

# NEW WORLD NEWS

Talks in and about Rhodesia seem to be constantly bedevilled. The following letter may give some clues as to why. It was intercepted by the Rhodesian censors, their suspicions having been aroused by the incautious postmark 'Hell'.

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—with apologies to CS Lewis

## Dear Nephew,

Greetings from our place, and thanks for all your news. Give all your hateful little under-devils an unfriendly kick from me.

I must admit that I had my doubts when I pushed your application for this most senior post. I do hope that you realise all that you owe to me? A bit of gratitude now and again would not be unwelcome ... but I digress.

These current settlement talks were a terrible set-back. I'm sure that you see how serious the situation is—years of patient, selfless, hate-filled work has been endangered by your slackness. And I don't need to remind you of the price of failure. Even my own career might suffer.

Still, in recent days, news has been looking down nicely. The so-called Christians are delightfully divided (as usual), and slanging each other. Even if the fools inside the country manage to overcome all your ploys (with a bit of His help), there is a very good chance that their agreement would fail to gain international recognition, what with all the nice things your people have been saying about the British. Anyway, Pornidle is working hard that end, pushing the old strategy of 'couldn't care less, can't trust the Rhodesians, demand that they grovel, it's only the people with the guns that count, etc'.

Underline pride wherever you can. Fortunately for you, the British are a pleasantly proud lot, and the people your end seem to share almost comparable doses of this delightful and most useful sin. But never let up your guard. Apology and forgiveness are your great dangers. We joke about this so-called Christian civilisation, but beware. Whilst they are still mouthing His words, some of them might remember to put them into practice.

Concentrate on promoting distrust and disunity. Fortunately, few have yet seen that from His point of view the important thing is the spirit in the people round the table, rather than the details of the papers on the table. He worries about these intangibles, which could actually make their silly agreements work.

As you well know, the personal devils alongside each of the key figures in the talks, and all the leaders who count outside too, have been working overtime. And now, there are some grounds for hopeful despair. Thank hell they make so little effort to think out what our plans might be, or look to Him for His.

I'm encouraged by the Bishop's attacks on Owen and the

British. I think we can afford to make an exception to our rule against unity here. It's quite useful to have the nationalists and that Prime Minister fellow united in their unholy detestation of the British. Anything that distracts all these Christians from their first calling, to Him! I'll encourage Pornidle to see if they can't reciprocate in Britain, and throw a few friendly insults back.

Don't be too concerned about all the numbers praying to the Unmentionable. I know that it is quite remarkable for so many to sacrifice anything, even if only some of their precious sleep. Don't worry too much as long as it stays on the level of pious hopes and wishes. Worry when they start to listen and ask Him to show them where they need to change.

But above all, beware of over-confidence. Just when we seem to have built an impregnable position, He outflanks us by working one of His 'miracles' in the heart of one of our trustees. And public opinion can change heavenishly fast too. Look at Egypt, where we thought that their hatred of the Jews could be counted on through heaven and high water.

I've heard some disturbing rumours of people on all sides uniting to fight the problems, instead of fighting each other. That's very bad. You see what that means? They may all unite to fight you.

Still, you have the very best resources and advice behind you. Bablefarce is not being idle at the United Nations—this is a real pattern of international co-operation. Just keep on the forked tails of all your under-devils. Then we can look forward to a glorious future of continuing bloodshed, division and hatred, with economic collapse into the bargain. Rhodesia could be a most encouraging example to all young aspiring devils. A case study in chaos.

That is why we must beware of His counter-attack. He sees the whole world's eyes and cameras fixed on our handiwork, and no doubt reckons on producing another of His miracles to dazzle humanity with His loving power.

Never forget that He could use Rhodesia, or Zimbabwe, to give hope to millions around the world, a hateful example of His policy of solving problems instead of exploiting them. And in His spirit, all these material resources that you talk of would not only produce a prosperous future for all those in the country, but He could use her to help her neighbours too.

So beware. No rest for the wicked.

