

NEW WORLD NEWS

Vol 27 No 17 17 Mar 1979 8p



NEW SWEDISH FILM—a scene from Peter Wieselgren—*en man för folket* (see page 2)

J Franzon

DENMARK AND THE THIRD WORLD BEYOND THE SPIRIT OF THE FOOTBALL MATCH

DANISH LEADERS have been speaking out on the need to close the gap between rich and poor countries. Prime Minister Anker Joergensen said recently that the greatest challenge of today was the relationship between the rich and poor world. While the former Danish Ambassador to France commented, 'Unless we do something about this, it may start a new world war.'

The optimistic mood engendered by the UN Seventh Special Session in 1975, which made considerable progress in this field, has given way to pessimism on many sides, as conference after conference has foundered. As one Third World Ambassador said in London recently, 'The poor are not going to accept poverty much longer.'

Responding to the need expressed by their leaders to find ways to advance on these issues, Danish men and women associated with Moral Re-Armament invited former British diplomat ARK Mackenzie to

visit Denmark. Mr Mackenzie was British Minister for Social and Economic Affairs at the UN at the time of the Seventh Special Session, and played a prominent part in it. He now works with the Brandt Commission.

During his visit to Denmark, Mr Mackenzie met Cabinet Ministers, leaders of the Social Democratic Party and of the trade union movement, and industrialists. The Copenhagen Social Democratic Party invited him to speak in a hall of the Parliament building. The meeting was chaired by Karen Dahlerup, an MP and Vice-President of the Association of European Labour Parties.

'Our relationship with the Third World is not a question of charity,' said Mr Mackenzie, 'but of survival. It is not like a football game where one team wins and one loses. The aim must be that all gain something.'

'There are a number of things we in the industrial countries must do, such as making new commodity agreements. But first of all,

we must fulfil our promises about giving aid and liberalising trade. There are also a number of things the developing countries must do, such as growing more food and dealing with their internal problems. And there are a number of things we must both do, such as practising conservation on land and sea, and curbing pollution.

'But whatever we do,' he said, 'the key is daring politicians and an informed public. Courage, vision and commonsense must go hand in hand to create the basis for a new world order. New ideas are needed. But most of all we need a new moral attitude.'

The Copenhagen Labour Party organised a press conference for Mr Mackenzie. *Politiken*, a leading Copenhagen daily, headlined its story, 'New moral attitudes needed towards developing countries'. The Labour paper, *Aktuelt*, headlined, 'To be able to give aid to developing countries, we must tackle our greed'.

KJ and WR

Trewithen—secrets of estate

In 1978 the Royal Agricultural Society awarded its Bledisloe Gold Medal for Landowners to a woman for the first time. She was ELIZABETH JOHNSTONE of the Trewithen Estate, Cornwall, which is well-known for its eighteenth century house, its park and gardens, and some of the most modern dairy equipment in the country. The medal was awarded for 'the special concern she has shown in developing the 7,000-acre estate for her tenants and employees' since inheriting it in 1960. The 'County Landowner' commented, 'The real secret of Trewithen is the team spirit which exists between all those who are associated with it.' Here Elizabeth Johnstone writes:

ON MY TWENTY-FIRST BIRTHDAY I realised

that more than anything I wanted to be a good landowner. As the eldest in the family I would one day be responsible for our estate with the 300—400 families that lived on it. I was desperately shy, and I thought it would be a dead loss for the tenants to have a woman as their landlord. But that day I asked God's help to fulfil this commitment.

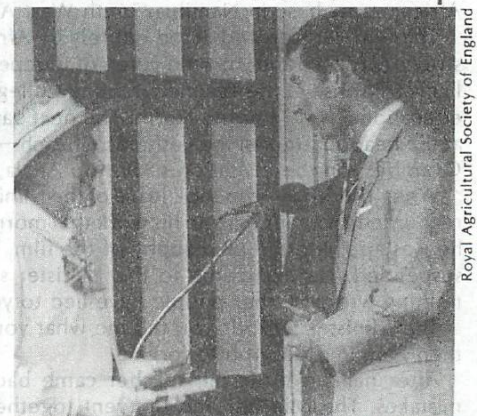
Our family had acquired the land over 350 years through wise purchase and fortunate marriages. It was managed in an old-fashioned way with low rents and correspondingly low expenditure on maintenance and capital improvements. Then in 1932 my father was paralysed in an accident and was no longer able to get around to see the tenants and so sustain his good personal relationship with them.

