

ELECTION '74:

What will the future be?

by H W Austin

I AM GROWING to be an old man. In the space of my lifetime I have seen an extraordinary revolution in the life-style of the nations. I have seen the development of the telephone and radio and the coming of television. I have seen horse-drawn vehicles replaced by the motor car and lorry, the steam engine by the diesel. I have seen the coming of flight and the vast development of the aeroplane. I have seen oil become a major source of power and nuclear fission the greatest power of all. I have seen fantastic developments in the science of war and the invention of weapons destructive beyond the imagination of man. I have lived through two calamitous world wars, seen Communism take over Russia and China and install itself in what used to be called the Balkan States. I have seen the rise of Naziism in Germany and Fascism in Italy and Spain. I have seen coups d'état in too many countries to name and have been fed a daily diet of riots, wars, murders, earthquakes, famines, fires and every disaster that highly organised news media could assemble for my depression. I have seen a revolution in the US and in Britain a quiet, bloodless and continuing social revolution. I have seen a change in the power structure of the country, as the power of the House of Lords has been minimised and that of the unions increased to the point where they can defy governments. I have seen millions rise to ever increasing affluence and have seen simultaneously an increase in class hatred.

What I wonder will I see next? Though I may not have many more years to live, it is not impossible, if things remain as they are, that I may see man destroy himself in a nuclear holocaust. I may see him render the planet uninhabitable through pollution. I will surely see man's inability to live with man, leading to more civil and race riots, more coups d'état and bloodbaths and suffering of every kind in innumerable countries.

I tell myself the time has come for man to take a stern, hard look at him-

self and to realise he is not after all homo sapiens - man the wise - but man the lunatic.

As Britain prepares to go to the polls, one of her greatest sportsmen - H W 'Bunny' Austin, the tennis star who helped win the Davis Cup four years running in the 'thirties - asks some questions. Speaking of politicians he writes: 'Like players in a tennis match, they seem to be more concerned with defeating each other than they are with the future of the human race.'

I have watched our politicians meet in Parliament. I have watched the various parties hold their conferences. I have watched them, through the general elections, debate their aims and put forward their policies. Like players in a tennis match they have seemed to me more concerned with defeating each other than they are with the future of the human race. They have seemed to me never to have risen above the level of materialistic thinking. But what use, I ask myself, is it for man to grow increasingly affluent if he is about to destroy himself, or if he is engaged in continual conflicts, in endless riots and revolutions, in endless wars and killings, and if he indulges in terror, torture and recurring coups d'état? Is there not an important growth, I ask myself, which our political leaders overlook, the growth of man in moral and spiritual stature?

The great Oxford thinker and professor, Canon Streeter, said, 'A race that

has grown up intellectually must grow up spiritually or perish.' That, as I see it, is our danger. We are scientific and economic giants, but we are moral dwarfs.

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FOR MORAL RE-ARMAMENT

The conviction grows on me that we must grow up or blow up. Material revolution must be enhanced by spiritual evolution, economic growth by moral growth. Said Steinmetz, the scientist, 'The next great discoveries will be in the realm of the spiritual.' Is it not into this spiritual realm that we need to move, indeed that we must move if we are to survive? Nothing short of moral and spiritual revolution in Christian, Moslem, Hindu and Jew, in humanist, Communist, atheist and agnostic. Can we any longer, I ask myself, go on denying God, disregarding God, disobeying God, disbelieving in God, and survive?

We have seen the vision of our planet earth as photographed by the astronauts in outer space. Can we not see it now from the point of view of the mind who made it, as a celestial space ship with

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Members of the cast of 'Cross Road' are shown round Tonbridge Printers by George Holden, one of the directors of the firm which prints 'New World News' and has printed many MRA books over the last thirty years. They are (l to r) David Down, local government employee in Portsmouth; Ingrid Rengfelt, kindergarten teacher from Sweden; Dennis Nowlan, Oxford undergraduate; and Ruth Clemo from the United States. 'Cross Road' was given in Tonbridge, and earlier in the week, in Portsmouth.

photo: Almond

Under the theme 'United Strike For A New Nation' students, teachers, farmers and farm labourers held a workshop for Moral Re-Armament recently in Western Kenya. It took place at the Musikulu Farm, ten miles outside Kitale. Around 70 people participated in the daily sessions and hundreds were reached through special occasions.

