists but quite a number have embraced Christianity. Their main occupation is farming, and they move every ten years or so from their settlements.

Yang Tcheng, 21 year-old college student, is Mon, and comes from a Catholic family. They were converted in 1952. There are twelve in the family. Two of his sisters had died young. Tcheng has had a difficult childhood. The family moved twice to different villages. They now live in Sayaboury, half-way between Vientiane and Luang Prabang. He came to Vientiane to complete his schooling and college. But there were barriers to face.

In his own words, 'The Lao people do not understand us. They call us "Meo" which means "barbarian". They do not understand how much this little word has hurt us. I used to hate the Lao. I did not even bother to learn their language—I knew just enough to pass my exams!'

At Panchgani, he observed everything carefully. 'Whenever I featured in any conversation, I wanted to hear if people called me "Meo"; he said. After a few days of his arrival he spoke at a meeting. He said, 'I would like to apologize to my Lao friends for my hate. I ask your forgiveness.'

What was it that he had found at Asia Plateau?

'Everybody is free in their spirit. They speak not because they are clever, but because the inner voice directs them. When I heard everybody explain and say everything frankly, I decided to to change myself completely.'

What would he do upon his return to Laos?

'I live with a group of student monks. I will work with them and together I hope we can change something in Laos.'

# Alternative ideology for Laos

Interviews by Sanjoy Hazarika and Ron Lawler

Twenty-five Laotians, sent by their government for training in Moral Re-Armament, have just spent three weeks in India. This initiative followed the visit to Laos earlier this year of the musical *Song of Asia*. We print the convictions of four of the group about their visit to the MRA Training Centre at Asia Plateau, Panchgani.

PHOTOS BY BLAIR CUMMOCK

I want to bring a group back there. I will tell my people that we can have a life as exists in this centre if we listen to our inner voice, trust one another and follow the four absolute principles.'

He talked about the visit of *Song of Asia* to Laos: 'My impression was that this is the only way to unite the Lao people. This is why I came to Panchgani to learn more about MRA.'

Many of his friends have seen the play in Laos. '*Song of Asia* reached those who had seen it - because so many were interested in our group coming here for training.'

On their return to Laos, the group will report back to their national leaders.



**Sisouvanh Saravong**, 19, studies at the Lycée de Vientiane. He is one of a family of 8 children. Originally they came from the North. In 1959, bombing made them refugees and they moved to Luang Prabang. Sisouvanh's family is poor. His father, once a farmer and opium trader, is now a river fisherman.

**Question:** What were your reactions to *Song of Asia*?

**Answer:** I thought the show would be just like another Rolling Stones or some Lao group's concert. Each scene made some clear moral point. I saw it as an open air show where ordinary people were able to see it.

**Question:** What struck you most in the play?

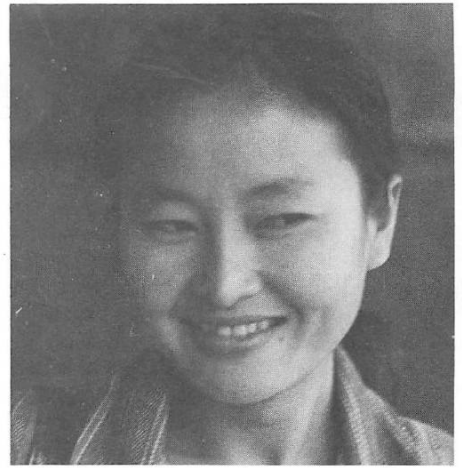
**Answer:** *Song of Asia* gave people hope. And these are people who have suffered so much because of war. The electricity scene about corruption interested me most. But what was far more impressive was the fact that so many of the *Song of Asia* group had left jobs to work without salary.

**Question:** Did *Song of Asia* have any effect on the way you live or think?

**Answer:** Yes. Certainly. I found an alternative ideology that aims at changing things non-violently. Other ideologies of the right and left try to improve the life of people. But MRA can do this and achieve peace for the world at the same time.

