



M A Lennon



Mick and Olive Lennon

This book is dedicated to my wife, Olive.

Published by M A Lennon, 58 Allendale Road, Mt. Albert, Auckland 3

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Second Edition November 1999

Distributed by Grosvenor Books, P O Box 1834, Wellington

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PREFACE

In the 66 year period from 1932 to 1998, New Zealand passed through economic depression, war and great social and political change. Over the years Moral Re-Armament has been recognised as a moral and spiritual force with a valuable contribution to make to national life. National leaders in times of peace and war have supported its outreach. The events recorded here, I believe, have a place in the history of New Zealand.

First introduced through books published in Great Britain, the idea that a change in human nature could take place created great discussion and interest. Evidence of revolutionary change in capitalists and communists, peers and publicans, atheists and academics, types not usually found sitting in church pews, stemmed from the impact of the Oxford Group, later Moral Re-Armament.

Accounts of change in the lives of ordinary men and women in this country which followed their response to this new concept are told here. Applying new principles of absolute honesty, absolute purity, absolute unselfishness and absolute love to their lives and then to relationships in their families, in industry, civic and national affairs, many people found themselves in the centre of unexpected adventures.

The 50th Anniversary of the launching of Moral Re-Armament (MRA), was celebrated in 1988. For a visual display to mark this event, I assembled a collection of early newspaper reports and photographs of public meetings of the Oxford Group. This encouraged me to gather together all my records and to seek further press material, annual reports, photographs, and letters others could suitably give, along with their written personal memories. All this has been collated into an MRA archive from which I have drawn in writing this record of people and events, from a personal perspective. If there are noticeable gaps in the record this is due in part, to my absences overseas.

I am grateful for assistance from a number of people. My thanks go to my daughter Gaynor Zepke for her editing and help over a long period in developing this record and for choosing the title. To Joan Holland for the loan of her computer without which this task could not have been undertaken. To my son Michael for his invaluable assistance in mastering the intricacies of the computer and for rescuing me from countless difficulties. To Dick and the late Marlys Pearce, Nigel Cooper and Rob Sinclair, for their painstaking care in the preparation of the text and photographs for publication. To friends who presented their records to the MRA Archives and for use in this book.

Most of all my gratitude goes to my late wife Olive who introduced me to these ideas and with whom I shared 58 years of adventure in family life, trade union affairs, industry, travel and living in other countries. Her memories have provided a reliable source of information.

M. A. Lennon, Auckland, October 1998.

1: PIONEERING YEARS 1932-38

The Oxford Group, which started with Dr Frank Buchman's visit to Oxford University in 1921, had spread by means of travelling teams to South Africa and Canada by 1932, and had a foothold through changed lives on every continent. In a speech in January 1932, Buchman explained the connection between spiritually changed lives and changed national policies. "A dynamic experience of God's free spirit," he said, "is the answer to regional antagonisms, economic depression and international strife."

By 1932, New Zealand (Aotearoa) had had Dominion status for 25 years. The Treaty of Waitangi, signed in 1840 by Maori chiefs and representatives of the British Crown, established this land as a colony. In the 92 years that had elapsed, bitter land wars were fought between Maori and the European settlers. A series of economic "booms" and "slumps" recurred as settlers struggled to create a viable economy out of land roughly one-third mountain, one-third forest and one-third swamp. As immigration increased and towns were established, markets for agricultural products had to be found overseas. The Government and the people still referred to Britain as "Home". The First World War, 1914-18, in which New Zealand suffered the heaviest per capita casualties amongst the Allies with 18,166 men killed, was still fresh in everyone's minds. "45% of New Zealand's male population of military age served in this war. Over half were casualties; one in seven died in the muddy wastes of European battlefields. A whole generation of New Zealand men was decimated, their wives left widows and their children left orphans," writes Dr Barry Gustafson in *The Cradle To The Grave*. A world-wide economic

depression in the 1930s caused great suffering. Hope and expectancy among the population of 1.5 million was minimal.

Into this situation, the ideas of the Oxford Group brought the country a new possibility: God-controlled living to reshape the world. Word of the Oxford Group was soon reaching various parts of New Zealand in the early thirties through books published in England. The most sensational of these was *For Sinners Only*, published in 1932, by the journalist A. J. Russell. It became a best seller in twelve languages, and related the scope and impact of the Oxford Group in every sector of society in Great Britain, parts of Europe, America and Africa, and beginning in Asia and the Pacific. In New Zealand Christians and non-Christians met to discuss its implications, to experiment with "listening to God", seeking to put right wrong relationships and to make restitution for wrongs committed. Visitors to New Zealand and New Zealanders returning from Britain added their firsthand accounts of what was happening through the Oxford Group in Britain.

In 1933, Caroline Barber, a young New Zealand teacher who had been living in England where she had contact with people working in the Oxford Group, returned to New Zealand to take up a post at Woodford House, a girls' boarding-school in Hawkes Bay. In a letter to her friends in England she described the surprising response to her news of the Oxford Group. "People who had read *For Sinners Only* were hungry for more," she wrote. On one occasion she was asked to address a group of Anglican clergy attending the Annual Synod. Invitations to speak at meetings of all

kinds followed. "Three occasions stand out in my memory," she wrote. "The first was a great gathering of Maoris in an historic meeting-house... My first broadcast from the pulpit was the next, and the last was a tremendous meeting of the combined Bible classes of the whole province held in a cinema theatre, at which I was the guest speaker. Between five and six hundred were there." Caroline mentions that among her first friends were "a white-haired woman of nearly seventy and a Chinese silk merchant."

In the following year another pioneer of the Oxford Group visited this country. He was Cecil (later Sir Cecil) Abel, an English missionary working at the Kwato Industrial Mission Station in Papua New Guinea. He told the students of Trinity Methodist Theological College, Auckland, how he had "discovered the principles of effective Christian living when I met Frank Buchman. I found for myself that God could change human nature, and that he can guide the ordinary man in his everyday actions." The Trinity students who heard this story included the Rev. George Goodman and the Rev. Robert Thornley, both later presidents of the Methodist Conference, who recall vividly Cecil Abel's visit.

Later, in her continuing correspondence with her friends in Britain, Caroline Barber wrote, "It was the arrival of an English peer that started us thinking on a national level." She was referring to the Hon. Miles Phillimore, a member of the aristocracy and a Cambridge university graduate. He had been profoundly challenged by the plight of the unemployed in the East End of London and impressed by their leaders. He had lived with the man most featured by the

news media and most blamed for the social unrest. He slept his two-metre frame on the kitchen chairs and shared in the family life. So coming out to the "colony" of New Zealand in 1935 to pioneer was no great hardship. And pioneer he did, judging from the opening sentences of a letter to friends in England.

"I used to think of changing the system, and I saw it had to be men," he wrote. "Met the Group. Finally went to New Zealand. Things started in the ship going out. Became friends with the retiring High Commissioner – so interested he passed me on to the reporters in Auckland. The article was printed in the papers and I received a letter (from people) in a remote valley. I went by night transport... waited until 6pm and went off in a milk lorry. I worked for four months on that farm, then set out 200 miles for Napier to a small House-party. Two assistants were there from a boot-shop and lots of others and we began to plan. We travelled 200 miles with a married couple who were honey-mooning and went with them to an Archdeacon's house, they went on and I stayed. I caught the vision of what pioneering could mean for New Zealand."

Miles then related his travels to different places, how money was unexpectedly provided and his meeting with some people who were to start some fresh developments. But he was also tempted to try and do things his own way. "Rushed around for a job, with complete lack of faith felt I should sail for Canada. Then friends invited me for coffee and asked me to stay with them. Message came through from the House of Parliament that a man wanted to be changed. He was. I was introduced to the

House, to the secretaries and heads of departments. The whole day was spent there and a reporter named Inch heard of this, and as my name was Miles we met and the result was a three-quarter column in the newspaper and photograph of me and a cow. A few people wrote in and demanded a House-party; I saw I had to run one. We found a large Hotel and a room, and the printer (his host) printed the invitations." 60 people came.

Miles then wrote of "the Bishop" (Bishop Cranswick of Gippsland, Victoria, Australia) who spoke to 1000 people the following Sunday, identifying himself with the Oxford Group. This service was held in St. Paul's Pro-Cathedral in Wellington, where many who had attended the House-party spoke of their change. Clergy and ministers of several denominations assisted at the service. Miles tells of different people who changed: a sheep farmer, a "Reverend Canon", a Chinese silk merchant, a New Zealand champion wrestler and friends of a "woman who stole" were among those who came to the House-party, and one of them was a friend of the Speaker of Parliament. This must have deeply impressed the Speaker, for Miles quotes him as saying, "The Oxford Group is the fundamental answer."

Six months later *The Dominion*, in an article headed 'Life-changing with the Oxford Group', gave an assessment of events since the House-party and printed 11 stories of personal change which had been given at a meeting. "A Government Stenographer", "A Laundry Worker", "A Mother", "A Clergyman", "A Hawkes Bay Farmer", "Petrol-Pump Hand" were the captions to some of them. They acknowledged stealing Government stationery, telling smutty yarns and reading salacious literature, holding

grievances, bad temper and arrogance at home and telling lies. *Truth*, a weekly not known for its advocacy of moral and spiritual values, commented about a gathering of 80 people in St. John's Presbyterian Church, Wellington, at the time of the House-party, "All testified unemotionally."

'World-changing through life-changing' was the theme for the first Palmerston North House-party at the end of 1935. This was attended by upwards of 80 people from every walk of life. The Palmerston North and Wanganui papers gave generous space in reporting the contributions of many speakers. Here are simple stories, told without any drama but revealing a quality of courage, faith in a Living God and in a Saviour who liberates and forgives. There is a conviction that the experience of change is real and that each wants to be a part of a new world; to be part of the cure and not the problem.

A second conference was held in September 1936, when *The Wanganui Herald* gave 142 column-centimetres to its report. "One felt looking into the happy faces of these 'life-changers' as they witnessed to the surrendered life, that here was the life abundant which was the mission of Christ to bring to this world", was the reporter's impression.

Among these stories we read of Peter Gee (Wellington), the Chinese silk merchant, "who hated the Japanese like poison" and who sought out Japanese, Maori and Pakeha, whom he had earlier found it impossible to make friends with. A lady from Tolaga Bay had disliked Maori at school, but later apologised to them and invited them to her home. A man was honest with his wife and family

man was honest with his wife and family and so "cured domestic trouble. Now the home has a different attitude." A young science student had "applied science to religion and religion had come off second best". Then he discovered that Christianity only succeeds when one gives one's whole will to it. Others who spoke included a doctor, lawyer, cabinet maker, teachers, farmers and businessmen. At this time many New Zealanders who had met the Oxford Group while overseas began to return home bringing a wider experience and leadership.

From time to time comets flash across the sky. The equivalent in human terms was the arrival in 1936 of Ivan Menzies, the Gilbert and Sullivan opera star. Gilbert and Sullivan operas were produced by the J. C. Williamson Company in Australia and New Zealand once or twice each decade, the leading actors coming from London. On his earlier tour, Ivan was known equally as a playboy as for his delightful comedy roles on stage. His marriage to Elsie Griffin, a Gilbert and Sullivan leading lady, had virtually ended and Ivan was seriously considering buying an island off the Australian coast to retire to and form a community which would live an ideal existence. However, in England Ivan was invited to an Oxford Group House-party and there he was thoroughly and deeply changed. On the 1936 New Zealand tour, there was an entirely new and captivating quality about him both on and off the stage.

In his *Memoirs* Sir John Marshall, a former Prime Minister and a Gilbert and Sullivan fan, writes of Ivan, "When he became a member of the Oxford Group, or Moral Re-Armament as it is now called, he deliberately restrained his

dominant role to allow other members of the cast a greater share of the limelight." Previously Ivan had been regarded as a "scene-stealer".

An arresting public speaker, Ivan was invited to address churches, rotary clubs, employers' organisations, and women's clubs. Next day his talks were fully reported in the press. He spoke on the issues of the day and the relevance of a change in human nature to world events. He told of his own experiences and recommended absolute moral standards and the guidance of God for personal, national and international problems – all this with humour, sometimes songs and always with unquestionable sincerity. Ivan also arranged his own meetings. In Auckland 3000 people came to hear him in the Theatre Royal. In Wellington he hired the Opera House, and filled the place one Sunday.

Those who carried the affairs of the nation sought Ivan's friendship and they were always given his warmest care and attention. The Prime Minister, Michael J. Savage, remarking on the work of Miles Phillimore and Ivan Menzies, stated: "I see in the Oxford Group the only true policy, and I promise all help to any Oxford Group pioneers who come to this country."

This was a period of rapid expansion of the Oxford Group. People found fresh hope, purpose and direction. It was talked about and written about, discussed in parliament, universities, churches and student organisations and reported on in the daily papers. Some were for it, others for varying reasons against it. House-parties were held in all parts of the country: Invercargill 1936, Dunedin, Oamaru and Christchurch 1937. Wanganui, Marton, Palmerston North,

New Plymouth, Te Aute College, Napier, Gisborne, Tolaga Bay and Auckland also held similar conferences in these years. Rough metal roads, slower cars and no air lines did not deter people from travelling long distances to support their colleagues.

Co-operation across the Tasman began in January 1937, when a group of three travelled to a House-party in Glen Iris, Melbourne. On their return Wellington's *The Dominion* reported that during the House-party, the film *Bridgebuilders* was shown by special arrangement at a local picture theatre. The *Song of the Bridgebuilders* which had been called the "signature tune" of the Oxford Group, ran through the film. The chorus went:

To build together,
What none shall sever,
Bridges from man to man,
The whole round earth to span.

In the same year, R.N. (Bob) Field and the Rev Harold Turner from Dunedin attended a gathering in Sydney.



Margaret Hodder, Florence Wheeler, Ivan Menzies,
Maurice Hodder, Miles Phillimore
Christchurch, February 1937

That month *The Manawatu Evening Standard* and *The Hawkes Bay Herald Tribune* informed their readers that the film *Bridgebuilders* had been screened in the State Theatre, Wellington, to an invited preview audience. They reported also on a meeting in Palmerston North when a team of three from Australia and two from Papua spoke of their experiences. *The Dominion* gave the story behind the making of the film: "It depicted the growth of the movement in Denmark during the short span of one year – a striking demonstration of how God could work on a national scale when men listened and obeyed."

From the capital in February 1937 this team travelled south to Christchurch, Timaru, Oamaru and Dunedin. The party included Ian Roberts and Isobel and Rob Colbeck from Melbourne, John and Marjorie Smeeton from Papua, "Ike" Robins, a Maori and former champion wrestler of New Zealand, the Rev. Maurice Hodder and his wife Margaret, who were visiting this country. Maurice

came from Palmerston North and had studied in the USA where he married Margaret. The Gilbert and Sullivan Opera Company was also in these cities and this enabled Ivan Menzies to participate in some of the action.

Maurice Hodder reported on three packed meetings in Christchurch, where among the speakers were a Rhodes Scholar, a minister and "Ike" Robins, "who spoke of the new relationship between himself and his wife, and a new kind of wrestling in life-changing since his change".

In Dunedin it was reported, "Through press, cinema and church comes the message of God-control. The biggest Presbyterian church South of the line is packed to hear one of the Opera Company tell his story. Dunedin society women attended 'revolutionary tea-parties' and listened to an Australian chorus girl and a young American woman witness to a triumphant way of living." One paper headlined their story on Margaret Hodder, 'They Sat Up When She Arrived Talking of The Oxford Group', and listed of some of the "Society ladies" who came to meet her.

Such was the interest and eagerness to be fully equipped in this task of "changing the world by changing people", people travelled overseas to attend House-parties and to have training in specific areas of national life. On 16 March 1937, they sailed on the *S.S. Rangitiki* for England. In addition to those in the photograph, others had already left: Athol and Meg Williams, Maurice and Margaret Hodder with their two children and Sybil Williams departed from Perth with Australian colleagues. The Rev. Harold Turner of Dunedin who was studying at Edinburgh University, joined his New Zealand friends later. *The Dominion* listed some of the concerns this party would be discussing: "The fields of politics, foreign policy, unemployment, poverty, war, family and marriage relationships and industrial strife". Pursuing these subjects would obviously provide an absorbing programme especially in seeking answers, and each day would bring them into touch with people who had begun to find solutions.



New Zealand Oxford Group team depart for England.
L to R: Ian McPhail, Enid Middleton, Helen Yule, Jeff Warren,
Florence Wheeler, Mary Rice, Rupert Stigant
Wellington, March 1937

The Oxford Group, described in the *London Independent* by Kenneth Belden as "a network of people around the world committed to a programme of personal change which could issue in family and social change", was at work in over 50 countries. In the 1920s and 1930s, 5000 or more people attended House-parties in Oxford. People in their thousands around the world, agitator and aristocrat, anarchist and artist, capitalist and communist, parson and prisoner, student and statesman found new life and adventure. This cross-section of society was present, with the New Zealanders and Australians, when Buchman launched in 1938, the next step in the realisation of an aim he first enunciated to students in America in 1908 and redefined in 1921. This event is reported in *Remaking The World – The Speeches of Frank N. D. Buchman*.

In the spring of 1938 Europe was undergoing a "war of nerves". Hitler's march into Austria had speeded the defence measures of the democracies, but their need for a united spirit to meet the challenge of militant ideologies was increasingly clear. On 29 May, at a

reception in his honour in the East Ham Town Hall, cradle of the British Labour Movement, Frank Buchman launched Moral Re-Armament. His aim was the world-wide mobilisation of the moral and spiritual forces, which urgently needed a rallying point and a philosophy. Over 3000 people overflowed the Town Hall. With him on the platform were more than 60 East London mayors, aldermen and councillors. Within a few days press and radio had carried Buchman's concept of Moral Re-Armament around the world.

In *Remaking The World* Buchman gives his conviction for a civilisation in grave peril: "The crisis is fundamentally a moral one. Nations must re-arm morally. Moral recovery is the forerunner of economic recovery. Imagine a tide of absolute honesty and absolute unselfishness sweeping across every country! What would be the effect?... God has a plan and the combined moral and spiritual forces of the nation can find that plan." These were not mere ideals and platitudes that Buchman was stating. He had the hard evidence of 30% unemployment in Denmark being successfully reduced because of a change of heart in an atheist lawyer; of a country having to set up a new department to deal with the flood of back taxes being paid by people who had responded to the challenge of absolute honesty, and of new trust and co-operation in industry in a dozen countries replacing strikes and lock-outs.

The New Zealanders met up again with Miles Phillimore and Maurice and Margaret Hodder. Some worked in the East End of London, then one of the poorest and most depressed areas of Great Britain, gaining experience in giving personal care to people and in shaping and presenting their convictions.

The first World Assembly for Moral Re-Armament at Interlaken, Switzerland in 1938, brought all the New Zealanders together again. Frantic world-wide diplomatic activity was concentrated on the effort to avert war. Some statesmen favoured appeasing the dictators, Hitler of Germany and Mussolini of Italy, while others strongly opposed such tactics. Italy had just conquered Abyssinia (Ethiopia) and in Spain General Franco was winning the civil war. "Guidance or Guns" was the stark alternative facing humanity, in the words of Buchman in a speech at Interlaken. In Geneva, statesmen at the League of Nations invited Buchman and a party to a luncheon on 15 September. W. J. Jordan, New Zealand's High Commissioner to London, and three other diplomats from Norway, Holland and Romania were the hosts. Diplomats and delegates from 53 nations listened that day to Dr Buchman's address, "One thing can swing the balance". His final words were: "The only thing that can swing the balance between defeat and victory is the decisive voice of God – statesmen and their people unitedly under God's control. Statesmen of the world must have the courage to inaugurate a new day and a new way – to be the peacemakers of the world." That day the Prime Minister of Great Britain flew to Germany to meet Hitler.

A powerful weapon which helped to clarify people's thinking at this time was a 50-page one-off magazine, *Rising Tide*. With arresting photographs it presented the human suffering involved in war, unemployment, family division and racial intolerance with equally striking pictures portraying answers which had followed change. Printed in nine languages, it sold 1,600,000 copies in Europe and America in 1937-38. In

New Zealand it created wide interest. *Life Began Yesterday*, *I Was A Pagan* and *The Church And The Oxford Group* were some of the many books advertised in the press by Whitcombe and Tombs, New Zealand's leading booksellers, often with window displays in their shops.

A remarkable Canadian film, *Youth Marches On* received generous press coverage in every centre it was shown. The film and *Rising Tide* were the weapons used in the "war of ideas" by those returning from Interlaken. *The Dominion* and *The Hawkes Bay Tribune* interviewed Athol Williams and Ian MacPhail on their experiences overseas.

At the Wellington screening W. E. Parry, Minister for Internal Affairs spoke with deep appreciation of the film and added that the movement would do more for the peace of the world than many of the great conferences. Also present were Walter Nash, Minister of Finance and W. E. Barnard, the Speaker of Parliament.

Mr Parry selected *Youth Marches On* for use in schools and with the National Fitness Campaign. The story of the film was related over national radio stations and the song, *Wise Old Horsey*, was frequently heard on radio. Public screenings took place in one month in Hokitika, Otaki, Hastings, Hawera, Petone, Wairoa, Waipukurau, Wanganui and Masterton. A Nelson daily had a competition for children on *Wise Old Horsey*. This song could still be heard on radio request sessions in the 1970s.

An Easter message was printed in *The Dominion* in April 1939 headed 'Moral Re-Armament', quoting from a statement by prominent British leaders: "The real need of the day is, therefore, moral and spiritual rearmament."

A weekend conference in May 1939 brought men in the agriculture industry together "to go into the meaning of MRA in agriculture and to plan how we must work individually and collectively for agriculture to fulfil its true purpose in the life of the nation". Those attending now listed their aims and took responsibility for their "selfish attitude" toward labour and admitted their "short-sighted policy" which "impoverished great tracts of land which is the source of our raw materials".

They stated where personal change had changed their motives from personal gain to caring for their workers and their land. A departmental apiary instructor, Francis Dodson, applied absolute honesty in his expenses claims. deciding not to put his departmental car to personal use. The first MRA Assembly in New Zealand was held later that year.



Back: Sam Williams, Eric Ojala, Mark Dawson, Athol Williams
Front: Francis Dodson, Greville Warren, Rupert Stigant, Ian McPhail
May 1939

2: WAR YEARS 1939-45

'War on Selfishness. Moral Re-Armament Assembly Opens. Purpose Outlined' ran the headlines of *The Dominion* report of the first New Zealand MRA Assembly. The Royal Oak Hotel, Wellington, was the venue of this occasion, held from 19 to 25 September 1939. "The outbreak of war has made the need for Moral Re-Armament all the more obvious," said Ian MacPhail the opening speaker. "The urgent need is to mobilise all our moral and spiritual resources to wage spiritual warfare on selfishness – the root cause of war in every nation." Speakers from Australia and New Zealand followed.

This Assembly began a revolutionary change in every part of my life. The report states, "Absolute honesty and unselfishness are the only answers to industrial problems," said Mr M. Lennon, a carpenter, Wellington. 'MRA for me has meant committing my life to bring this new spirit into industry.'" At that time I belonged to a Communist-led union, militant and divided, and of great concern to the Labour Government. Strikes within the building industry, constant well-publicised attacks on government policies, particularly in relation to the war effort, tended to weaken national unity.

My election to the Wellington and New Zealand Executives of the Carpenters' Union followed this decision. Through friendships formed with militants and moderates, I sought to have issues resolved on a non-factional basis and on the basis of what was right for the country. This brought a change in the leadership in the union, much to the delight of Prime Minister Peter Fraser, who enquired of a friend how it had happened. When told of my part and connection with MRA he said, "If that is

MRA then I want it for the country." Years later he honoured that promise.

In 1941 Ivan Menzies was again in New Zealand with the Gilbert and Sullivan operas. His informed opinions on the war situation and the role the ordinary person could play in preserving freedom and democracy, were featured in the daily press; moral re-armament for all was the secret he shared. Cliff and Edna Magor's *The Song of a Merryman* describes Ivan's visits to Australia and New Zealand over ten years which was "a formative period for those nations. They had struggled out of the Depression of the thirties into the war of the forties. What Ivan brought strengthened the national leaders and helped sustain the spirit of the people."

Ivan included his friends in this task. In Wellington he had Peter and Mrs Fraser to dinner at his hotel and invited some of us, young and inexperienced, to meet them and give our convictions. The previous day we met six cabinet ministers over morning tea at Parliament House. Ivan's confidence in us was exhilarating!

Other MRA personnel to come here during the war included Commander John Joughin, seconded to the Royal New Zealand Navy. He served on *HMS Achilles*, a ship and crew famous for their part in the naval battle at River Plate, South America, during which the German battleship *Graf Spey* was sunk. Another was Denis Foss, who served in the British Merchant Navy. These men brought a sense of perspective and reality, hope and a rare quality of fearlessness. Flight Lieutenant Hugh Kitson, of the Royal Air Force, was seconded as Training Officer to the Wigram Air Base and welcomed to

Christchurch by the Rev. Frank Cook and his wife Dr Enid Cook, Robin Prickett, Joan Whetter (McGregor) and colleagues. In a tragic aircraft accident, Hugh lost his life while taking off in a bomb-laden aircraft to search for a reported enemy submarine off the Canterbury coast. In *We Build A City and Other Verses*, Kenneth Belden writes of Hugh:

For A Fallen Airman

He was the salt of the earth, scorning
safety and ease, preferring sacrifice.

He has taken the wings of the morning
and flown beyond our skies.

Like the early films *Bridgebuilders* and *Youth Marches On*, plays were written to highlight the positive forces of care for each other and responsibility for the nation. Listening to God and changing human nature were essential elements in the war of ideas as well as the war of arms. One of these plays was *Giant Otherfellow*, produced in Dunedin, Wellington, Palmerston North and Auckland. This had a simple plot: the Giant was one's reflection in the mirror, the "fellow" who blamed other people for anything which went wrong.

By now transport from town to town was very difficult. Both private and public transport were subject to petrol rationing and other restrictions. Many cars, trucks and buses were fuelled by charcoal burners attached to the vehicle. MRA friends in each city created their own action to keep people informed, but whenever possible support from outside was generously offered. Bruce Martyn, then a student, travelled from Dunedin to Palmerston North to help stage *Giant Otherfellow* brought there at great sacrifice by the Auckland cast.

Writing in 1987, Athol Williams gave a picture of those days. "With considerable difficulty we got a team together to stage it (*Giant Otherfellow*). The trouble was we had no experienced producer. It was put on mainly by enthusiasm and faith and/or determination, I am not sure which. I remember that I had been trying to give some leadership to keep the ship from sinking. A number of others doing much the same too." In Auckland the play was produced in Mt Eden prison and caused quite a stir amongst prisoners and warders when the dialogue urged the need to "break prison bars"!

"At this time 70,000 New Zealand servicemen and women were serving overseas in a number of war zones," stated Wayne Thompson, in a feature article in *The New Zealand Herald*, 20 June 1992. He continued, "At one time there could have been as many as 60,000 American Marines, soldiers, sailors and airmen in the country... Estimates of the total number range from 100,000 to 200,000." New Zealand had 1.6 million people. Demand for more labour in the factories was an added stress as women were directed to specific industries. To add to the national crisis, industrial relations were often at explosion point.

MRA initiated a programme centred on *The Morale Card*, carrying a message based on a statement by King George VI. One friend called on the mayor of Wellington and during the interview he walked to the mayor's desk and handed over a British *Morale Card*. Being young and polite he walked backwards to his chair rather than turn his back on such a high personage. To his and the mayor's surprise, he sat on the floor! The mayor, startled to see his caller disappearing, stood up and peered over his desk with a

look of amazement and mirth. Obviously it was a convincing performance, for the mayor and councillors issued the Message to all homes in the capital. Similarly sponsored by other city and town councils, it was delivered to a large number of homes, offices and factories throughout New Zealand. The card, signed by the mayor and councillors, covered the practical, moral and spiritual ways in which citizens could play their part in strengthening national life, such as

Keep the moral standard of the nation high.

Be a rumour stopper.

Forget yourself in helping your neighbours.

The key to steadiness and inner strength is to listen to God.

Fore-arm yourself and your nation.

Morale is Contagious.

Nurses in different hospitals printed a larger card for notice boards. "The nurses of New Zealand have a special responsibility in carrying the spirit of Moral Re-Armament into the daily life of the hospital," they stated. In newspapers, editorials and advertisements in trade and other journals the message was widely featured.

Ivan Menzies wrote of a lunch he had with a mayor and councillors that "they were vastly intrigued with the Morale Programme which I put to them." He described one place in New Zealand where "they have divided the city into sectors. Local teams and their contacts have gone from house to house, (delivering the cards) and only 8 out of 16,000 refused to co-operate."

"Slogans are not enough" was the view of one student who wrote in the June issue (1941) of the N.Z. Student Christian

Movement monthly. Next month a reply by the Rev. Jim Linton was headed 'Theology and MRA'. 'Sense in Slogans', by the Rev. Harold Turner, clarified the Christian basis of Moral Re-Armament in a further issue.

All this lively debate no doubt proved to be an excellent setting for the visit to Dunedin of Ivan with the Gilbert and Sullivan Company. A typical day's schedule included a speech at a luncheon at the University, making a recording of MRA songs for the radio, and playing in *The Mikado* in the evening, followed by supper with some of the company. In Christchurch, the University paper asked for an article on Frank Buchman. In response to press articles, people wrote to Ivan asking him to "keep dinning MRA into the minds of people". He was using MRA books on every occasion and parents were sending some to their soldier sons in Egypt.

In a later letter, Ivan wrote of his response. He sent one of the team over to Wellington "to see the Prime Minister with whom I had made an appointment for him... He was most cooperative and some of the things they learnt from the interview were:- 1. MRA has the whole-hearted backing, but not the leadership of the Prime Minister (Peter Fraser). 2. He is watching MRA in New Zealand, regarding it as one of the few hopes of a real, new and united country. He said he thought human nature needed God-control through the difficult days ahead and mentioned the need for spiritual change. 3. As soon as the teams create news of new men and new situations in New Zealand, the Prime Minister will sponsor MRA. We have here what amounts to a commission from the Government to get results! For some of

MORALE

How to Play Your Part



"Put into your task, whatever it may be, all the courage and purpose of which you are capable. Keep your hearts proud and your resolve unshaken. Let us go forward to that task as one man, a smile on our lips and our heads held high, and, with God's help, we shall not fail."
 —THE KING'S MESSAGE, Empire Day, 1940.

KEEP THE MORAL STANDARD OF THE NATION HIGH.

DO not weaken the home front by trying to wangle something for yourself on the quiet; make a break with the personal indulgence, selfishness and private wars which undermine national morale and unity. Everybody has a part to play in the moral re-arming of the Country.

BE A RUMOUR STOPPER.

Those who love their Nation sacrifice the luxury of being the ones to pass on "news". Any patriot shoots a rumour dead on sight. Face facts but do not exaggerate them: prepare to meet them unitedly. Faith, confidence and cheerfulness are as contagious as fear, depression and grumbling. Which are YOU spreading?

FORGET YOURSELF IN HELPING YOUR NEIGHBOURS.

Give them friendship. In the days of tension that lie ahead this will cast out your own fears and worries—just as it does in the present time of uncertainty and speculation. Help your fellow citizens, should the occasion arise, to carry out all instructions given you about air-raid, evacuation, waste or service of any kind.

THE SECRET OF STEADINESS AND INNER STRENGTH

Is to listen to God and to do what He says. God speaks directly to the heart of every man and woman who is prepared to listen and obey. Write down the thoughts He gives you. His voice can be heard wherever you are—in the home, the factory, the shop, the office or the farm.