THE INVITATION stated: 'With a strong united force of men and women guided by God Kenya could lead Africa in developing character as the most important natural resource of any nation. This training course aims at equipping people with the knowledge and the means to answer corruption, division, indifference and unrest in men and nations by tackling the root causes of fear, greed and selfishness.'

The initiative for the course had come from different quarters. Students at one secondary school, who had experienced a costly strike during the last school term, asked for training in the ideology of Moral Re-Armament in order to forestall similar situations in the future. Employees on Musikulu Farm wanted an opportunity to share with other farms their experiences of applying it on the farm and how that had led to new working conditions.

During the course, which lasted a week, the participants met three times daily for general sessions and for group discussions on how to create a new society through change in human nature. Films were used to illustrate how this change has come about in many parts of the world. The practical tasks of the workshop were carried out by the participants and gave them an opportunity to apply in teamwork the ideas discussed.

The students and teachers came from

Kenya training course draws teachers and students from 16 schools

A report from Finn Harald Wetterfors

14 secondary and 2 primary schools. More than half of these schools have been hit by strikes during the last two years. According to press reports the wave of strikes that has swept over a number of secondary schools recently has caused material damage of more than a million Kenya Shillings, and schools have been closed for different lengths of time as a result.

The students cited varying causes for the strikes at their schools. It was maintained that some had simply been a chain reaction from one school to another. Students wanted to 'copy' what friends in other schools had done, one of them said. Personal grievances between individual students and the staff, most often the headmaster, were given as another reason for the strikes. These had then been used to mobilise others who out of fear of retribution had gone along with older schoolmates. In some cases it was alleged mismanagement by the headmaster of money contributed by the students for school uniforms etc that lay behind the unrest. Or a lack of interest by the staff in the students.

Many students made decisions related to the recent strikes. 'I was the person responsible to lead the strike,' said one. 'I thought the headmaster was a bad man. If I told him the truth, he would sack me and the students would not be happy. But I will apologise to him.' A

head boy of one school told how he had misused his position to protect friends who had broken the school regulations. He would tell his principal about it. 'The most important thing I have learnt here is to be honest and frank,' said a prefect at another school. He is also the school librarian and had provided schoolmates of his own tribe with library textbooks. In front of the conference he put this right with his headmaster, who was present.

Others found a new purpose. 'For six years I wondered why I was born,' said one. 'Here it took me two days to find the answer. I want to live absolute moral standards.'

Several of the participants decided to put the experiences from the workshop into practice and to pass its spirit on to teachers and schoolmates in their own and in neighbouring schools through personal application of absolute honesty, purity, unselfishness and love, through a new responsibility for school activities and through the use of literature and films. 'What we need in the schools is the spirit of Moral Re-Armament, because from the schools it will spill out into the country,' said one.

