

# Opportunity knocks

Dear Readers,

Frank Buchman, initiator of Moral Re-Armament, was born 100 years ago this year. A Californian reader of NWN, Robert Young, suggests that we invite readers to send us descriptions of the effect Buchman had on their lives. This we would like to do, and would welcome accounts both of his effect on your lives or on others whom you know about.

In deciding whether to print those stories the editors will be looking for freshness of writing, newness of material, insights into human nature and the plan of God for individuals and countries, and relevance to the next hundred years. So please go to it. And if you can send photographs to illustrate your articles so much the better.

THE EDITORS

## Rhodesian report-back Peace is not enough

by Andrew Stallybrass

PEACE IS NOT A BIG ENOUGH AIM, according to a group of young black Rhodesians. The five young people, who spent Christmas in the snows of Switzerland and the New Year in the gales and blizzards of Britain working with Moral Re-Armament, returned to a warm welcome in Salisbury last week.

At a meeting in a Salisbury hotel, they gave a report on their overseas visit. They told of meetings with the Nobel prize-winning 'peace people' in Northern Ireland, Rhodesian students in Oxford and Cambridge Universities, miners from Scotland and officials from the British Foreign Office.

Everywhere they stayed with families. 'In all the British families I stayed with, not for one minute did I feel I couldn't fit in,' said one of the group.

Kebokile Dengu, who has just graduated as a social worker from the University of Rhodesia, noted the parallels between the situation in her country and in Ireland. 'There are the same problems in people, and

they can be solved,' she said. 'You can't see the difference between a Catholic and a Protestant, but here we can see the difference between black and white. Coming from a country like Rhodesia, and being black, I had many feelings, but I have shaken off my bitterness. The divisions here are artificial and man-made. We are one people, children of God.'

Kebokile concluded, 'Peace is not a big enough aim.' She would not be content with peace as a result of the current settlement talks. What was needed was to leave the past behind, and build a society where everyone mattered. 'My prayer is that God will help me to be an eraser of problems.'

Kedmon Hungwe, a third-year Physics student at the University, said he had discovered that Rhodesia was part of the world, not a planet on its own, after meeting Indo-Chinese who had lost their countries, and heard from Europeans about their problems with terrorism. 'I saw that a moral rearmament was needed in Europe. It is as essential in Britain as here. The need may even be greater there, because at least we know we have problems here,' he said.

'If we don't get a settlement, do I have a faith that will keep me fighting for what I know to be right?' he asked. 'If we do get a settlement, will we sit back and congratulate ourselves? We could fall into the same trap as Europe,' he warned, 'of thinking that we

## 'I propagated racial hate'

WHILE A NEW WAVE of debate on Britain's immigration policies fills newspaper columns, an investment researcher on the London Stock Exchange, David Banks, spoke on this issue to an MRA conference in Wickham, Hampshire.

'At the beginning of this year I thought I was better than a lot of other people, especially those of other races,' he said. 'I was opposed to the black and coloured people in this country and indeed to immigrants of every sort. But when I examined it in the light of Christ's teaching and the values of love and unselfishness, I saw how wrong it was. I am very sorry that for a long time I propagated mistrust and hatred amongst the

racers. I feel deeply about the way I spread my views. To realise that we can work together as a community despite our differences, that we can benefit from varying experiences and cultures, that we can work together if we are prepared to make the effort to build a better country—to build a better world; that will lead to a very great enrichment of our lives.

'Very soon after my conversion from racialist thinking I found myself in Lewisham, South-East London, knocking on doors, trying to break down the barriers of hatred. It opened up whole new horizons to me to realise that there was so much in life worth living for, so much to be built and so much that I could do in it.'

The conference, called by a doctor, a teacher, a gardener and others, drew 120 people. Its theme of 'What can one person do?' was concerned with how ordinary men and women can act to strengthen the moral and spiritual values on which democracy

# NEW WORLD NEWS

Vol 26 No 13 11 Feb 1978 7p

don't need God. If we are not slaves of God, we will be slaves of wealth. Europe was built up by men of faith; when faith dies, civilisation dies. But God's solution is the quickest solution.'

He was not just striving for a co-existence of the races, he said. He had met with white Rhodesian students, and they agreed together that the underlying cause of the country's problems was human selfishness and attitudes.