Four years later I met the ideas of the Oxford Group (later MRA). I learnt that I need not always be handicapped by shyness. I could choose to be different. I decided to get to know the families on the estate, and started by making a card index of them, and

found after a year or two that I no longer needed to refer to it.

When I returned to Cornwall after the war I decided to walk round the boundary of every farm on the estate—many miles along high brambly hedges and muddy streams. I

TREWITHEN contd p4



Elizabeth Johnstone receives the Bledisloe Medal from Prince Charles.

Royal Agricultural Society of England

People's movement into film

A film about the great Swedish social pioneer Peter Wieselgren has just been released. His work helped to create the climate in which Sweden developed from one of the poor nations of Europe 150 years ago to the prosperous welfare state of today. Here GERD JONZON, who wrote the filmscript, writes about the making of 'Peter Wieselgren—en man för folket' (a man for the people).

WIESELGREN was one of the few farmer's sons of his day to get a university education. He felt the suffering of the people, particularly the degradation caused by excessive

drink, so deeply that he abandoned his academic career and 'went to the people' as a minister. He and his wife took charge of two downtrodden villages in South Sweden.

These villages became models of a new lifestyle—affecting family life, standards of health, education and farming, and the economy. Potatoes and grain were once again used for food rather than liquor as people gave up their home distilleries. New ideas spread rapidly from region to region and Wieselgren travelled widely, sometimes accompanied by a team of villagers. The whole country was affected in two decades.

Wieselgren's temperance movement and similar campaigns for adult education and religious revival were the great People's Movements of the nineteenth century, forerunners of the labour and co-operative movements. They paved the way for a society where poverty and inequality are things of the past.

This was the story that fascinated a group of us when we met to consider what we could do to help modern Sweden rediscover its moral and spiritual roots. Some of us were descended from families whose lives were changed by the People's Movements. We decided to research into what really happened then.

The Wieselgren story became the basis for a musical play, which developed as it was presented. One performance took place in the Parliament building in Stockholm, another at an outdoor folk festival in 1976. One of the audience on that occasion was a film producer and cameraman. He offered to make his time and equipment available to produce a 16mm colour film of the play.



Film crew at work

Some of the MPs who saw the performance in Parliament went into action to raise the finance needed.

A year later, when the preparation work on script, music and locations was complete, 70 people gathered for the shooting of the film. The youngest member of the cast was five, the oldest 75. All contributed to their living expenses during the two weeks' filming, and many gave sacrificially towards expenses.

In 1978 the film was ready for release through three different distributors to schools, study and discussion circles and churches.

'The story of Peter Wieselgren is part of Sweden today,' one of the cast comments. 'The film is there to inspire people to grapple with the needs we see around us—in Sweden and beyond.'



Villagers at work (scene from the film)

Freedom for Ovambo

AT THE INVITATION of the Chief Minister of Ovambo, the northernmost section of Namibia, the MRA film, *Freedom*, was shown to the Ovambo Legislative Assembly at Oshakati. It was shown in the Assembly Hall immediately after proceedings adjourned. The Minister of Education introduced the film and translated it into Ovambo as it went along.

Oshakati, only 30 miles from the Angolan border, is in a state of near war, with a dusk-to-dawn curfew. On the day *Freedom* was shown, there was a major attack by SWAPO forces on a South African army base in Namibia/South West Africa.

The film, written and acted entirely by Africans, deals with the struggles in a country on the verge of independence. It evoked a lively response at the Teacher Training College at Ongwadiva, the educational centre of the North. The next day the film was shown at the headquarters of the Lutheran Church—the largest church in Ovambo—on the invitation of Bishop Auuala, its head.