FORE-ARM YOURSELF AND YOUR NATION

By listening to God every morning as soon as you wake. This provides a clear plan for the day, and the power to work with other people in complete unity. In a time of listening God takes away fear and fortifies against uncertainty, hardship or bereavement. He gives foresight and cool judgment: He offers limitless reserves of energy and initiative.

A BRITISH GENERAL

Who has fought through two wars, says: "Telephone wires may be cut, wireless stations destroyed, but no bombardment can stop messages from God coming through if we are willing to receive them. To listen to God and obey Him is the highest form of National Service for everybody everywhere."

MORALE IS CONTAGIOUS

Hang this Card so that it will be seen—Apply its Message so that it will Spread.

For and on behalf of the CHRISTCHURCH CITY COUNCIL

B. M. Macfarlane MAYOR

COUNCILLORS

<i>H. J. D. ...</i>	<i>H. C. Denton</i>	<i>Les J. Juttall</i>
<i>Ernest H. Andrews</i>	<i>M. B. Howard</i>	<i>E. Parlance</i>
<i>J. ...</i>	<i>J. E. Jones</i>	<i>E. L. Sharp</i>
<i>John W. Bealand</i>	<i>M. E. Lyons</i>	<i>H. L. Thomas</i>
<i>J. B. Grey</i>	<i>...</i>	

the team it has meant the end of inferiority, for with such a splendid backing they will get on with the job. The Prime Minister referred to the carpenters' union, the waterside workers' and the farmers' unions as 'some of the sore spots in national life'."

In the spirit of 'forget yourself in helping your neighbour', as the *Morale Card* urged, Robin Prickett organised a volunteer harvest camp for young people in North Canterbury, to assist the farmers who were short of labour. This was also a time of training in how to apply the ideas of MRA and build friendships for the future. Called up for National Service, Robin, one of many MRA people who served in the war, was commissioned as an officer in the Home Army.

In Dunedin a musical play was written by Nancie McAllum and produced by Walter Russell-Wood. *Hullo New World* (see photo on page 20) was warmly reviewed by *The Otago Daily Times* and *The Evening Star*. *The Outlook*, the Presbyterian weekly, on 19 April 1944, wrote, "The story of *Hullo New World* shows how many lives may be touched and changed when one man listens to God. As the Spirit of Christ spreads among the people of the play, social barriers, resentment, and wrong relationships are broken and replaced by co-operation and teamwork." *The Evening Star* commented on the "musical numbers with strong melodic merit" composed by Mrs McAllum. Fittingly, the play ended with the chorus singing *Bridgebuilders*. Later the cast presented the play in Oamaru.

Nancie's initiative truly was in the spirit of 'forgetting yourself in helping your neighbour' and strengthening national

resolve. At this time Nancie had two young children to care for, while her husband Ian McAllum was serving as a Lieutenant-instructor at an artillery school in the North Island. Later he fought in Italy with the New Zealand First Division. Commenting on the characters in the play, *The Otago Daily Times* stated on 29 March 1944, "The authoress has succeeded in making them just the sort of people frequently met in various walks of life." Some of the actors were greatly talented, all had a wish to serve the country at a very difficult time in its history. The cast included the author, Mrs John Leech, Edith Clare, W. D. G. Hartley, Valerie Tregonning, Bruce Martyn, Joan Roy and Don Donaldson.

Dr W. J. Porteous, pioneer medical missionary in India for many years, and R. N. Field, President of the Otago Art Society, introduced the play on different occasions and spoke of the moral and spiritual basis of MRA.

At the end of the war many New Zealanders returned home committed to furthering the work of MRA. Among them was Dr Adam Harvie, who had spent the war years as a surgeon in London, after being in charge of the Presbyterian Hospital in Jagadhri, India, following Will and Edith Porteous who had pioneered this enterprise. He opened a practice in Wellington, and was joined by his wife Ada and three daughters who had lived in Dunedin since their return from India. The Harvie home was to become a centre for continued outreach in the city, a haven for visitors travelling through the country as well as a place of healing for body and spirit. Ada's generous hospitality was known everywhere. Her large Irish heart encompassed everyone.

3: RECONCILING THE NATIONS 1946-49

1946 was to become a springboard for a great leap forward in the work of Moral Re-Armament in Australia and New Zealand. At war's end most thinking and responsible people were aware of a vacuum of ideas and a lack of goals, other than purely personal ones of rebuilding family life and 'getting back to normal'. On the national level, a power struggle was resumed for the control of the country, through in part, domination of the trade union and labour movement.

In January, Bruce Martyn, a teacher at the Correspondence School in Wellington, and I attended the first Australasian Moral Re-Armament Conference in Robertson, New South Wales, Australia. *Ranelagh House*, built as a private hotel in the 1920s and used during the war as a WRAAF depot, became a conference and training centre for Moral Re-Armament. 500 people attended over a two-month period.

An industrial play, *The Forgotten Factor*, was being rehearsed when we arrived, produced by Beryl Mayor, a well-known Sydney actress and producer. The play is a gripping story about a factory manager and his family and a militant union leader and his family. It tells of change in both families and the resulting solution to industrial conflict.

Written by Alan Thornhill, an Oxford don, *The Forgotten Factor* was first staged in the National Theatre in Washington, USA at the request of Senator Harry Truman. As a play it has been seen by over one million people in twenty countries. "Too many of us," said Alan Thornhill, "lecture about the state of nations; so few of us do anything."

Men and women in the Australian and

Allied Forces were at the conference, others were en route home. Two, who were interviewed in Auckland as they passed through, were Flying Officers James Coulter and Gordon Wise, both from Perth. 'Moral Re-Armament Movement Aid to Peace of World?' was *The Auckland Star's* headline. They gave news of what they had seen in Britain during their two and a half years of service there. "How Moral Re-Armament is providing the spirit of democracy; the fabric of teamwork between nations which will be the pattern upon which the post-war world will work." In the USA they had attended *The Forgotten Factor*, two performances of which were at the request of delegates to the United Nations Conference at San Francisco.

In Australia as in most other countries, 'reconstruction' was the top item on the agendas of those engaged in every sphere of national life. People quickly saw that the ideas in *The Forgotten Factor* were relevant to Australia's needs. Attending the conference were representatives from a large factory making agricultural machinery, the International Harvester Company. An invitation was extended by management and trade union representatives of I.H.C. to bring the play to their city, Geelong. On 27 May 1946, *The Geelong Advertiser* reported the opening night to a "packed audience of executives, employees and their families from the staff of the International Harvester Company". Later the play was produced in Melbourne and Sydney.

I was joined in Australia later by my wife and family. We worked with colleagues in the following years to reach and support men and women in the labour and trade union movement. *The*

Forgotten Factor opened doors into the conflict between management and labour at that time.

Meanwhile in New Zealand, a new book on MRA had created great interest. Written by the Fleet Street journalist, Peter Howard, *Ideas Have Legs* dealt with the great issues of the day. Bookshops had window displays, papers carried reviews and Letters to the Editor. Peter Fraser, Prime Minister, and Sydney Holland, the Leader of the Opposition, gave a copy of *Ideas Have Legs* to every candidate in their respective parties. Fraser commented, "Every member of parliament ought to read anything Peter Howard writes."

An Australian couple, Michael and Honor Thwaites, returned from England in 1947 with fresh perspectives. Michael had been a Rhodes Scholar before the war and then enlisted in the Royal Naval Volunteer Reserve. At Oxford University he won the Newdigate Prize for poetry. In 1946, Michael and Honor had attended, in Caux, Switzerland, the first World Conference for Moral Re-Armament. The venue was the recently purchased and restored Mountain House. They urged Australasian representation at the conference that year, 1947.

In 1942, a Swiss diplomat had had the vision that Caux might be the place where the people of Europe, then divided by hatred, suffering and bitterness, could come together to build the peace. Some of his fellow countrymen responded and soon after the war ended, the run-down hotel began its transformation into an international conference centre.

In spite of travel restrictions and other difficulties, two Australians, Wing

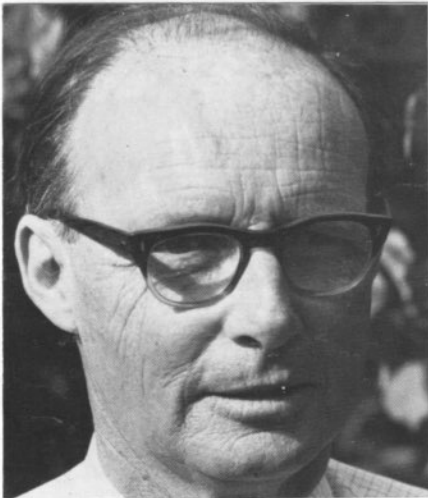
Commander Eric Roberts and his wife Jean, and Olive and myself were able to represent this region at the Caux conference in 1947. Patricia Williams (Ojala) joined us later in the summer.

The months we spent at Caux were at a time when nations were rebuilding after a terrible war. With an estimated 30 million deaths, and further millions enslaved and made homeless, Germany, Italy and Japan were occupied by Allied troops, while Eastern and Central European countries were occupied by Soviet forces. Forty-five years later it is difficult to express the great privilege we were given. We lived, worked and talked with people from every continent, every faith, of all political persuasions and social strata. Coming from a comparatively limited environment, where contact was with people from either a Maori or European background, we suddenly found ourselves in the heart of the world.

My first contact was with August Bohm, president of the Metal Trades Union of Austria and a member of parliament. He had spent thirteen years in concentration camps as Hitler's prisoner, eleven of them in solitary confinement. He had come to Caux to find, if he could, a basis for industrial relationships which would bring harmony to Austria in place of class-war. He had had so much time to think during his years of incarceration; he was convinced there was an alternative to industrial conflict. In 1989, at Caux I heard his successor tell of the co-operation that had been achieved in Austria. A formula, rather than any fixed statutory body, allowed employers, workers and the government to meet and forestall any brewing disagreements. "The man responsible for this," he said,

“was Mr August Bohm, who developed this way when he was here in 1947.” Since the end of World War II, there had not been a national strike in Austria.

Olive and I went on to join the force accompanying *The Forgotten Factor* as it travelled through the Midlands in Britain at the invitation of miners and their management. Later, as part of an international team, we travelled in Denmark, Norway and Sweden.



Robin Prickett

On our return to London we called on the people to whom we had been given introductions by New Zealand trade union and Labour Party colleagues.

Olive returned home to Melbourne in July 1948, while two friends from New Zealand were visiting Britain: Dr Eric Ojala on a British Council Scholarship and Robin Prickett, a farmer. At this time *The Forgotten Factor* had been invited by miners to the Rhondda Valley in Wales. Fierce battles had been fought there between the miners and the police during the frequent strikes protesting over low wages and the terrible conditions in which they worked and lived. Eric, Robin and I helped in the preparation and talked about the significance of this play and were convinced it would be warmly received if we had the chance to invite a cast to New Zealand. In December 1948, Robin and I returned to the Antipodes.



The Cast of *Hullo New World*
Back: Joan Roy, Winsome Hartley, Bruce Martyn, Edith Clare
Front: William Hartley, Joan McClymont, Nancie McAllum,
Leila Leech, Ted Callaghan
Dunedin, 1944

4: THE FORGOTTEN FACTOR 1950

An early opportunity to inform people about *The Forgotten Factor* and MRA came, when on his return to New Zealand in February 1949, Eric Ojala spoke of his time overseas at a meeting in the Auckland Concert Chamber. Dr Ojala stated that Moral Re-Armament's significance was that it was the most effective force on a world front to help democracy. It was building positive values. He had seen its work in thirteen countries and he had found it was not only a world force but a world family.

Robin Prickett and others created interest in the possibility of the Australian production of *The Forgotten Factor* coming to New Zealand. When the play was in Sydney, Francis and Molly Dodson of Auckland flew across to see it and they added their convictions to the mounting enthusiasm and challenge such an invitation involved.

During the war Francis served with the Church Army, caring for armed services personnel in the canteens. Looking for a job after 'de-mob', he took temporary employment, loading meat for Britain in the Auckland cool stores. There he met a particularly troublesome Scot, Bob Stewart, Chairman of the Auckland Waterfront Central Committee and Branch Secretary of the New Zealand Federated Freezing Workers' Union, both very militant bodies. His fights with management were seemingly endless. Dodson befriended him and helped Stewart see the underlying causes of his bitterness and class attitudes. The result was a transformed man who began to put right the many wrongs he had committed in his anger.

One of these concerned Jim Freeman, a former President of Trades Hall Council

and at the time, Vice President of the New Zealand Timber Workers' Union. Freeman was a formidable opponent of Communism and from his 'soap-box' in Queen Street he alerted listeners to the realities of this ideological force. Freeman had belonged to the Communist Party but left disillusioned in 1929. Stewart apologised to Freeman's wife for his hostile and disruptive tactics at Trades Hall meetings which had kept delegates out to late hours and caused families concern. This apology brought Freeman into touch for the first time with MRA.

In 1950 Freeman attended the World Forestry Congress in Helsinki, Finland. In a long report in the August 1950 issue of his union's journal, *New Zealand Timber Worker*, Freeman writes that his brief was industrial relations. Following the Congress, he travelled in all the Scandinavian countries and England and heard constant reference to Frank Buchman and Caux. Seeking a better alternative to New Zealand's industrial legislation he went to Caux; he wanted to return with something new to offer. To sum up his impressions of his stay at Caux, Freeman quoted a former German Communist, "When I came to Caux I found the thing I had for years fought for – the classless society. I found an ideology which led to social justice and satisfied the needs of the human heart."

In order to test interest in inviting *The Forgotten Factor* to New Zealand, a team from three countries visited New Zealand. The news media were alerted and expectant. A luncheon for trades unionists and businessmen to welcome the visitors was held in a Wellington hotel, chaired by Finance Minister, Walter Nash, who first met the Oxford Group in 1933 when visiting Canada.

During the war he visited the MRA headquarters in London on many occasions and in 1944 attended the premiere of *The Forgotten Factor* in Washington.

The party visited Christchurch, Dunedin Invercargill and Auckland. In each city they were received by the mayor and leading citizens, representatives of industry, farming, women and civic affairs. Press and radio responded to the wide public interest.

It became clear that the play would be welcomed. At every public meeting people listened intently to the individual stories of change. Evidence of answers being found in difficult industrial situations, following change in the home, seemed to meet a national need.

On August 29 1949, an invitation to *The Forgotten Factor* was sent.¹

¹THE FORGOTTEN FACTOR

INVITATION AND SIGNATORIES

"We are aware of the need for a uniting idea to enable democracy to answer the materialistic ideas which are invading and dividing the countries of the Pacific.

"We have heard with interest evidence of what the force of Moral Re-Armament is doing on a world front to give democracy an inspired ideology. In particular, we have been impressed by the part which the industrial drama, *The Forgotten Factor* has played in this programme.

"We appreciate your initiative in showing this play in Victoria.

"We wish to take similar action, and extend a cordial invitation to the force of Moral Re-Armament to present *The Forgotten Factor* in

This invitation was sent to the Melbourne committee which had supported the play in that city. Special letters of support were sent by Peter Fraser, Prime New Zealand. We will be grateful for your co-operation and advice in making this possible."

Signatories to the Invitation:

Hon. R.M. Algie M.P.*, Later Minister of Education

Sir Ernest Andrews, Mayor of Christchurch

Sir William Appleton, Mayor of Wellington

K. McL. Baxter, Secretary, N.Z. Federation of Labour

Sir Donald Cameron, Mayor of Dunedin

Leonard J. Coakley, Deputy Mayor of Auckland

A.W. Croskery, President, N.Z. Federation of Labour

Hon. F. Doidge, M.P.*

Mrs M.J. Forde J.P., President, National Council of Women

Mrs R.P. Graham, Dominion Secretary, National Council of Women

R.D. Greenwood, President, N.Z. Institute of Industrial Management

K.J. Holyoake*, Deputy Leader of the Opposition

Hon. F. Jones, Minister of Defence

Hon. A. McLagan, Minister of Labour

Rt. Hon. Walter Nash, Deputy Prime Minister and Minister of Finance

Hon. A.H. Nordmeyer, Minister of Industries and Commerce, President of the Labour Party

M.H. Oram, M.P.*

Hon. A.P. O'Shea, Gen. Sec., Federated Farmers

W.N. Perry, Dominion President, Federated Farmers

D.M. Rae, M.P.

W.C. Rodger, Registrar, N.Z. Institute of Industrial Management

Mrs G.H. Ross, M.P.*

Hon. C.F. Skinner, Minister of Rehabilitation

Abraham Wachner, Mayor of Invercargill

T. Clifton Webb, M.P.*

* M.P.s who later became Ministers.

Minister, and Sydney Holland, Leader of the Opposition. In New Zealand National Radio and 27 daily papers carried news of the invitation. 60% of the members of parliament saw an MRA film in the House. Interest was mounting.

A great deal of planning and preparation had been done for the New Zealand tour, but transport looked as though it would provide the major hurdle and would need a miracle! Weeks went by without the likelihood of a single ship being available for trans-Tasman passenger and freight carriage. We all prayed and prepared in faith, and one day a shipping firm informed us that we could have a whole ship, the *Athenic*, if we wanted it! Its departure from Melbourne in January 1950 was perfect timing for our arrangements. Dr Buchman cabled his support and colleagues in Britain, Canada and America, with wide experience in this type of operation, were invited to join the Anzac force.

A tremendous sense of adventure prevailed as the vanguard of thirty to forty people arrived in Lyttelton with the sets, costumes and equipment for the play.² Rehearsals began in Christchurch immediately, while those not directly involved were taken by their hosts to meet their friends and associates.

A preview for members of the Committee of Invitation, who lived in Wellington, was given on 4 February 1950, in the Concert Chamber of the Wellington

²THE FORGOTTEN FACTOR

ADVANCE TEAM: Marjorie Bates, Beatrice Burnside, Stanley Shepherd, Jeff and Marjorie Warren, Randall White (all Australia), Dr Donald Davison (UK & Australia), Albert Cilliers (South Africa), George Wood (Scotland), Olive and Mick Lennon.

Town Hall. A conference to plan for the whole New Zealand tour was held over the weekend and representatives came from all parts of the country. The Wellington season ran from 21 – 25 February, playing to packed audiences.

K. J. Holyoake, Deputy Prime Minister, welcomed the company to New Zealand, while Mrs R. P. Graham, Dominion Secretary of the National Council of Women, introduced the play. Mrs Graham, quoted in *The Dominion*, said, "Moral Re-Armament has a tremendous message for the world at this time, especially for us in the Pacific." *The Evening Post* of Wellington under the headline, 'More important than Atom Bomb', quoted Fred Doidge, Minister of External Affairs, speaking after the play: "The world is really at war, a conflict terrifying and inescapable – the fight between good and evil – and that is the theme of the play, the war for the minds of men. In that war, if we are to save the world, we have to realise that Moral Re-Armament is more important than the atom bomb." Walter Nash spoke in a similar vein, the Labour daily, *The Southern Cross*, reporting his expression of concern for the "1,200,000,000 people in the Pacific and their needs". He added, "But there are fires in our (English speaking) countries as well as in others. We must follow the road that Moral Re-Armament tells us or the fires will grow and the world will be engulfed in flames."

Press and radio interviews, a mayoral reception, a function in Trades Hall arranged by the Federation of Labour, maintained high public interest and expectancy. Summing up the occasion when Federation of Labour and trade union officials met and talked with their

guests, *The Southern Cross* reported Peter Butler, a National Executive member: "We can have either unity and peace or the hydrogen bomb."

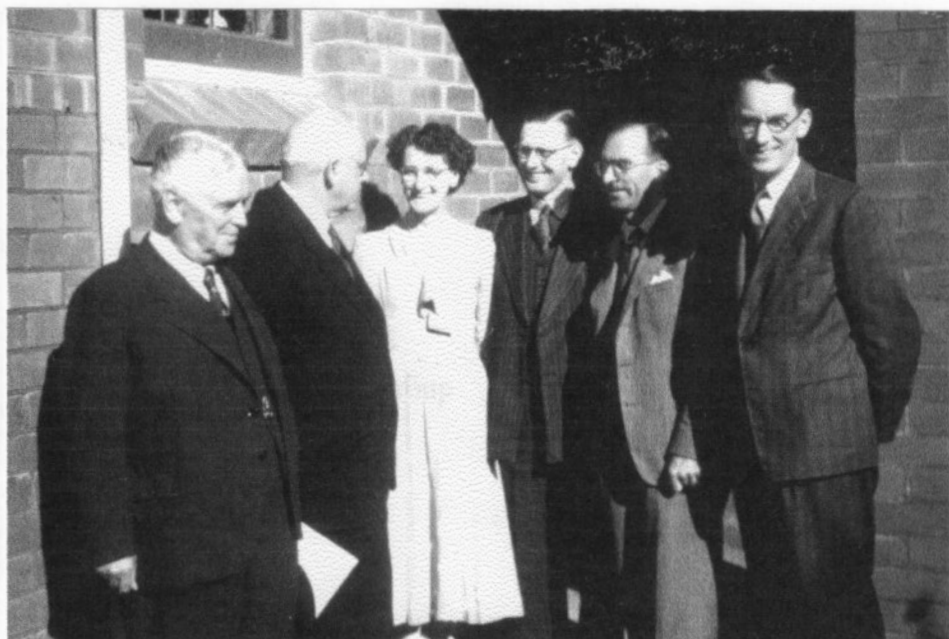
One memorable occasion in Wellington was the afternoon the two war-time leaders of New Zealand, Peter Fraser and Walter Nash spent with *The Forgotten Factor* company. They spoke from their hearts of their experiences, hopes and dreams. They warmly responded to the convictions expressed by the young people and their commitment to give their lives to create a world free from hate. One of the chorus, Janet Nall (later Mayor), sang beautifully a song about New Zealand specially written by Dr Will Reed of London. Both men were moved by this.

Costly industrial disputes were creating deep divisions within the trade union movement and with the Employers' Federation. Having seen the play and heard from members of the MRA force, the trade union leaders gave consideration to finding solutions.

Speaking after a performance, Peter Butler said, "On behalf of the Federation of Labour I officially and sincerely offer to New Zealand management our co-operation in the spirit of this dramatic play. Let there be reciprocity, mutual respect and trust and in the spirit of the message of the play any problem, however great, must be overcome."

This was dramatic action. At one performance in Wellington, the national officials of the waterside workers' union and the employers who were in bitter dispute, met the Minister of Labour. Stephen Miles of the British High Commission, was an active agent for reconciliation, spending many hours in winning the friendship of some of the most difficult men in this industry.

Stephen was fully supported by the High Commission which had an interest in an improvement in the industrial situation, especially on the waterfront. Robin and Enid Prickett invited waterfront and freezing workers' officials, along with employers, to their farm for weekends.



Hon. Walter Nash, Rt. Hon. Peter Fraser, Olive & Mick Lennon, Tom Gillespie and Roland Wilson, after meeting *The Forgotten Factor* company. 1950

Individual employers, some in official positions, also sincerely worked for a more harmonious industrial climate. Calder Mackay, General Manager of the Farmers' Trading Company in Auckland, stated publicly, "Can we eliminate from industry class hatred and bitterness, and put in their place friendship and co-operation? What Moral Re-Armament is doing is answering internal discord." He and several leading businessmen met informally with trade union leaders to maintain the new spirit which began to permeate industrial relationships.

Needless to say some elements were not delighted with these developments. The Communist Party weekly, *The People's Voice* regularly attacked both trade union leaders and employers who tried to bring a change in national attitudes. 'Moral Disarmament', 'MRA - Capitalist Weapon', 'MRA Leader Reports to Bosses', were among the somewhat ludicrous headlines. Imaginations at times went to extremes: all the Fascist and Nazi leaders, the United States Government, "German trusts and Japanese monopoly representatives" were credited with being supporters of MRA!

No one was persuaded by these extravagant claims, least of all the Federation of Labour. The guest speaker at the 13th Annual Conference (1950) was Tom Gillespie, a Scot, and a representative of the newspaper, *International Labour News*, who was travelling with *The Forgotten Factor*. His talk was carried in the official Minutes. The Labour Party and unions through their journals carried many reports on MRA and the current tour.

"Aunt Daisy", the much loved and highly respected announcer on National Radio,

to whom network-ratings gave 95% of women listeners, recommended the play constantly. *Bridgebuilders* and *Wise Old Horsey*, songs from MRA films, were favourites she often broadcast. Eight radio stations gave 27 broadcasts, 12 of them in 18 days. Daily and weekly newspapers carried 110 feature articles, interviews with the cast, photographs, reviews of the play and news reports.

32,000 people attended the performances in Wellington, Christchurch, Dunedin and Auckland. There were countless occasions when members of the 60-strong force, from five countries spoke to trade union and management organisations, clubs and associations of every kind and were invited into homes for smaller gatherings. In every city they were guests in private homes. The local Committees of Invitation handled all arrangements for hospitality, speaking engagements, transport and publicity.

1950 also marked the return of a Gilbert and Sullivan season and the final tour by Ivan Menzies. On this occasion he was accompanied by his gifted and charming wife, Elsie. *The Evening Post*, 21 February, carried a photo of some of the young women in *The Forgotten Factor* chorus which sang before each performance of the play. The article comments, "The original dresses worn by the 15 women members of the chorus were designed by Mrs Ivan Menzies, wife of the Gilbert and Sullivan star well known to many New Zealanders. Although there is no Australian or New Zealand national costume, Mrs Menzies has spent many hours designing costumes that will express the culture of both countries... The flora and fauna of Australia made a strong appeal to her artistic sense and she has used the lovely

subtropical wild flowers of each State to decorate the linens chosen for the dresses worn by the chorus. The New Zealand dress, of primrose yellow, worn by Olive Lennon, has as its motif design the fern-leaf, kiwi and New Zealand native birds."

A musical performance which created the atmosphere for the play nightly was a pianoforte duet, played by talented North Americans, Marie Sanger and Kitty Miller. Kitty also played the role of the trade union leader's wife, Mrs Rankin.

In his autobiography *Life!*, William (Billy) Wake, a Canadian farmer, writes of the next phase of the operation following the conclusion of the performances and the departure of some of the company. "About 30 of the team were invited to spend a few weeks on the Athol Williams' sheep station, at Te Aute, Hawkes Bay, and it has been a most fruitful time of evaluation of our work and an opportunity to experience much change individually and together. While we have been here we have written *A Uniting Ideology for Democracy*, a report on our New Zealand campaign." This was sent out widely to the national and city Committees of Invitation.

Wake's story continues, "The house is large, all 30 of us sleeping beneath its ample roof... all the work of the house is done by teams... Throughout the day we work on the report, or write essays such as 'What is the destiny of New Zealand?' In all activities we are getting closer to each other and helping one another in thinking out how we can best change and how we can help our world to change too. Christ has become very real to us and we begin to see clearly that MRA is not us, or what we do, but is the power of God at work changing the world."

Two other objectives Wake lists, were to raise a delegation to attend the 1950 sessions at Caux, Switzerland, and to send with them a contribution of butter from the New Zealand farmers as a symbol of "the ideological use of food".

Throughout this whole campaign and during the time spent with Athol and Meg, one constant aim was the training of the next generation, equipping them to take leadership in their own countries and to serve selflessly in other lands. In order to begin their international experience, four young people, three from Australia and one from New Zealand, Dick Babbage, left from the Williams' home for Caux. Many of the young people gave the rest of their lives working without salary in different countries, supporting local people in their programmes.

Money interests most people and there is little one can do without it. "We have been living very much on faith these days. Our finances have been very low, but there has always been enough for everyone's needs as we each shared what we had," Wake reports. "When guidance came to send four of our number to Caux and to remove the remainder of the team to Wellington, miracles began to happen. One lad who had hitherto exhibited every symptom of self-interest, suddenly changed and said he wanted to give his life to help remake the world. He said his guidance was to give all his savings, \$1,800 to make the trip to Caux possible. Another young person, a girl, gave \$900. Others gave the proceeds of sales of treasured possessions: a saxophone, a motorbike, a cow, to keep the team going." Wake concludes, "This sort of giving goes far beyond mere contribution, it is the investment and commitment of one's total life."

Not everyone saw money matters so clearly. Press articles appeared stating that MRA was in debt following the tour of *The Forgotten Factor*. At a meeting of the Auckland Electric Power Board, officials informed the Board that although MRA had not actually asked for a donation, they had informed the Board the expenses for the tour were £5,000, with £900 received! No such information had been given and the facts were quite incorrect. A letter had been written to a number of firms and boards, signed by men who were supporting this action, informing them of the intention to train young people at Caux and sought their investment in scholarships. The Power Board discussed the matter and it was suggested that a donation of £125 be made. This did not meet with the agreement of all. "After very full consideration it was recommended that £50 be contributed to the organisation," reported *The Evening Post*, 4 July 1950.

This misunderstanding gave Dr. Adam Harvie, Treasurer of MRA, the opportunity to give the full story of this remarkable, highly publicised move through the country. Dr Harvie labelled the press articles a "misleading report", in a statement to *The Dominion* next day. "The expenses are in excess of the figure mentioned. I have been in touch with all the cities where the play was given and all costs and expenses are covered. There is no deficit. The gifts have come from trade unions, companies, other associations and from private individuals. Many people have now felt that this bare coverage of local expenses is inadequate in view of the acknowledged contribution



Dr Adam Harvie

of *The Forgotten Factor* to industry and the national life of New Zealand." Dr Harvie then explained that contributions were being received toward the expansion of this work in New Zealand and to make it possible "for New Zealand delegations to go for training at Caux, Switzerland". Dr Harvie ended his statement, "It may not be generally known that *The Forgotten Factor* cast, invited to New Zealand by national leaders, came at their own expense and received no salary for their services."

Gifts in cash and kind did indeed flow in, many from unexpected quarters. One of these was in a much reduced rent for the theatres that we played in owned by Sir Robert Kerridge. Transport was provided in each place, cars loaned, printing for advertising often given free and large numbers of leaflets were sent out to their members by both political parties, management organisations, trade unions,

women's associations, farming bodies and churches. One day I was walking in the foyer of Parliament Buildings with Peter Fraser when he quietly placed some money in my hand, saying, "I want this to be used for the young people, please say nothing about it."

New Zealand is indebted to Australia for the generous support it gave at that critical time. Most of those who came paid their own expenses and took leave from their jobs. The ANZAC Pact had been established but CER was still an economic dream. The closer relationships this type of action encouraged, about which leaders on both sides of the Tasman were fully informed, helped to create the atmosphere of trust enabling closer ties later to be developed.

5: NOT WHO'S RIGHT BUT WHAT'S RIGHT 1951

Paying his own expenses, the national secretary of the New Zealand Harbour Boards Employees' Union, Robert Freeland, flew to Caux to find for himself what these MRA conferences offered and to visit the ports on the continent and in the United Kingdom. Freeland was concerned about changes taking place within his own industry. His report back in the Labour daily *The Southern Cross* gave a fascinating picture of the trade union men he met from many different countries, of their change and the positive results in their industries. He concluded, "I am convinced that in Caux is found the answer to the problems of faraway New Zealand. For New Zealand to have a future, a future of peace and promise, men must heed, listen and obey the voice of God. This is a vital challenge awaiting a revolutionary answer." A soldier in the Pacific during the war and a man who loved his country, he presented a New Zealand flag to Caux. *The Auckland Star* carried a large photo of him with men from other countries, raising the flag in the grounds of Mountain House.

A conference was held in Auckland in January 1951, drawing together people who had worked with the play and who wanted to plan for the years ahead. It was also a training time for a new group of young people. We did not foresee then the dramatic year that lay ahead of the country. The outreach of *The Forgotten Factor* proved to be of incalculable value, as was the work and patriotism of men like Freeman and Freeland, aptly named for the challenges ahead.