He was echoed by Naboth Muchopa, a young bank clerk, who with his wife, Josephine, was part of the delegation. 'Unless we have trust, and a change in attitudes, an agreement is not worth the paper that it is written on,' he said. He was going to work with anybody and everybody to bring about this needed trust. They had been struck by the sophistication of Europe, but, 'Europe seems to have come to the end of its wisdom,' he continued. 'Many are searching for something new. We need men and women dedicated to seeking God's power. Then our solutions may help them, and their solutions may help us.'

After the party had spoken, a young white Rhodesian accountant jumped up to thank them for their challenge, which he wanted to take up. 'We must move fast enough,' he urged.

'The future will be bright with promise, if the present is rich with moral decisions in our lives,' a young African said in conclusion.



David Banks

rests. One participant was interviewed on BBC Radio Solent.

It was decided to raise £1,000 towards the MRA centre now being acquired in Bombay. Before the end of the weekend £625 had been given.

# Moving fast

REHEARSALS BEGAN THIS WEEK at Asia Plateau, Panchgani, India of a new production of Alan Thornhill's industrial drama 'The Forgotten Factor'. In two weeks' time the same cast will then work on Peter Howard's play 'We Are Tomorrow'. These plays will be performed in Delhi in the framework of an MRA International Assembly to be inaugurated on 24 March by Prime Minister Morarji Desai.

Considering the fact that the decision to mount these plays was taken only five weeks ago this is by any standards a remarkable achievement. The assembly of the cast involved swift and often difficult decisions

by those taking part from Britain, the continent of Europe, Australia and New Zealand.

Equally startling has been the response of hundreds of people who have given money to make this venture possible. It was announced in NWN that a European-wide budget of £32,000 had been drawn up. As we go to press (7 Feb) £23,400 has already come in. Those still wishing to contribute can send cheques made out to 'Delhi Fund' to the Treasurer, Sir Theophilus Metcalfe, at 12 Palace Street, London SW1E 5JF.

In this issue of NWN Janet Mace gives an account of what lies behind this generosity of giving and a young actor, Philip Tyndale-Biscoe, now in India, describes the way he reacted to the challenge of the invitation to take part.

# The means to move

by Janet Mace

IN EARLY JANUARY a fund was launched to mount and send to India two plays, *The Forgotten Factor* and *We Are Tomorrow*. These plays have been invited for a Moral Re-Armament conference in Delhi, to be inaugurated by the Prime Minister, Morarji Desai, in March, and for a campaign which will follow the conference.

The response to the launching of the Delhi Fund has been generous, prompt and sacrificial. Contributions have come from many European countries, the United States and every corner of Britain.

More than a hundred letters have been received by the Treasurer of the Fund, which reflect expectancy and a sense of India's destiny, as well as gratitude for the new possibilities following the period of the Emergency. 'The news from India gives the world great hope,' wrote a housewife, while another commented, 'This is a small amount to invest in the future of democracy.' A doctor sends his contribution 'with humble gratitude for the opportunity of participating in a great venture'. A woman in Berkshire writes, 'The vision in setting up Asia Plateau has and is building a bastion for freedom and democracy. The new initiatives will be watched by the whole world.'

## Indian Army daughter

Many donors have had long links with India. One woman sent £100 saying she was very delighted to be able to do so as she had just heard that her Indian Army (daughter's) pension is going up by this amount this year. 'My father served for 30 years in India and I was born there, so I feel specially pleased to have the chance to do something to build on the democratic structure that so many of those who served India in the past tried to set up there.'

The present cost of living in Britain is high, so this sort of sacrifice is specially moving. It was echoed in many letters. 'I have retired early on medical grounds and cannot take an active part in events. However we can and do pray for God-guided ventures and enclose £100 out of our savings as a small contribution.' And another wrote, 'A friend sent me a ten pound note for a present at the New Year and I am enclosing it for the Delhi Fund.'

There was a spirit of cheerfulness in the giving. 'Bills will be coming in on me thick and fast during the next weeks but I have this money now and the guidance has come from God to send it right away and not wait to calculate what I can afford. It is absolutely thrilling to hear the news of the wonderful openings now to build a real democracy in India.'

One man was just going to give his daughter a cheque for her birthday when she said, 'I want you to send what you would give me to the Fund for India.'

Many have dipped into their savings, others have given generous amounts from their pensions. One young Frenchman, who is going to India, was given money for his fare and all his living expenses by the people of his village; this followed a recent weekend conference held in a monastery in the village.

These contributions have enabled 19 people to set off for Asia Plateau, the MRA conference centre in Panchgani. They have been able to take with them money for their living and travelling expenses in India, as well as costumes and technical equipment for the plays. They include four from Sweden, one from Portugal and one from France.