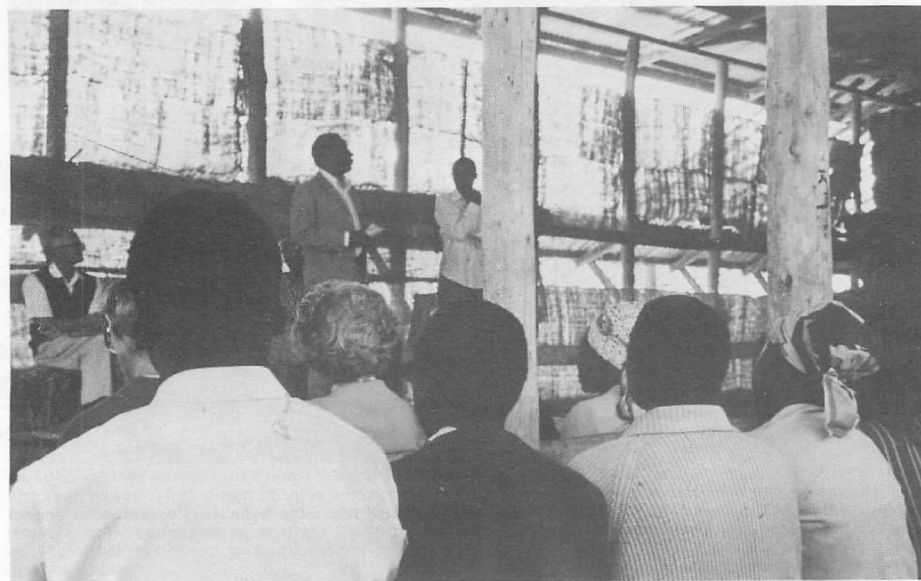
A parent stressed the responsibility of the homes to bring up the children with an answer to the disunity and division that lay at the bottom of the unrest at the schools. A number of students also decided to be honest with their parents about their lives.

The conference meetings took place in the farm's hay barn with rows of hay bales as seats. People on the farm had built an adjoining 'dining-room' of the same kind. Meals were provided from a cooking shed, where the food was prepared by farm women together with girl students. Many delegates were accommodated in the homes of the farm employees as well as on neighbouring farms.

One evening 300 people from the farm and adjacent farms thronged to hear the farm employer and his employees tell about their experiences.

A man who works on fencing told how the conference had started with his employer's apology to him for mistrust and criticism of laziness and bad work. This man had apologised for his part of the division, and a new unity was

The workshop took place in the hay barn at Musikulu Farm.





The meals were cooked and served by women on the farm and girl students.

created that set the tone for the conference.

The same thing had happened to many of the employees over the years. 'Our employer's apology shook us and touched everybody and helped us to look for change in our own lives. Our relationship improved. Now we work on the farm in unity,' said another labourer, one of several born on the farm.

'I was a drunkard and a cheater. I told lies and did not care for my family when my children were sick. I did not listen to my wife or anything and she would not talk to me,' said one of the drivers. 'I hated my employer and any European that came my way. I did not want to listen to him. God told me to respect him. I apologised for my hatred. Now I care for my children. Stealing and drinking have stopped. God will lead us so that we can help people on other farms. I think this spirit will spread to other parts of the country through those who go from here.'

Barnabas Simiyu, the dairy foreman, expressed what was reiterated by many of his colleagues, 'Every day here gives me strength and confidence for the future. My employer has no supervisor, but

when he is away, we take on the responsibility for the farm.'

'In our employer's home we discuss many ideas,' said another. 'We do the work as our personal work. We have made the farm our own.'

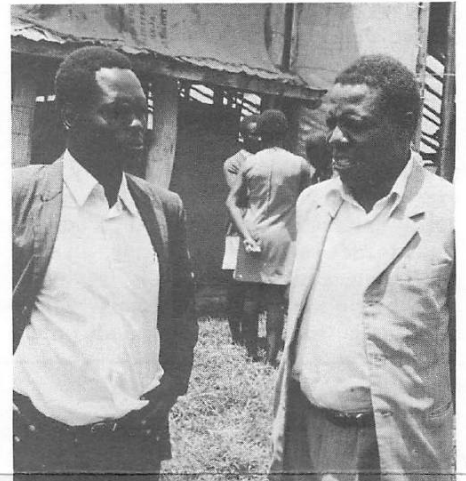
'We are no saints and we never will be,' concluded the farmer, Peter Loch. 'We go on making mistakes. We would not be human, if we did not. But if there are any differences between us, today is the day to put them right. If we do that, God can use us.'