When the MRA team took leave of the Minister of Education, he recounted an incident from his work that morning to illustrate how he was applying the philosophy of the film. A teacher had been suspended. He had come to the Minister saying, 'I have done nothing wrong. Other people have lied to you about me.'

The Minister said, 'If you tell me what you have done wrong, then I am in a position to forgive.'

After half an hour the teacher came back and admitted his mistakes. The Minister and he went together to the other men involved. The teacher apologised to them, and has been reinstated.

Plea for Zimbabwe

THE MINISTER OF INFORMATION of an African country says of the booklet *Darkness and Dawn in Zimbabwe*, 'I want to learn how to apply the spirit which pervades these stories.' He was referring to the stories the booklet tells of men and women whose attitudes have been transformed by an experience of faith, and who are working to affect the situation in their country. The *Salisbury Herald* calls it 'a message of hope for this country', and the reviewer draws attention to its 'eloquent plea' for Britain's and Rhodesia's leaders to 'act in a spirit of forgiveness'.

In Britain a Deputy Minister writes, 'I found it challenging.' An Anglican bishop comments, 'It is full of the spirit of Christ and a real tonic.' An MP writes, 'It demonstrates that where there is hope, it comes not from organisations or parties, but from people—often very few. Politicians frequently forget this and do not have the faith to back the efforts that are being made. Thank you for your reminder.'

Another political figure writes of the book's 'perceptive challenge to Britain—the question not of policy but of attitude, a determination that millions of Rhodesians do not go down in chaos'. The months ahead will face Britain with crucial choices when attitudes will be all important. This is why a second edition has been produced.

'*Darkness and Dawn in Zimbabwe*' by HP Elliott, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ. Price 80p postage paid. 10 copies £6.00 postage paid.

by Dr Paul Campbell

RUSSIAN WEAPONS and advisers were key to the recent Ethiopian Army successes against the Eritrean secessionists. Earlier, President Kaunda of Zambia warned of 'tiger cubs coming in by the back door' referring to Russian action in Angola. Now Russia is playing a dominant role in the new regime in Afghanistan.

Why is Russia pursuing policies that divide nations within and without? Is it sheer national ambition? Is it an idealism that believes in the perfectibility of man once all the continents subscribe to Moscow's creed? Or is it the fear that if she does not control the resource areas of the world, America and the West will? And that the so-called capitalist states are the irreconcilable enemies of the socialist states—like the cobra and the mongoose?

Paradise

It would seem that the men in the Kremlin are blinkered by a concept which no longer fits the realities of today's world. When both cobra and mongoose have atomic war-heads for fangs, we have arrived at a situation incompatible not only with progress, but with survival.

But they are no more blinkered, of course, than the leaders of the West, who do not know how to react to Russia's initiatives. The West flounders like a spineless jellyfish with no head and no sense of direction. We just react as best we may, and usually too late—as in Africa and Iran—to the change in the sea around us.

Mr Brzezinski, National Security Adviser to Mr Carter, writes eloquently on the

movement of nations from dependence to independence and now to interdependence. He argues that we cannot manage our economies, feed our people, or sustain peace, unless we find a new trust and co-operation—East and West, North and South.

But how do we get it?

We need a universal idea. An idea which challenges everyone to new ways, and is against no one—whatever his race, class or creed. An idea powerful enough to make doctrinaire socialists into practising socialists who care enough to share enough so everyone has enough, and to transform capitalists into humans who plan to make the work and wealth of the world available to all and for the exploitation of none.

The West and Russia need such a moral re-armament. They need people—less selfish, more honest, who live what they talk about, and thus are able to win the people they disagree with. The policy of 'never forget, never forgive, always hate' was made untenable the day we split the atom.

The universal ideology has four major themes:

1 The liberty, dignity, growth and care of the individual is the primary task of the race, the class and the state, and takes priority over the schemes of the planners and the plans of the schemers.