Your ever hating uncle, **Screwtape.**

# On the side of sanity

The Annual Report of Moral Re-Armament in Australia for 1976-7 carries these paragraphs:

THROUGH the God-inspired initiative of individuals, the prospect of a new society is being demonstrated in many situations. Immediate repercussions have been felt in the sensitive arena of industry. Here are three examples from the last year:

• During a crisis in the Australian wool industry when a dispute concerning the size of wool bales led to a complete handling stoppage, a Federal Councillor of the Storemen and Packers' Union spoke at a Conference for Moral Re-Armament in Perth. He said, 'It is one of the most crippling things that has happened in Australia. It could bring to a standstill the woollen mills of Japan. We are on full steam at the moment trying to get this dispute resolved. In Australia we need to look beyond the concept of whether or not we are getting a fair share of the GNP and see that our brothers in the rest of the world get a fair share of the world's wealth. We must step out of our selfish attitudes and really practise the brotherhood of man.'

Upon hearing of this statement, a wool-grower immediately drove 400 miles from his property to confer with the trade union leader who subsequently was introduced to the General Manager of a leading wool-

broking company in Western Australia. The issues were discussed in a spirit of complete trust and openness and the union leader suggested that if a meeting of the Woolbrokers' Association and the Storemen and Packers' Union could be held at the Federal level in the same spirit, then perhaps the matter could be resolved. The General Manager responded. At the next meeting of the Woolbrokers' Association and the Storemen and Packers at a Federal level, a basis for an agreement was reached. This agreement has brought stability to the wool industry.

• A Queensland businessman visited the managing director of a well known Australian firm and announced he wished to pay a cheque in restitution for materials he had stolen some years earlier while working for the firm. The surprised director enquired why the man was doing this. The businessman said if he were to play his part in helping set right the national economy he needed to straighten out his own affairs. The director then asked the businessman his favourite charity. Later the firm decided to give the conscience money they had received from the businessman to Moral Re-Armament.

This same businessman has experimented with fresh ways of operating his company. All employees met with management in a joint session to discuss salary increases, work hours and other related aspects. Convened on the suggestion of an employee, the meeting was opened by the businessman who then vacated the chair for one of the employees to continue as chairman. In free discussion everyone had the chance to say what was on his or her mind. There was unanimous

agreement, in view of the company's and the country's present situation, not to place additional financial demands on the company but to comply with wage indexation adjustments. A truck driver said: 'Where I work has to be more than a place with good money and conditions. Wage rises are not everything. It's how you spend your money that is important.'

• A union leader in a South Australian industrial town, who had once been in the Communist Party, wrote to a friend he met in Moral Re-Armament. He said, 'In my capacity as a union official to avoid a stoppage and possible strike, I used the quotations that I have learned from you people—"It's not who is right but what is right". Both the Executive members and the rank and file meeting saw the wisdom of this and there was no cessation of work. In fact, this expression was used again with a joint meeting of several of the management and several of us executives of the union and again the matter was resolved on the side of sanity.'

A full report of the  
Brisbane MRA assembly  
is available from  
54 Lyford Road, London SW18 3JJ.  
Price 75p plus 15p p&p. Also from  
Box 1078J, GPO Melbourne,  
Victoria 3001, Australia,  
price A\$1.00.

## The pain of being white

Last week we printed the speech of Cornelius Marivate, a black South African at the MRA conference in Brisbane. Here is the speech, at the same conference, of Miss Louise Abrahams, a remedial teacher who emigrated recently to Australia from South Africa. After listening to her speak, Marivate responded: 'I want to live and commit myself so that any white man can feel safe in South Africa and black man can feel that it is his home.'

¶ I HAVE BEEN terribly confused since I came to Australia. I've been so conscious of being a white South African. I don't know what to think or what I ought to think. I felt that many of the people I spoke to only wanted to hear the black man's point of view and did not care what went on in the white person's heart. I've found this very painful because I haven't agreed with my government's policy of apartheid and I'd felt that I was always sympathetic towards the other races of my country. I felt I wasn't guilty and I was

resentful when people attacked me—as if blaming me for all that was going on in my country.