The storm clouds had been gathering for some time. Strife on the docks was commonplace around the world. Since the transport of goods across the oceans began, the workers who loaded the ships

were notoriously overworked, underpaid and socially on the lowest rung of the ladder. Exploited by many shipping companies, they were also often exploited by trade union leaders with Marxist theories of class war. Conditions in the New Zealand waterfront industry in the 1950s were, however, superior to most other industries, due to the vital importance to the New Zealand economy of the export of food. At this time, New Zealand's butter and cheese exports made up 50% of all that Britain required and our meat supplied much of Britain's needs. It gave the unions a bargaining power out of all proportion to their numbers or skills, and it allowed them to confront the shipping companies and the government of the day, with the stark alternative of "Pay up or we'll strike." Hold-ups on the waterfront were generally regarded as the greatest single industrial problem. "In pre-war days ships were unloaded and reloaded in 28 days. Today ships spend 50 days on the New Zealand coast," commented the Manager of the N.Z. Shipping Company, and he asked his London office to extend the time to 53 days. It was estimated that British ports did the turn-round in 21 days, including dry-docking the ships. Because of the slow turn-round a tax of 8% on freight charges was imposed. Stop-work meetings, quite apart from other disputes, resulted in the loss of 81,000 man-hours and cost £18,000 in wages, over a period of 12 months.

"The 1951 waterfront dispute which began ostensibly over a threepence-an-hour wage bargaining gap, cost the country dearly. Most other workers had received a 15% pay rise from the Arbitration Court... amid soaring prices fuelled by the removal of Government food subsidies eight months earlier. The

watersiders were outside the court's jurisdiction. (They) received a final offer from employers of 8.8%." (*The New Zealand Herald*, 15 July 1991)

The waterside workers saw this as provocation and countered with a refusal to work overtime. The employers stated that the watersiders' cargo handling speed was too slow for the industry to be run efficiently without overtime. In February 1951 the National Government declared a state of emergency. A 151-day strike ensued; the trade union movement was divided, violence often erupted between police and strikers. The estimated cost varied from £42 million (\$84 million) to £150 million (\$300 million) with lost wool exports alone accounting for £31 million (\$62 million).



Tom Christie, Chairman, Dockers Section, Scottish Transport & General Workers Union. Robert Freeland, National Secretary, NZ Harbour Board Employees Union. Caux, 1950

151 Days, Official history of the Great Waterfront Lockout and Supporting Strikes, February 15 – July 15, 1951 by Dick Scott, gives the story of this bitter chapter in New Zealand's history from the waterside workers' viewpoint. Thousands of workers were involved.

Some unions were in support; more,

including the Federation of Labour, were not. "Faced with the use of more than 3,200 members of the armed forces to do their work until civilian volunteers could be mobilised – with the active help of the Federation of Labour – the watersiders were ultimately routed." (*The New Zealand Herald*, 15 July 1991) One trade union paper declared, "These events have, in a few weeks, caused more social and economic upset than six years of war." As Prime Minister, Peter Fraser had branded the leaders of the union "wreckers", "threatening the whole fabric of social justice".

During the tour of *The Forgotten Factor* in 1950, we had contacted both waterside workers' leaders and shipping employers in each of the four major ports where the play was produced.

In all ports we were invited to bring a chorus and speakers to meet the men in their canteens at lunch time; everywhere the welcome was spontaneous and generous and many, including officials, attended the performances in the evening.

For the duration of the waterfront conflict and emergency, a courageous and constructive role was played by the men trained in MRA.

Freeland, as national secretary of the Harbour Board Employees' Union and Freeman, as vice-president of the N.Z. Timber Workers' Union. They were joined by Freeland's Auckland president, Walter McNeil. They all publicly dissociated themselves and their unions from the dispute and offered an alternative philosophy.

The Federation of Labour opposed the dispute on the grounds that it was based on ideology, not economic issues. The Communist dominated World Federation of Trade Unions, in a radio broadcast from Warsaw, stated, "We are firmly behind the New Zealand dockers."

Strikes on the British docks were commonplace in those days and many of the leaders responded to the alternative offered by MRA. Bob Freeland met most of these changed men on his tour of the British docks in 1950 and they were to give him invaluable help in 1951.

One was Tom Christie, Chairman of the Glasgow dockers, who had played a leading part in the costly British dock strike of 1949. Freeland wrote Christie and other key union men informing them of his union's vote to work with the armed forces to load the food ships. Christie's reply, printed in New Zealand papers, was "You can stake your reputation, and mine too, that all ships coming to our islands will be worked and sent back as speedily as possible."

Another veteran dockers' leader to receive Freeland's letter was Jack Manning. A ship from New Zealand was about to arrive in his section of the London docks and a meeting was held to decide what action they should take. No decision was reached before the lunch break; they agreed to meet again in the afternoon. Jack's wife, Nellie, told him as he came in the door for lunch, "There's a letter from New Zealand." This was from Freeland, and gave the needed facts. Jack read the letter to the resumed meeting and it was decided to unload all ships from New Zealand. The timing of the letter caused some scepticism, so it was passed around for all to see the postmark!

A theme in *The Forgotten Factor* was the wisdom of following a policy of 'Not who is right but what is right'. Jim Freeman said this phrase saved New Zealand. So many union officials and members had seen the play and talked with members of the company, that when they had to vote at union meetings they remembered these lines.

The Auckland Star of 16 July 1951, with the headline, 'Union Secretary Pays Tribute to Moral Re-Armament', reports "a large meeting in the State Theatre yesterday afternoon". This meeting was chaired by the mayor of Auckland, Sir John Allum, who was also Chairman of the Emergency Committee during the dispute. "We have for the past months been fighting an ideological war," he stated. "I am very pleased to pay tribute to some of the men who have been prominent in helping to bring a solution. I know the moral courage they have shown has been in large measure due to Moral Re-Armament, and we are indebted to them." Freeland paid tribute to "the rank and file of my union for the favourable position we are in today on the waterfront". He spoke of his visit to the Moral Re-Armament Centre, Caux, and of the union leaders he met there.

By this time the old waterside workers' union had been deregistered and a new union with new leadership had been formed. MRA men and their wives in many ports continued to care for those who had undertaken responsibility at a very difficult time. Two of these were John and Annette Porteous who were farming at the time near Dunedin. John had gained a Diploma of Agriculture at Lincoln College following his service in World War II as a pilot in a Flying Boat Squadron in the Pacific. Farming fully occupied John's time until a friend asked

him, "What about the strike? What about your country?" Giving great thought to this John made some basic decisions to live more responsibly. "My conviction was to get to know the men on the waterfront at our nearest port," and this resulted in some being invited to the Porteous farm. This was not a common occurrence at that time, farm/city relationships were often bitter.

Later John and Annette decided to move to Auckland with their young family, a bold step in faith. The farm was sold and John took a job on the waterfront while looking for a farm near Auckland. He made friends with members of the union executive and many began to catch the ideas that he was committed to.

Christchurch sisters Catherine and Mary Dalziel had hosted in their family home visitors travelling with *The Forgotten Factor* and were convinced of the importance of MRA. Both sisters decided to take up housekeeping positions in other places. They sold their home in Christchurch and generously gave the proceeds for the purchase of a home in Mt Eden, Auckland in mid-1951.

The Lennons moved there to give support to the initiatives of the trade union men and their wives. It provided a settled home for the family after five and a half years of moving in Australia and New Zealand. The home was later gifted to MRA.



Mary Dalziel

An illustrated news service was launched to meet the widespread requests for news about MRA, Caux and developments in New Zealand. The first issue was accompanied by a letter of support from

the mayors of Auckland, Christchurch and Dunedin and other prominent people.

The Dominion, 28 March 1952, quoted the Minister of Labour, William Sullivan, when he spoke to the Metal Trade Employers' Association. Under the headline 'Minister finds Moral Re-Armament on Waterfront', it reported, "The Minister of Labour, Mr Sullivan, has been happy to find that there are a number of men leading the new waterfront workers' unions who are associated with and believe in Moral Re-Armament. They believe in Conciliation and Arbitration. It is a good thing that there are people elected who are prepared to carry out that policy."

After seeing *The Forgotten Factor*, Alpheus Hayes, a farmer in North Otago, wrote a friend for further information. This led to Billy Wake (Canada) and Rod McLeod (England) spending a weekend at the Hayes farm. Alpheus, a man of faith, found in listening to God a new relationship with his wife and a new purpose in farming, to meet the needs of the hungry and not for profit alone. This weekend began the Hayes family participation and service with MRA in many lands and brought to their farm visitors from all parts of New Zealand and across the world. In *From The Toss of a Coin*, Anna Hayes, Alpheus's wife, wrote of the events which rapidly followed this weekend. Within a matter of months they were with Dr Buchman in San Francisco and

"attended the signing of the military pact between America, Australia and New Zealand".

The World Rebuilt by Peter Howard was published in 1951 and documents the

work of MRA world-wide and in many difficult situations. Under the heading 'Industrial Relations' in the Auckland Chamber of Commerce *Presidential Bulletin* of August 1951, Eric Winstone wrote, "With this copy of the *Bulletin* I am sending you at my personal expense and with my compliments a copy of *The World Rebuilt*. (It) tells what can happen when an idea that is big enough makes democracy a united and effective force. It shows that we can learn individually and as a nation the secret of how to rise above considerations of party, class, race, point of view or personal advantage to the mutual benefit of all." Winstone further refers to W. W. Woodward, W. A. Bascand and R. Freeland as having "seen at first-hand" evidence of the secret when they attended the conference at Caux. The book was received by 1500 members. Later, these three men sent their own letter recommending *The World Rebuilt* to a wide circle of responsible colleagues. Reviews of the book were carried in newspapers and by radio station 2YA, Wellington.

Two films were widely shown: *Japanese Journey* and *Road From Ruin*. A report of 17 August 1951 stated that guest speakers from MRA were introduced to an enthusiastic audience of the entire staff and student body of the Auckland Teachers' Training College by the Principal, R. A. Dickie. "The play, *The Forgotten Factor*, created a sensation in New Zealand and aroused the thinking of the whole country," he said. "Moral Re-Armament is a world force with a world answer. As young teachers going out into the world, you should know all about it. It is not easy to give up everything for an idea as these people have done."

Labour audiences at the Auckland Fabian Club and the Peoples' University also

invited speakers. One Fabian member said, "It has been a memorable evening. I have never seen members of this society so thoughtful." A similar comment was passed after a debate between four MRA men and the Canterbury Trades and Labour Council delegates, at that time regarded as the most militant council in New Zealand. The debate was voted unanimously as "the best debate that has taken place in the history of this council".

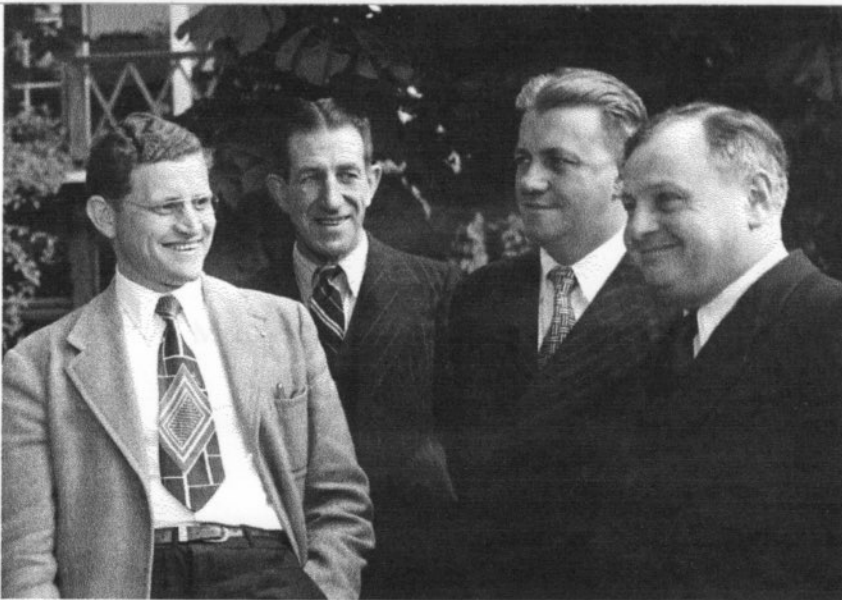
The Forgotten Factor and the two films gave confidence that there was an answer to the hate and bitterness of the class war. A delegation of 16 men and women from industry, farming and education took part in the 1951 Caux sessions.³

To raise the finance for the delegation a Caux Fund was opened and supported by businessmen and trade union officials, headed by the mayor of Auckland. They stated, "We believe it could have a constructive influence on our still critical industrial situation." At the conclusion of the Caux sessions the delegation visited ports and industries in Germany, France, Holland and Great Britain, meeting officials at each place and speaking at public meetings.

Returning to New Zealand, delegates travelled throughout the country to report on their findings and the press covered these visits. Jim Freeman reported fully in his union's journal, *The New Zealand Timber Worker*. Pat MacEwan had

³CAUX DELEGATION 1951: Stuart and Lillian Cameron (Dunedin), Jim and Inez Freeman (Auckland), Alpheus and Anna Hayes (Kurov), Walter and Iris McNeil (Auckland), Mick Lennon (Auckland). Others who attended independently were Jack and Mary Bennett (Wanganui), Pat McEwen (Nelson), G.N. Roberts (Auckland).

attended the East Berlin Communist Rally as an observer, representing the N.Z. Student Labour Federation, before visiting Caux. Speaking there he contrasted the way Berlin and Caux "are seeking peace". "At East Berlin the only thing given to the youth of the world was a campaign of collecting signatures. Moral Re-Armament is changing people, which is the fundamental constituent of democracy."



L to R: Jim Ross, President, Geelong Trades Council.
Walter McNeil, President, Auckland Harbour Board Employees' Union.
Gus Alford, President, Melbourne Waterside Workers' Union.
Maurice Mercier, Secretary, French Textile Workers' Union.
Caux, 1951

Papua New Guinea sent a colourful representative to New Zealand to meet with the Pan Pacific and Maori Women's Welfare League, Miss Alice Wedega, the grand-daughter of one of the "foremost cannibal chiefs" as *The Evening Post* stated. Alice was the first District Commissioner of Girl Guides in Papua, later serving on the Executive Council for Papua New Guinea and was the first Papuan to be created a Dame of the British Commonwealth.

The Bishop of Rangoon, Burma (Myanmar), the Rt Rev George West and

his wife Grace were welcomed to New Zealand by mayors, the speaker of parliament, national leaders and churchmen. George West served in Burma since 1920 and as a bishop since 1935. *The Evening Post* stated, "His influence in Burma is such that he was called upon by the Prime Minister (Thakin Nu) to assist in the negotiations of 1945 and 1946 leading to Burma's independence, and was one of the few

British people invited to remain in the country after separation from Britain." The Bishop gave a stark picture of the country, "To be wealthy is the biggest mistake people living in Rangoon today can make. Rich people have been kidnapped. It is unsafe to travel, except by air," reported the *Christchurch Star-Sun*, an indication of the tragedy to overcome Burma as fighting waged between competing factions. Mrs West was equally sought as a speaker.

She gave a warm and human picture of the people and of life in Burma. One purpose of their visit here was to promote interest in a forthcoming MRA Assembly to be held in Colombo, Sri Lanka.

A delegation travelled to Colombo⁴ where Robert Freeland addressed 10,000 waterside workers and railwaymen. He expressed his concern about the

⁴COLOMBO DELEGATION: Leslie and Joan Armstrong (Christchurch), Arthur Bingham (Dunedin), Robert Freeland (Auckland), Richard Haile (UK), Alpheus Hayes, Duncan Jamieson (Kurow), Dr Will Porteous (Christchurch).

conditions they worked under and the opportunity this gave for the advance of Communism. Many workers expressed amazement when told of conditions the average New Zealand worker enjoyed. A later speech Freeland gave at the conference was misreported in the New Zealand and Australian press, perhaps a sign of things to come. In New Zealand there were letters to newspaper editors and statements attacking Freeland for his 'claims'. Freeland duly set the record straight – for a few months. Alpheus Hayes spoke of the responsibility

Australia and New Zealand had to produce foodstuffs "with an eye on Asian countries like India". Commenting that New Zealand had to import wheat from Australia the previous year, he said, "It was the fault of men like us who reduced the wheat acreage to increase sheep farming for more profits."



Alpheus Hayes

The work of the trade union men attracted constant attention; Caux and Moral Re-Armament being understood as powerful forces for change. Wherever they spoke they emphasised the importance of change, beginning in themselves and often with humour spoke of incidents in their lives. Walter McNeil, Auckland president of the Harbour Boards' Employees' Union, a tall, lean, rugged character would tell of his skill in making "home brew" beer and of his decision to stop for the sake of his friends. Freeman, a short, wiry, red-head and a deep thinker, would speak of the end of bitterness in his life and of the union policy always to negotiate on the basis of "what is right, not who is right".

Freeland spoke on the importance of listening to God and obeying the thoughts which came. Typical of the interest aroused was the invitation to Maurice Hodder, just one week back in New Zealand after a 25-year absence in England, to address the Annual Conference of the New Zealand Federated Labourers and Related Trades Industrial Association of Workers. The minutes and record of proceedings carried the full text of his speech.

Another union official to respond to the challenge was Noel Donaldson, Bureau Officer of the Auckland Cargo Workers' Union. Noel had been an official in the waterside workers, but had resigned in protest at what he felt was a wrong cause, ideological and not economic. He courageously joined the cargo workers and sought to bring change to this key

sector of the New Zealand economy. He spent two weeks at the Caux conference; 5000 people from 62 countries attended that year. He then toured Germany, Holland, Belgium, Britain and India, meeting union and management officials in each place. "According to union officials in England there would have been more strikes (in Britain) had it not been for Moral Re-Armament," Donaldson told *The Auckland Star* on his return home. Another to attend Caux, Professor J. P. Walsh, the dean of the dental school at the University of Otago, was deeply impressed. "Moral Re-Armament is a far more potent force for peace than the world realises. It provides a way of life for everyone," the N.Z.P.A. reported.

6: ATTACK AND RESPONSE 1952-54

Many visitors came during 1952. Captain Einar Isaachsen brought his cargo ship, the *Tamerlane* on a test voyage to decide whether his line would continue to send its ships here. He expressed his appreciation for the new unions in Wellington and Auckland, "(their) co-operation augured well for the future of New Zealand's waterfront." Captain Isaachsen had met MRA in his own country, Norway. Dr Tage V. Stromberg, a prominent Swedish engineer, in a press interview gave some fascinating facts about "one of the longest transmission lines in the world from the Arctic Circle to the centre of Sweden". He paid tribute to MRA for the improvement in industrial relationships in his country. Mr F. J. Philips, president of Philips Industries, Holland, told the press, "Now through a contract with the unions, we have abolished strikes and lock-outs." A South African businessman, Cyril Pearce, on his fourth visit here, in a four-column feature article in *The Dominion*, evaluated the contribution of Moral Re-Armament towards racial unity in Africa. He gave specific instances of change and reconciliation in different countries on that continent.

In 1953, Dr Buchman's 75th birthday speech at Caux was carried by many city papers, the Christchurch *Star-Sun* featuring a three-column photo of Buchman at Caux with the Foreign Minister of Denmark, Ole Bjorn Kraft.

A Youth Conference featured on the front page of *The Auckland Star*. The Chief Officer of the ship *Adelaide Star* is shown in a photo with a group on his bridge. Coming from as far south as Dunedin, the young people pondered on the problems facing youth, spent a day at the Porteouses' farm, visited city wharves

to see meat being loaded for Britain and did some sight-seeing. In their report they stated that youth have always given "all they had to defend their country", now they recognised it was the forces of materialism and selfishness which threatened. They concluded, "We believe we have found an idea big enough to unite the youth of the world. That's something worth keeping fit for." A number of these young people, in their late teens and early 20s later worked with MRA in other countries.

In his book *Frank Buchman: a Life*, Garth Lean writes of two attacks on Buchman's work from dissimilar bodies, one of them the International Confederation of Free Trade Unions, and the other, the powerful Social and Industrial Council of the Church Assembly, Great Britain.

In New Zealand the Communist Party, through its paper *The People's Voice*, had regularly attacked MRA and in particular the trade union officials who had gone to Caux. Their efforts in bringing a new spirit into the docks of New Zealand and of declaring the class war philosophy out of date were fiercely opposed. This ICFTU 'attack' was based on a report "first revealed in a daily bulletin issued by the ICFTU Secretariat during the Third World Congress in Stockholm in July 1953". The world press inferred that the ICFTU meeting had condemned MRA for "anti-trade union efforts". Lean writes, "This was not so. A draft report did exist, (but at no time) was this report or any resolution concerning it presented to or voted on by the Congress itself, the only body entitled to make policy statements on the Confederation's behalf." World-wide publicity followed, "when the report was

nevertheless issued the following September in the Secretariat's Information Bulletin".

New Zealand papers featured the apparent censure, implying the report had originated from a request for information from an Indian trade union federation. However the president of that body "denied that either he or his executive had made such a request". This denial was in most papers given equal space but some failed to print it. Freeman, McNeil and Donaldson took immediate action and issued their own statement in a letter to the General Secretary of the ICFTU which was carried widely by the daily papers. They strongly objected to the reported criticisms which they described as "fantastic and utterly divorced from realism". The editors of the papers which had not printed the Indian rebuttal were each seen and given the facts. One editor called a journalist into his office and instructed him, "Print anything these gentlemen give you on the ICFTU report." Another, head of a large city evening paper, said, "Thank you for bringing this to my attention. I know why the denial was not featured. Some editors will tell you they have no Communists on their staff, I know I have! They volunteer for work at night when the overseas cables come in, that's where the blockage is." He too printed a full correcting statement. "I can give you 20 minutes," one editor told his callers. After one and a half hours he commented, "This is an entirely new ideology."

The Federation of Labour, every trade union secretary, all MPs and editors were sent by Freeman, McNeil and Donaldson, a summary of the facts and a copy of their letter to the ICFTU. An executive member of the Federation of Labour

successfully stalled the sending of a critical letter by the secretary to the ICFTU. It was personal and damaging to the men who had been to Caux and who had given the FOL such strong support during the 1951 crisis. Out of respect for them it was never sent. This was only one aspect of the constant pressure these trade union men were under, yet they constantly took the initiative.

The ICFTU attacks went on into 1954. A five-column, front page headline in *The Standard*, the Labour Party weekly asked, 'Where Does Money For MRA Come From?' and 'ICFTU Views Movement With Suspicion'. The ICFTU 'report' was quoted with all its inaccuracies. Kim Beazley, the Labour M.P. from Australia, was in New Zealand at that time and in an article he refuted the false statements as well as giving facts from his personal experience.

In reply to the Church of England attack, a message of support was sent to Dr Buchman signed by the Archbishop of Perth, Australia, five bishops and 30 New Zealand and Australian clergy. It read: "At this time in history when the forces of evil are mobilised nationally and internationally... we believe that the miracles of change which are taking place through Moral Re-Armament on a personal, social, national and international scale are evidence of the transforming power of Christ and His Cross in human nature and of the presence of the Holy Spirit. We Ministers of religion wish it to be known that we deeply appreciate the contribution Moral Re-Armament is making in the world fight under the leadership of Jesus Christ and would welcome any move you may make to bring this force more fully into our national life."

The mayors of Dunedin, Christchurch, Wellington, Lower Hutt and Auckland cabled, "We are grateful to Moral Re-Armament for its great Christian work here and abroad, bringing unity in place of division giving hope for a new world."

Ministers and medical missionaries who had worked overseas with MRA, on their return brought new life to their churches and especially to young people. They revitalised the concept of mission to include the needs of family life and relationships in education, industry and politics in New Zealand. The Rev. Jack McKenzie, Oamaru, who had served in China, and Drs. Will Porteous and Adam Harvie, pioneer medical missionaries in India, were among these. Many clergy responded, including Archdeacon Young, Wanganui, Archdeacon Ken McLean, Hastings, Frank Cook, Christchurch, Les Dobbs, Wellington, Hubert Ryburn, Harold Turner and Jim Linton, Dunedin, and others. In the 1950s, Maurice Hodder in Christchurch, and in the 1970s Canon Wi Huata in Hamilton and Wairoa, brought a depth of experience that reached beyond their own parishes.

Confrontation attracts the attention of those in responsible positions. The Minister of External Affairs, Sir William Bodkin and Lady Bodkin spent a weekend at Caux, the occasion of Dr Buchman's 76th birthday. Keith Holyoake cabled his congratulations and support for Buchman.



Dr Will Porteous

While all this skirmishing was proceeding God's provisioning continued in its miraculous way, whatever the ICFTU or anyone else did. Joan Whetter

(McGregor) decided to move to Auckland, and invest her inheritance in a home which would be a base for overseas and local guests and a home for Leslie and Joan Armstrong and their daughter Beverley. Leslie and Joan were part of the group that visited Colombo in 1951. They became full-time workers with MRA in 1953.

The film *Jotham Valley* had its Australasian premiere in the Regent Theatre, Wellington and over 1000 people attended. "The film is a true story of two brothers in Nevada who haven't spoken to each other for years. While cattle on other valley properties die in a drought one of the brothers refuses to let the water in the reservoir on his ranch flow into the valley because his brother lives there. In the end both brothers humble and ashamed shake hands. With their renewed friendship comes a spirit of cooperation into the valley." So runs part of the review of the film and the occasion in the Wellington *The Evening Post*. In 1954-55 the film was shown throughout the country in Kerridge Odeon theatres. An team of twenty-five travelled with the film⁵ and received from press, radio, national and civic authorities the same enthusiastic interest created by *The Forgotten Factor* a few years earlier.

⁵OVERSEAS SUPPORTING FORCE WITH *JOTHAM VALLEY*: Eric and Winsome Andrew, Stephanie Ashton, Kim Beazley M.P., Eric Charrett, Gordon and Beryl Brown, Rev Lindsay Cartwright, Bill and Eunice Coffey, Jim and Rita Coulter, Horton and Mrs Evins, John Farquharson, Tom Ramsay, Wing Cmdr Eric and Jean Roberts, Michael Vaughan, Shirley Weir (all Australia), Lionel and Queenie Exton (UK), Else Kongshaug (Denmark), Charles and Marge Haines (USA), Lorna Nyberg (Scotland), Rona McLachlan (Kenya), Kit and Joyce Prescott (UK), Eric Turpin (Ireland).



Nancie & Ian McAllum

Nearly 3000 people in Dunedin and Christchurch saw the film. On a Sunday evening in Dunedin 1900 were finally packed into the theatre, some sitting on the stairs and in the aisles! Among those who had to be turned away was the Anglican bishop who was at the head of a queue of about 400 people. When called on next day the bishop declared himself delighted to be in that position, so many others had the privilege of seeing the film!

The Hon. E.T. Tirikatene, Cabinet Minister and MP for Southern Maori, said after seeing the film that it had stirred all the deepest feelings he had had for the future of his race. At a public meeting he said that if MRA had come to New Zealand in the 1840s, there would have been an entirely different story told. He added, "The answer we are seeing here tonight is the answer to the question of colour throughout the world."

Ian and Nancie McAllum were part of a seven-strong team which attended an international conference in Canberra and later travelled to other parts of Australia. *The Otago Daily Times* reported Nancie as saying that women now realised the urgency of the situation and saw with increasing clarity that the unity so desperately needed everywhere must start in the home, before it can spread through national and international relationships.



The welcome to Frank Buchman and party by King Koroki on Turangawaewae Marae
1956

7: MAORI LEADERSHIP 1954-56

During the visit of the international group accompanying *Jotham Valley* to Auckland, they were given a reception at the Maori Community Centre by Major Kahi Harawira and Whina Cooper (later Dame Whina). Major Harawira and his wife Arapera were widely respected by both Maori and Pakeha society. Born in the village of Te Kao in the Far North, Kahi was educated at Te Aute College, studied at St. John's Theological College and was ordained an Anglican priest. He had a great devotion to and concern for his people. A Gallipoli veteran, he was the first Chaplain to the 28th Maori Battalion in World War II and saw action in Greece and Crete. On his return to New Zealand Kahi held a position in the Department of Labour as a Vocational Guidance Officer.

At the reception all were impressed with the military bearing and dignity of this man. For some time we had been hoping that a Maori leader would emerge to represent New Zealand at a Caux conference and it was decided an invitation should be extended to him. Bill Coffey, an Australian architect and I duly called on him and were quietly received by Harawira, with a certain puzzlement about the purpose of our call. He had met the Oxford Group in Gisborne many years before and was interested in what we had to say about Caux. He naturally asked, "Where will the money come from?" quoting a Maori proverb, meaning, "A bird can't fly without feathers." Briefly we gave the basic idea, that where God guides He provides and this had been our experience.



Major Harawira presents a carved box to Dr Buchman at the 1954 World Assembly for Moral Re-Armament at Caux, as a token of esteem from the Maori People.

Being a clergyman he didn't disagree with the philosophy but it was also obvious that he wanted to be quite sure God told him to try it! We agreed to meet again in a few days time after he had talked it over with his family and had come to some conclusion himself. During these days I was encouraged to travel with Kahi should he accept the invitation.

At this time, Eric Ojala was working in the Pacific with the South Pacific Commission. Before he left New Zealand, he asked to be informed if and when a Maori leader decided to go to Caux. Accordingly we cabled him about Harawira. Eric, who was to become the deputy director of the Food and Agricultural Organisation of the United Nations, replied immediately with the promise of a generous sum of money. Harawira had decided to accept the invitation, though still puzzled about the finance. He was quite overwhelmed to hear of the gift from a Kiwi working in a Pacific country and greatly heartened. All the money required for our fares and expenses was given by generous friends. A four-day plane journey was ahead of us, plenty of time to talk and to ponder. Raised in Southland, I had met few Maori people. When a Maori concert party visited our town we, like most other families, felt privileged to have members as guests in our home. Sitting beside this impressive man I felt a sense of unease; his gifts and achievements were considerable.

The morning after our arrival at Caux these ponderings on the plane were shared with the Major. "My unease stemmed from racial superiority. I am sorry, will you please forgive me?" The reply was immediate, "Of course I do. You have been honest with me, I will be

honest with you." He then said that when he was a boy his father owed money to a Pakeha, who came and took away all his father's horses necessary for his carting business. "But he also took the pony my mother had given me on my seventh birthday. I cried myself to sleep and early next morning went down to the Pakeha's stables to see how my pony was. The Pakeha saw me, grabbed a whip and said, 'Get out of here you little Maori b...'. From that moment I have hated the Pakeha, and vowed then that I would do better than them in whatever position I held." This was the first time Harawira had ever spoken of this incident; he asked for my forgiveness for his bitterness and we both entered into the life of Caux wonderfully freed.

Before leaving Auckland, Kahi had collected some fine Maori treasures and at the farewell given him by his people, he was presented with gifts for Dr Buchman. One morning at Caux cloaked in his korowai and before about 800 people from many countries he presented these gifts. He read a message from King Koroki: "You have been chosen as the voice of your people. Go in peace. May God bless you and the deliberations of your conference." To Buchman, Harawira said the gifts were from the Maori people "because of the tremendous work you are doing to prevent the destruction of the world". He continued, "We cherish the hope that this will mark the beginning of the union we long to have between the Maori people and Moral Re-Armament. MRA is what we are looking for. It is dynamic. The peace of the world can only be found through the application of moral standards - honesty, purity, unselfishness and love." Speaking of the vacuum which existed amongst his own people and of the unrest

in the world, Kahi added, "We must change individually in order to change the world." In reply Frank gave his vision for the Maori people, "May the Lord guide the Maori people to teach the world the blessings of peace." *The Auckland Star* of 13 September, 1954 reported this event headlined, 'Maori MRA Tribute'.