Two Asians took part in the conference. P V Abraham, Vice Principal of a secondary school of 2,600 students in Asmara, Eritrea, said, '17 years ago I came to Ethiopia. My only aim was to make as much money in as short a time as possible and then get out quickly. I worked hard for promotion and prestige, and the interest of the country did not figure in my calculations. This is the attitude of most Asians in Africa. We bring corruption and division, and in that way we add to the already existing problems of the continent. I apologise to every African for the wrong things we have done. If our sins are great, African generosity is greater. I

want you all to fight for the Asians, so that we can become an asset to your continent.'

John Musundi, Secretary General of the Federation of Kenya Cooperatives, responded to his words. This kind of apology could cure much division among Africans and Asians, he said. Relating how he and his wife had been cheated on a house transaction by an Asian he apologised in his turn for the bitterness he had felt towards the Asian community.

At the invitation of the local branch of Maendeleo ya Wanawake (The Organisation for the Advancement of Women) the play *Africa* by Ben S Wegesa was performed in Kitale as part of the workshop programme. The parts



Headmasters of secondary schools confer—Julius Wandabwa and Ben S Wegesa, author of the play 'Africa'.

were taken by teachers and students. The play deals with the problems facing an independent African country—corruption, nepotism and division in families and in the nation—and the opportunity of every citizen to answer them.

After the final curtain M Muhashamy, District Commissioner of the Trans Nzoia District, stepped forward to say, 'We are lucky in Kitale that this powerful play, which speaks for the whole of Africa, was created here. I want to join hands with the people of Moral Re-Armament. The teachings of this play are so important for us in this country, that I want to give my strongest support that it be put into Kiswahili, so that it can reach out into every village.'

The direct costs of the conference amounted to 690 Kenya Shillings. As some of the participants could not afford the conference fee of ten Shillings, the remaining costs were covered through generous gifts. They included gifts of food from other farms as well as hospitality.

Requests and suggestions were made for further conferences of a similar kind in this and other parts of the country. Students also wanted to arrange programmes in their schools. The people on the farm immediately started visiting other farms.

(l to r) Ashwin Patel, Nairobi accountant, and P V Abraham, Vice-Principal of a secondary school in Asmara, Eritrea, meet with John Musundi, Secretary General of the Kenya National Federation of Cooperatives.



The rule of law

by Richard Caughey
from New Zealand

THE CENTRAL PILLAR of any stable society is the rule of law – the concept that the law is supreme over the wishes and desires of individuals which have to be postponed in favour of the public good. As an American Supreme Court Justice declared, 'The liberty of the individual to do as he pleases even in innocent matters is not absolute.'

History shows that once the supremacy of law is abandoned anarchy soon marches into the vacuum. Today, for example, in Northern Ireland we see a deadly attack upon law and order as violent men attempt to create an ungovernable situation. So it is inevitable that the police and the judiciary, which are the custodians of law and order,

should suffer the first attack. In country after country one reads of attempts to provoke and discredit the police. Even the judiciary itself is sometimes assailed. We all remember the Chicago trials of several years ago when a brazen attempt was made to victimise the presiding Justice.

Any law must be absolute if it is to be a law. It must apply to all citizens, all the time. It must be above personal inclination. Think for one moment, if the road-code was not absolute, of the chaos that would follow if New Zealand or British motorists felt they would like to drive sometimes on the righthand side.

The world about us gives much evidence of natural laws at work. As scientists uncover more of the secrets of the universe one sees afresh the workings of a meticulously ordered mind and one senses with greater conviction the unseen presence of a Creator. Astronauts were able to gather rocks on the moon because the scientists who built their space craft acknowledged and co-operated with the laws governing gravity and space. They relied on the certainty of these natural laws – so the astronauts' ocean splash-down was assured.

When it comes to moral and spiritual matters we often seem to lose our nerve. On one hand we acknowledge the critical

needs of laws for society and join forces with them in the universe, yet on the other we say that man can live by relative standards in matters which touch his soul and character. Man relates to himself the right to do as he pleases, when he pleases. The result is a world which is riddled by the man-made bullets of hatred, greed, selfishness and sectional bias.