A trade unionist from Melbourne and a farmer from New Zealand are flying to India to join the cast. Later this month others will be going to help prepare the conference.

# the road

I'll put it this way:  
you walk along a road  
that stretches  
to the far horizon  
smooth and broad  
like a motorway  
full of traffic—  
only everyone's going in one direction,  
some faster  
some slower  
but your own pace is set  
and you know you'll get there  
some day  
some day—  
and you will  
for now you have the faith  
and the will.

but then suddenly  
there's an exit  
and the sign-post reads:  
diversion: this road to your dreams.  
and this puzzles you—  
because you can see the road  
straight ahead  
as clear as anything  
leading directly to your goal.  
and yet here's this road  
sign-posted: to your dreams.  
what do you do?  
do you trust in a power  
greater than yourself  
that somehow can see  
that the route to your desired achievement  
lies down some as yet hidden track  
and not along the road  
you see so clearly before you?  
or do you trust in the logic  
of your own comprehension  
of what you see with your eye  
that there are no obstacles  
on the road you travel—  
or none that cannot be overcome  
with a little determination  
and intelligence?  
that to leave the road you're on  
even for an instant  
would be the greatest folly?  
that having stepped out of line  
you might lose your place in the queue  
for ever?  
how do you decide?  
what worth is logic?  
what worth is faith?

I'll have the faith.  
yes, I'll have the faith.  
I'll take that diversion  
and will follow it to doomsday  
if necessary.  
I'll trust in that power,  
in this loving God,  
trust that His goals are so much  
are so much more worth reaching  
than mine,  
that His plan is perfect  
because He loves so much  
so much.  
And really  
when you come down to it  
there isn't any choice.

PTB

## PANCHGANI

# A revival of rural India

THE REMARKABLE EXPERIENCE of the March 1977 elections in India has demonstrated to the world that the ideals of democracy and freedom still live, even in the hearts of the poorest people. The world now awaits expectantly to see if a vibrant democracy can deal with the needs of the poor and the hungry. Sri Lanka, India's near neighbour, has lived through a similar experience recently and is now seeking how to take up the challenge.

On 14 January people from nine nations gathered at Asia Plateau, Panchgani, India to search not only for the next step in India and Sri Lanka but for the 'Next Steps in Asia'. The invitation explained: 'Some nations search for bread; all for honesty.... Is there some common ingredient that can help our nations achieve this goal?'

Sri Lanka was represented by Mrs Premadasa, wife of the Deputy Prime Minister (who became Prime Minister under the new constitution which came into force this week). She read out a message in which he said, 'Economic affluence with spiritual bankruptcy will result in moral degradation.' She told how the Prime Minister, JR Jayawardene (now President), had in the recent elections, made known his avowed aim 'to build a moral and righteous society'.

## Mental poverty

The former Indian Minister for Industries, TA Pai, introduced by Rajmohan Gandhi as 'an independent-minded politician', called for an end to a partisan approach in dealing with problems of inflation, unemployment and poverty. He said that for a developing



Mrs Premadasa (with handbag) and delegates watch villagers perform.

country 'the non-economic criteria are the important ones. Discipline, hard work, sincerity and a clean public life are necessary.' Emphasising the need for teamwork and 'team spirit' in national life he said, 'Poverty of the mind is the greatest poverty. Unless individuals change, society cannot change. If you decide to get rid of poverty of mind we can go forward.'

The theme of the conference drew together a wide variety of people with a common concern for the future—farmers, school students, young businessmen and intrepid elderly ladies. Mrs Yukika Sohma, whose father was a leading parliamentarian in Japan, and a national figure in her own right, addressed the delegates: 'Japan has come to the end of one road—that of material success. It has not brought the happiness we sought. We are now eager to find a road that leads to a growth of the human spirit.'

The highlight of the week was on the day of the tenth anniversary of Asia Plateau. Villagers from six neighbouring villages came with drummers and dancers to celebrate in style such a happy occasion. Everyone crowded into the beautiful theatre to learn more of what had been happening at the centre. Stan Barnes, an Australian dairy expert, reminded the audience of the realities

facing millions in Asia. He said that in the course of his work he had realised that there is in fact sufficient milk for everyone, but the difficulty is to make sure it reaches those who need it. He continued, 'We won't have an answer until we have a change of heart. We don't do this by supporting MRA or by being at Panchgani. We do it when we decide every day to listen to our inner voice and decide every day to do what God wants.'