Concurrently another conference was in progress on Mackinac Island, Michigan, USA. Many African American educationalists were attending and Harawira and I were encouraged to participate. We flew to Michigan when the magnificent Autumn colours were at their best. Mary McLeod Bethune, born of slave parents and founder of Cookman Bethune College, who became an adviser to Presidents of the USA, was one of the leading figures present. Kahi's story of finding freedom from bitterness towards white people was of great value in this gathering.

The possibility of inviting an American couple to New Zealand who had long worked with Dr Buchman had been considered. On the eve of our departure for New Zealand, we told Frank of plans we had in mind and added that we would like to invite to New Zealand one of three couples. He considered these and the responsibilities they were carrying, finally saying, "Why don't you invite Charles and Marge Haines?" This we did and later they were warmly welcomed to New Zealand. Before we parted Frank suggested we be quiet together. We shared our thoughts and he said, "My thought is: the Maori people the peacemakers of the Pacific." On this note we flew off to Los Angeles and on to Fiji.

Keith Gruszning of Nelson was at that time deputy-principal of the Nasinu

Teachers' College near Suva. He had written urging us to spend a few days with him on our way home. Keith took us to many of his friends, Fijian and Indian. One who was to play his part with MRA until his death in 1990 was Ratu Livai Volavola, at that time a junior lecturer at the Teachers' College and later to become vice-president of the Senate and president of the Methodist Conference.

Mid-year, half of the New Zealand parliament including cabinet ministers applauded the screening of *The World at Caux* and *African Tale* in Parliament House. Rounding off a year of action throughout the country a Book Fair was held in Lower Hutt, attended by 250 people including a number of leading figures. Mayor Percy Dowse spoke appreciatively of MRA and the importance of its books. Lady Ewen gave a morning tea for women at which Anna Hayes was the guest of honour.

Early in 1955 a breathtaking idea of a world-spanning journey was announced by Ole Bjorn Kraft, former Foreign Minister of Denmark and former Chairman of the North Atlantic Treaty Organisation, to a crowd of 4000 people in Copenhagen. *The Dominion* of 17 May quoted Kraft as stating that this World Mission of statesmen from Europe and other continents would meet the leaders of Asia and the Moslem world on the basis of Moral Re-Armament.

In his book, *World Journey World Perspective*, Kraft describes this 'impossible' adventure. In his opening words he states, "A shadow broods over the earth. It is shaped like a mushroom, and underneath it men are chilled with fear. You can get so used to the shadow that you no longer notice it – or you can

ignore it and see nothing but the sunshine."

"The idea for this world-spanning journey began with Dr Buchman... It was kindled at the same time in the minds of people in Europe who were looking for some event that would pave the way for the decisive forward move for which they felt our generation was longing," Kraft writes. World leaders welcomed the initiative and cabled their support. About 300 people assembled at Mackinac Island that summer of 1955 to plan and prepare for this undertaking. Ten came from New Zealand, five Maori. The selection of the Maori was carried out at an Easter hui on a Wairoa, Hawkes Bay marae. Bishop Panapa, the Bishop of Aotearoa, Sir Turi Carroll and other elders carefully considered each person. They were sent with the blessing of King Koroki. Those chosen were: Major Kahi and Mrs Arapera Harawira and their daughter Arerina, the Rev. Herepo Harawira (Kahi's cousin and former chaplain to 'J' Force, part of the occupation forces in Japan) and George Sutherland (a Major with 28th Maori Battalion in North Africa and Italy). With them travelled Alpheus and Anna Hayes, farmers from South Canterbury, Hillas MacLean, librarian, and Mick and Olive Lennon.

A musical play which clearly defined the moral and spiritual values needed to answer the forces of materialism in either a totalitarian or democratic state, *The Vanishing Island*, was produced at Mackinac Island. Ivan and Elsie Menzies played leading roles, as did other well known actors and actresses.

After performances in Washington, the cast and a group of 190 people flew to Honolulu and Tokyo in early June. Eventually 244 people from 28 countries

would travel 35,000 miles performing in 26 countries. Cabinet ministers, members of parliament, leading employers and trade union officials, sportsmen and women, actors and musicians were part of this colourful presentation. After each performance national groups were introduced to the audience and the Maori who gave a haka never failed to rouse the crowded theatres. In Burma the President asked them to have tea with him when he gave a reception; he had been told he looked like a Maori! In India the Prime Minister, Pandit Nehru, invited them to call on him; he was eager to find the truth about racial relationships in New Zealand. The journey concluded almost three months later at Caux. Farming neighbours of the Hayes, John and Preci McCaw, were amongst the large international gathering which joined in the enthusiastic welcome to Europe to this force. Some of the New Zealand party had to return home while Rei Jones and Rangi Hadfield joined the company.

The 'Statesmen's Mission' then set out in mid-winter on the European leg of its journey, playing in ten capitals and key industrial cities. These included Berlin, an oasis of democracy in the heart of Soviet occupied East Germany, and Kiruna, the Swedish iron-ore mining town 127 miles above the Arctic Circle. Here the Maori celebrated their arrival with a haka, being the first time it had been performed so far north!

One day in Milan, the New Zealanders were invited to lunch with Dr Buchman when he announced his plan to visit Australia while the Olympic Games were on in Melbourne, then to proceed to New Zealand. The natural inclination of all was to return home immediately and help prepare, but as he left Dr Buchman

prepare, but as he left Dr Buchman lightly commented, "I'll be in New Zealand before you!" As we discussed this next day it was accepted that God's plan for us was to remain with *The Vanishing Island*.

While the World Mission travelled on to Britain, Dr Buchman and an international party of 53 people, their ages ranging from the 20s to the 80s, visited Australia and New Zealand.⁶ A press report stated that Buchman had been invited to New Zealand by the mayors of Auckland, Rotorua, Wellington, Lower Hutt, Christchurch and Dunedin. "Individuals who sent invitations were Sir William Goodfellow, Sir David Ewen, Sir William Jordan and King Koroki on behalf of the Waikato and associated Maori tribes."

The mayor of Auckland, J. H. Luxford, called on Frank who was Joan Whetter's guest, to personally welcome him to his city. The press reported that the mayor stayed for three-quarters of an hour. During that time "they talked about mutual friends in many parts of the world and of New Zealand and its destiny. 'I believe,' said Dr Buchman, 'that New

VISITORS **ACCOMPANYING** **DR**
BUCHMAN 1956 included: Russell and Sheila Abel (PNG), Mr and Mrs H.W. Austin (UK), Dr Paul Campbell (Canada), Steve, Paul and Ralph Colwell (USA), Mrs T. Durlach (USA), Tom Gillespie (UK), Capt. Loudon Hamilton (UK), Mrs E. Hammond (USA), Col. Hon. & Mrs M. Hore-Ruthven (UK), Jim McLennan (USA), Dr and Mrs M. Martin (UK), Oala Oala-Rarua (PNG), Prince Richard of Hesse (Germany), Hons. Joanna and Juliet Rodd (UK), John Rootes (USA), Mrs E. Schuman (UK), Parsi Soekewati (Indonesia), Eric Turpin (Ireland), Alice Wedega (PNG), Bishop and Mrs George West (UK), plus others from Australia.

Zealand can be a prototype for the normal living which the world needs at this time', " the paper continued.

Dr Buchman met a wide range of people at receptions, public meetings and in private homes in Hamilton, Wellington, Christchurch and Dunedin. The Governor-General, Sir Willoughby Norrie, invited him and his party to tea at Government House and one of the New Zealand guests was Keith Holyoake who gave his full support to MRA.

King Koroki, his daughter Princess Piki (later Queen Te Atairangikaahu) and his people gave Frank and his party a memorable welcome at Turangawaewae Marae, where a large number met and personally welcomed him. In Wellington, Ngati Poneke gave a welcome and demonstration of their culture. This was home ground for Rei Jones and his father Mick, former advisor on Maori Affairs to the Prime Minister, Peter Fraser. A public meeting was also held in the Concert Chamber. In Hamilton, the mayor gave a civic reception for the whole travelling party which he described as "an historic event". He paid tribute to Buchman, who, he said, "had obeyed the call to pioneer the moral and spiritual re-armament of nations". A report of this occasion states, "From the floor of the crowded council chamber, leading citizens from farm, civic and church life rose to endorse the mayor's evaluation of Dr Buchman's work. The Dean of St Peter's Cathedral was followed by the president of Waikato Federation of Farmers who said that with four sons he could not help but wonder about the future. Tonight he found a new hope. The mayor and mayoress of New Plymouth had motored 150 miles especially to be present."



Dr Buchman is introduced to King Koroki by Mr M R Jones, former advisor on Maori Affairs to Prime Minister Peter Fraser. Dr Paul Campbell stands on Dr Buchman's right.

Frank Buchman's party, which included titled visitors, Hollywood stars, grandmothers and young people, provided wide interest for the press. The Colwell brothers, Paul, Ralph and Steve, provided the music in their "Western stage outfits of deep blue range-style shirts, stove-pipe check trousers and 10-gallon Stetsons", as described by *The Evening Post*. They had composed about 100 songs for their string combination and wherever they travelled they composed songs for the occasion or the country. The brothers gave up a profitable contract on coast-to-coast US television to work with MRA. A well-known and respected Maori leader, Mrs Wikitoria Bennett, was Frank's hostess in Wellington.

After two weeks in New Zealand Dr Buchman returned to Britain visiting Asian countries en route. Captain Loudon Hamilton, the first person to volunteer to work full-time without salary with Dr Buchman, remained in New Zealand with a group of about 20 young people to follow up on the openings made during Dr Buchman's visit.

The home in Auckland which had been made available for the work of MRA in 1951, was gifted to MRA in 1956. This process, and other requirements of the law, made it necessary to register Moral Re-Armament under the Religious, Charitable and Educational Trusts Act, 1908. The founding members of the Board were Leslie Armstrong, William Coffey, James Coulter and Mick Lennon.

8: PACIFIC ACTION 1956-64

During the 1950s, as part of the Cold War, China used the Peking Opera Company in its efforts to win hearts and minds. In October 1956, the Maori Community in Auckland invited the 80-strong Company touring the country at the time to a farewell party. Kahi and Arapera had just returned from Britain and Kahi was asked to give the address of welcome. He referred to his visit to 29 countries in the past 18 months and to the universal longing for freedom from fear: "It lies in exercising a superior world ideology based on absolute moral standards and the guidance of God which makes men free and without fear. It is for everyone everywhere." The host was Waka Karaka. He and Kahi led the programme. The Chinese aim was to impress and win the young people and a battle of tactics was quietly waged during the evening. Waka, a former Maori Battalion officer, presented Maori culture in all its warmth and inclusiveness.

Within a few weeks Kahi was writing from Melbourne where he had led a team to Armagh, the Australian/Pacific MRA Centre given to Dr Buchman in 1956.⁷ They were invited to help meet and care for the athletes who would visit Armagh during the Olympic Games. Waka Karaka had a deep knowledge of Maori traditions. He was brought up in the Ringatu faith but had not been inside a church for 40 years. After meeting MRA

⁷MELBOURNE DELEGATION 1956:

Sheila Abel (Papua New Guinea), Beverley Armstrong (Auckland), Wiki Bennett (Wellington), Richard Caughey (Auckland), Ron Duffy (now Dunedin), Rehu and Henry Edmonds (Auckland), Kahi Harawira (Auckland), John Hodder (Wellington), Rei Jones (Otorohanga), Gaynor Lennon (Auckland), Margaret McCaw (Kurow), Waka Karaka (Auckland), Meg and Patricia Williams (Pukehou, Hawkes Bay).

he found a fresh experience of the presence of God, began reading his Bible for the first time in 30 years. Kahi saw their task in terms of "uniting the Asian nations through the Maori, Aborigines, Papuans and Indonesians".

Asian leaders had long shown an interest in Buchman's work for peace and stability in the world. Japan, Thailand, Taiwan and India had awarded him honours in recognition of this. In 1957, Thai colleagues, with government support, held an MRA conference in Bangkok. Jim Freeman, from the timber workers' union and I represented this country. Many of Thailand's trade union leaders were opposed to the regime of Prime Minister Pibul Songgram and had been persecuted; one of the features of the visit was to meet with these men and their families.

In 1957 and 1958, the Philippines was host to international MRA gatherings at Baguio. These helped in healing the wounds of war and occupation between many nations. President Magsaysay, who had entertained Dr Buchman and his friends in 1956, supported the Assembly. Tragically he was killed in an air accident a short time before he was to open the sessions. The new President, Garcia, addressed the Assembly.

One of those who attended from this country was Bill Richards (Dunedin), a colourful and often troublesome trade union leader, former vice president of the Federation of Labour. Bill had been changed through Alcoholics Anonymous and MRA. In a feature article in *The Otago Daily Times* he told of his new attitude and apologised to the people of Dunedin for the ambition behind many of his disruptive actions.⁸

The mid-1950s were dangerous years when world peace was under threat. Russian tanks had quashed the short-lived revolution in Hungary. Britain and France invaded Egypt in an attempt to gain control of the Suez Canal. In 1957 a delegation of 24 people flew to Mackinac Island, USA, to attend the MRA Assembly of Nations.⁹ Chairing a luncheon for 50 of Auckland's leading businessmen, Sir William Jordan, for 15 years New Zealand's High Commissioner in London, said, "Moral Re-Armament is breaking down the barriers of hostility across the world. It is active and effective." Dr Maha Winiata (Secretary to King Koroki's Council) stated, "The Maori people need MRA in a changing culture. It is a straightforward and simple way of life. Here is provided an ideology and it fits into the background of the Maori people."

⁸BAGUIO DELEGATION 1957-58: Leslie Armstrong, Arthur Bingham, Dr Jock Caughey (Dunedin), Kahi Harawira, Waka Karaka, Mick Lennon, Bill Richards (Dunedin), Dr Maha Winiata (Auckland).

⁹MACKINAC DELEGATIONS 1957-59: Doug Allen (Invercargill), Leslie, Joan and Beverley Armstrong, Arthur and Margaret Bingham, Bob and Rita Blayney (Auckland), Jack and Avis Cooper (Auckland), Richard Caughey, Dr and Mrs J.E. Caughey (Dunedin), Sarah Caughey (Dunedin), John Caughey (West Otago), Ian Douglas (Wellington), Jonathan Field (Auckland), Keith Hanning (Oamaru), Alpheus and Anna Hayes, Garfield, Helen, Maureen & Elaine Hayes (Kurov), Major K.T. Harawira, Marlys and John Hodder, Joan Holland (Auckland), Rei Jones, Prabhu Lal, Peter Lennon (Wellington), Dawn Nathan (Wellington), Dr Cyril Phelps (Lower Hutt), Robin and Enid Prickett (Pirinoa, Wairarapa), Derek Round (Christchurch), Te P. Tawhai (Dunedin), Maraea Te Kawa (Ruatoria), Dr Maha Winiata.

To help people understand the struggle between the forces of good and evil and to find the part they could play in this, full page advertisements paid for by ordinary citizens appeared in the national press from 1956. Some were written by Peter Howard in his dynamic and very readable style. Some contained parts of Frank Buchman's speeches, relevant to the current issues. One of these in 1956 headed 'An Idea to Win the World', gave the story of the amazing journey of *The Vanishing Island* around the world. One of the photos showed the three Harawiras and George Sutherland giving a haka backed by the cast. A few months later this musical was broadcast nationwide over all YA Radio Stations. This three-act play was recorded by Philips Electrical Industries, Holland, and widely distributed as a set of records by the Philips New Zealand company.

Freedom, the African play was filmed with dramatic scenes of Africa and a cast of 10,000. National and civic leaders, the diplomatic corps, church dignitaries, university professors and delegates to the Labour Party Conference attended the premiere. Kahi Harawira, who had taken part in the play with other Maori when it toured Europe and had a role in the film, gave the background to this initiative. *Freedom* toured all the main centres.

In Wellington they were given a reception by Dr Daniel Lew and his wife Yalan, newly arrived as the Consul-General of the Republic of China (Taiwan). Escaping from Communist China he later attended an MRA conference at Mackinac Island, where he found a refreshing experience of change and hope. He and Yalan brought a welcome freshness to the diplomatic scene in the Capital.



Members of the supporting party for the film *Freedom*.

L to R: Kahi Harawira, Ann-Magret Eneborg (Sweden), Birthe-Lis Bruun (Denmark), Eunice & Harsant Opperman (Southern Rhodesia, now Zimbabwe), Alpheus & Anna Hayes, Aino Poussa (Finland)

Lower Hutt, April 1959

One of many trans-Tasman visits in the late 1950s and early 1960s was that of Princess Lillardia (Mrs Margaret Tucker) of the Ulupna tribe in Victoria. An outstanding Aboriginal leader, later to become President of the United Council for Aboriginal Women, she was a warm-hearted woman who talked freely, without malice, of her deprived upbringing when she was forcibly taken from her parents, one of the "Stolen generation". After she met MRA, "Auntie Marge" was able to move in any company. Accompanied by Jean Hughes she was invited to many homes and spoke at functions throughout the country. She tells her story in *If Everyone Cared*, later made into a film and shown on Australian and New Zealand television.

Chief Walking Buffalo of the Stoney Indians, North America, arrived in March 1960 on his global journey of peace, with an eleven-member party from the Sarcee

and Kootenay tribes, as well as white North Americans, Maori and Pakeha.¹⁰ They travelled from end to end of the country "to bring the true choice" in the words of the 89 year-old Chief, "between Moral Re-Armament, which is the way of eternal life, and Communism, which is the way of eternal death to mankind".

The Auckland Star featured the arrival of the Chief and party with two front-page photos. They were given a royal welcome on King Koroki's marae. In full regalia the Chief and party sang with a drum accompaniment in honour of their Maori hosts. People responded warmly to this old man and his party. He spoke always of his mission in circling the globe, "to

¹⁰PARTY ACCOMPANYING CHIEF
WALKING BUFFALO: Edwin Crane, Arnold Crowchild, David and Daisy Crowchild and their daughter, Joe Kootenay, Henry Holloway and Bob Fleming, (all Canada), the Hon. Miles and Margaret Phillimore (UK/USA).

build a new world". His words were colourful, inclusive, deeply spiritual and sincere. A film of this remarkable journey was made. This was also a home-coming for one of the party, Miles Phillimore, who did much to pioneer the work of MRA in the mid 1930s.



Chief Walking Buffalo

Another world action in which New Zealand played a part in 1960 was the distribution of a booklet, *Ideology and Co-Existence* to every home in the country. Perhaps the two great issues of this time were the increasing militancy and threats issuing from Moscow. "The choice for America is war or co-existence. And you must choose," stated Premier Krushchev to Vice President Nixon, 24 July 1959. The other issue was the accompanying danger of a nuclear holocaust. In all democracies there was confusion about the nature and aims of Communism. Many sincere people were for co-existence with the Soviet, even while it was obvious co-existence in Soviet terms was a weapon in their strategy for world domination, as an editorial in the *Dunedin Evening Star* of 4 June, pointed out. *Ideology and Co-Existence* set out to inform the ordinary person of the true nature of the struggle and the part they could play.

This distribution nation-wide was a massive undertaking. The printing was done in different cities and had to be coordinated to allow the Post Office to begin delivery on the same day as advertisements appeared in almost all dailies. Sacrificial giving underpinned the whole operation: one couple gave a half of their inheritance, some sold valued possessions, three teenage brothers gave their savings. All gave what they could and every bill was paid on time. 88 million copies were distributed to every family in 13 countries and printed in 24 languages.

In a foreign affairs debate in parliament the failure of a recent Summit meeting was being discussed when J. R. Marshall, Minister for Foreign Affairs, commended Moral Re-Armament on the distribution of *Ideology and Co-Existence*. Needless to say there were many who objected. Dick Pearce (Wellington) clarified the issues in a three-column article in the *Public Service Journal* and Dr Jock Caughey (Dunedin) wrote similarly in the *N.Z. Methodist Times*.

During the winter of 1959-60, in sub-zero temperatures, over 200 volunteers built a film studio and other facilities, adding to the Mackinac complex. Among this work force were New Zealanders who had remained in America after the 1957 conference. On completion of the studio most of the New Zealanders returned, some to continue university studies or jobs. Arthur Bingham (Dunedin), a master stonemason who had given his skills to the building programme, with his wife Margaret who had helped with catering for the large work force, decided on their return to New Zealand to sell their stonemason business in order to work full time with MRA. As a gesture of gratitude to the New Zealanders for

their sacrificial contribution, the North American hosts presented a new Chevrolet car to MRA in New Zealand. Very suitably the Bingham had the use of it.



Sir Keith Holyoake, PM, with Arthur and Margaret Bingham

Keith Holyoake, while attending the Commonwealth Prime Ministers' Conference in London in 1961, spoke in Dr Buchman's home. He expressed some of the concerns facing the Commonwealth. "From my own experience and first-hand observations," he said, "MRA has a tremendous part to play. You have from my knowledge exercised tremendous influence for good in so many countries of the Commonwealth and on the world-wide scene." He continued, "A day or two before I left New Zealand I saw the picture *The Crowning Experience*, (based on the life of the Black educator, Mary McLeod Bethune). I was very, very impressed. I was impressed too, of course, because I read the message my lads gave (referring to his sons, Roger and Peter who spoke at the premiere of the film in London). It (the film) conveys a powerful message. It will bring an answer. This is typical of the work you are doing. One is very, very grateful for it."

A full page in a Wellington newspaper on 3 May, 1961, headed, *For God's Sake Wake Up!* informed readers that the film the Prime Minister referred to was soon to be released in the capital. *The Crowning Experience* toured the country screening commercially in Kerridge Odeon theatres, as had *Freedom* earlier. It screened again in 1962 and 1963.

In 1961 Lynley Holyoake, a daughter of the Prime Minister, travelled to an MRA conference in Brazil.¹¹ Dr Daniel Lew gave a reception for the delegation at which the Prime Minister and other leaders were present.

In 1962 Rei Jones was in Burma with others on the invitation of the Prime Minister, U Nu. The political atmosphere was tense and they were moving cautiously with films and in their contacts with political leaders.

The Japanese Prime Minister, Mr Kishi, had visited New Zealand as part of an Asian tour of reconciliation in 1957. In 1962, the then Prime Minister Ikeda, took part in the opening of an MRA conference centre at Odawara. Present at this occasion was a New Zealand/Fijian delegation led by Gordon Grieve, MP.¹²

¹¹BRAZIL DELEGATION 1961: Leslie, Joan & Beverley Armstrong, Jock and Dora Caughey, Kahi and Arerina Harawira, Lynley Holyoake (Wellington), Garfield Hayes, Rei Jones, Joe and Taka Moss and J. Moss Jnr. (Christchurch).

¹²JAPAN DELEGATION 1962: Dr Ali Asgar (Fiji), Dr Jock Caughey, Gordon Grieve M.P. (Invercargill), Dick Pearce (Wellington), Cyril Phelps, Robin Prickett, Ratu Livai Volavola (Fiji).

Speaking later in a parliamentary debate Grieve referred to his visit to Japan and said, "There is great need for Moral Re-Armament in this country." He was deeply impressed with the Japanese youth he met at Odawara.

One of the Maori delegates to the Mackinac conference in 1958 was Mrs Maraea Te Kawa (Ruatoria), a daughter-in-law of the great Maori statesman, Sir Apirana Ngata. A leader in the Maori Women's Welfare League, Maraea won the friendship of Queen Salote of Tonga and introduced MRA to her. This resulted in an invitation from the Queen to Maraea to visit Tonga with a number of friends and to bring the film, *The Crowning Experience* which she had seen in Auckland. In 1963 Maraea, Maurice and Margaret Hodder, Jock Caughey, Kahi Harawira, Witurora and Jean Duff, Dr Will, John and Annette Porteous, and from Australia, Princess Lillardia and Sylvia Cust, accepted the invitation.

In her book, *Mallee Roots to New Horizons*, Sylvia later wrote of this odyssey: "The spirit of reconciliation portrayed in the film and the glorious music and artistry of the production, had

so impressed the far-seeing Queen that she had regarded it as a 'must' for her people. News of the coming of the film had already gone out through the 'coconut wireless' to the Queen's subjects in the outlying islands in her kingdom by the time we arrived. So hundreds of people had taken to their small boats to come to Nuku'alofa at the wish of their beloved ruler during the ten days we were there."

The honour of a parliamentary luncheon was accorded Dr Caughey on the occasion of his departure for Iraq, where he was appointed to the Chair of Medicine at Mosul University. Gordon Grieve was the host and speaking after lunch he again alluded to the Odawara conference: "No one can go to one of these great MRA conferences without coming away different." The Prime Minister spoke, warmly evaluating Jock's contribution through medicine, Alcoholics Anonymous and MRA. "What you have done has been selfless and of the highest moral value," he said. In reply, Jock gave a picture of the aid MRA was contributing to countries in Europe and Asia and challenged his hosts to support those world leaders who were standing for MRA.



John Caughey, Rei Jones & Richard Caughey in front of the Mackinac studio they were helping to build.

See p.45



Dr Jock Caughey

9: A QUESTIONING TIME 1965-67

The 1960s were a questioning decade for youth. Protest groups focussed on the participation of New Zealand and Australia with the USA in the war between North and South Vietnam and the world-wide "ban-the-bomb" crusade. MRA conferences in Australia and this country were a feature of these years, many finding for the first time a satisfying purpose which would shape their futures. Often a first step in their commitment, as in the 1930s, was to serve in another country, a decision backed by education authorities. As Dr C E Beeby, Director of Education, commented to me, "They will learn more in one year overseas with MRA than they would on a college campus." In the next years many New Zealanders worked in the Pacific, Papua New Guinea, India, the USA, South East Asia and Europe.

In this setting a Youth Camp was held in Ballarat, Victoria in 1965, attended by 10

young people from New Zealand. *We Are Tomorrow*, a play by Peter Howard, was produced at the Camp and taken on tour to a number of Australian towns before coming to New Zealand. Here, the cast were received by Keith Holyoake, the Prime Minister, who, when asked what the young force should do, recommended they direct their energies to the education arena. As a result, every university and many schools and teachers' colleges were visited, giving performances and speaking to student gatherings. Members of the cast also spoke and sang at factory and waterfront lunchtime meetings, and gave a performance at Burnham Military Camp. The mayor of Wellington, Sir Francis Kitts, gave a civic reception. He and the Prime Minister attended a performance of the play in the Concert Chamber. Addressing the audience, the Prime Minister said, "We are all tremendously impressed with the message that Moral



The company and cast of *We are Tomorrow* meet Prime Minister, Rt. Hon. K J Holyoake.
Wellington, 13 April 1965

L to R: Gerd Jonzon, Nancy Palaypay, Marlys Hodder (Pearce), Arerina Hawawira, Marge Haines, Kathie Matthies (Hanning), Lesley Galbreath (Hill), Rt. Hon. Keith Holyoake, Kate Schwab, Rev. Lindsay Cartwright, John Hodder, Mary Caughey, Dick Pearce, John Williams, Peter Wood, Jonathan Lancaster, John Mills, Frank Cooney, Andrew Lancaster, Peter Thwaites.

Re-Armament is taking round the world. I follow it as closely as I can.”

‘New Zealand and the World of Tomorrow’ was the theme of a youth conference held in Wanganui during the May vacation, one of 25 held around the world that year. One hundred people from all parts of the country and from six countries attended. Four newspapers reported the main speakers, photographed many of the personalities and reviewed the play which was seen by an audience of 400 Wanganui citizens. Among the speakers were Dr Lew, Ambassador of the Republic of China; Kim Beazley, Australian Federal Labour MP; Rear Admiral Sir Peter Phipps, Chief of the New Zealand Defence Staff; Wing Commander Eric Roberts, veteran airman of two world wars. Conference participants were invited to tour the large Railway Workshops.

Reviewing the world situation, Admiral Phipps highlighted New Zealand’s role in South East Asia and in the SEATO Pact. “We will have to get out and help in the raising of the standards of Asia’s underprivileged,” he said. “We will have to think of ourselves as part of South East Asia, their problems are ours and the solving of them is going to take a lot of time, money and lives,” he warned. Members of both parliamentary parties attended sessions, farmers spoke on issues confronting their industry and the challenge to produce food for the rapidly growing world population. Almost all the food for the 100 delegates and guests was given by farmers and friends. In September 1965, Susan Graham headed her column in *The New Zealand Herald*, “Want to read about good young people?” and in three columns warmly appreciated the stand and the message of

the young people with *We Are Tomorrow*.

The Ladder, a play by Peter Howard, was produced at the conference for presentation to university and college audiences in New Zealand and Australia. It was in parliament that *The Ladder* had its New Zealand premiere.¹³ The Speaker, Sir Ronald Algie, invited “Members and friends and staff” to this performance in parliament’s Social Hall. The cast was a reflection of the countries in the Anzus Pact: Australia, New Zealand and the USA. Cabinet ministers and MP’s from both sides of the House, parliamentary staff and visitors attended.

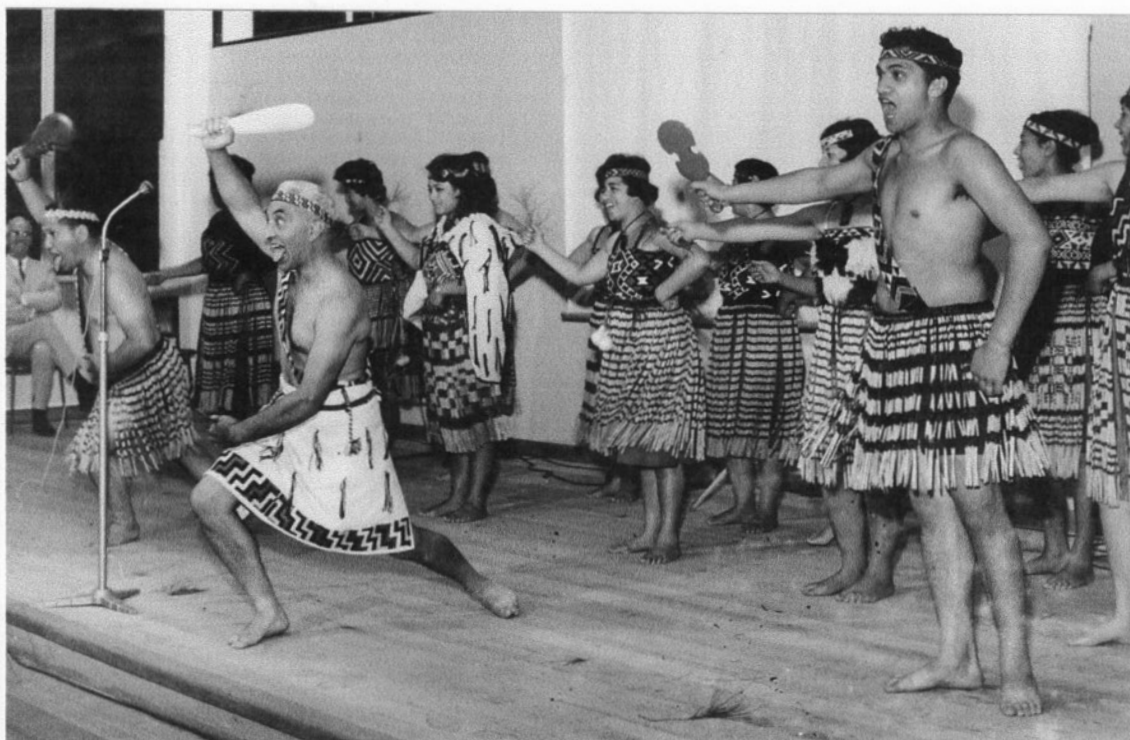
The Prime Minister was keen that the play should be widely seen and the next performance, by invitation at the Wellington Teachers’ College, greatly intrigued him, for student politics were in a lively state at this college. Almost weekly bus loads of students went into Wellington’s streets and marched to parliament, on one occasion occupying the Prime Minister’s offices. Students were eager to talk with members of the cast, to whom they expressed dissatisfaction and disillusionment. Many had no wish to take part in the protests but felt obliged to by pressure from lecturers and student leaders. The play itself was enthusiastically received and the Prime Minister, who had the impression we were entering enemy territory, was delighted when his friend Robin Prickett reported on the day and

¹³MEMBERS OF THE CAST OF *THE LADDER* on its premiere performance in Parliament Buildings, **May 1965**, were: Lorna Barrett (Brisbane), Frank Cooney (Melbourne), Charles Haines (USA), Olive and Mick Lennon, Marlys Pearce (Wellington), Robin Prickett, John Williams (Sydney).

told him that there were no casualties! Following other student performances, *The Ladder* was taken to Australia, where it played in Brisbane, Sydney, Canberra and Melbourne.