But here I heard those words, 'As I am so is my nation.' That means if my nation is to blame, so am I. I didn't think I was bitter towards anybody but I was. I was bitter towards the Afrikaans-speaking people—the other white race in South Africa. I blamed them for the mess that my country is in and the fact that people like me have to suffer for it when we go out of our country. I'd resented having their language forced on me. I'd been rude about their language—I said it was ugly and guttural and I didn't want to learn it. A lot of this was laziness about bothering to learn it and a feeling of superiority about being English. Because I had that attitude and because I was English speaking, I was discriminated against. I resented that. I realise that we whites have been so busy hating and blaming each other that we haven't had time and space to care in our hearts for other races.

### Afraid of reaction

I've hated apartheid in theory but I've accepted it in practice. At times I've even been grateful for it on buses and trains because I was concerned about my own comfort and safety. I'm very sorry for my

self-centredness and for the thing I could have done and didn't do. Having left my country and come over here I'm filled with remorse for my selfishness. I have felt the pain here in Australia of being afraid of peoples' reaction to me as a white South African, but this is just a part of what the blacks have felt in South Africa.

Often the black people have not been given the chance to justify themselves because they were black. I haven't been given a chance to justify myself because I'm white.

### Cause of confusion

I would like to appeal to Australia to help us by love and example and understanding because we have gone astray.

I want to say sorry to Australia too, because since I've been here I've been so on the defensive that I haven't given my heart to you.

I have discovered that you can only be forgiven if you admit where you have been wrong. If I accept blame first, then I can see the problems of my country objectively. It's because I haven't been willing to accept blame that I've been confused. If you don't accept blame, you're always on the defensive. It's a horrible position to be in, because nobody is interested in your defence anyway!

## JAPAN

# Women's liberator



Mrs Sohma

**Mrs Yukika Sohma, from a leading Japanese family, at the MRA conference, Brisbane:**

HOW CAN WE IN JAPAN play our rightful role as a nation in the family of nations? We are very energetic, as you know. And we are very populous. With these energetic millions up in the northern part of your Pacific area, I sometimes think we are a menace. And I don't want my country to be a menace. My father died at the age of 95. He wanted to see Japan a true democracy. He saw his work undone. He often said to me, 'Don't work too hard because whatever I tried to do I was unable to succeed.'

At the time of the defeat everybody felt that they needed to work. Unfortunately our aim was too small. We were aiming for materialistic gains. We have attained this success, but our leaders are beginning to feel that we are lacking in our spiritual values.

It is fine to feel the lack of spiritual values but we must get to the spiritual values which are universal, understood and shared by all. I'm sure the kind of spiritual values that are traditional to Japan can be interpreted in a universal fashion, and I feel that can be done through Moral Re-Armament.

## Why penalised?

This conference has opened our eyes to the whole of the Pacific area and beyond. The trouble with us as an island nation up north is that we are very, very small in our thinking, although we may think big when we try to gain materially. I have committed myself to open up the horizon of our women, not just 'liberation', but to liberate ourselves from the selfwill that hardens us inside so that we can play our rightful role as women. Somebody asked me what we in Japan feel towards Australia. To speak honestly, I think many people are very envious of this country, and when there is envy unanswered it is a very dangerous thing.

And then the bulk of the people feel: 'What is wrong with Japan? We have worked so hard, we have produced goods that other people are willing to buy. Why are we penalised for our industriousness?'

This has to be answered. I am committed with you to bring the answer quickly to Japan, so that we all together can build from the Pacific the kind of world our children are wanting. 9

# Race on the Tyne



Rex Gray

AGAINST A BACKGROUND of immigration becoming a burning national topic, the Lord Mayor of Newcastle-upon-Tyne held a reception for the Tyneside Committee for Racial Harmony in the historic Mansion House on 3 February. A measure of the caring of the host community for newer 'Geordies'—as Tynesiders are known—was the attendance of four members of parliament, four senior police officers and leaders from civic life, education, the Church and industry. Representatives of the different ethnic groups, and the leaders of the Tyne and Wear Community Relations Council, were also present.