2 Everyone asks the question, 'What would my society be like if everyone was like me?' Would it be hate-free, fear-free, greed-free,

blame-free? If not, we change where change is indicated.

3 All learn how to work together, particularly opposites, by looking objectively for what is right rather than for who is right.

4 All accept that in this life we choose to be governed by God, or we condemn ourselves to be ruled by tyrants—whether they are tyrants of money, what people think, the trends of the times, or the economic or political master. To be governed by God, all we need to do is ask for direction and obey the clear, definite, accurate information that comes. And it comes just as surely as we have two ears and one mouth.

Mr Callaghan's question, 'What kind of society do we want?' cannot be answered unless we are clear on what kind of people we need to be. Many call for a new spirit in the nation. Few tell us how to get it. The simplest, sure-fire way to begin is to start admitting our own mistakes instead of always spotting the other fellow's.

The real issue facing Britain is not whether the Government has a big enough majority to rule, but whether it has a big enough idea for today's world.

Even if we could create an economic, political and social paradise in Britain—or any country—it would be irrelevant unless at the same time we find, and live, a universal idea which brings change and trust to Moscow and the West.

To make this ideology the basis of policy, we will need to work it out in daily life, in the home and industry. The future is up to us.

Malnutrition

TO BLAME BRITAIN'S TROUBLES on Communism would be both dangerous and misleading, a British visitor told Rotary in Graaff-Reinet, South Africa recently. 'Dangerous because it oversimplifies the problem and misleading because it provides a ready excuse not to diagnose and cure the underlying problem,' explained the visitor, Harry Addison.

Communism was at work in Britain, but these were real causes of dissatisfaction among workers, Mr Addison told his audience in this market town which lies at the heart of South Africa's harshest farming land, the Karoo.

'Communism is like a disease of malnutrition,' he continued. 'Unless you deal with the malnutrition the disease will go on. For many years now Britain has suffered from moral and spiritual malnutrition. We need a mighty moral and spiritual awakening which will not only produce a change of heart on the individual level but change people's attitudes in industry, on the shop floor, at the negotiation table, in the board room too.'



ROBERT AND SUSAN CORCORAN, from Britain, last month presented to the City Council of Richmond, Virginia, a copy of the new album 'The Best I Know'. 'We have been using the medium of music to express the hope and faith that things can be different,' Robert Corcoran told a Council meeting. 'When attitudes change, situations can also change.' He described MRA as 'the biggest challenge to responsible citizenship'.

'Bravo' from one of the city's leading theatre personalities and loud clapping from the rest of the public gallery greeted the Corcorans when they sang the record's title song. Gently reprimanding the public, Mayor Henry L Marsh III reminded them that applause was not permitted at Council meetings and went on to tell the Corcorans, 'Your message to us will be an inspiration in years ahead.'

The 'Richmond News Leader' carried a three-column interview with the Corcorans.

M Henderson

NO MORE TRANQUILLISERS

This article was sent to us by one of our readers, who would prefer to remain anonymous.

OUR MARRIAGE BROKE when my busy efficiency failed to meet my husband's deepest needs. He was already ill. I had a full-time job, a large old house to run single-handed, our four grown-up children coming and going, my mother and mother-in-law to care for, a recent operation myself, and our home filled with students and other lodgers. It was enough to break the backs of two people, and I was determined not to let it break me! Every day I prayed for strength to keep everyone and everything going.

Previously my work as a violin teacher had led to the publication of a book on how to play the violin, and to newspaper articles, radio and TV programmes. In all this my husband supported me. Throughout, I felt God leading me on.

But God had a hard time teaching me that of the ten good things to be undertaken today, three must be done perfectly, two begun, and the remainder left to a more opportune time. Hardest of all, that at least one of those things would be better done by someone else.

The failure to accept or even ask for help can leave the other person impoverished. Implied superiority and unexpressed disapproval can imprison and blind both sides in a dispute. Problems tend to multiply when they are not talked out and dealt with. Hurts increase and the other person is made

to feel small. Everything begins to crumble. One way out is tranquillisers. For others it may be alcohol or adultery—anything that can blot out the hurt. Before we knew where we were, this had happened to us. Our lives were totally separated long before my husband physically left me.