This was the precursor of far-reaching action. Wherever *The Ladder* played students were invited to a World Conference for Moral Re-Armament to be held in Canberra in January 1966.

foreign affairs depends on the quality of that nation in its home affairs." Conrad Hunte, the West Indies batsman emphasised the same concept, "The Commonwealth, not divided by colour, but united by character can fulfil its truest and greatest destiny." Another visitor was Rajmohan Gandhi, grandson of the Mahatma, from India. He expressed the need for a demonstration of united families and industry, and for students



L to R: Tokoroa Waikato, Rei Jones & Paire Huata, lead a haka
Canberra Conference, 1966

A charter plane organised by John Hodder took 81 from New Zealand, including 20 Maori. They joined 300 other representatives from 19 countries, many of them Asian. One of the guest speakers was the Australian Minister for External Affairs, Paul Hasluck, who referred to Japan, India and Australia as the three powers best fitted by their resources to make a massive contribution to the rebuilding of Asia. There was also the need for constructive and united life at home and Mr Hasluck observed, "The quality of any nation's contribution to

with a purpose to put right what is wrong in the world. "May I say that Asia needs Australia and New Zealand very urgently," he stated.

This challenge was responded to by a large number of young people from Australasia: Maori, Pakeha, Aborigine and white Australian, and from Taiwan, the Philippines and Korea, when they created a dynamic musical *Sing Out Australia*. *Sing out Pacific* might have been a more apt title, for songs and dances came from all the countries

involved. This *Sing Out* presentation had become a popular and growing form of expression on three continents. In it youth presented their deep convictions about the world, the dangers and challenges and their commitment to bring change.

Sing Out Australia built up its repertoire of songs, dances, group and individual items as it played at the Snowy River Hydro Scheme invited by Sir William Hudson, in different cities and at the Naval Base, HMAS Cerberus, in preparation to accept Rajmohan Gandhi's breathtaking invitation to India. It was a massive undertaking to gather together the sound and other equipment, instruments, costumes and the finance to cover current operating costs, as well as the \$A65,000 for the fares to India.¹⁴



A scene from *Sing Out Australia* in India

¹⁴NEW ZEALAND MEMBERS OF *SING OUT AUSTRALIA* IN INDIA 1966: Claire Cooper (Auckland), Glenys Cooper (Auckland), Nigel Cooper (Christchurch), Rod Green (Auckland), Keith Hanning, Arerina Harawira, Garfield Hayes, Olive and Mick Lennon, Peter McAllum (Dunedin), Kathie Matthies (USA), Helen Porteous and David Porteous (Pukekohe), Tokoroa Waikato (Huntly) and Peter Wood (Hastings/Wellington).

As he farewelled them in Perth, Paul Hasluck observed that MRA was able to do what governments could not do—meet the needs in the hearts and minds of people. Without that, Governments' food and aid would be ineffective.

Shortly after arrival in Bombay, the cast sang from a decorated float to tens of thousands of people on the Marine Drive. The company was welcomed into homes, schools and universities in Bangalore, Madras and Kerala. 3,250 people packed the largest auditorium in India for a combined performance of *Sing Out India*, *Sing Out Bombay* and *Sing Out Australia*. Cardinal Gracias said, "You are ambassadors of goodwill. The peacemakers are not only those who pursue peace but the creators of peace."

Many of the cast had taken leave from jobs or interrupted their education. After many months away, including the six months in India, most returned to their own countries. Before the company disbanded however, there was a wedding which we joyously celebrated — Keith Hanning and Kathie Matthies were married in Kerala.



Keith & Kathie Hanning

In giving his invitation to *Sing Out Australia*, Rajmohan had made the point, "Come and teach us what you can and learn what you need to." All the company were aware they had learned far more than they taught; it was an enlightening, enriching, and humbling experience. The lively interest of children, the great warmth from some of the world's poorest and yet the spiritual awareness of the people was always felt.

After the 3-month campaign, some of the company remained on in India, serving voluntarily in various capacities, for periods ranging from a few months to seven years. Claire and Glenys Cooper, David and Helen Porteous, Keith and Kathie Hanning worked with the young Indians who were producing a musical, *India Arise*. It was invited to the Lebanon, Cyprus, and several European countries. Cyprus was already tragically divided, the Lebanon yet to experience the horrors of war and occupation.

In a letter written from New Delhi in January 1967, Claire and Glenys reported, "*India Arise* has been seen in the villages of Kerala, by the national leaders in New Delhi, the Harijans in Calcutta." The Government of India, at a time when travel permits were difficult to obtain, granted *India Arise* freedom to travel abroad. In all the countries visited, a picture of India's great heritage and a convincing vision of the future was given. In 1968 Claire had been away from New Zealand for nine years and *The Auckland Star* quoted from some of her letters home in an article describing her work in India.

In New Zealand, it was decided to invite *Wake Up Matilda*, a musical produced in Australia, to tour. Accordingly Arerina

Harawira, Arthur Bingham and John Porteous flew to Melbourne to plan for it. Laurie and Elsa Vogel (UK) came later to help in the preparations. The play had just returned to Queensland from Papua New Guinea, where Nigel Cooper (Christchurch), Dick and Marlys Pearce (Wellington) and Alan and Bill Porteous (Pukekohe) moved with it.

'Matilda brings a message', headlined *The Auckland Star*, praising the quality of the performance. "The backdrop may have been Australian but the message was universal, 'Wake up and face the problems around us!'" the *Star* urged. A Wellington paper reported, "Militant Marxists from the Wellington waterfront, men in the management of shipping lines and farmers have been amongst the audiences for *Wake Up Matilda* in the Grand Opera House this week." One song in the New Zealand section ran:

Small in size but great in heart,
Picked by God to play her part,
New Zealand now could bring to birth,
Food and faith for a hungry earth.

Other visitors in 1966 and 1967 were Rajmohan Gandhi and Russi Lala from India, Bishop Bengt Jonzon and his daughter Daga from Sweden (who had been hosts to *The Vanishing Island* in Kiruna), and Ann Farmer, Eric Ward, Constance Smith and Jill Robbins from the U.K. Constance and Jill were promoting the film of Peter Howard's pantomime *Give a Dog a Bone*.

Rajmohan Gandhi visited Rakaumanga Pa, Huntly and met leaders of the Maori people at Te Ohaki marae, being welcomed by Huntly centenarian Hori Paki. Bishop Jonzon and his daughter Daga were in New Zealand for about 3 months. *The Waikato Times*, 11 May

1966, reported him as saying, "The sort of morality advocated by the Moral Re-Armament movement is the same as that preached by Christ in the Sermon on the Mount. The danger of moral decline cannot be answered by conferences alone. It must be answered by people who live for something big and fight for it." Miss Daga Jonzon was reported in the same paper as having "claimed the way the Maori and pakeha live together is something the rest of the world should see and learn from".

At this time Rajmohan Gandhi was given land in Panchgani, 160 miles from Bombay, and on this 28-hectare property an Asian MRA Centre was constructed over the next years. Peter Wood, who had remained on from the *Sing Out Australia* tour took on accounting responsibility, serving for seven years in India. Returning to New Zealand at this time, Rei Jones told the Auckland Travel Club that New Zealand had undertaken to raise £24,000 for the centre.

At home action was proceeding in support of all these initiatives. Robin Prickett addressed the Auckland and New Lynn Rotary Clubs and a morning tea for women in the home of Jack and Avis Cooper. Tokoroa Waikato was soon given an official welcome home in Huntly. Rod Green (Auckland) and Nigel Cooper had also returned from India.



Basil Moring



Nigel Cooper

Jack Cooper, a real estate valuer, Dr Basil Moring, a vet and Ray Lovie, a banker, Aucklanders who had worked with MRA over several decades, arranged interviews with a number of businessmen for the returning Kiwis to meet and inform them about the Indian venture and its significance.

Sing Out Auckland had been formed and gave a performance at Queen Victoria College which was received with tremendous enthusiasm. There were other performances in the Professional Club Rooms, at a fair in the Methodist Central Mission Hall and in 1967 at a welcome to Bill and Clara Jaeger of London, Jack Carroll, a militant dockers' leader from Bristol, Claudio Falcao from the Port Workers' union, Rio de Janeiro and Douglas Cook of Aberdeen. The Jaegers and their party, with wide experience of industrial and international affairs, met with parliamentarians, trade union officials and men in management.

Sing Out New Zealand performed at the Coronation of Queen Te Atairangikaahu at Ngaruawahia, and also at the Pukekohe Town Hall Concert Chamber to raise funds for MRA in India. The 60-strong *Sing Out New Zealand*, with the Ngati Hamutana Concert Party, performed to raise funds to send young New Zealanders to an MRA conference in Melbourne.

In January 1968, thirty young people flew to Melbourne to the conference at Monash University, which was opened by the Prime Minister, Harold Holt. *Wake Up Matilda* was invited to the northwest of Western Australia and in mid-year 1968, carried out a 2,100-mile tour of the new industrial towns in that region, Alan Porteous and Alastair Linton being part of the instrumental backup.

10: KIWIS IN ASIA AND THE PACIFIC 1968-69

The construction of Asia Plateau in Panchgani, India, was proceeding. It became the focus of fund-raising events in New Zealand, which gave opportunities to inform people of the work of the New Zealanders there and to screen the latest MRA films. One of these, *Voice of The Hurricane*, was widely shown in commercial theatres. An explosive drama of conflict between black and white in colonial Africa, it starred Muriel Smith, a great African-American actress and singer. An Asian Dinner, held in the Overseas Passenger Terminal, Wellington was hosted by the mayor and mayoress of Wellington, Sir Francis and Lady Kitts. The guest speaker was Keith Hanning who had spent three years working with Rajmohan in India. The film, *Beacon of Hope*, a short documentary, showed the opening of the first buildings at Panchgani.

This also marked the departure to India of John and Annette Porteous. Invited by Rajmohan Gandhi, John and Annette took responsibility to develop a dairy farm at Asia Plateau. John had lived in India where his father, Dr Will Porteous, had been a medical missionary, so it was a return to childhood scenes. John and Annette were to spend three and a half years there. Speaking at their farewell dinner, John said it was not easy to leave the security and comfort of their farm near Pukekohe, "but we feel this is the kind of aid New Zealand is meant to give and is in a favoured position to give at this particular time in history". Referring to Rajmohan Gandhi and his programme to bring change to India, he quoted a statement Rajmohan once made in relation to foreign aid, "Unless you give us the spirit of Moral Re-Armament, we can make you poor before you make us rich." John felt there was still a great and

challenging task awaiting the world following the defeat of the totalitarian forces in World War II, in which he had served as a pilot. "Across the world," he commented, "hate, fear, violence and malnutrition of body, mind and spirit are calling desperately to be answered."

Arriving at Asia Plateau they found the area to be developed had been abandoned for 50 years as infertile and was covered in weeds and rocks. There was no finance available so letters were written to friends in all parts of the world. As a result, the Centre became truly international. The mayor of Perth paid for the cowshed, friends in Britain largely paid for the farm tractor, irrigation by Canada, poultry by Luxembourg and Belgium, fencing by Germany and Belgium. Seven New Zealand children raised money for a poultry unit. A well financed by India, Britain and New Zealand, 65 feet deep and 18 feet across, was built in memory of John's father, Dr Will Porteous (see photo on page 95). Jersey cattle were gifted by an Australia member of parliament. In 1970 John wrote of "young men from India and many other countries finding the dignity of labour, the secret of teamwork... Impoverished soil is beginning to produce abundantly."

In spite of local opinion that the area was barren, a tree-planting programme, developed over the years at the Centre, has created a green oasis and encouraged regrowth of natural forest with a return of birds and wild life. This is expanding into the surrounding area to the benefit of the village population. They have benefitted from free or cheap firewood, animal fodder, employment and improved annual rainfall.

At the end of 1968, Alan joined his

parents at Asia Plateau. In 1969 David and Helen re-visited the Centre where, in 1966 with members of *Sing Out Australia*, they had helped to erect the very first building using sun-dried bricks.

Through visits to local villages, John and Annette became bridge-builders between the local subsistence farmers and the university-trained agriculture officers. The main thrust of the farm at that time was to breed pedigree Jersey cattle to help the Maharashtra Agriculture Department in its development and expansion of milk production. John's contact with government officials in this programme helped to facilitate the development of the Asia Plateau Centre.

For Human Rights Year twelve Wellington women prepared a Declaration of Human Rights which was featured in *The Evening Post*. Translated into Maori, the whole text was printed in four columns. Its main points were:

- To live the discipline we expect of our families
- To create the home life that cherishes and inspires
- To do our part to help build a society where truth and right prevail.

The paper ran an editorial on the Declaration and Lady Porritt, wife of the Governor-General, spoke about it at the 1969 annual meeting of the Pan Pacific and South East Asia Women's Association.

Nigel Cooper and Alastair Linton spent some years working in Papua New Guinea with men and women in cabinet, parliament and young people to help them with their plans to take MRA to the whole country.

1968 saw a concentrated effort to reach a wide spectrum of leadership. The theme for a May conference at Paraparaumu was 'New Zealand-Pathfinder for the Pacific and Asia'. In his opening address, Arthur Bingham said, "This country of ours is meant to give a responsible lead in the world. A mature nation will accept responsibility irrespective of its size. Our nation has led the world in social legislation. Our weakness has been that we have indulged in the privileges that our forebears fought hard to create. Today we are losing the character and faith which created these privileges. We are still meant to use them as a pattern for mankind."

The Marquis of Graham from Scotland, a farmer and member of the British House of Lords, proposed that New Zealand could give a new role to the Commonwealth and *The Evening Post* featured this concept. Teachers, men from industry and members of Parliament fully participated in the discussions. Other overseas visitors included Dr Reuben Taureka, Assistant Director of Medical Services, Papua New Guinea; Jim Beggs, vice-president of the Melbourne Waterside Workers' Union and Tui his wife; George Wood of Aberdeen and Brian Robbins, former Secretary of the Institute of Mechanical Engineers of Great Britain and Mrs Robbins.

'Tackling The Giant Task' was the challenge presented at three conferences in 1968-69 held in Melbourne, Hamilton (NZ) and Perth. This marked a continued effort to share our trans-Tasman resources to develop a common strategy in our two countries. The invitation stated, "The giant task facing all nations is to build a society that works—a society where division and violence are

outmoded and where every man, woman and child can find a satisfying part." Attending the Hamilton conference was Mme Irene Laure, a former Socialist Member of the French Parliament and former Secretary General for three million socialist women in France. Mme Laure had been a leader of the underground resistance to the German occupation in World War II and a key figure in the initiative to bring reconciliation between France and Germany. Speakers included Rajmohan Gandhi and visitors from Scotland, Holland and Australia. The mayor of Hamilton, Mr M. J. Minogue, opened the conference. After the conference people were invited to address local organisations, screen MRA films and some took leave from jobs to spend time overseas for training with MRA.

Two very gifted musicians from Sri Lanka (then Ceylon), Devar Surya and Nelun Sena spent several weeks in New Zealand and Australia. Awarded the OBE for his services to Sri Lankan music, Surya was a well-known concert singer in Europe, the USA and Asia. Educated at Cambridge university, called to the Bar in London, Surya abandoned this career to preserve and perform Sri Lankan music. Surya and Nelun had worked with MRA in many countries over 30 years. Performing with several instruments and singing their songs, they gave great enjoyment at their "concert talks". Through these both privately and publicly they reached a wide range of people. They spoke about their aim to raise \$1000 towards the construction costs of the MRA Asian Centre at Panchgani. This they did, \$1369 in fact. Later the Senas headed a newsletter, "Two miracle-laden months 'down under'" and they regarded this time as

perhaps the happiest they had ever spent. A conference held in Wellington in May 1969 entitled 'Education's Giant Task' continued the theme of the earlier conferences. It enabled senior teachers, Maurice Hodder, Jack Dennison, Ed Allison and others to outline for education the moral and character-building role they saw as essential to the future of New Zealand. Senior MPs, educationalists, media representatives and men from industry contributed papers. The press reported fully.

Peter Howard: Life and Letters, written by his daughter Anne Wolrige Gordon was launched in Wellington by Keith Holyoake, the Prime Minister, who had a warm affection for Howard. Speaking some years earlier at Howard's memorial service, he had said, "Peter Howard, a great Englishman was first and foremost a crusader and revolutionary. I count it a very great privilege to have known (him), to have read his works and to be influenced by him." Papers which had reported on the work of the Oxford Group in the 1930s, like *The Manawatu Evening Standard* and *The Hawkes Bay Herald Tribune*, reported the launching and reviewed the book, the latter under a four-column headline.

Everybody loves a pantomime and *Give a Dog a Bone* caught the imagination of television authorities. A Westminster Theatre production by Peter Howard, the film of the pantomime was nationally televised. The NZBC estimated that 25% of the viewing public would have seen it. Other 16mm films were widely used in private homes and public screenings: *Mr Brown Comes Down The Hill*, *Viewpoint*, *Happy Deathday* and *Voice Of The Hurricane*. Derek Sommervell, Peter Dennison, Karen Howell and

Arerina Harawira initiated occasions in different parts of the country. At the same time other occasions were used to raise money for the Asian Centre at Panchgani; one at Hamilton, organised by Ruth Van der Sluis, Lies Callander, Joan Carlisle and many helpers, raised \$700. In Dunedin Jack Dennison and Bruce Tompkins ran film showings for university students and the paper *Critic* printed a two-page spread on MRA to mark the centennial of Otago university.

While supporting this action in New Zealand the commitment to constantly support friends in other areas of Asia and the Pacific was maintained. Early in 1969, Nigel Cooper wrote from Port Moresby of Papua New Guinea's movement towards self-government. The development of a huge copper mine on Bougainville involving an investment of \$250 million was being negotiated. Arerina Harawira was invited by Papua New Guineans to join them in supporting the key people in these wide reaching discussions. At the end of 1969 Dick Pearce went to India and in early 1970 was joined by his wife Marlys and their baby daughter Susan, Dick serving as an engineer and Marlys as a secretary. They were there for three and a half years, followed by time in Britain.



Sir Keith Holyoake, PM, & Sir Francis Kitts, Mayor of Wellington, launching the book *Peter Howard - Life & Letters*

September 1969

A report on MRA operations in 1969 lists the money raised for several purposes:

	1968	1969 (to September)
Panchgani (Asia Plateau)	\$5400	\$1870
Overseas travel (India)	2120	4560
Purchase of films	600	1200
Sale of Books	959	800
Administration (NZ)	2651	1580
Gifts to NZers overseas	947	275

A suggested budget up to July 1971 gives an indication of the outreach planned and of the faith and commitment of those involved:

Asia Plateau/Asian travel	\$10,000
Overseas visitors	10,000
New Zealanders overseas	2,000
Administration	6,000

'New Zealanders overseas' referred to those giving their full time without salary to support colleagues and action in other countries.¹⁵

Garfield had worked in a number of countries over the previous ten years and returned with his Australian fiancée, Helen Brown, of Adelaide. *The New Zealand Herald* and *The Auckland Star* carried photos of them and reported on the current situation in India, their work with MRA and Asia Plateau. Following their marriage in Adelaide they returned to India and worked in Poona (Pune) and New Delhi for some years.

¹⁵ Among this number were Claire Cooper, Glenys Cooper, Nigel Cooper, Arerina Harawira, Garfield Hayes, Janet and Catherine Linton (Auckland), Pauline Matthews (Auckland), Dick and Marlys Pearce, David and Alan Porteous, Helen Porteous, Joan Whetter and Peter Wood.

11: ANYTHING TO DECLARE? 1970

In 1967 a group of young people from different countries of Europe met the cast of *India Arise*, the Indian musical then touring Europe. They were challenged by the commitment of these young Asians to live and export an answer to hatred, impurity and corruption. So *Anything To Declare?* (ATD?) was born. In 1969 with a cast of 93 from 21 countries, they visited some of the hot spots in Europe. The revue expressed some of the history and culture of their regions and the experiences of change which had affected communities. They described their production and purpose: "In song and spectacle *Anything To Declare?* contains all the colour of the many countries represented in the cast, but it does not miss the chance to probe deeper into the hopes and despairs of the 20th century. It dramatises the true stories of men in home and industry whose change has led to revolutionary changes in society.

"The cast includes a Romanian Princess, a German coal-miner, a French student who was on the barricades in Paris during the riots (1968), a Danish pop singer, a New Zealand farmer. The aim of the cast is much more than the tour of a revue, first class entertainment though it is. Travelling with them are businessmen, trade unionists, teachers, politicians and professional men who have had experience of solving many obstinate disputes."

In 1970 ATD? was invited to India where it toured for six months before moving to Malaysia. A final decision to invite it to Australia, Papua New Guinea and New Zealand was made at a conference in Adelaide and confirmed in April 1970 at a national gathering in Wellington. The tour was planned to commence in September or October, so a

great deal of preparation lay ahead. Overseas friends generously offered to help and the first to arrive were Alan and Barbara Thornhill and Dr Reginald Luxton from England. Soon to follow were Lindsay and Margaret Cartwright from Perth.

Alan Thornhill's name was already known here as the author of the industrial drama, *The Forgotten Factor*, seen by 32,000 people in 1950. His play *Mr Wilberforce MP* was produced on radio by the Broadcasting Corporation in 1969. Barbara, an American, featured in an eight-column headline, 'Chief Cook at MRA's World Plays'. Reg Luxton, a senior consultant physician from Manchester, warned in public meetings and private interviews of the dangers of the "permissive laws being passed in Britain today".

One of the first people we discussed this venture with was the Prime Minister, Keith Holyoake. Nigel Cooper and I told him of the work of MRA in different countries and the coming of the musical to New Zealand. The Prime Minister showed great interest in the developments and asked to be kept informed. Professor Eva Ricketts, Head of the Department of Home Economics at the University of East Africa, was introduced to New Zealand with a front-page picture in *The New Zealand Herald* and an interview in *The Auckland Star*. In talks to students and in home gatherings Eva told convincing and hope-giving stories of change in people and situations in Africa.

Consultations took place around the country to draw up the final plans for the welcome to ATD? Finance, publicity, transport, accommodation, arranging the

daily programme for over 100 people, needed a trusting relationship between us all. Daily meetings and honest pooling of personal needs created this. The estimated cost was \$39,152. Considering that for the year ending January 31, 1970, \$17,395 had gone through the MRA accounts, a target of nearly \$40,000 represented a sizeable step in faith and expectancy. It also reflected a commitment to obey what we considered to be God's plan for our country and the Pacific region. During a meeting of eight Ministers of Foreign Affairs in Wellington about this time, New Zealand was referred to as "the last link in the chain of Asian and Pacific nations".

Many people responded to this bold undertaking and money was soon invested. A report dated 21 April 70 states, "a young couple promised \$50 – they are concerned about family life. One man promised \$100 and took on to raise \$1000. A doctor and his wife have given \$150 and intend to approach ten businessmen to do likewise. A senior lady promised \$100 and wants to include her friends." Readings of one of Alan Thornhill's plays, *Bishop's Move*, were given in Dunedin, New Plymouth, Wellington, Hamilton and Auckland. A target of \$10,000 was agreed upon at a meeting in Wellington: next day a cheque for \$880 arrived in the mail.



The cast of *Anything to Declare?*

Following its highly successful visit to Malaysia, ATD? opened in Perth, Western Australia. Accepting our invitation, they asked what we thought our principal targets should be. We replied, "Auckland as the largest industrial and multi-racial centre in the Pacific should be our main target. The possibility of visits to Hamilton and Wellington and visits by smaller groups to the university cities was also considered. Many have strong conviction that Fiji should be visited as well, by a smaller force. This coincides with a growing awareness in parliament of New Zealand's responsibility in the Pacific. Fiji will be granted Dominion status in October this year."

Targeting the areas ATD? should visit was one part of our task; deciding which areas of national life to focus on was the other. "Sound family life, education for character, churchmen and politicians who will unite the country, a working partnership in a multi-racial society and a common task for management and labour" gave direction to our efforts in the months ahead.

Meanwhile we had also been consulting with friends in parliament and industry, civic and community leaders, to find their concepts for this visit. A committee of national leaders sent the visitors a message of welcome.¹⁶

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TO THE FORCE OF
 ANYTHING TO DECLARE?

We warmly welcome the advice that the Moral Re-Armament force with the musical revue, Anything To Declare? is coming to New Zealand. We have heard of the far-reaching effect of your work in critical situations in Europe and Asia and respond to the action you are taking. We need an effective answer to the

The message of welcome was broadcast through press and radio. Advance publicity gave information about the cast and their aims and announced their arrival in September 1970.

These were exciting and very stretching days for those handling the myriad details involved. This was not helped by the arrival of the Hong Kong influenza epidemic, one of the most virulent to reach these shores and which laid low some valiant operators. However a Gideon-like faith and inspired determination kept all focussed on the task ahead. It enabled those affected to pray for all the shared concerns. The flow of finance was never a worry. All believed, out of countless personal

dissatisfaction and unrest that is widespread in the world. You can help strengthen the moral values that are the foundation of family and national life. In partnership with our Asian and Pacific neighbours we work to bring security and stability to this area of a troubled world.

Signatories to the Invitation:

- Rt Hon Sir Keith Holyoake GCMG, CH, MP, Prime Minister
- Rt Hon J R Marshall, MP, Deputy Prime Minister
- Norman Kirk, MP, Leader of the Opposition
- Hon B E Talboys, MP, Minister of Education
- Hon D J Riddiford, MC, MP, Minister of Justice
- Hon D J Carter, MP, Minister of Agriculture
- Sir Basil Arthur, Bt, MP, Timaru
- Te Arikiniui Queen Te Atairangikaahu, DBE, Turangawaewae Marae, Ngaruawahia
- D A Hight, MP, Remuera
- P A Amos, MP, Manurewa
- M Rata, MP, Northern Maori
- T J Young, MP, Lower Hutt
- Sir Francis Kitts, Mayor of Wellington
- B G Merai, Secretary, Auckland Indian Association

experiences, that "where God guides He provides". And this He did!

A man who read Malachi 3, verse 10, sent a cheque for \$2,665, all his savings. Peter Wood, writing from India where he had been working with MRA since 1966, wrote, "I strongly feel the hour calls for sacrifice of the highest order" and he sent the last of his shares worth \$1,300. Reinforcements came in the form of Peter and Monica Phelps, Michael and Erica Henderson of the UK, Stephanie Ashton, a secretary from Australia, Daga Jonzon of Sweden, and Stuart and Polly Ann Smith from the USA. All were gladly and gratefully welcomed.

At coffee mornings women met the overseas guests and planned for the accommodation of *ATD?* force. Besides press and radio interviews, visits were made to industrial organisations and trade unions, women's and church groups to publicise *ATD?* 30 film evenings took place in four months. Ruth Van der Sluis, Lis van Rooyen and Hamilton friends compiled a cook-book with Scandinavian recipes and these were sold at a function opened by the mayoress. This and other activities sparked a demand that *ATD?* play in Hamilton in the Founders Theatre, a local couple offering to cover all theatre costs. In Auckland Avis Cooper held a fair to inform a wide circle of friends and to raise money.

Promotional material was produced and widely distributed, including the gift of 1000 colourful posters from Australia. In August the encouraging news that "with pledges, we hit our target of \$10,000 by the end of July" was a wonderful lift to all involved. This month also brought further reinforcements from Ireland, the Isle of Man, Holland and the United

States. From the *ATD?* cast, 40 people arrived in mid-September and another 50 at the end of September. Now things were hotting up!

All the fares for the reinforcements had been paid as well as \$6,642 to bring the further 90 from Australia. A credit of \$600 existed! \$2,000 however would be required by the end of September; \$800 of this was raised at an International Fair in Auckland.

Arthur Bingham and Michael Henderson spoke at a luncheon in Dunedin, the press showing great interest in events in different centres. Gottfried Anliker, the largest builder in Central Switzerland, and his son Ueli, paid short visits to Wellington and Auckland. They met businessmen and trade union officials and Gottfried's story of change from cheating Inland Revenue to honest dealing and the positive flow-on effects after he met MRA, intrigued all whom he spoke to.

Then "D Day" arrived when all 100 of the cast, backstage and supporting personnel representing 21 countries, safely assembled in the capital and were accommodated comfortably in homes. The première performance in the St James Theatre, 2 October, was a gala occasion attended by the Governor-General Sir Arthur Porritt and Lady Porritt, the Prime Minister Sir Keith Holyoake and Lady Holyoake, the Deputy-Prime Minister the Rt Hon. Jack Marshall and Mrs Marshall, members of cabinet, ambassadors and consular officials, representatives of industry and trade unions. People travelled from Auckland, Hamilton, the East Coast, Christchurch and Dunedin. The full theatre responded warmly to the varied

programme. Afterwards 200 people went back stage for supper, including the Deputy Prime Minister, diplomatic and consular guests.

The night before the première the Broadcasting Corporation's most popular TV programme, *Gallery* featured a 15-minute interview with three of the international force. *On Camera* followed with another programme.

Events in Wellington during the visit included a 45-minute presentation to 400 students at Victoria university and lunch as guests of the Gear Meat Company, followed by a 30-minute presentation to 300 workers. The Wellington Cricket Council gave a luncheon for 170 guests to meet and hear Conrad Hunte, former vice captain of the West Indies cricket team. A Civic welcome was given by the mayor, Sir Francis Kitts and city councillors. Invitations to sing and speak at schools and churches flowed in and talks with individuals in parliament, industry and trade unions went on every day. The mayor of Wellington spoke to the press about MRA saying, "It has a genius for bringing people together from divergent points of view."

On 12 October friends were informed that \$17,000 had been given and gifts in kind amounted to thousands of dollars. All transport to Hamilton and Auckland had been paid. A further \$12,000 was needed for the return fares

to Australia. Before leaving Wellington a Peter Howard play was performed in the Concert Chamber of the Town Hall. The following afternoon there was a final meeting with hosts and people met during the week. Stories of change and the effect on family, national and international life were given. Some who had begun to change told movingly of their own experiences since beginning to listen to God and live by absolute standards.