In his speech of welcome, the Lord Mayor, Councillor Collins, referred to 'the traditional friendliness which has always existed

between peoples on Tyneside', and said that 'the committee is supported by representatives of all sections of the community which meets regularly to help to build up closer ties between all members of our community'.

Rex Gray, Chairman of the Committee for Racial Harmony, mentioned in his reply the personal relationships necessary to enable us to 'take a clear stand in which a man is judged by his character, and not by the colour of his skin. Racial harmony can only come from the heart, as we build the person-to-person, family-to-family friendships between people of different races. Without this, the best of plans must fail. With it, the North-East can be a lighthouse to show the way.'

## In the chair

Five years ago, Mr Gray, a civil servant, decided with his family that they, as ordinary citizens, needed to seek from God how they could take responsibility in their city's life. One result of this was that Mr Gray was invited to membership of the Community Relations Council. Thus the family's friendships grew with people who wanted to enable Britain's multi-racial society to enrich the life of all. Eighteen months ago, Mr Gray was invited by many people involved in community relations work to chair the newly-formed Committee for Racial Harmony.

# 'We need a shake-up'

TWO MORE REVIEWS of *Llwybr y Chwyldro*, a selection in Welsh of the late Frank Buchman's speeches, have appeared recently.

The author of the 'My Week' column in the *Caernarvon and Denbigh Herald*, after commenting that 'to my mind the book has not received the notice which is its due', writes:

'I cannot hope in the space of "My Week" to deal with the booklet in full. The aim of Frank Buchman, like so many before him, was to awaken Christians throughout the world to their responsibility. He called for "a moral re-armament". The idea gained immediate support, and Buchman himself urged that there should be "an economical change, a sociological change, an international change, and all of it based on a personal change".'

'Wasn't it an echo of the first Christian call for repentance, namely, in Greek, "metanoia" meaning a change of mind? Indeed the Gospel challenge was "Except ye be changed..." So, the Buchman call half a century ago was back to the Gospel.'

He concludes, 'The call for "Moral Re-Armament" struck a chord in many intelligent people who had not been touched by the churches as such.'

'I welcome this booklet and trust that it will have a wide readership here in Wales.'

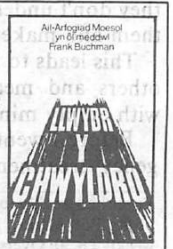
'We all need a bit of a shake-up.'

*Yr Eurgrawn* (The Treasury), a religious quarterly, carries a review by its editor Gwilym R. Tilsley. Tilsley, a former Archdruid of Wales, writes, 'Scarcely any of us have not heard of Frank Buchman, the man who wanted to revolutionise the life of mankind through spiritual force. According to his philosophy, the world could not be changed without first changing man, and he spent an extensive part of his life trying to convince men of this simple but fundamental truth. Today branches of the movement which he founded—Moral Re-Armament—are at work in many countries.'

'EH Griffiths has chosen some of Frank Buchman's most famous declarations and turned them into smooth-flowing and muscular Welsh, which makes the thinking of the great reformer perfectly clear for any Welsh reader willing to spend 75p on this small neat volume published by Alger a Ward of Penarth. I am confident it will be bought and read widely.'

'I suggest it would make a very beneficial field of study for church groups or ministers' fraternals.'

Available in  
Welsh and English  
(The Revolutionary Path)  
from Grosvenor Books,  
54 Lyford Road,  
London SW18 3JJ.  
Price 75p plus 20p p&p.



## Shop floor shows the way

TRADE UNIONISTS AND MANAGERS from the Midlands of England met at an MRA conference near Rugby last week.

The conference was opened by the Mayor of Rugby, Councillor Gordon Collett. He is a farmer. He explained to the townsfolk present the point of the conference theme, 'Time to grasp the nettle'.