After his departure, I wept every day, when able to be alone. This was a necessary step, and an opportunity to learn and grow. My grief was that as he was no longer there I could not ask his forgiveness or start again. But self-pity destroys.

I moved with mother into a tiny house with fewer possessions. Daily I prayed for my husband's health and well-being. This was the next stage. I felt that even during separation a new purity and outgoing love in me could affect him.

Rainbow

Eighteen months after the marriage's breakdown, my husband and I had to appear together in public on a concert platform—he as soloist and I as principal viola. A number of friends were praying for us both. Not a word was spoken, and humanly it was impossible we would ever be together again. It was an experience of great wonder to me, for a total inner peace took over. I was able to hand over my love to God, for Him to use in whatever way was best. My husband played beautifully and the whole performance was deeply moving. He was also free.

There could be no final healing until I had accepted all the blame—but slowly it began to take place. My husband became fitter than he had been for many years. Several months later he even risked seeing me again. In the darkest hours a friend had written, 'Your greatest years as a family lie ahead. Believe this, and it will happen.'

It is now three years since that symphony concert, and my husband and I are together in a chalet bungalow in the country. No need for tranquillisers now.

Through this experience, I learned that the first step from despair to hope can only come through sorrow and deep penitence. Our honest apology to man and to God can heal intolerable situations and even bring a cure in physical and mental illness.

To get a future out of any catastrophe—there must be a change in me. Nothing less will do. Suffering is inevitable, but we need to learn to pass through any experience and endure it with joy. Whether in marriage or in national or international affairs, the easy way has been to hit out, to blame and to hurt rather than to stop and put things right. Instead of 'passing the buck', we need to say, 'The pain stops here.'

A remade marriage can shine like a rainbow through the world's tears. Instead of children stunted by their parents' disunity, and men and nations tearing each other apart, all of us have a chance in any situation to light a candle of hope.

TREWITHEN contd from p1

tore my clothes, but I got to know the area and aspect of each farm and felt more able to understand the problems facing the different farmers.

I longed to have every farmhouse and cottage modernised to a standard where I would have liked to live in it myself. But rents were still low while taxes and maintenance costs crept up. It was hard to convince the older generation that it might be right to spend capital. It all seemed one long anxiety with little enjoyment. Often I thought how much easier things would be if I had a husband to discuss them with—poor man, he would have had a hard time!

One night I was invited to speak at a National Farmers' Union dinner. I dreaded it because I felt so alone. But when I stood up to speak I realised that nearly everyone there was one of our farmers. We were a family, welded together by shared interests and responsibility for each other. If we

could somehow learn this on our estate, we could give Britain something our country needed.

When my father died in 1960, the estate was left to me in trust for my lifetime. However well I knew the estate, it was obvious that I was going to need professional help with all the technical and legal details.

When our elderly steward retired, I appointed a firm of qualified land agents to succeed him. We decided to use the resources of the estate for its improvement; priorities were piped water for every farm, modernised bathrooms and sanitation for every home and, where possible, improved farm buildings. For these we used building materials which would blend with the countryside—even if it meant greater expenditure.

Increasingly, I realised that idealistic paternalism was no substitute for a business partnership between tenants and landowners. We discussed the future policy

for his farm with every tenant who wished to do so, amalgamating some of the smaller farms as they became vacant through retirement or death. Capital improvements were carried out and rent increases agreed on.

As my attitude became more business-like, standards of agriculture improved on the estate as a whole. Some of the tenants' children went to agricultural college and we were able to offer them bursary help. In the old days some of the tenants had been slow in paying the low rents, but now rents are seldom overdue and this in turn helps the budgeting.

One of the greatest pleasures of receiving the Landowner Medal was that so many of our farming tenants and their wives, all my professional advisers and several of our farm staff, journeyed up to Warwickshire to see the medal presented. As one farmer said, 'We felt proud to be part of the estate which got the medal and to have a share in it.'