HRH Princess Helen of Romania introduces cast members of the MRA Revue *Anything to Declare?* to the Maori Queen Te Atairangikaahu and her husband, Whatumoana Paki. *Founders Theatre, Hamilton, 1970*

"The Maori Queen opened the heart of Maoridom last week to the international MRA force with the musical *Anything To Declare?* now in New Zealand," reported the *MRA Information Service*,

London. Traditional chants and action songs were an impressive introduction to Turangawaewae Marae. Speaking on behalf of the Queen, an Elder said, "We are indeed glad that you have come because it was on this Marae that we welcomed your Elder Dr Frank Buchman. You have come here with the love and affection of that man." The Queen attended a performance of *ATD?* with her Elders and Canon Wi Te Tau Huata, Chaplain to the Queen.

A host in Hamilton said, "You have made a new man of me. Complacency is what is killing New Zealand. You will save New Zealand." Canon Huata himself later took on this task with a wholehearted commitment. Ten of the group visited the South Island and the mayor and mayoress of Dunedin attended a lunch in their honour. In Christchurch the Canterbury Cricket Council gave a social evening for Conrad Hunte and he was interviewed on television.

A great deal of preparation had been done in Auckland where four couples on the national welcoming committee, Mr and Mrs Amos, Mr and Mrs Hight, Mr and Mrs Rata and Mr and Mrs Merai acted as hosts. A newsletter at this time records, "Considerable gifts of food have been made. One company is installing a deep freeze where the Auckland ladies are going to provide daily lunches, and this firm is also giving ice cream, frozen vegetables and accommodation. The Indian community are providing fresh vegetables and free meals for vegetarians are being given. Cars also are being loaned. There are so many events it would take pages to record them."

Some of these were visits to schools and churches. Dean Rymer invited the cast to speak and sing in the Cathedral. The Catholic Bishop of Auckland, Bishop Delargy welcomed a party of 20 to Bishop's House.



Members of the musical *Anything to Declare?* and Conrad Hunte from the West Indies are received by Bishop (later Cardinal) Delargy

Auckland 1970

One Catholic paper at the time was not in favour of the ideas of MRA, so the Bishop asked for all to be in a photo with him and he would send it to this paper. "They will have to print it," he said with his twinkling Irish eyes. Opposition was not an uncommon experience at this period.

Jack Marshall, the Minister of Labour who later became Prime Minister, wrote to the Managing Directors of some freezing works, an industry vital to the economy and regularly bedevilled by stoppages, suggesting there would be profit in industrial relationships if members of the revue could meet the workers during a lunch hour. Union leaders who had seen the show were keen for us to meet their men in this way. "You can help them find a sense of personal responsibility for the industry," one official said. However management would not agree. The Auckland waterside workers on the other hand issued an official invitation to the cast to come and give a short performance in the cafeteria and a large photo of the occasion appeared in the press.

Following the departure of the company for Papua New Guinea, five left for a visit to Fiji – the realisation of a hope expressed in the early planning stage.

They were Conrad Hunte (West Indies), Subbiah Kistasamy, (a South African Indian from London), Bob Riddell (London), Sachidananda (India), and myself. Six days after we arrived,

the Prime Minister, Sir Kamisese Mara, invited us to his home to meet thirty of his closest friends and Cabinet Ministers.

Visits to schools and villages followed at the request of the Prime Minister. Trade union leaders entertained the party and there was lively interest and discussion on the subject "Why are you, a multi-racial group, in Fiji at this time?"

Constance Smith and Priscilla Cole, teachers from Britain, followed this party, joined for a time by Stuart and Polly Ann Smith from the United States. Prime Minister and Lady Mara held a birthday party for children in their home and showed the Peter Howard pantomime, *Give A Dog A Bone*. Striking waterside workers marched from their union office to a city theatre in Suva to see *Men of Brazil*, a dockers' story filmed in Brazil. Chairmen of the 14 Provincial Councils met to view the African film *Freedom*.

The first financial report in 1971, 23 February, when all accounts had been settled, states, "God in His amazing way provided all the finance for the *ATD?* move in New Zealand. This totalled, in sacrificial giving by many, \$31,770, quite apart from the gifts in kind which would represent many thousands of dollars."



A scene from the musical revue *Anything to Declare?*

12: PACIFIC CHARTER 1971

The issues which focussed national concern in 1971 were inflation and industrial unrest, plus the growing drug trade and the moral erosion of permissiveness, all with costly economic effects. The country feared the worst when the UK entered the European Economic Community: our dairy and meat exports were particularly threatened by reduced quotas.

Before *ATD?* left in 1970, an idea was born of a charter plane to take people from Australasia and the Pacific to the 25th anniversary conference at Caux.

years of Caux conferences had so varied a group travelled so far.¹⁸

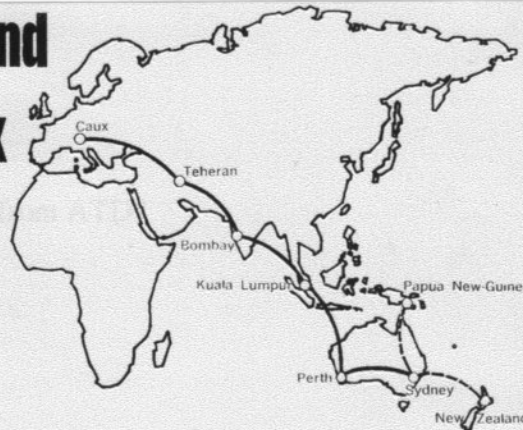
John and Annette Porteous and Robin and Enid Prickett had been visiting European farmers and officials in Brussels to find the current attitudes to the EEC negotiations and to New Zealand farm exports, plus the far larger issue of "how to feed a hungry world".

A united effort was made to raise the money necessary. For those travelling on the charter flight the costs per person were:

Eleven thousand miles to Caux

Charter flies 124 from Asia, Australasia to Assembly opening

A WORLD ASSEMBLY opens in Caux, Switzerland, this weekend, marking the 25th anniversary of the MRA conference centre in the heart of Europe. For the opening session of the conference, entitled 'Today's



Sydney – Geneva	\$284.00
NZ–Sydney	91.20
Geneva–London	53.90
London–NZ	665.00
Cost at Caux	<u>70.00</u>
A total of	\$1164.10

Some were able to cover all their own costs and joined in varied occasions like film evenings and "bring and buy" afternoons

In the 25 years since the first world conference at Caux in 1946, new attitudes in ordinary people and leaders had produced decisive contributions to German-Franco relations and similarly in Japan.¹⁷ Many from Australia, New Zealand, Fiji and Samoa had attended conferences at different times and there was a growing sense that a multiracial group from the Pacific could make a unique contribution to the anniversary conference. Finally 124 people from 14 nations disembarked at Geneva from a Qantas charter flight. Never in the 25

¹⁷Frank Buchman had been honoured with France's and Germany's highest peace-time decorations in recognition of the reconciliation work done by people in Moral Re-Armament.

when people were informed of the reason for the charter. The project resulted in sacrificial giving and the further development of faith and trust in God. The films used at this time were *Land Of The Future* and *Asia's Destiny* which

¹⁸The New Zealand party were Jack and Avis Cooper, Jack Dennison (Dunedin), Witurora Duff (Dunedin), Rob Galbreath (Hamilton), Arerina Harawira, Anna Hayes, Rev Canon Wi Huata (Hamilton), Mick Lennon, Tomai Paki (Ngaruawahia), Tania Pearson (Hamilton), Shirley Somervell (Auckland), and Maraea Te Kawa. Others already in Europe who joined the delegation in Caux were Glenys Cooper, Nigel Cooper, Janet Linton (Dickson), John and Annette Porteous (Pukekohe), Robin and Enid Prickett (Taupo) and Bruce Tompkins (Dunedin).

told of the impact of MRA in Papua New Guinea and North East India. Another, *Crossroad Of Nations*, gave evidence of the impact of 25 years of Caux.

A visiting Australian Federal member of parliament, Mr Kim Beazley, (later Minister of Education) was welcomed by N.Z. Labour Party MPs and officials and trade union leaders. In press interviews and at public meetings he spoke of Caux and the difficult world situations being positively affected by a change in people. Referring to the delegation flying to Caux he was quoted in *The Waikato Times*, "New Zealand could help in situations like Northern Ireland." *The Times* continued, "A Pacific delegation could help. New Zealand is a country with all doors open. The country's initiative in 1930 led world resistance to Fascism and similar initiatives at unofficial conferences could solve problems again." At this time the Prime Minister, Sir Keith Holyoake, was in London and visited the MRA home in Berkeley Square along with ten British members of parliament.

The reception of the Pacific delegation at Caux was heartwarming. Hundreds of people from every continent gathered in brilliant sunshine outside Mountain House and to our surprise, the international chorus sang the Maori welcome song *Haere Mai*. The Maori were then invited to lead the chorus in welcoming similar delegations. Dressed in their striking costumes and cloaks, the men flourishing their taiahas, they made a picture visitors from Africa, Asia, the Americas and Scandinavia could hardly believe was real!

Prior to the actual conference opening, one of our hosts, Mrs Fulvia Spoerri, explained to those present how the Centre operated and the tasks delegates could take part in. At the end of her talk she said very simply, "I am a German; many of my generation call themselves Europeans. We are ashamed of the cost paid by your countries on the other side of the world for our actions in the Second World War. We don't ask you to forget; we do ask your forgiveness."



Canon Wi Te Tau Huata
Caux, 1971

This triggered an immediate reaction in Canon Huata, who was Chaplain to the 28th Maori Battalion throughout the Italian campaign. There, the Maori casualties were very heavy, particularly at Monte Casino. Canon Huata conducted the burial service for each Maori who was killed. As we flew up the coast of Italy en route to Caux, it was obvious he was recalling countless painful experiences of those war days. As soon as the meeting ended the Canon stormed out. A friend later talked with him and asked what had happened.

"That was one of the worst moments I have lived through," he said. "I am reminded of all the friends I buried in Italy and of my prayer during those days, 'God, destroy Hitler and wipe the Germans off the face of the earth.'" "What do you feel to do about it?" the friend asked. "I need to apologise to the lady," he said. "I have been a priest all these years and I have carried this hate in my heart." He recalled too that his wife had asked him before he left for Caux, "What are you going to do when you meet the Germans?" His rejoinder was that he would wait until it happened.

At that moment "the lady" walked by and the Canon stopped her, apologised and asked her forgiveness. Next morning at the opening session Canon was the first speaker. He repeated his apology to all Germans present and spoke of the need for reconciliation within families; within nations and between nations. Unknown to him, officers from the German Afrika Korps were present and at the end of the meeting they came to shake his hand. Some of them had come to Caux in a last attempt to heal difficult marriages or reach an understanding with children. They asked the Canon to be a mediator

and help them. Later they gave the Canon \$800 for onward travel to India.

Before he left New Zealand the Canon was asked if God had given him any thoughts about particular people he was meant to meet on this journey – or Mission, as he liked to describe it. Immediately he replied, "Yes, the Pope (Paul VI) and the Rev Ian Paisley!" This was certainly imaginative and bold. Paisley was constantly in the news as the militant Protestant leader in Northern Ireland. With the Chaplains of the Commonwealth forces in Italy, the Canon had met and been impressed by Pope Pius XII.

At Caux our Irish friends were informed of the Canon's thought to meet Dr Paisley and eventually an invitation to visit Ireland was given to the New Zealand, Australian and Papua New Guinea delegates. Our arrival in Belfast coincided with some dramatic action. At dawn the British Army had interned 300 men; nine men were shot that evening in street fighting. Accommodated in Catholic and Protestant homes, the visitors learned from their hosts and families the whole history of the Irish struggle. A leading Catholic said, "Irishmen do not listen to other Irishmen. But they will listen to you. A solution will only come with change. But many Christians, without Moral Re-Armament, think only of other people changing. Part of your task is to bring the rebirth of faith that many have lost." Catholic and Protestant, supporters of the Orangemen and of the IRA, filled the halls where we spoke in Northern Ireland.

The Rev Dr Ian Paisley MP met us in his Martyrs Memorial Free Presbyterian Church on a lovely afternoon when the

sunlight streamed through the lead-light windows. The Maori in their costumes, the two men from Bougainville and the Aborigines were part of a group of 25 who were in the church when Dr Paisley arrived. Accompanied by one of the party he was greeted by the rich voices from the Pacific singing a well-known hymn of welcome. After introductions, Tomai Paki, daughter of Queen Te Atairangikaahu, greeted Paisley with a hongi. She then presented him, on behalf of her mother, with a greenstone gift and read a message from the Queen. The Canon then asked if we could be silent together and listen to God. He then told of the freedom from bitterness he had found at Caux and of the new friends he had made amongst former enemies. Arerina Harawira spoke of the bitterness she had felt towards her father whom she had once rebelled against. "We were the same colour, but prejudice recognises no colour," she said. The men from Bougainville told of their involvement, just before their departure, in a tribal dispute after a man had been killed. This would normally have resulted in further deaths but these men faced their tribe and said, "There will be no retaliation, there is no end to the pay-back system."

There in the heart of sectarian strife, Catholic and Protestant, black, brown and white spoke and sang of a way beyond violence. Dr Paisley listened attentively throughout. When asked if there was anything he would like to say, he replied, "This country is in dire need. No political solution is now possible. The politicians have failed. We need the prayers of all who love the Saviour. We need your prayers. Thank you for coming." At the suggestion of his Church Warden he signed and presented each with a booklet about the construction and opening of the

Memorial Church. This was a time to remember for we were very conscious of God's Presence with us. We had decided we would not refer to Ireland's troubles, our experience was too slight. We simply told our own valued experiences of change. The Canon was to have further contact with Dr Paisley a year later in London.

It was our personal change which interested the Abbot of the Cistercian Order in Portglenone, when we responded to his invitation to spend a Sunday afternoon with him and his Order. It became a four-hour stay. In beautiful rolling country the Order had built a church, living quarters, a hospital and raised beef. The Order had experienced some difficulty in deciding its role in the civil disobedience campaign called for by some Catholic protest groups. Unknown to us at the time, some of the monks were involved in support of this action, although a vote amongst them was against it.

When asked to tell "who we were", we spoke of Caux and our journey there. This did not interest the Abbot in the least. He was interested only in our change "from the men you were to the men you are", and later remarked that we were not giving the "earthy aspects – perhaps because of a false respect for our calling!" So thus encouraged we gave it as it really was. Here the Canon for the first time told of his former bitterness toward Catholics and the reason for it. "My eldest son married a Catholic and I never forgave him, until at Caux I saw that 'love your neighbour' includes those not in the Anglican Church!" He told of the letter of apology he had written his son and daughter-in-law and that on the day he arrived in Ireland he received their

loving and forgiving reply. Back in New Zealand some weeks later, the Abbot's call for reality was more understandable, as we saw on TV the monastery being searched by the British Army for concealed arms!

The Canon, Wi Duff and I received an invitation to India to participate in a student conference in the new state of Meghalaya. It was sent by Mr Stanley Nichols-Roy, one of the founders and a cabinet minister in the new state, once part of Assam.

Before leaving for India, we visited The Hague to meet people in the Dutch Reformed Church. Division within the church, split into five separate organisations each with about 10,000 members, tended to reflect the political scene where 13 parties were represented in parliament, 28 parties having contested the previous election. Theologians and ministers were visited, both Catholic and Protestant. They were interested in the Canon and his down-to-earth stories.

These covered war experiences to his life as a Pastor to an indigenous minority people, from which he had gained a deep understanding of and compassion for people. One leader we met was the representative of 25,000 Ambonese people who had migrated to Holland from Indonesia at the end of World War II. The Ambonese, who are Christians, were the backbone of the Dutch Army in Indonesia. They had not been able to settle in this new land and cold climate. Gang fights with Dutch youths had resulted in an Ambonese lad being killed.

At this time the Canon, Wi Duff and I were planning the next stage of our journey to Rome and North East India. The Catholic Archbishop of Agra was at Caux having come directly from Rome and very generously he gave the Canon a letter to take to the Vatican.



Canon Wi Huata & Wi Duff
Monte Casino 1971

In Rome, Eric and Patricia Ojala were generous hosts to us, Eric being the deputy director-general of the United Nations Food and Agriculture Organisation. A priest who had lived in New Zealand received us at the Vatican and arranged for us to attend the Pope's service next day at Castel Gondolfo. Ushered to the front of the vast auditorium we were part of an audience of 5000 people from many parts of the world. Suppressed excitement and anticipation electrified the atmosphere.



Arerina Harawira

Suddenly there was silence before a roar welled up at the entrance: "Viva Il Papa! Viva Il Papa!" as Pope Paul VI was carried in a chair on the shoulders of four Swiss Guards through the vast throng to a dais at the front. Surrounded by red-robed cardinals from all continents, the Pope welcomed people in many different languages and during his address he emphasised a point for a particular country in their own language. In a statement in English he said, "The Pascal mystery – from bread to life, the full work of Christ, the sole remedy of sin. Some try to do away with sin but we only deceive ourselves, only Christ can cure it." At the end of his address the Pope received the disabled and the blind and blessed each person, showing great warmth and a concentrated attention.

He then came down from the dais to the front row of the congregation where the New Zealand group were standing, the two Maori wearing their striking cloaks and headbands and carrying their taiahas. Placing his hands on their shoulders the Holy Father said, "My blessings and special greetings to the Maori people of New Zealand." He then presented each with a medallion. This was a very special occasion and later the Canon gave the medallion to his son and Catholic daughter-in-law to cement the new unity.

The New Zealand Ambassador to Italy, Mr Ian Stewart and his wife, invited the Ojalas and guests to their 15th century home in Rome. The Ambassador and the Canon had known each other in Italy during the war, and next day he provided a car and driver so that we could visit Monte Casino, 80 miles away. At the War Cemetery the Canon conducted a memorial service for those who had made the "supreme sacrifice", friend and

enemy, with gratitude for his recent reconciliation with German officers fresh in his mind.

A few days at the Asian MRA Centre at Panchgani, 60 miles from Poona (Pune) and 4,300 feet above sea-level gave the opportunity to find out about Meghalaya, the area we were flying to in the Himalaya foothills. But first to New Delhi where we stayed with Garfield and Helen Hayes, and where we all visited the Taj Mahal on the Canon's birthday. The flight to Meghalaya was over hundreds of square miles of flooded farms and villages, with the tragic sight of hundreds of people stranded on the railway lines, the highest ground available.

When we reached the conference in Meghalaya, we were glad to meet up with Alan Porteous who, with Indian colleagues, had built friendships with students in the tribal areas of Mizo, Khasi and Naga Hills in north-east India. The Indian army was stationed in their towns and guerilla warfare was constantly waged by the tribes people in their effort to gain independence from India. Students from the hill tribes had travelled long distances to attend the conference. On the first night the meal was being prepared outside over fires in shallow trenches. The heavens opened and the trenches were flooded! The tension in the atmosphere was increasingly felt the longer the meal was delayed. Sensing this, the Canon, veteran of countless similar situations, began singing a Maori song with actions and soon had the students absorbed in learning it. When the meal was announced a student commented, "If that delay had happened on campus the knives would have been out. The Canon saved the day."

13: THE BATTLE OF THE SCHOOLBOOKS 1972-73

1972 was a year of clearly drawn ideological issues. These focussed in the publication of three "little books" as well as the presentation of musicals and films which confronted the world with "permissive" themes and advanced ideas which challenged traditional values accepted by society. To give a positive, creative and hopeful view of the world and the role young people could play in shaping society, Moral Re-Armament produced the pocket-sized *The Black and White Book*.

First published in Great Britain, an initial printing of 10,000 copies was produced here, over half of which were sold two days before launching. A second edition of 5000 was printed later. The Press Association release including a message from the Prime Minister, John Marshall, was carried by national daily papers. National peak-hour TV featured the book in a lively debate between Roger Hicks and the publisher of Australasia's *Little Red Schoolbook*.

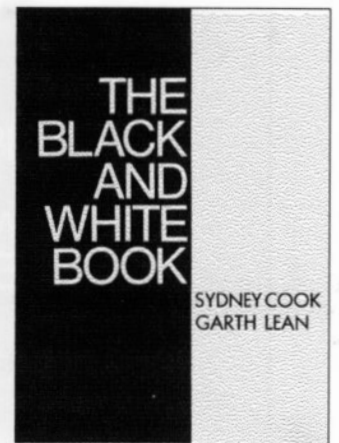
The Dominion, reviewing the programme called attention to Hicks' fighting fettle and Moral Re-Armament's greater concern with world problems.

Roger Hicks, an Englishman and a long-time associate of Frank Buchman, threw himself unsparingly into this campaign. A man of humility and deep compassion, people responded to his spiritual depth and insights. In Hamilton Hicks was the guest of a radio station for a ten minute session but public interest was so great that "phone-ins" extended the interview for an hour. On the nationwide radio programme *Feminine Viewpoint* Jessica Weddell interviewed him at length not only on *The Black and White Book* but also on the basis of Moral Re-Armament.

Comment on the book through letters to the editor and reviews in national and local papers went on for some weeks. under the section of New Zealand-produced books it was listed as one of four best sellers.



Lawrie Cooper



The Black and White Book



Roger Hicks and Bishop George West

Lawrie Cooper (Christchurch) reports on a day's visits. "Had a good day 'on the road' and sold 54 books. I found the Catholic schools all positive. One school took one for each classroom, i.e. 12. The principal had the right idea: 'I'll just leave one in each room without comment,'" he said. Two business friends of Lawrie's paid for eight advertisements.



Ken & Stella Belden

Dean Rymer of the Auckland Anglican Cathedral recommended *The Black And White Book* to his people and urged them to buy a copy. Wellington people contributed to the sending of a copy to every member of parliament, while in Dunedin the book was launched at a luncheon attended by the mayor and mayoress. Garfield and Helen Hayes were the guest speakers and a businessman raised money for radio spots about the book.

The Little Red Schoolbook and *The Little White Book* were the other two books printed about the same time. The first was liberal and permissive, the second tended to be evangelical, treating moral values more as a personal affair.

The Black And White Book was a "handbook for revolution".

While Peter and Monica Phelps, whose work here over two years had been greatly valued and appreciated, returned to Bristol, we welcomed from Wales Russell David who, like the Phelps, spent some years here. Ken Belden, Chairman of Trustees of the Westminster Theatre in London, and his wife Stella visited for a few weeks to talk about the Theatre and its role in Britain. "From 1961 when the anti-everything forces in British life became so strong we decided to fight a battle for truth and sanity". (*The Auckland Star* 6 July 1972).

The Auckland Travel Club reception for them was attended by 600 people. New Zealand's gift of £1000 toward the Westminster Theatre extensions for the Memorial Trust in 1967 was often mentioned by Ken and Stella with appreciation.

'Afrika Korps reunion – Canon Huata Led Group In Brotherhood Mission' was *The Waikato Times* headline on 3 June 1972 when the 26-man Maori Battalion group attended the Afrika Korps reunion at Mainz, West Germany. The Canon travelled as Padre.

The visit grew out of the friendships he had made with German officers at Caux the previous year. It was a journey of reconciliation. The Maori were the only Allied unit invited. They sang no battalion or victory songs. The five-column article ended, "Canon Huata has continually advocated that no person can have hate in their soul and Christ too. He has made this message plain to both Maori and Pakeha. It seems to have made its mark in other parts of the world." While in London the Canon took the opportunity to renew his friendship with Ian Paisley. He was taken to parliament where Dr Paisley greeted him warmly as "my friend". "He told me," the Canon stated, "that I had often been in his thoughts as I was the first person to have challenged him that he couldn't have God and hate in his heart at the same time."

An International Dinner was given in Hamilton to welcome John and Annette Porteous home after three and a half years in India. Doug Carter, the Minister of Agriculture, and Mrs Carter hosted the evening. Among the guests were Queen

Te Atairangikaahu, her husband and daughter Tomai, herself recently returned from six months overseas with MRA. The mayor and mayoress, councillors, Canon Huata and leading citizens from the region were fascinated with the story John and Annette told of their time away and their work at Asia Plateau, Panchgani and this they illustrated with a slide presentation.

Duncan Winder, a Wellington architect, bequeathed his Wadestown home to MRA in 1972. It became a centre providing meeting rooms and offices, and occasionally accommodation.

The General Elections in November 1972 returned to power, after a lapse of ten years, a Labour Government under Prime Minister Norman Kirk. Their unity and conviction were tested early when the Government directed the Rugby Football Union to withdraw its invitation to the South African Springbok rugby team to tour New Zealand. This was done in the interests of "law and order" and ended a two-year controversy. People were divided on the issue, some for it on the basis of building bridges, some against "political interference" in sport, while others felt there needed to be a shift in the thinking of the white dominated parliament and the policy of "apartheid".

A timely contribution to the debate was a powerful film used widely throughout the country, *A Man For All People*, the story of Dr William Nkomo of South Africa. A former revolutionary committed to violence to overthrow the white regime, Nkomo had met MRA and found a total change of motive. The Canon had met Nkomo at Caux and was equally committed to a peaceful solution of racial divisions. Introducing this film

to a multi-racial audience which included both "pro" tour and "anti" tour supporters on the evening following the cancellation, the Canon told how he had changed on his bitterness and "distrust of the Pakeha", and added, "It is easy to be committed to a cause but not to the Source, to people but not to God."

The Director of the construction programme at Panchgani, R. D. Mathur, paid a visit to Australia and New Zealand to find what we thought about an idea which had been launched at a conference at Asia Plateau. This centred on the creation of a musical production, representing the best of Asia, to move into the war-torn lands in South East Asia. It was felt that people from these divided countries could give answers out of their experiences to help meet the needs of Europe, America and other parts of the world. This inspired concept was considered in each centre R. D. visited and found a warm response. In the years ahead unforeseen tragedy was to overtake some of the nations and peoples we discussed at this time. Young New Zealanders later had a major role in the creation of this musical presentation. Papua New Guinea requested New Zealand participation in their conference in Lae, 13-20 December. The theme, 'Beyond hate and violence to the unselfish society', focussed the country's needs and opportunities at that time. Administered by Australia and not to receive its Independence until 1975, Papua New Guinea had undergone, since 1969, an often violent confrontation with the Government and the multi-national company awarded mining rights in the rich mineral fields of Bougainville.

Canon and Ybel Huata and I were part of a gathering of people from Melanesian,

Polynesian, Asian and European races. People from 14 of the 18 districts of Papua New Guinea and 13 other countries attended. Representing Prime Minister Sir Kamisese Mara of Fiji was Josevata Kamikamica, who was in later years to serve in the Fiji Cabinet.



Canon Wi Te Tau and Ybel Huata with Mick Lennon.
Lae Conference, Papua New Guinea, 1973

Deep hurts were aired over the loss of land and other rights in the developing countries in the Pacific. Ybel Huata, a descendant of the great Ngati Kahungunu Chief, Henare Tomoana, spoke of her distress as a child when she was taken from a private Maori girls' school and placed in a public school with Pakeha children because of the economic difficulties her family were facing. Canon explained to us the events leading to her family's hardship.

These events were later described by Sybil Williams in her book *Samuel Williams Of Te Aute* (Pegasus, 1981). She writes of the 1860s, when the "rebel" leader Te Kooti and his armed men threatened the small, white settlements and towns in Hawkes Bay. When he refused to surrender, the government

sought help from Hawkes Bay and East Coast chiefs, one of whom was Ybel's grandfather, Henare Tomoana.

Sybil Williams continues, "The help given by the Hawkes Bay chiefs in withstanding Te Kooti's attacks not only

went unrewarded but left them in serious financial difficulties. The Government was only too willing to use their services but when the chiefs returned after nearly a year's campaigning, they found the Government would accept no responsibility for the costs they had incurred oth-

er than the supply of rifles. They had left their lands unfarmed and had incurred heavy debts with storekeepers in order to equip and feed their fighting men. They had faced long separation from their wives and children. By their actions they had ensured the safety of the European settlers. Yet when they came back to neglected farms, and debts amounting in some cases to more than £1000 and in Henare Tomoana's case to £4,000, they could get no Government assistance at all." Ybel told this story publicly for the first time at the Lae conference and all present found it very moving.

The Freezing industry, perhaps one of the "dinosaurs" in its seeming lack of concern for human resources and its need for updated plant, was examined by a Meat Industry Commission in 1973.

Submissions were invited. Robin Prickett and John Porteous presented a carefully prepared and visionary document.

Regular industrial strikes had embittered relationships in the industry. From the 1950s on, a number of men worked effectively with farmers, trade unions and management to improve relations within the freezing industry. In Dunedin, those who pioneered this work were Arthur Bingham, Ian McAllum, Witurora Duff, Duncan McGregor, Zoltan Fias and Tarawai Wesley.

Officials met overseas visitors who had helped bring answers to difficult situations and often came to film evenings or invited us to speak to their works councils. Writing in *Straight Furrow*, the farmers' weekly, in 1970, Robin Prickett dealt with the problems confronting this diverse and vital industry. He suggested, "Industrialists, farmers and trade unionists could come to New Zealand to learn not only our techniques, but how our partnership in production works. Utopian? Perhaps, but very necessary to our survival as a great trading nation."

One of the films used at this time was *The Forgotten Factor*, which had previously toured New Zealand as a stage play. Others were *Gallop Horse*, a documentary story about farmers in India who ended their bitter relationship and

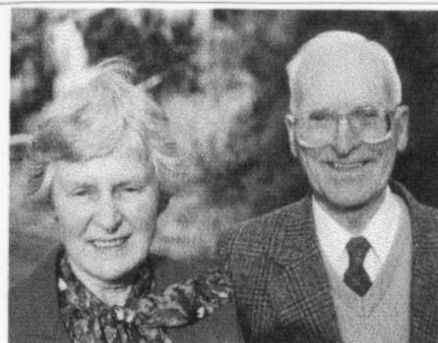
shared their water resources; and *Crossroads* was a multi-media presentation on the life and work of Dr Buchman.

In 1973, George, Pat, Rob and Sally Wood were welcomed to Hamilton by Canon Huata. They spoke publicly of their life and experiences in other countries and their songs underlined the truths they gave. A home was provided for them by Mrs Wiki Atkinson. *The Waikato Times* presented them to the city through a five-column report with photo. The journalist wrote, "With all their wisdom this family says: 'We learn daily. If we ever have our L plates off we will be useless.'"

The press was interested too in Helen Porteous (Mills) and her experiences in the Lebanon and in London where she helped in the creation of *The Black And White Book*. Chris and Jan Mayor and Jim and Rita Coulter from Melbourne brought news from India, where the Mayors had lived for some years, and Papua New Guinea, where the Coulters had recently been working. The Auckland press were particularly interested in the relationship between Australia/New Zealand and Asian and Pacific countries. In the capital, the Mayors and Coulters met with national leaders who valued the insights the visitors had from years of experience in Asian countries New Zealand was now closely associated with.



Pat & George Wood



Liz & Tom Gillespie



Zoltan Fias

14: FROM WAIROA TO THE WORLD 1974-76

The end of 1973 marked the start of a new phase in the Canon's ministry as he moved to his home town Wairoa, Hawkes Bay, and inevitably it included all his MRA friends. People packed the Anglican Cathedral to join in the last service taken by the Canon before he left Hamilton where he had been Maori Missioner for over 20 years. The Primate of New Zealand, Archbishop Johnston, preached the sermon and likened the Canon to St Paul, who moved from place to place leaving behind people with a faith. Hundreds of people participated in the after-church function where leading citizens expressed their deep appreciation of the Canon and Ybel. A Dutch Catholic priest spoke of the reconciliation which took place between the Canon and himself. "When I first met the Canon there was a wall between us. There is no wall now." One speaker covering the Canon's varied life referred to him as a "living legend". MRA songs were sung by a large chorus and the Canon spoke in his usual direct, humorous style.

In Wairoa, Canon Huata quickly arranged gatherings for young people to meet Rob Wood, Arerina Harawira, Hennie de Jonge (de Pous, from the Netherlands) and Anil Kumar (India). This was to become a well-trodden path as the Canon developed his work in his home region. Many hui were held on marae in Wairoa and other parts of Hawkes Bay and people responded to the care and challenge he and his friends gave.