'If you brush past a nettle it stings you. You need to grasp it firmly,' he pointed out. 'And we need to grasp firmly the questions we face in Britain. A nation turns from God at its peril. We need people in national government and at the local level who believe in the Christian principles on which this country has been based.'

'We believe in what you are doing,' he concluded. 'This has got to be the start of a great movement.'

Among the 200 present were men from Midlands industry. Assembly workers from British Leyland spoke of the alternative leadership they are giving in dealing with disruption and in finding answers to both human and industrial problems in their factories. Bert Reynolds of the Electrical, Electronic, Telecommunication and Plumbing Union said, 'A change is taking place on the shop floor. There is a new determination to unite the men who want not only survival but to see industry fulfil its proper role in the



Bert Reynolds of the EETPU (left) and Dick Powers, assembly-line worker at British Leyland, Longbridge, speak at the conference.

world.'

The conference was led by County Councillor Jim White of Warwickshire, one of four county councillors present. 'From my experience in local government there are four nettles we in Britain need to grasp,' he said. 'They are apathy, division, materialism and fear.' He read out a message to the conference from Norman St John-Stevas, Opposition spokesman for education, adding another—'The nettle to be grasped is that of standards, whether moral, spiritual or civic, and what to do about it,' said Mr St John-Stevas, wishing the conference every success.

*The Man They Could Not Buy*, a play about Keir Hardie, the miner who became Britain's first Labour member of parliament, was read by a Scottish cast.

A national executive member of the

National Union of Mineworkers was among the audience. Don Simpson, who played the part of Keir Hardie, spoke after the performance. 'In a world where the rich are getting richer and the poor, relatively, are getting poorer, are we going to live our Christianity with the passion of Keir Hardie, who would not rest while the poor and unemployed suffered injustice?' he asked.

A Kenyan student responded. 'The battle for Africa is to create people who cannot be bought,' he said. 'We need people who will stand for what is right and for their nations.'

Speaking in London a few days later, Councillor White said that since the conference he had had phone calls from all over the country from people wanting to know how they can play a part in continuing this initiative.

## Growing old gratefully

THE OLDER WOMAN more and more tries to live an independent life in spite of all odds. This attitude is to be found particularly in 'convalescent and old folks' homes where so many women don't feel cared for any more. So they refuse to expose their feelings and cover up with a hard pretence of being able to cope.

I fight shy of rebuffs and don't want people to know my deepest longings in case they don't understand, ride rough-shod over them and make me feel small.

This leads to lack of communication with others and means a regimented existence with empty minds and hearts.

Before I went into hospital to have emergency treatment I felt like this with my

family. I had decided to accept the pain of never hearing from them and thinking they didn't care for me anymore. I didn't realise the pain came from my self-righteous attitude. I had dug my heels in. In refusing to get bitter and resentful I was straining to cope.

When I became ill, the family all rallied round and gave me the warmth and caring I never knew they had. It overwhelmed me and filled me with joy and gratitude. Somehow it has freed their hearts to show their care, and there are no barriers of misunderstanding now.

I found out that other people cared when I shed all selfish independence, when I knew I needed God's guidance and forgiveness and to be led by His love constantly.

Misuse of independence comes with the wrong attitudes and motives in my relationships with people. If I stand firm, not demanding comfort and satisfaction from anybody, but only intent on setting them free to open their hearts, this is the true independence which lasts.

EDITH HEYCOCK

## Grandmothers in action

A WEEKEND CONFERENCE for Moral Re-Armament was held at Lauenburg on the Elbe near Hamburg last month. Forty Germans from the Hamburg, Bremen and Hannover areas took part.

Two grandmothers from Hannover showed the German translation of the Dutch diaporama on family life, 'Looking in and reaching out'. They are arranging showings of it in their locality.

An exhibition in Osnabruck on the problems of the environment contains a Moral Re-Armament stall entitled 'Alternative living—changed living'. Volunteers who had manned it continuously have arranged a weekend conference at Bad Randeringhausen for the many interested enquirers.