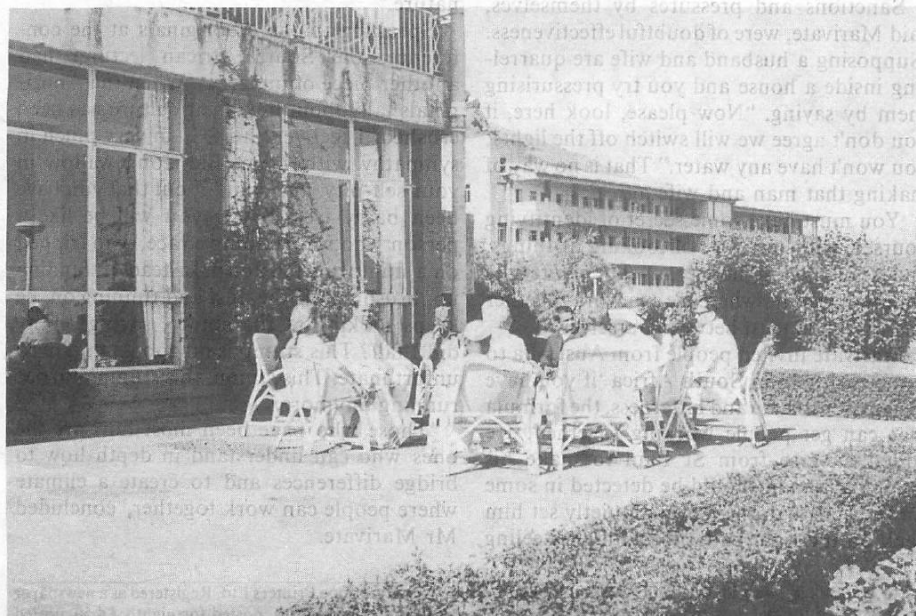
## At first suspicious

Discussion ranged over the complexity of national problems and the experiments begun on village development. A student doctor from India's leading steel city, Jamshedpur, told how he and his friends had decided to go and see the deputy mayor of one village and tell him that because of the new basis on which they had decided to live, they wanted to help his village. The deputy mayor and village council accepted their offer enthusiastically. At first the other villagers were suspicious of their motives. The villagers have learned that many come to help merely out of self-interest and soon pass on. As they learned that these young men had come because of their decision to obey God's prompting, the villagers began to trust them and welcome their help.

A commerce graduate from Jamshedpur said that when he thought about the standards of honesty, purity, unselfishness and love he realised that his jealousy of his brother had divided the family and caused trouble. He went and apologised to his brother. As a result of this action he decided to give up the offer of a good job in the city and go back to his village in Bihar, one of the poorest areas in India, and work to improve the village. He told of the developments so far and said that the next step is to build a water tank to provide the village with water it has not had until the present. Commenting on this story, R M Lala, an Indian journalist, said, 'What this young man is doing is of prime importance in a revival of rural India. He began with four moral standards but he didn't stop there. He has gone on with a social passion to serve people.'

Another of India's neighbours, which is passing through troubled times, is Pakistan. This year, for the first time since Asia Plateau opened ten years ago, Pakistan was represented at a conference. In a fashion

**RURAL INDIA contd p4**



Panchgani citizens and village headmen sit with Dr MS Pawar (rt), former vice-chancellor of an agricultural university, at Asia Plateau.

# 'I did not know a white could understand'

A MEAL IN THE SHEARING SHED (right) when 30 young people of all races held a ten-day MRA camp on a farm in the Karoo, South Africa.

Young men came from the black townships of Soweto and Atteridgeville. A car-load travelled 2,100 kilometres from Rhodesia.

Neighbouring farmers came one evening to a reading of a play written by the farmer, Roly Kingwill.

'Every South African knows that the racial and colour conflicts which have come out of our past must be resolved in this generation,' said Mr Kingwill, introducing the play.

'The path we are now travelling leads only to destruction. We need to find another way. This happens when men and women decide, one by one, to free themselves from the iron bands of racial pride and prejudice and seek the source of all freedom—the power of God.'

After the play an African said, 'I did not know that a white man could so understand the way we feel.' He thanked the Rhodesian group who had taken a session on the theme of *forgiveness*. 'Forgiveness is the bridge between hate and love,' he said.