A luncheon in Gisborne brought 60 people to meet the Canon's overseas visitors from Tonga, Samoa and Fiji, with Gunnar and Nanna Uhrenholdt, from Denmark. Following a visit to India the Danes were deeply concerned about finding ways towards international

cooperation in solving the world's food shortage. They were returning to India to help teach the right use of the soil. "Then we could feed the whole world," Mr Uhrenholdt, former president for 30 years of the Jutland Apple Growers Association, told the Gisborne Herald.

Waiho Ko Te Pepeha Mangopare-uroroa Te Wero, 'The challenge is the authority of God and our tenacious obedience to Him', was the theme for a hui in November 1974 at Takitimu Marae, Wairoa. Initiated by Canon and his people the aim was to build a closer Pacific unity. Earlier in the year a Pacific Prime Ministers' meeting sought to find a way of helping each other in economic development.

Opening the hui, which was attended by 70 people from 13 countries, the MP for Hawkes Bay, Mr J. R. Harrison, referred to his long association with people of MRA. "Their purpose is to remove the causes of division," he said. Over the next days this happened as young people of different races apologised for resentment and superiority. An Asian student said, "I have been working here (New Zealand) for ten months, this weekend I have learned most." A farmer responded to a recent United Nations report on the need for food and decided to plant "a paddock of wheat instead of raising unwanted beef." A Maori/Pakeha cast produced Peter Howard's play, *The Ladder* and a group of fifty men, women and children performed Maori action songs. Elisabeth Masen (Peters) and Christina Nelson (both from Sweden) joined Arerina Harawira, Glenys Cooper (Wood), Hennie de Jonge (de Pous) and Rob Wood in Wairoa. Resulting from their care four young people later took some bold steps out into the world.

Paul and Madeline Petrocokino called here as part of a world journey. Paul was one of the first men to change and take on this world work when he met Frank Buchman in Oxford in the 1920s. Madeline was an American. Out of their long experience they gave particular care to the young people they met in Auckland, Hamilton and Wellington. Others to come were Gordon and Marjory Wise (London), Ian, Sheena and Joanna Sciortino (Malta) and Nada Middleton (Bond) and John Mills (both Australia). On their way here, they spent time in India, Laos, Cambodia, South Vietnam, Thailand, the Philippines, Papua New Guinea and Australia. In media interviews and public meetings they spoke of the role New Zealand could have in helping find cures to the crisis centres in other countries. "Cures are as contagious as diseases," they suggested. Some of these countries were to suffer deeply in the next years.

National leaders were keen to discuss the role of MRA in these countries. Four Heads of Diplomatic Missions joined 130 guests at a reception in the capital. In Dunedin there was a civic reception, a meeting at Otago university and the Sciortinos were asked to speak to 30 trainee priests at the Holy Cross Catholic Seminary. The Rector said, "The Pope has constituted a Holy Year and it is a year of reconciliation and repentance. These are the two things we have heard about tonight."

Tom Ormond, a farmer from Mahia and member of the New Zealand Maori Council, and I attended a world assembly for Moral Re-Armament in Pretoria, South Africa. This was convened by a multi-racial committee and attracted 400 delegates from 26 countries. The

assembly was a bold move in the days of rigid and harsh application of the policy of apartheid. It was a surprise to find all delegates, irrespective of colour, accommodated in the one hotel. The opening ceremony too had its unexpected aspects when people sat wherever they chose: there was no segregation. The multiracial committee had insisted on this freedom.

In five weeks following the conference many of the delegates travelled 4000 miles (6400 kms), meeting a wide range of people in South Africa and Swaziland. Later Ormond and I were invited to Southern Rhodesia (Zimbabwe) during the war for independence and met some of the key figures in this struggle.

In 1973 and 1974 young people in India led by Rajmohan Gandhi developed a musical production named *Song Of Asia*. Into its creation Alan Porteous and Te Rangi Huata poured their time and talents. They composed a Pacific scene opening with Maori travelling by canoe across the Pacific Ocean. Near exhaustion they catch a glimpse of "the land of the long white cloud" and break into the melodious songs of their people. (See photo page 85.)

A story in the *Wairoa Star* about four young people soon to join *Song Of Asia* was headed, 'A Stand By Four Of Wairoa's Youths'. Departing for India were Tureiti Hawkins, Madge Ormond, Paul Eaglesome and Jimmy Woods. Rob Wood accompanied them. This event gave an inspiring start to 1975 as so many shared in the enterprise, providing for the fares and expenses of the adventure ahead. In the next years they toured with *Song Of Asia* in India, Europe and Canada.



Maoris from Wairoa who took part in *Song of Asia*.

L to R: Madge Ormond, Tureiti Hawkins, Te Rangi Huata, Jimmy Woods, Paul Eaglesome

During Easter 1975, 150 people gathered at the Takitimu Marae to consider some of the major issues confronting the country. Duncan MacIntyre, former Minister for Maori Affairs, opened discussions with a warning that "There are tensions building between Maori, Pakeha and Polynesian." Some of the ingredients in the time-bomb, Mr MacIntyre listed as: An education system that has failed to help the Maori and Pacific Islander to achieve his full potential; the high proportion of Maori and Islanders who are in unskilled jobs and therefore the first to be hit by recession; a Pakeha population that has only now begun to realise the worth of some of the qualities of the Maori and the Islander; some discrimination in employment and a growing fear in the Pakeha of violence.

As these matters were openly talked about in this multi-racial, multi-faith conference, Annette Porteous apologised for her indifference to Maori people when she grew up on the family farm, land which had been confiscated from the Tainui people.

A Maori lady, Waka Tipoki, responded with deep feeling, "God is compelling me to speak," she said. "We blame the Pakeha for the land we have lost but it is not their fault. I must apologise to the Pakeha for our mistakes and for the bitterness towards them which has been handed down in my family for thirteen generations." Annette and Waka repeated this story frequently in the next years.

Catherine Linton returned to New Zealand after five years. *The Waikato Times* reported on her work under the headline, 'Girl's Role As Peacemaker'. The Lennons responded to an invitation from an Indian doctor they had met at Caux and his wife to spend some time in Fiji. An Indian businessman from Suva, Mr Madho Prasad, intrigued by what he had seen in MRA, came to Hastings to attend the third MRA conference held in Ngati Kahungunu territory.

Impressed by Canon Huata's work and having seen first-hand evidence of a change in people, seven Maori leaders, six of them officers in the 28th Maori Battalion and five of them holders of the

Military Cross, hosted an MRA Educational Conference on Waipatu Marae. This brought together 150 people from 10 countries. The colourful invitation included a poem by Richard Caughey which expressed the Canon's message and vision.

*Let the Ngati Kahungunu sail again,
Let them with the Pakeha build a new
canoe,
Another Takitimu, a Takitimu of the Spirit
Made of totaras strong, totaras of God's
moral truths.
Let them build it big enough so that all the
peoples of New Zealand can sail in it.
So big that all races, creeds and colours in
the world can paddle together, their
ocean paddles working, side by side, the
navigator – God Himself.
Let this great canoe sail with courage high
into the ocean waters and
May it so slice through the waters of
injustice, hate, pride and apathy,
That all the world will say:
'Yes, this is how a canoe can be sailed,
this is how all men, women and children
can live together as sons and daughters
of God.
Free, free from the chains of the past, free
from the evils that bind and blind the
hearts of men,
Humble people, respecting and loving one
another, forgiving one another.
Because each first loves and obeys God,
each follows God, each acknowledges
the mana of God.
Each is resolute to pull his weight and so
help build a new and better world.*

The mayor of Hastings opened the conference and welcomed visitors to his city. Others who spoke had recently returned from overseas; Waka Tipoki with Annette Porteous had attended conferences in Banff, Canada and later at

Caux. They spoke of their journey as one of reconciliation; they found that those who had suffered the most had the most to give in bringing healing. At Caux they met up with *Song Of Asia*, 45 young people from 14 nations. Speaking to the elders present Mrs Tipoki stated, "The trust placed in these young Maori (from Wairoa) by their elders is being fully justified." A creative dance was given by senior girls from St. Cuthbert's College, Auckland, depicting the Maori story of Creation leading on to the Takitimu Canoe of the Spirit paddled by people of all nations.



Annette Porteous and Waka Tipoki
Auckland Conference, 1977

Two others from Ngati Kahungunu who spoke were Rongo and Ani Tomoana. Rongo and Robin Prickett had taken part in a historic conference in Salisbury, Southern Rhodesia, (now Harare, Zimbabwe), and later at Caux.

In 1976, Mick and Olive Lennon spent a further five months in Fiji, assisting with a conference for South Pacific nations, which was opened by the Governor-General, Sir George Cakobau.

'Declaration For International Women's Year' (see page 84) was the title of a poster designed by a number of women in different centres to mark this year.

They listed the philosophy they felt essential for the maintenance and enhancing of a sound society. Women in Wellington organised a festival in the Town Hall under this banner. The tents of the peaceful Maori land protest marchers were pitched on parliament's lawns and gave special meaning to the sign "Apology and Reconciliation" which greeted visitors to the Town Hall. Later Waka Tipoki and Annette Porteous spoke at the festival of their reconciliation and unity. Films were shown; books and the Charter for Women were sold.

The Sportsman's Declaration expressed the deeply-held concerns of the Maori leader Witurora Duff of Dunedin. The Olympic games of 1976, held in Montreal, took place in an atmosphere of international disagreement. Against this background Duff and many nationally-known sportsmen signed a statement in which they called for high moral standards, racial, class and religious tolerance in sport at all levels. The two Dunedin papers particularly featured the action.

These two papers also widely reported a talk given at the Otago Womens' Club by Arthur Bingham. In a wide-ranging review of the rapidly changing scene, he spoke of the "urgent need of responsible initiative by the women of the world". Referring to the stresses in modern society and the divisions caused by the conflicting forces of human nature, Arthur commented, "Opting out or staying silent is often a decision to avoid responsibility. Mature people will want to play their part. It will mean a change of attitude, a new spirit. It is available to anyone who turns to the right source."

'Which Way New Zealand?' was the title

for a Dunedin conference in November at the end of an eventful year. Opening the conference and following a stirring Maori welcome, the mayor commented, "I marvel at the great personal sacrifice that people make who embrace these ideas. I appreciate what you are doing as citizens giving yourselves to the community." This indeed was the objective and Mr John Kennedy, Editor of the Catholic weekly *The Tablet* and media commentator, spoke of the increasingly materialistic and hedonistic society which was turning its back on God. The Rev Barrie Hibbert, a TV personality, talked of people who were pioneering "a revolution based on love and hope".

Eleven men from the farming industry and their wives were present from six provinces. A farm adviser who attended many conferences said, "I find a strong element of hope that comes through here. This I do not find in other areas." A professional man stated his intention "to be a bridge between city and country".

At this time the *Song of Asia* company were in Canada at the invitation of the Treaty 7 chiefs. By now they had been joined by Mona Eaglesome, Rakai Tomoana (Gul), Roberta Smith (Eaglesome), Patrick Waihape (all from Wairoa) and John and Annette Porteous. One of the chiefs said they "helped us rekindle that fire which almost went out".

Following their Canadian tour, about half the cast of *Song of Asia* accepted an invitation to New Zealand. Here, they shared their experiences on stage and in conferences. Several New Zealanders joined them in actions in Wairoa, Hastings, the Wairarapa, Wellington, Christchurch, Dunedin, Invercargill, Winton and Queenstown.

DECLARATION FOR INTERNATIONAL WOMEN'S YEAR

WE ARE GRATEFUL for our freedom, to live in and enjoy this favoured land,
for our multi-racial society, and the opportunities it offers,
for all our social services and those who uphold law and order.

WE OBSERVE with concern the effects of the growth of godlessness,
selfishness and materialism,
the confusing of standards of right and wrong.

WE BELIEVE every woman, using her heart and mind, and bringing care
and compassion into society, has a unique role to play.
in the dignity of motherhood and homemaking, and in the
creating of sound family life – the strength of our nation
depends on the character of its people.

that chastity before marriage and faithfulness after are right,
and ensure a basis of trust between husband and wife,

that peace is not just an idea but people becoming different
– saying sorry and being willing to forgive brings a new spirit,

that men and women are meant to work in unity, respecting
each other's contribution,

that the possibility of change is the essence of hope.

WE HAVE DECIDED to accept the time tested standards of honesty, purity, love
and unselfishness in our daily living,

to seek to be free of hate, demand, hurt and bitterness,

to strive for an unselfish society where we consider people
more important than things,

to make friends and work with others of a different race,
class or creed without distinction,

to take to our hearts the needs of the whole world.

WE KNOW all this is possible only with God's help and guidance, which
He gives when we ask for it, listen for it, and obey.

15: PARTNERS IN CHANGE 1977-78

'A Partnership Of Nations To Build A World That Works', theme for the 1977 International Conference in Auckland, drew 306 delegates from 28 countries representing all five continents. A further 300 people attended various sessions. A party of 49 North American Indians, led by five Chiefs in magnificent regalia, were presented to Auckland in a large photograph in *The New Zealand Herald*. This party was accompanied by *Song of Asia*. Graham Latimer, president of the New Zealand Maori Council and accompanied by Elders from three tribes and the Hon Whetu Tirikatene-Sullivan, welcomed the visitors to the conference and to New Zealand.



The 1977 Auckland conference invitation

Media attention featured Mrs Kathleen Vundla from South Africa, the widow of a militant black miners' leader regarded as "the most dangerous man in South Africa"; young men from the Philippines, Northern Scandinavia and Japan; and 83 year-old veteran war pilot Wing Commander Eric Roberts of Melbourne. Under the headline, 'Old Birdman has a Mission', *The Herald* featured Eric's book, *Box Kites and Beyond*.

The whole conference took part in a service in Auckland Cathedral, invited by the Dean, the Very Rev John Rymer. Kenneth Belden preached the sermon.

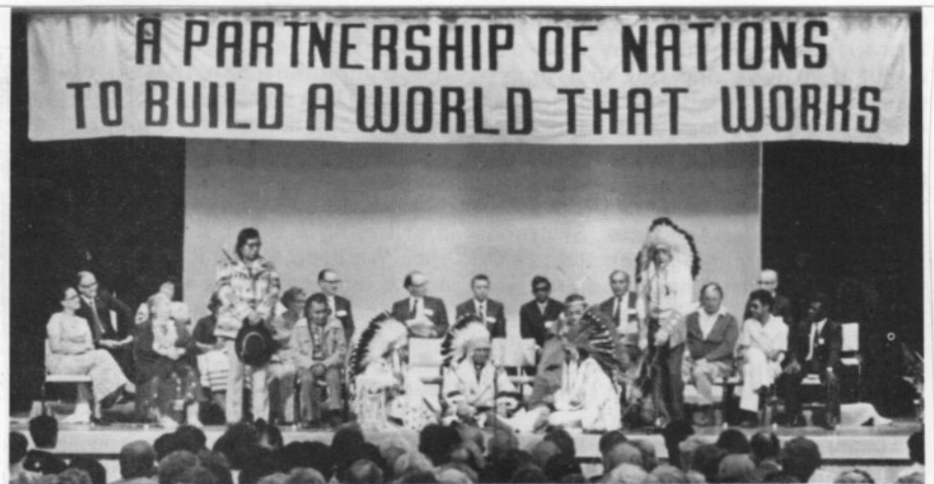
Auckland papers carried 12 articles and there were four nationwide TV newscasts. Radio New Zealand broadcast a 30-minute programme of interviews and numerous news and current affairs features were broadcast by other stations. Catholic Bishop Delargey, told a group from the conference, "What I think is the most important thing is that you learn to be quiet and wait till God speaks."

The historic meeting between the North American Indians and Maori people continued when 168 conference delegates were welcomed on the Turangawaewae Marae, by Queen Te Atairangikaahu and her people. This welcome ceremony was shown on the TV evening news. Later in the great hall, songs, war chants and drums resounded at the merging of cultures

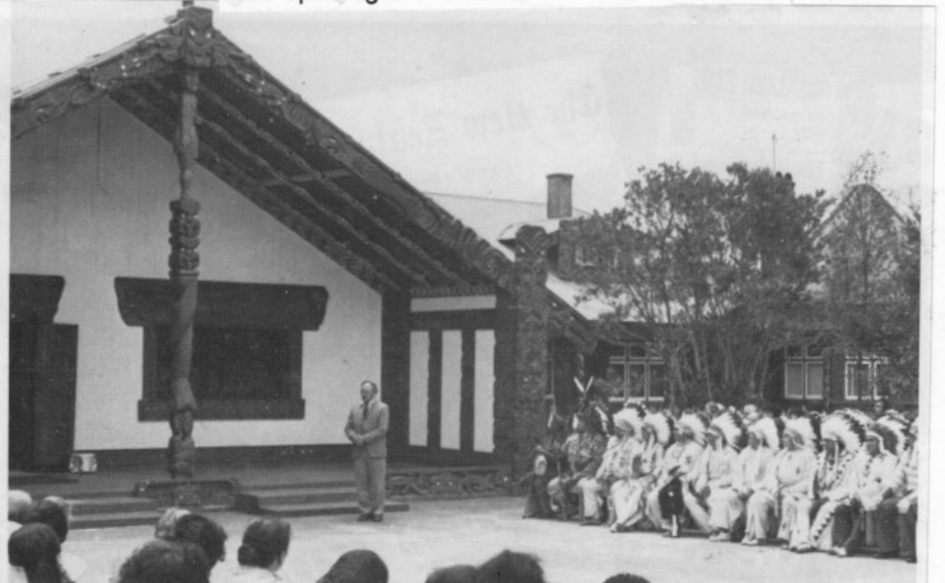
from many countries. Many gave their personal stories of change and of the resulting change in their situations.

Following this stop about 100 of the party, including American Indians and young people, set off next day on a 700-mile tour which took them to three other marae where they stayed overnight as guests. In Wairoa they stayed some time before moving on to towns in the Wairarapa. A smaller group continued on

to the capital and later through the South Island as far as Invercargill and Bluff. They covered 4000 miles in 7 months, staying in over 150 homes, speaking to 40 school assemblies and meeting people in factories. Week-end conferences were held in Napier and Dunedin; mayors received them; a reception was given in parliament; there was a function for diplomats and their families and public occasions were held in 10 towns and cities. Stories of personal change led to reconciliation in many families.



The opening of the 1977 Auckland conference



North American Indians and other conference delegates are received at Turangawaewae, the marae of the Maori Queen, Dame Te AtairangiKaahu.

When the Prime Minister received 40 of the travelling party from 16 countries, the capital's *Dominion* next day reported: 'Song For The Prime Minister'. They told him of the outreach and significance of the Auckland conference. *The Evening Post* carried articles and photos of the group's activities in the city and a local radio station broadcast interviews. The budget for the nationwide journey was \$34,000. Again it was met through generous and sacrificial giving, along with many gifts of food, petrol and cars.

In September, nine of this international force with Jack and Avis Cooper of Auckland, travelled to Fiji on the invitation of a multi-racial committee. Arriving at a time of some uncertainty

and tension, the party spoke at schools and colleges and later a number of students and teachers of different races, who had decided to take responsibility for their country, accompanied the visitors to a reception by the Governor-General, Ratu Sir George Cakobau and the Prime Minister, Sir Kamisese Mara. In Tonga, the international visitors were received by the King and Royal Family.

The Annual MRA Report for 1977 records that while this action was happening in the Pacific, nine New Zealanders travelled to London to participate in a conference following the Queen's 25th Jubilee celebrations and the Commonwealth Prime Ministers' Conference. The theme was 'Britain, The

Commonwealth and an Impatient World'.¹⁹ A documentary film made at the time featured the New Zealanders and Rakai spoke for this country.



New Caledonian fighters for independence from France received world-wide attention following violent demonstrations and confront-

Four delegates to the 1977 Auckland Conference including Chief Bill McLean (Canada), Kathleen Vundla (South Africa), Catherine Linton (New Zealand) and Fun Chi (Taiwan)

Following this conference the Tipokis and Porteouses flew to Italy to attend a Mass conducted by Pope Paul. Responding to an invitation from the Treaty 7 Chiefs, who had come to New Zealand in January, they then flew to Canada for the Centenary celebrations of the signing of Treaty No.7 between the Indian Chiefs and Queen Victoria. The four travelled widely in Canada; the Tipokis' story – of a rebuilt marriage and home life, an end to drinking and bitterness, of apology and restitution – was a powerful challenge, as was the obvious warm and honest Maori-Pakeha relationship. Radio and TV interviews carried their message widely.

¹⁹The New Zealanders were Peggy Davis (Napier), Joe Nia Nia (Nuhaka, Hawkes Bay) John and Annette Porteous, Nancie and Ian McAllum (Dunedin), Turi and Waka Tipoki (Wairoa), Rakai Tomoana (Hastings).

ation with the police and army. Yann Celene Uregei, a Member of the Territorial Assembly and an independence leader, met with senior New Zealand parliamentarians to inform them on events in his country. In spite of having suffered physically at the hands of security forces, he maintained a non-violent stand and attributed this to his association with MRA. He had been to Caux on the Charter flight in 1971.

Yukihisa Fujita of Japan, who had participated in the Auckland conference, visited again. On this occasion he was concerned at a deteriorating relationship between Japan and New Zealand on trade negotiations. Yukihisa met political and farming leaders involved in the discussions and on his return to Tokyo he arranged an informal meeting between a New Zealand parliamentary delegation and senior Japanese.

Joy Weeks, a teacher from England and co-author of a training course in leadership and responsibility, *The Way Ahead*, spent three months meeting school principals and others in education. Nigel Cooper registered Grosvenor Books as a member of the New Zealand Booksellers' Association and printed a new catalogue which was sent to 537 schools. Fresh initiatives resulted in a 350% increase in sales over the previous year. 4,500 copies of the Auckland conference report, *Nations In Partnership*, were printed and sold in a number of countries. All Commonwealth Heads of Government received a copy prior to their London meeting.

The *Studies In Effective Living* Course was established at the Asian-Pacific Centre, Armagh, in Melbourne. One of the founding students and the first New Zealand participant was Ida Smith of Nuhaka.

"You cannot continue to cry 'Crisis' without providing an adequate answer," a quote from one of Frank Buchman's speeches, was included in a full-page advertisement in *The New Zealand Listener*, marking the centenary of his birth in 1878 in Pennsylvania, USA. It was a relevant comment on the violence and tragedy being experienced by millions of people in all continents. An international assembly for Moral Re-Armament, under the patronage of the President of the German Federal Republic, was held in Freudenstadt, Germany. Here Buchman first had the compelling thought, "The next great movement in history would be the moral and spiritual re-armament of the nations." Among the 800 delegates from 31 countries were Tom Ormond, member of the New Zealand Maori Council and

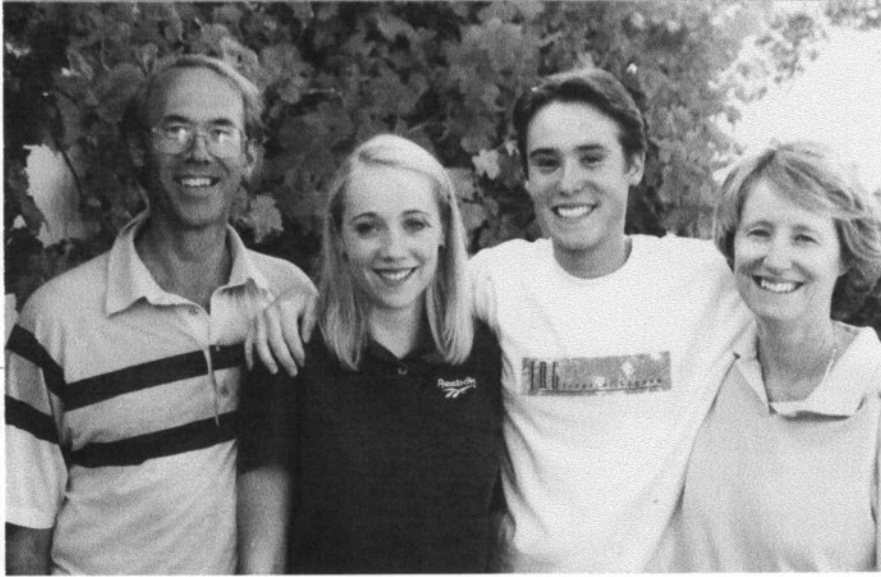
Garfield Hayes, junior vice-president of North Otago Federated Farmers.

Marking the centenary at the same time a conference was held in Renwick, Blenheim. The local MP, Mr E. Latter, commenting on what he had heard from speakers, spoke of "the challenge that you express so clearly for parliament itself". With a general election due at the end of the year, mounting unemployment and industrial unrest was a deep concern.

Those attending the conference gave serious thought to the films and books which could be used to give hope of an answer and change. The films *Choice For An Impatient World*, *Belfast Report* and *Britain Works-OK* were widely used. The first film was shown under the patronage of two members of parliament, in the theatre of the new Beehive building. Two days later *Crossroads* was shown in Wellington to a large audience which included diplomats and churchmen.

Ride! Ride!, a musical play by Alan Thornhill, was presented in Auckland by Pilgrim Productions. Based on the life and work of John Wesley, it carried a message as relevant and necessary in the 20th century as Wesley was for the corrupt and immoral society of the 18th century. Actively supporting the work of Pilgrim Productions were Richard and Naomi Caughey, Jack and Avis Cooper and John and Helen Mills.

During 1978, conferences in Brisbane and New Delhi drew representatives from New Zealand's many races, while others spent a longer time helping in different countries. Alan and Marion Porteous (now Lower Hutt) began a long period at *Asia Plateau*, working to develop the



John, Jenny-Anne, Peter and Helen Mills

experimental farm and assisting in the Industrial Seminars, now a regular feature of the Centre. Nigel and Jane Cooper, who were married in June, lived and worked at Tirley Garth, the MRA conference centre in the North of England. There they played a leading part in organising conferences and Nigel supervised maintenance on the 39-acre estate. Rakai Tomoana (Gul) was in London where she helped care for Egyptian students sent by their Government for training in MRA. Rakai returned home in November following three years in Britain and visiting Sweden and India. Catherine Linton worked as a secretary in the MRA centres in Washington and New York. Peter Gee, who left China in 1921 and whose life

was changed through meeting MRA in New Zealand in the 1930s, spent six months in Taiwan and Hong Kong where he translated MRA books into Chinese and then attended the Caux conference, later visiting Britain.

Peter and Glenys Wood and Ida Smith assisted with the *Effective Living* Course at Armagh, Ida remaining in Melbourne to take responsibility with the Course administration team. Hine Tipoki from Wairoa also took part in the Course. Colleagues from overseas were again a most welcome support: Kjeld and Ingrid Jorgensen from Denmark, Pat and Erica Evans, Jill Robbins and Philippa Burrell, from Britain, and Marjorie Bates from Australia gave richly during their visits.



Glenys Wood and Rakai Gul



Alice Cardel

16: HIGHLIGHTING THE POSITIVE 1979-81

Many visitors from overseas were welcomed in 1979 to help in a nationwide effort to offer an alternative to the growing international tension. One was Harry Addison from England, an Oxford graduate with first-class honours in theology, who had worked with MRA for 45 years in the field of labour and trade unions. Speaking about world issues Harry said, "Almost all the worthwhile tasks in today's world are global tasks. They will only be tackled by men and women who have learned to think in terms upon which all can unite across the world."

Other visitors equally equipped to give alternatives to the well-worn road of confrontation, joined the New Zealand force in reaching policy makers and those dealing with industrial relationships. Two of these were John and Mary Pate from Sheffield, England. For 40 years a steel worker, John was also a member of the Sheffield City Council for 27 years. Mary was a constituency secretary for the Sheffield Women's Labour Committee. The press gave a great deal of prominence to John's comments: 'British Disease Being Beaten' was *The New Zealand Herald* headline and they referred to him as "an advocate of what is right and fair, arriving in New Zealand like a breath of fresh air". Speaking at public meetings, on national radio and to the press, meeting with top officials, including the Invercargill Trades Council, John and Mary gave the hope of a new way. In every centre their stories of a change in attitudes in trade unions and management, resulting in increased production and wages, were eagerly absorbed.

Commander John Joughin and his wife Jane also met many people in industry.

John spoke from experience as a naval officer and later a development engineer in Scotland. He told of a large shipbuilding firm, which had decided to be open with its employees rather than risk closure through endemic strikes. "Now the shipyard is going strong and has not gone bankrupt like other yards on the Clyde. Management and unions had cooperated to keep costs down and employment up."

One of those who listened to Commander Joughin and acted, was a trade union official who expressed gratitude for the help given him by "a British visitor". *The New Zealand Herald* reported, "It was suggested to him that the guiding principle be not who is right but what is right." He recently had been re-elected unopposed. His union, previously often involved in industrial disputes, had not had a stoppage for 12 months.

A former executive of a German mining company employing 34,000 men, Mr Leopold von Buch, came with his wife Gisela from Essen. The President of the Southland Farmers' Federation, hosted a dinner in their honour for farmers, freezing industry and trade union executives and their wives. Reporting this occasion in the *Gore Ensign*, the well-known Catholic journalist John Kennedy wrote, "Mr von Buch told me how after difficult days following World War II, a great degree of industrial peace was achieved in West German industry. He attributed a great deal of this to the application by both unions and management of the principles of Moral Re-Armament because of the trust they sowed. The point which interested me was his emphasis that much more is needed than pledges of cooperation or profit-sharing or seats on the board for

union men. He was emphatic that there had to be a meeting of hearts, that the slate had to be wiped clean and that both sides had to approach each other in a Christian spirit. When it is done, he said, it works."

The theatre world provided the next visitors: Bill and Phyl Cameron Johnson from the Westminster Theatre, London, where Bill was the resident designer. They showed slide presentations of *The history of the Theatre* and *The life of William Wilberforce* to audiences in the four main cities, including the committee and production team of the Alan Thornhill/Malcolm Muggeridge play, *Sentenced To Life*, produced by Pilgrim Productions in Auckland.

Alan Jackson of Timaru attended the Armagh Course and returned with a friend from Papua New Guinea, Charles Ova. In Wairoa they met members of the Mongrel Mob at an occasion arranged by the trustees on the Takitimu Marae and later they reported on this event to the Minister of Maori Affairs. Charles was formerly the leader of a gang which roamed the streets of Port Moresby at night beating up people and vandalising property. "Once had murder in his heart – now loves fellowmen" was the introduction to the story on Charles in the *Wairoa Star*.

A family camp drew Maori and Pakeha to Wellington where they found understanding each other's culture and serving together a uniting experience. This was highlighted by speakers from the Middle East and Asia. The camp was planned and run by Ingrid Rengfelt (Ahlman) from Sweden, who spent two years in New Zealand, and Wellington friends.

From India Arundhati Nanavati, Circulation Manager of the weekly *Himmat*, brought an informed picture of events in India. The Pukekohe Indian Women's Association was one of the groups she spoke to. Ann Rignall (Britain), co-author of *The Way Ahead*, a course of leadership for young people, talked with many people in education, outlining her fresh approach to basic concepts of education. Her meeting with the Minister of Education and senior members of the department led to invitations to schools and teachers' colleges.

She and Arerina Harawira were welcomed by students and staff at teachers' colleges in Western Samoa, Fiji and Tonga. College staff and teaching authorities were eager to learn of Ann's work in the field of moral education and character development. Priscilla Cole and Joan Moore from England returned to Fiji and renewed contact with teachers and national leaders.