**Question:** What made you decide to come to Panchgani?

**Answer:** At first I had decided not to come. Finally, I changed my mind. I thought I should learn about this



**Vilayphone Prathoumvieng** is the daughter of a Chinese businessman who came to Laos from mainland China 40 years ago. She is a Catholic and teaches at Darasamouth School in Vientiane.

'I have found in MRA what I have been seeking for a long time. The most precious thing I have learnt is to be honest about myself which has given me a new freedom.'

'I wrote to my father's sister to apologise for resentment against her family.'

'*Song of Asia* showed us a way to peace and unity - it was a beginning. We now have to continue the work that they began.'

ideology so that I can really help my country. That is what made me decide.

**Question:** What have you learnt here?

**Answer:** I have learnt how to change people. I have learnt to have a quiet time and to share the thoughts I get. I have a diary which was top secret. They are my Watergate tapes. Now I have made them public. From Panchgani I have written a letter with the contents to my family. I have apologised for the things I have done without their knowledge. I have also decided to pay back money which I had cheated from my father. I did this because we are given only one life and we must use it to profit others. Honesty is necessary for this to be possible.

**Question:** When you return to Laos what do you propose to do?

**Answer:** There are a group of us now who will work together for our country. Of course, I will return to my family and explain further about MRA. The people of my village will be very interested to hear news and see photos of our group in India. I will arrange a function to give an account of our experiences. In my school I will try to regain a position on the students' union. I had held one once before but did nothing. Now I will introduce the ideas of MRA. Our leaders from both sides have a vision of unity in Laos. Laos could be the country that gives an example of peace to Indochina.



**Chantanalay Vongkhamheuang** is a refugee from Xieng Khouang. Her mother lives in a Pathet Lao controlled province. She has not seen her since 1962. She never knew her father. She lives with her uncle's family in Vientiane.

'At Panchgani I have found freedom. I decided to change because I saw the joy on the faces of everyone here. I was given a love and affection that I had never known in my life. I want to give this to everyone I meet.'

'I apologised to my cousin for having hated her and I broke off a relationship which was dishonest.'

'When I go back home to Laos I have decided to start by changing the atmosphere at home. My wish is that all families will find the unity I have seen in Panchgani.'

'I want to see peace in the villages of Laos so that people should be able to move freely from one place to another.'

# TV films 'Bone'

'IN ALL MY YEARS as a secondary school headmaster I have never seen a better school production.' These were the words of the chairman at the occasion of the first ever Nigerian production of *Give a Dog a Bone*. It was performed by the pupils of Tunwase School in Ikeja, a rapidly growing industrial part of Lagos, and filmed for Nigerian Television.

Mrs Efuniyi, the Principal of Tunwase School, had seen *Give a Dog a Bone* in London and had hoped ever since to produce it in her own school.

She opened the school in 1972 with five pupils, one classroom and the bare necessities. A year later there were 154 children, enough to start thinking about producing the play. There was one drawback though, they had no piano. But with Mrs Efuniyi's enthusiasm, energy and the way in which the parents felt

part of the running of the school, she had soon solved that problem and by the end of 1973 they procured a piano. They were able to go ahead.

There was no doubt whatever, writes our correspondent, that the cast of 9 year olds loved producing the play. They were word-perfect and completely unselfconscious. They were backed by a very good chorus, all with the flair for music and rhythm so natural to Nigerians, trained by the school music teacher who is an Indian from Kerala. There was no doubt either about the delight of the parents and families in the audience.

'The philosophy of the play does not go unnoticed,' said Mrs Efuniyi. 'Any child in the classroom with any "couldn't-care-less" attitude is promptly jumped on by his friends and warned of the dangers of King Rat. He quickly changes his ways.'

Tunwase School hopes to produce *Give a Dog a Bone* again on the occasion of the opening of their own school hall later in the year by which time Mrs Efuniyi expects to have 500 pupils.