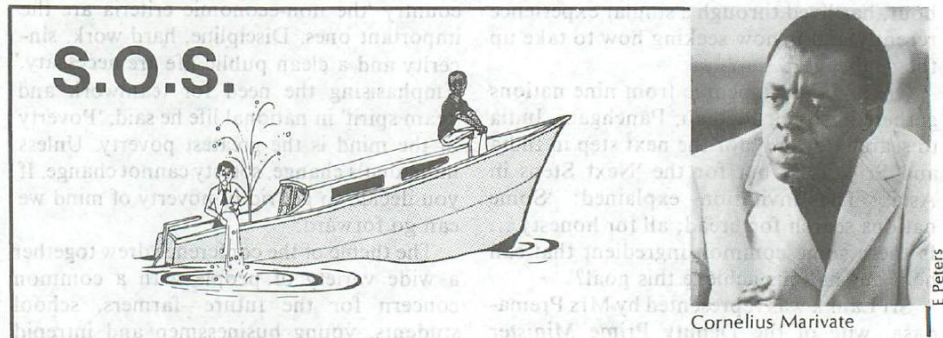
Another who, in common with thousands, has been boycotting school and exams, said, 'We can use these ideas to challenge our friends.'

## RURAL INDIA contd from p3

unforeseen and unplanned a Pakistani family came for three days of the conference. The father, an industrialist, has made Indian semi-classical music his hobby and not only become a leading authority on the subject but is also one of Pakistan's best-known singers. To the delight of all he gave an impromptu concert, assisted by his 11-year-old son. Although Pakistan and India are divided, he demonstrated that there are strong links in language and love of song.

Before separating, different delegates expressed their decisions after the week of conference. A personnel officer of a mill said he had decided to take more care of his workers and work sincerely to improve their housing conditions. A headmistress said she had decided to give her pupils an understanding of the principles of MRA. All the decisions made, personal and collective, were a response to the challenge thrown down in the invitation. Delegates left inspired to answer the need for bread, to ensure the reality of freedom and to show the nations that there is a way for honesty to be the foundation of national life.

ELISABETH TOOMS



Cornelius Marivate

'SOUTH AFRICA IS LIKE A BOAT. The whites are at one end, they are actually driving the boat—and we blacks are at the other. There's a hole at the white end. They say, "Oh, there's water coming in!" We on our side say, "That is their trouble. Let them see how to get rid of the water." But it keeps coming in and if the boat sinks we shall all be drowned.'

Such is the view of Cornelius Marivate, an African lecturer in Tsonga language at the University of South Africa. He told the international audience attending the Moral Re-Armament conference being held in Brisbane that often when black South Africans are showered with sympathy, it 'stifles our spirits. We fail to look into our own hearts, we blame the other side for everything and don't make any effort to mend those holes.'

Sanctions and pressures by themselves, said Marivate, were of doubtful effectiveness. 'Supposing a husband and wife are quarrelling inside a house and you try pressurising them by saying, "Now please, look here, if you don't agree we will switch off the lights; you won't have any water." That is no way of making that man and wife agree.'

'You must have some secret of identifying yourself with our way of looking at things, and then seeing how you can create the common ground where we can work together and can build trust between ourselves.'

Marivate invited people from Australia to come and help in South Africa 'if you have the answer to hate and bitterness, the formula that can get people working together'. He added a verse from St Paul to make his point: 'If a man should be detected in some sin the spiritual ones should quietly set him back on the right path, not with any feeling

of superiority but being on guard yourselves against temptation.'

'The enemies of our nation are not the white people, or our political set-up. The real enemies which threaten nations, whether rich or poor, are fear, greed and resentment. Anybody who really wants to help in South Africa must come with that medicine which will cure fear on one side and bitterness on the other.'

'People ask me if violence is ruled out as a solution in South Africa. The easiest form of violence is violence against your neighbour or the man you oppose: you fight him, hate him, destroy him. I don't believe in that sort of violence. The violence I believe in is violence against my own nature—violence against the arrogance in me, violence against bitterness, an assault on the bad in my own nature.'

Speaking to the Aborigines at the conference, the South African lecturer had another piece of imagery: 'When the Aborigines talk about how their culture has been crushed, I feel very hurt. I am very much in sympathy with them. But don't wallow in your self-pity, and shout it out that you have been badly treated. Or you will be like a person who was running a race, who tripped on a stump and fell down. Instead of standing up, brushing off the dust and running on, he keeps looking at the stump, saying, "Why did I fall? This stump is no good. Oh, I'm so unfortunate. This stump, this stump. I'm not running anymore."

'Those who have been most hurt are the ones who can understand in depth how to bridge differences and to create a climate where people can work together,' concluded Mr Marivate.