Perhaps it is no longer valid for men or nations to live how they want to and at the same time declare that God is a myth. This is surely as nonsensical as trying to play cricket with a rugby ball and then deciding that cricket is a disappointing game. Yet it seems to the writer that the West has done just this. It has heartily embraced the philosophy of 'doing what I feel like doing', and is now, not surprisingly, being choked by social and moral problems of crisis proportions.

The writer believes that the basic solution for mankind is for individuals and nations to decide to face honestly and then act upon the uncomfortable uncompromising challenge that Christ gave and is still giving to the world.

Christ's moral imperatives are very clearly set out in the Bible, especially in the Sermon on the Mount. Nothing that Christ taught and lived could possibly be construed as being relative in its application. He was no moral neutralist. Christ did not say forgive if you feel like it – rather forgiveness was to be seventy times seven. He did not advocate hate in some circumstances – instead we were to love our enemies and pray for those who used and persecuted us. Christ did not recommend violence as a means to overcome political oppression and so, despite great pressure, He refused to mount a guerrilla war against the Romans.

If Christ were striding the world today, He would not take sides with this group or that, nor would He fall into the trap of adopting political stances. On the contrary His aim would be to change the hearts of all men, white black and yellow, workers and employer, husband and wife, young and old. His goal would be a sane world where men learn to live as brothers because the priority of their lives is to obey God.

Perhaps today the most intelligent action for men and women is to follow the same aim and goal as Christ did two thousand years ago. But with a greater determination and effectiveness than we have hitherto shown. Perhaps, too, the living Christ longs to enlist in His cause men and women who will decide to deny themselves, take up their Cross and follow Him and to have a passionate concern to follow God's unifying plan at this crisis point in world history.

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its cargo of billions of souls? We are on the same ship together. We have been drawn together by the miracles of modern science and travel. Together we make a success or failure of our living. On this planet, infinitely small in the dimensions of space, there is no room for childish squabbles and vindictive disputes. Unitedly we have to tend the space ship, be guardians of its treasures and conserve its resources. It is a beautiful space ship, a supreme work of art, adorned with mountains and seas, with lakes and forests, with a never ending kaleidoscope of nature's miracles. It could be a paradise. Only man himself stands in the way of that achievement.

Our nation's political leaders could help create this paradise. Many of them are men of faith. I have seen one of them in the congregation of my church on Sundays. Yet in his public utterances I do not detect any of the notes struck two thousand years ago by the humble Carpenter of Nazareth whom he goes to worship every Sunday morning. Can this man become a prophet?

I admire the guts of our political leaders. They tear each other apart in their speeches, their Party conferences and their parliamentary debates. They come up smiling to do it again. But I wonder if any one of them has the moral guts to give a spiritual lead to the country; if any one of them is ready to

face the persecution which would inevitably be his lot – at first; if any one of them would be willing to sacrifice his political ambition for the sake of his own and the world's salvation? Is any one of them, I ask myself, prepared to be a second Wilberforce, a second Shaftesbury, even a second Lord Salisbury who had the courage to put the truth plainly in 1936 when speaking in the House of Lords. 'The cause of the world's state is not economic,' he said. 'The cause is moral. It is there where the evil lies. It is the want of religion which we ought to possess. What you want are God-guided personalities, which make God-guided nationalities, to make a new world. All other ideas of economic adjustment are too small really to touch the centre of the evil.'

Will I in my lifetime see statesmen of spiritual stature arise to lead the country out of the doldrums of materialism? Will I live to see man take a giant leap forward in his moral and spiritual growth? Will I see a moral and spiritual revolution in man which will bring to the world the greatest revolution of all time, a revolution where such caring and trust is built between man and man, race and race, nation and nation, that all our material resources will be safeguarded and equally shared and used to create on this wonderful planet earth a world in which it will be for all men a joy to live?