*Give a Dog a Bone* will open its eleventh season at the Westminster Theatre, London on 5 December.

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'The purpose of the project of *The Black and White Book* is to send the right kind of wave through schools to enable them to fulfil what ought to be their objectives, both through and apart from their purely scholastic efforts.

'A school should enhance the dignity of people. It should create conditions which should enhance dignity of other people. It should create a moral climate in which people can think clearly and sanely and in which people can develop securely. It should create the honesty of character which will have the moral backbone never to evade reality about itself, or society, or a situation, and the responsibility to take steps to bring itself, society and the situation to rightness and sanity. And a school should face the fact that every individual is, willy-nilly, a missionary transmitting values.

'One conviction I have had from this course is that I am sorry for the domination and superiority in people like and for the pain and suffering it caused. Aborigines have suffered.

'Other convictions I have had are the aborigines should be entitled to an education in their own languages, art, dance, literature and music, where they want it. The literature begins to be created when their stories are written down.'

A half-hour presentation of the course was made using slides and questions from the ten folios.

The Principal of John Forrest Secondary High School, M E P Kelso, who chaired the seminar, said he had obtained a copy of the course for his own school and recommended it to others.

Afterwards ideas for the use of the course with schools and adult groups were discussed.

Kumalau Tawali, a poet and one of the first graduates of the University of Papua New Guinea, spoke of the simple ideas contained in this course and hopes that it could be used widely in the schools in his country.

One principal of a high school said, 'This is very good indeed. For the first time since Victorian times it suggests that we should have an absolute value against which to pit our thinking. An absolute value that we cannot possibly deny is valuable because all the great religions of the world propose honesty, love unselfishness and purity. It is time we in schools started to stress these things and this course gives the opportunity to the teacher who is big enough to do it, to do this. This course, intelligently used, is the sort of thing we are looking for.'

\**Creating the New Society* can be hired for £1 for four weeks or bought for £12.50 (plus £1.25 VAT)

ELECTION *continued from page 1*

and wisdom to perceive that we are face to face, not with a failure of one party or another, not with the failure of East or West, not with the failure of one class or one colour, but with the failure of humanity. Man has failed to match his moral growth to the growth of his muscles. Wealth has outstripped wisdom. The demand for freedom has overborne the search for intelligence...

The failure of our public men is a failure in character. A nation that worships wealth pays more attention to politicians than to priests, to bankers rather than bishops. In a welfare state, an affluent society, politicians should be heralds of a new age, prophets of a new type of man and society...

The truth is that many public men lack the courage of their convictions. Mostly they mean all they say, but never say all they mean... We need men brave enough, conscious of their own frailty, to make their position, as Christians and Christian revolutionaries, clear. Then the public would know where their public men stood and whom to elect as their leaders. They would no longer choose so many with clever minds and wicked hearts, with smooth faces and dirty hands, to sit in the places of power.

It is certain that if the politicians who fight the election fail to tackle the spirit and mind, as well as the body of the

people, if they fail to show concern for character as well as cash, they will fail us...

No man, no woman, has to stand for Parliament. There is no compulsion to do this. But if they want to represent the people, they should represent the best mind, heart and will of the people. They should be ready to pay the price of purity, honesty and unselfishness in their own lives which the home life, industrial life, national life of our country needs.

Often in the past, at moments of danger, and when our friends despaired and our enemies rejoiced, Britain has with a giant leap of energy and will, from lethargy, risen and prevailed. We still could give our best service to the earth, not as conquerors, not as exploiters, not as boot-lickers or jack-booters, but as men and women humbly, hopefully, resolved at a time of danger and opportunity such as has never been seen on earth before to remake the world.

Britain, peace-maker among nations because she becomes peace-maker of changes in the human heart that alone will create peace—any party with that theme and experience will stride to power in 1964 and powerfully lead us in the paths of sanity again.

**Peter Howard**  
speaking before the election ten years ago.