Matt Manson (Scotland), visited New Caledonia and met leaders of the independence movement, MPs and representatives of the French governing authority. Lance Vertigan, Deputy Principal of a college in Melbourne, accompanied him.

John Mills Sr. of Melbourne and I met with government, church and other leaders in Tonga, Fiji and Samoa. The Prime Ministers of Tonga and Western Samoa viewed two MRA films and discussed the contribution MRA was making in particular regions. The Governor-General of Fiji, management and trade union officials warmly received the visitors and press and radio interviews were featured.

The MRA publication *New World News* reported stories from New Zealand, one about a conference in Hamilton, 'Save Our Homes', initiated by Avis Cooper and Ruth van der Sluis, and the other 'Show You Really Care' was about Tureiti Hawkins (Moxon), one of the young Maori who travelled with *Song Of Asia* throughout its tour. Tureiti decided to take on a direct responsibility for Maori youth and was appointed Youth Development and Outreach Worker with the YMCA in Napier. Having little formal preparation for this work, Tureiti said, "Working with MRA gave me more training than anything else; it gave me experience of working with all sorts of people. I learnt to communicate which is very important. You've got to get in amongst these kids and do things with them. Then they will listen."

'Build Bridges For The 1980s – The Girders, Nuts and Bolts of Human Relationships', was the theme of a conference in Sydney in January 1980. Rakai Tomoana (Gul) was one of many who attended from this country. She invited four young women delegates from Pacific countries to return to New Zealand with her. They were Grace Tsai (Republic of China), Setsuko Shibata (Japan), Alice Cardel (Philippines) and Seruma Wedega (Papua New Guinea).

"Operation Pacific should be a success if the conviction of three young Pacific women is any guideline," began a four-



Ruth Van der Sluis



Gay Zepke

column story in *The New Zealand Herald's* 'Life and Faith' page. The young women stated their theme was "Islands can speak to continents." Rakai added, "We feel that the resources of the heart and spirit in the Pacific area will never dwindle." In the next four months they spoke at schools and colleges, church youth groups and at occasions in homes. Stephen Dowell (Timaru), who had attended the Armagh Course with Alan Jackson, took the young women to meet the mayor of Timaru and a photo and story appeared in the local paper.

Mme Irene Laure from France, (aged 81) paid her second visit to New Zealand as part of a six-month world journey. Mme Laure met again with Canon Huata and veterans of the 28th Maori Battalion. She expressed her personal gratitude and that of France for the battles fought in Italy in World War II which had the effect of preventing Germany from reinforcing their troops in occupied France and thus hastening liberation and the return of French citizens.

Sylvia Zuber of Switzerland, one of the early workers at Caux, and Jan in't Veld of Holland, paid short visits here. Cynthia Allchin (Melbourne) was a valued secretary in the Wellington MRA office at a time of considerable activity. Linleigh Abel returned from overseas after attending the Armagh course and assisting the Australian book programme.

Mr Stanley Barnes MBE was invited here to promote his book, *200 Million Hungry Children*. Project Manager with the Australian Dairy Board until his retirement in 1973, Stan had spent the next eight years at Asia Plateau. Deeply concerned about the world's toleration of the appalling wastage of human life "in a

world where there is enough food to meet the basic needs of every person", Barnes quoted a United Nations' report that at least 200 million children suffer malnutrition. Of these, 10 million were likely to die and 90 million could not withstand a serious illness. "One in five million children born in the Third World will not live to reach the age of five. In the majority of cases death is directly or indirectly due to malnutrition." Barnes stressed the need for long-term integrated schemes to aid developing countries rather than ad hoc measures.

In the course of his seven weeks here he addressed audiences from Auckland to Invercargill; mayoral receptions were given in three cities. In Hamilton mayor Ross Jansen invited fifty guests who included prominent figures in the Dairy Industry. Stan was interviewed on Jessica Weddell's *Viewpoint*, twice on *Rural Report* and on the *Faith and Works* programme. *The New Zealand Listener* carried a full-page interview and major newspapers and farming journals also featured the book. Meetings with Prime Minister Muldoon, the Speaker and members of parliament led to interviews with senior officials in foreign affairs and agriculture and fisheries.

In all interviews Stan pursued his conviction that, in order to answer hunger and build a just world, fundamental changes had to be made in attitudes and motives. To the Club of Rome and the Institute of International Affairs in Wellington, he said hunger could be eliminated by a relatively small increase in foreign aid. "To create the will to do it, a spiritual power is needed in ourselves," he added. During this visit nearly 1000 books were sold and more were ordered to maintain the impetus of the visit.

In *Straight From The Shoulder*, published in 1981, John Kennedy, editor of *The Tablet*, outspoken media commentator and highly respected political analyst, gave his assessment of MRA: "I find it rather ironic as a Catholic that one of the groups which I most admire in New Zealand today is Moral Re-Armament, especially since it is not many years since the Church eyed them askance. Their creed comes down to a blunt assertion that the troubles of society such as ours are due to people's reluctance to make their lives conform to Christ's standards of absolute honesty, absolute purity, absolute unselfishness and absolute love. They work tirelessly to seek to bring these values into the market place, into trade unions and into people's lives."

The television programme, *People Like Us*, featured an unusual man, Les Dennison from Coventry, England, and underscored Kennedy's evaluation that MRA reaches into the market place and trade unions. In thirty minutes Dennison told of his struggle against poverty, his years as a militant Communist, as a Japanese prisoner-of-war working on the infamous Burmese railway and how through MRA he found the revolution for which he had been looking. During his months here Les and his wife Vera told their story of change in the home and of new industrial relationships on building sites in Britain since finding a deep Christian faith. They were guests of the Invercargill Trades Hall Council and spoke to trade unionists and farmers and their wives. In Dunedin Les spoke to management executives and trade union leaders in the freezing works. He was interviewed several times over radio, including a two and a half hour "talk-back" on industrial matters.

In 1981 a rugby tour of New Zealand by the South African Springboks was being considered. Some felt it would encourage the White Government of South Africa to change their policies, while others felt it would do the opposite. The policy of apartheid was anathema to large numbers of people around the world, including New Zealanders and rugby supporters. The tour did eventuate and resulted in unprecedented division and conflict in the country.



Matt Manson, Maurice Hodder, Jane Cooper & Jack Mei

Into this debate came Bremer and Agnes Hofmeyr from South Africa, who spent three weeks here. A Rhodes scholar, Bremer met Dr Buchman in the 1920s and was one of the students who invited him to their country in 1928. Agnes came from the Leakey family, a pioneering family in Kenya, well-known in the field of anthropology. *The Waikato Times* reported, "(they) pioneered inter-racial assemblies in South Africa with MRA conferences more than thirty years ago and earned the displeasure of the political establishment." The Hofmeyers forecast an acceleration in the progress being made in South Africa and in public meetings gave details of the hope they saw in changing attitudes often emanating from industry.

In the 1980s, interest in the Pacific region as "the ocean of the future" was being expressed at international forums. With a sense of responsibility for this region, 13 New Zealanders joined other Pacific delegations at Caux, making 35 in all from the South Pacific.

Te Aroha Jack Mei, a Maori community leader, led the Pacific group in a ceremonial entry on to the conference platform. Their cultural contribution continued with a "hui" hosted by the Pacific delegates. Other New Zealanders included Arthur Bingham, Peter Wood, Duncan and Joan McGregor.



Peter Wood

On the *Religious Kaleidoscope* radio programme, Peter Wood said, "I saw clearly that there is an answer to racialism, to confrontation and conflict in all its

forms when people are prepared to consider first where they are wrong and then work to put those wrongs right."



Duncan & Joan McGregor with Ambassador & Mrs Satari from Indonesia and Jeanette Zepke 1985

Alan and Marion Porteous continued to work at Asia Plateau, Panchgani, assisting in MRA courses and developing the work on the farm which included planting 11,000 Subhabul trees.

Another Alan Thornhill play, *Mr Wilberforce MP*, presented for a season by Pilgrim Productions in Auckland, was chosen because of its aptness in election year. Seven MPs and 2000 people saw it.

Catherine Linton, back in the USA, spent time in Portland helping to organise a campaign in 1980, 'Are we free enough to care?' Stephen Hawes (Pleasant Point) and Julie Hawkins (Wairoa) attended the Armagh Training Course, joining young people from Japan, Hong Kong, Taiwan, the Netherlands and white and Aboriginal Australians.



Alan & Marion Porteous and their family travel by bullock cart
India, 1979



Some of the Porteous family at the well built at Panchgani in memory of Dr Will Porteous

L to R: John, Annette, Alan, Helen, David (Steve)

See Chapter 10

17: MEETING THE CHALLENGES 1982-84

The 1980s produced widespread debate about the Treaty of Waitangi and Maori/Pakeha relationships. One Pakeha politician urged the Treaty be scrapped and another regarded the Treaty, which had never been "ratified", as a useless piece of paper. At the same time there were great Maori initiatives developed to reclaim their culture and spirituality. The successful "Te Maori" exhibition evoked deep admiration and respect when it was exhibited in the United States of America and in this country. The establishment of

600 Kohango Reo (language nests) ensured the survival of the Maori language.

In March 1982, Robin and Enid Prickett and Tom Ormond arranged for twenty people to meet for five days at a conference centre at Taupo. In a peaceful setting overlooking Lake Taupo, Bible study and leisure to talk helped all to find a clear sense of direction for the next months at home and in the Pacific. Perhaps one of the most valuable times was spent in consideration of the Treaty

of Waitangi with Canon Huata, Arerina Harawira and Tom Ormond. On the question of ratifying the Treaty the Canon said, "To my mind fighting together in two world wars is enough ratification. If you throw the Treaty out and start again, then where do you start from? This point has registered and even the radicals within the Maori Council are now agreed to start from the Treaty." Many of the initiatives in the following months stemmed from this creative time together.

A concerted effort was made in 1982 to build on the relationships created over recent years in the freezing industry. Mr A. J. (Blue) Kennedy, Secretary of the New Zealand Meat Workers' Union and Mrs Kennedy and I attended the conference on the theme, 'World Industry - confrontation or common task?' "Blue" was a nationally known character. Sharp-witted and a fluent speaker, he was a typical product of an industry known for its "no holds barred" industrial relationships.



Blue Kennedy and Les Dennison
Caux, 1982

Discussions with people from many countries and visits to meat plants in France and industries in England gave "Blue" a fuller picture of industrial and human relations. He heard of one union in England which consulted with management and saved their city £3.5 million in transport costs.

An Austrian MP and trade union official described their system of co-operation between government, employers and workers in all areas of social and economic policy. "Class confrontation is not a sign of the strength of the workers' movement, rather of its weakness," he stated.

On his return home, Blue was interviewed by National Radio's *Midday and Rural Report*. Introducing Blue, the announcer stated that he had been at an MRA Conference in Switzerland "where over 600 delegates came together to discuss ways of breaking down attitudes which polarise groups and nations. Mr Kennedy says that if attitudes in industry are to be changed, the best place is to start with yourself." Enlarging on this theme Blue declared, "It is just as wrong to character assassinate somebody by unjustified criticism as to do it by other means that are perhaps more recognisable. The line between objective analysis and criticism is so fine that I'd be over that precipice a dozen times or more a day. Already I have told our management committee quite frankly (and this is one of the challenges I received) that I have been guilty of unmitigated criticism and have joined in denigrating conversations with a multitude of people over the years. If I was to try and put it right with everybody I guess I'd have a ten-year contract. I certainly made it plain that I was completely wrong in having that attitude. I intend to put it in written form to our people acknowledging I have been this way disposed. But from now on it is finished. We desperately need unity, but it's got to be unity on the proper basis."

Those attending other sessions at Caux in 1982 were Nyra Abel, Stephen Bartrum, Peter Gee, Jenny Hawes, Campbell and

Claire Leggat and family (Wellington) and Alan and Marion Porteous, who had returned to New Zealand from India. The Leggat family spent the following year working in Britain. Following the Caux conference a small group of about 50 men and women, representing all regions of the world, met as a consultative group in Germany. Campbell Leggat and I were the New Zealand participants. A feature of this time was a reception given by the President of the Federal Government of Germany, Dr Karl Carstens, at his official residence. Dr Carstens expressed his gratitude for the work of Moral Re-Armament. "I think I can say this in the name of millions of Germans who are deeply impressed by the strength of your commitment," he said. Dr Carstens added, "I have known your work for 30 years. I feel honoured to receive you."

Outreach to other countries continued. Julie Hawkins went to India where she worked with students in Bombay and at the Asian Centre, Panchgani. From New Delhi she wrote of the great privilege of meeting His Holiness the Dalai Lama, who spoke of the difficult last 24 years of exile from Tibet. "The outside world is changing but the real human values remain. So the important thing is the moral basis," he said. Years later, his two visits to New Zealand caused great public interest and response when he highlighted the need for forgiveness and reconciliation.

A group of Wellington women, including Dorothy Brown, Jane Cooper, Marlys Pearce and Gay Zepke, raised money to purchase a typewriter for a secondary school in Bulawayo, Zimbabwe. \$1,150 was raised through three stalls in suburban shopping centres, a display board in the City Art Gallery during an

African Exhibition and from donations. A Government grant raised the total to \$2,300 which enabled the women to send additional equipment. Qantas airlines carried the gifts free of charge on the newly-established airtlink to Harare. In Auckland and Wellington, papers and three radio stations carried articles and news items on the action. Marlys Pearce, in a radio interview, said she and her friends made the gift in gratitude for the stated desire of the Zimbabwe leadership to make reconciliation the basis for the country's independence.

the bridges of understanding essential for the development of the Closer Economic Relations policy. They took an audio-visual presentation covering their farming experiences in New Zealand and India as well as giving their vision and practical ideas for feeding the hungry, in body, mind and spirit. In Victoria they met meat and wool farmers and in Adelaide senior officers in the South Australian Department of Agriculture. Sadly, after a short illness John died in Adelaide, having given most of his adult life to the care of people.



Standing: Campbell Leggat, Jenny Hawes, Joan McGregor, Claire Leggat, Avis & Jack Cooper, Marlys, Susan & Dick Pearce
Seated: Nigel Cooper, Margaret & Maurice Hodder, John, Christopher & Pauline Hodder, Peter Gee
Front: Janet, John & Fiona Leggat
 Wellington 1982

Against the background of economic negotiations between the Australian and New Zealand governments, John and Annette Porteous accepted an invitation to meet Australian farmers and help build

Pilgrim Productions in Auckland chose another Westminster Theatre musical for their 1982 programme, *Ragman*, based on the story of St. Paul at Ephesus.

Visitors helped refresh spirits and brought new perspectives to our task. They were Dr Daniel Lew, former Ambassador to New Zealand for the Republic of China (Taiwan), Captain Van der Zee, of the Nedloyd Shipping Line, Mr and Mrs Christopher Mayor and their daughters, Sarah Jane and Alice from Melbourne, Miss Dulcie Blanchard, Miss Jean McBain and David Down from England, and from the Philippines, Miss Alice Cardel. Some of them took part in a Summer Camp at Forest Lakes, Otaki, enjoyed by 25 from five countries.



Daniel Lew

send 285 copies of Stanley Barnes' book *200 Million Hungry Children* to secondary school principals. Campbell Leggat outlined MRA's aims and actions on the Radio New Zealand programme *Religious Kaleidoscope*. "The challenge of Moral Re-

Armament for our generation is to seek from God the largest task to which He is calling us and to give everything in obedience to it," he said.

Forest Lakes Camp
Otaki 1983

The arms race, nuclear strategy, repressive regimes, refugees and the cause of indigenous peoples were some of the conscience-stirring issues of this decade. While millions starved the gap between rich and poor was widening. "To have more or be more", was a challenge facing individuals and nations. The share of overseas aid from GNP was in most nations shrinking rapidly. In Hamilton Ruth Van der Sluis, Joan Carlisle and their friends raised sufficient money to

During 1983, Alice Cardel was interviewed in Dunedin for *The Tablet*. 'The Lord Upset her Retirement Plans' was the heading, as she told of her earlier ambition to retire at 40 having made a million dollars! She spoke at the Holy Cross Seminary, Mosgiel, and on *Religious*

Kaleidoscope, and met many leading Catholics wherever she went.

Naomi Echlin (Melbourne), author of *Out of the Fog*, spent six weeks here promoting her book, a moving account of her journey from rebellion to faith. It was reviewed in depth by *The Tablet*. Grosvenor Books' main publication was *The World at The Turning* by Charles Piguet and Michael Sentis, a Protestant and a Catholic.

Dante Calma, a Filipino tourist agent, Madho Prasad and Suresh and Leena Khatri (all from Fiji), visited for short times as did Frank and Hazel Watson (England). Frank was the Sales Manager for *The Industrial Pioneer*, an MRA-inspired monthly paper widely read and contributed to by shop-floor workers.

Turi Tipoki and Tom Ormond initiated a hui in Wairoa. Te Aroha Jack Mei told of his deep change from a "brash, ignorant and hardened boozier from a young age. I faced the four standards. I stopped drinking and smoking – and told my rugby-playing friends. From that day I've seen things in a different way."

Garfield Hayes, president of North Otago Federated Farmers, and Tom Ormond attended a conference in Japan, with the theme 'Moral Infrastructure Making The 21st Century An Era of Unity'.

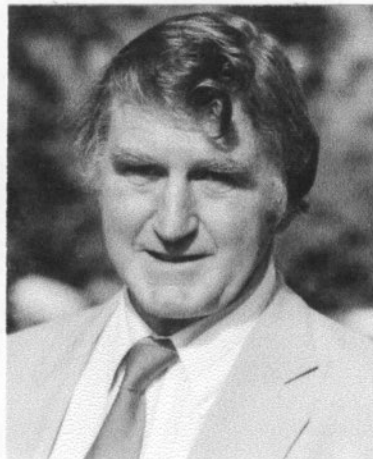
Campbell Leggat based in London attended the 1983 ILO conference in Geneva, hosting delegates from Asia and the Pacific on their visits to the Caux conference centre. The Leggat family returned to Wellington later in the year.

The Lennons paid their seventh visit to Fiji and renewed friendships with men and women in government, industry, education, church and media during their three-month stay.

Videotape was a new facility which enabled MRA films to be used more widely. *Gavin and the Monster*, a fantasy adventure musical first produced at the Westminster Theatre in London, was Pilgrim Productions' 1983 contribution to Auckland. In 1984, *Ride! Ride!* was given a return season.

Elections in 1984 saw a change to a Labour government which began a transformation of New Zealand's economic and social structures. Foreign policy too, with its alliances with Australia and the United States of America were drastically affected. A "nuclear-free" policy divided the country; foreign affairs previously had not affected public opinion so profoundly. Relations with Africa also changed. The first New Zealand High Commission in Africa was established in Zimbabwe. Standing as a Labour candidate in the Invercargill electorate, Dougal Soper, a trade union leader, publicly expressed his appreciation of the contribution MRA was making in industrial relationships.

Three conferences were held during 1984. One in Oamaru in May was initiated



Dougal Soper, President,
Southland Trades Hall Council
Oamaru, 1984

ed by farmers, one of whom said, "If you don't cultivate the human heart you don't do much." The words of the US Secretary of State, Robert McNamara were in the farmers' minds: "The real crisis in today's world is not the East-West crisis with all its nuclear overtones, but it is the North South crisis between the rich and poor nations, which

is more potentially explosive than all the atomic weaponry possessed by the big powers put together."

At the Waikanae conference in July, the West German Ambassador, Dr H. A. Steiger, urged New Zealanders to concentrate in their relationship with Europe not just on economic "lamb and butter issues", but to inform Europe

about New Zealand's place in the Pacific and about the interests of Pacific nations. The Ambassador, who also represented his country in Fiji, Tonga and Western Samoa, urged New Zealanders to be confident, "outward-looking, not too much involved just with internal affairs. Everybody has a responsibility towards each other—that is the same with nations."

Two women spoke of these concerns out of their own involvement. Joan Holland, Principal of St. Cuthbert's College in Auckland, whose contact with MRA went back to 1950, said, "On my heart is the failure to provide Maori people with an education that is satisfying and successful. Problems arise because we want Maori to do things our way." She



Farmers at the Teschemakers Conference
Oamaru, 1984

L to R: Jim Dennison, Barbara Jackson, Phyllis Kay, David Watson, Anna Hayes, Maisie Watson (obscured), Alpheus Hayes, Alan Porteous (rear), Helen Hayes, Marion Porteous, Garfield Hayes, Wensley Jackson, Kathie Hanning, Reg Paterson, Tom Ormond, Keith Hanning, Robin Prickett

Allan Griffith, a former personal adviser to seven Australian Prime Ministers on Foreign Affairs, asked, "What ideas are going to shape the future of the Pacific? What Pacific countries are going to shape those ideas? A country which unites two peoples, the Maori and the Europeans, could be a brother to the Pacific nations. That is part of New Zealand's destiny."



Joan Holland, OBE

added that the Pakeha could restore "for our insensitivity and do better".

Mrs Ybel Huata, a Court visitor assisting in the care of young offenders, had come to the conference following the death of a son. She said that the conference had helped her find peace of heart. "For the first time I have been able to laugh out loud. I feel I can go back and do something positive for the kids I'm trying to help."

The third conference, at Marcellin College, Auckland in September, continued the themes of Oamaru and Waikanae, when race relationships were explored in a generous and reconciling spirit. Some attended their first MRA conference including two direct descendants of Chiefs who signed the Treaty of Waitangi. Many were surprised they could speak freely about their most deeply held convictions. Some felt the Treaty had been broken, resulting in bitterness. Canon Huata urged his people to lay down their bitterness. "If the Maori has a prejudice towards the Pakeha, it will be doubled against other Maori," he said. Richard Caughey, an Auckland lawyer, admitted that he had never read the Treaty and decided to do so. "I want to take responsibility for my country and the Pacific area," he added. A woman whose family had come from Eastern Europe and had suffered greatly said, "To blame the people of today for the past is self-defeating. There has to be forgiveness." A visiting surgeon from India, Dr Pitambar Shatapathy, stressed the importance of appreciating the contribution other countries make and spoke gratefully of Britain's legacy to India, which had not always been acknowledged.

Over the years many people had made generous gifts to support and extend the outreach of MRA. One such person was Mrs Barbara Young, who for many years made her home available for MRA, and later gave it to MRA.



Barabara Young

At her 96th birthday celebration she said, "I was brought up in a Christian home and always thought of myself as a good Christian. But I quarrelled with my sister and blamed her for being difficult. Many years later when I met the challenge of the absolute standards, I was able to identify the sin in my own nature. I recognised the selfishness, arrogance, jealousy and pride in myself and how much I caused sorrow to my sister. I wrote her a letter of apology and the warmth, honesty and generosity of her response is one of my most cherished memories."

John and Helen, Peter and Jenny Ann Mills, who had been hosts for 10 years at the MRA home in Auckland, moved to Adelaide, South Australia. David Down, who spent two years in New Zealand promoting MRA books, left for the USA. Ivan and Maisie Poulton (London) became hosts at the MRA home and Les Dennison visited to continue his work with people in parliament, industry and farming circles.

Julie Hawkins, who had spent three years working with MRA in Australia and India, joined Veronika Morris in Fiji. Before coming to New Zealand, Julie and Veronika wrote of their concerns: "We think of what is happening in the Pacific – with the upset in New Caledonia, Irian Jaya, the French nuclear testing, ANZUS, and the unrest in the youth of New Zealand with the recent rioting in Auckland." With Alice Cardel they met many young people in different parts of the country.

18: "FEED MY SHEEP" 1985-87

Conferences at Lake Hayes, West Otago, hosted by John and Margaret Heenan and Jack Dennison early in 1985, and in Christchurch at Easter, reached many new people, youth and farmers. Drought-stricken areas in the South showed the genuine concern within the farming community, when action was taken by individuals to share resources with those in need before any government initiative was taken. This helped people to enlarge the scope of their concern to the Third World nations and the need to help them find a foothold in world markets. Tom Ormond returned to Japan to participate in a conference with the theme, 'Unity, Harmony and Beyond Diversity', matters which had been considered at the New Zealand conferences that year; while Matt Manson with Adrian Coleman renewed links with friends in New Caledonia striving for peace and unity.

Peace and unity with the French and other Pacific nations were challenged when agents of the French Government sank, in Auckland's harbour, the Greenpeace protest ship *Rainbow Warrior*, as it had planned to sail to the French nuclear testing site at Mururoa Atoll. One of the crew was killed. This sent ripples of shock, even outrage around the world.

'How our decisions can affect the world we live in and bring change for the better' was considered at another conference in Auckland's Marcellin College. People from Fiji, Canada, the Philippines, Australia, Britain and different parts of New Zealand found that this lay in positive action.

They made a step towards France by sending a message to French friends: "Our two nations who needed each other in two World Wars and gave their blood

and treasure to secure freedom, today need each other more than ever. Will you help us create and secure a hate-free, fear-free, greed-free zone in this vital Pacific region as a step towards building God's new world?" The message sought French help in presenting to New Zealand the film *For the Love of Tomorrow*, a documentary based on the life of Irene Laure, well-known to many in this country.

Just as conference participants were seeking reconciliation with France, instances of rapprochement between countries were given. Canon Huata told how his freedom from bitterness, which replaced the deep hatred he had for the German people, led to his reconciliation with the German Afrika Korps and their invitation to him and the Maori battalion to be honoured guests at their reunion.

1985 was the International Year of Youth. One session centred on the theme 'Participation, Development, Peace'. Senior girls from St. Cuthbert's College led six groups to study these questions. There was lively interest in the idea that change in one's own human nature is the point where everyone who wants to see a better world can start. Matakite Maata, a post-graduate student from Fiji, spoke of his longing to be free from fear and to be able to speak honestly. He said that following comments by Canon Huata and others who shared about fear, "I felt a joyful freedom I had never felt before." On his return to Christchurch he said, "God told me I had to heal my relationship with my flatmate. I had treated him badly and had begun to hate him. I apologised to him and my attitude towards him became utterly different."

Stanley Barnes returned in 1985 and

conferred with MPs, departmental advisers, diplomats and agricultural scientists. College students listened to him with interest. The media interviewed him on the challenge confronting the industrially developed countries to help the Third World become self-sufficient. In a feature article in *The Dominion* Stanley Barnes wrote, "The people of New Zealand have been generous in providing funds for the voluntary aid agencies. But New Zealand's official aid for 1983-84 was only \$88 million, which represents 0.26% of the gross national product, or \$27.24 a head of population a year. There is no easy path to closing the gap between rich and poor, either within or between nations. Modern technology and man's wisdom have failed to answer poverty and hunger in the world. Is it not time to seek from God His inspired plan?"

In the years between Stan Barnes' two visits, Jim and Jean Linton, whose contact with MRA began in the late 1930s, had been actively promoting his book and mobilising support for an increase in official overseas aid. Beginning in 1981 Jim and Jean brought this problem to the attention of policy-makers by raising the matter at their local branch of the National Party. In a remit to their Electorate Committee which their branch passed unanimously, they urged "the Government to establish a Portfolio of Aid and Development for poverty-stricken countries". This was also passed by the Waikato Electorate Committee. The Lintons then met Prime Minister Sir Robert Muldoon, who was interested in their convictions and in the action they had already taken as he himself was promoting on the world stage greater efforts to assist the Third

World toward economic development. He considered "interdependence" to be a sound policy in international relationships. He felt a Cabinet Portfolio was not possible but favoured aid being funded by the International Monetary Fund.

Jim and Jean returned to the Portfolio remit the following year and were delighted when people responded. Many acted with their own National Party branches, with the Presbyterian Women, the National Council of Women, the Pan Pacific and South East Asian Women's Association, United Nations and Federated Farmers. A Labour MP sent it on to the Labour Party Planning Council and a National Party Dominion Councillor undertook to submit it to the Party's Policy Committee. It was also promoted by various churches.



Catherine, Jean & Jim Linton

Sister Imelda, RNDM (Congregation of Our Lady of the Missions), arranged for Jim and Jean to tell friends in Mangere of the action they had taken. Two Labour Party members asked for copies of the remit and urged a meeting with the new Prime Minister, the Rt Hon David Lange. He received a deputation of five, representing different denominations and races. He later wrote, "I welcomed the opportunity to meet and discuss with you and other members of your group your

ideas regarding a portfolio of aid and development. This issue is of importance and, as you are aware, the whole question of overhauling our aid programme to developing countries is currently under scrutiny by the Foreign Aid Committee. You may rest assured I have taken careful note of your views with regard to the current review. I also look forward to the discussion your remit should generate at the conference."



Sister Imelda & Emmeline Taukamo

The remit was put forward at the annual conference of the Labour Party, and passed on to the Government. In 1987, during the World Vision "40-hour Famine", Jean personally wrote all 95 MPs expressing her concern for the 40,000 children dying daily, deaths that were preventable. Seventy-five MPs responded encouragingly.

In 1989 the government created a new appointment of Associate Minister of External Relations and Trade with special responsibility for aid, thus giving aid added importance and a higher profile.

In June 1985 Robin Prickett and Peter Wood joined colleagues from around the world in the USA. Over 40 countries were represented at a conference in Washington. Robin continued on to Britain while Peter visited Rob and Lyn

Pattison in Fiji, where they worked for five years. Matt Manson spent eight weeks in Australia travelling with the play *The Man They Could Not Buy*. Julie Hawkins (Kira) and Catherine Linton visited young people in the South Island before Julie joined the Order of St. Stephen, following her years with MRA in Australia and India. Julie's conviction was to become grounded in her Maori culture and language, and then to work for her people. Alan and Jo Jackson spent three months at Caux from June and then moved to Sweden.

'Zimbabwe Brothers' was the headline in *The New Zealand Listener* over a feature article by Dr Lloyd Geering following his visit to Zimbabwe when he met Alec Smith, son of Ian Smith and author of the book *Now I Call Him Brother*. This book, telling of reconciliation between black and white in Zimbabwe during the independence struggle of the 1970s, sold in large numbers in New Zealand.

In 1986 Alice Cardel and Ann Luby cared for people in Rio de Janeiro, Sao Paulo, and at the MRA centre in Petropolis, Brazil before visiting Caux.

"Reconciliation between New Zealand and France is the aim of Frenchman Maurice Nosley, who is in this country for six weeks," began a press story in April 1986. Maurice and Angela Nosley from Nantes, France, had accepted our invitation from the previous year to help rebuild the bridges between the French and New Zealand people. Maurice, a twice decorated veteran of the French resistance, and Angela, an English woman and mother of two sons, travelled widely and spoke at many meetings. The video documentary *For the Love of Tomorrow* was a convincing

demonstration of the power of forgiveness over hate and bitterness.

The New Zealand Woman's Weekly, in a full page interview, covered the Nosleys' personal experiences and the convictions which led them to seek reconciliation following the bombing of the *Rainbow Warrior*. 'They Came to Say Sorry', 'Still Seen as Friends', 'Frenchman Sorry', 'Reconciliation Venture for Frenchman' were some of the headlines given to these quietly spoken and sincere agents for change.

During this year, with the proceeds from the sale of Barbara Young's home in Auckland and Duncan Winder's home in Wellington, a new MRA home was established in Landscape Road, Auckland. Glenys and Peter Wood, Sarah and Richard, were the hosts for the next four years.

Other visitors were Jim and Rita Coulter of Australia, who have made 18 visits to New Zealand on MRA actions over 50 years,. Alfred Nielsen, a senior Danish businessman, Humphrey Madden, a retired airline pilot (Canada), Jill Robbins (England) and Margritte Schmitt-Gehrke (Germany). Mrs Emmeline Taukamo (Wairoa), Joan Holland and Catherine



Angela & Maurice Nosley with Margritte Schmitt-Gehrke
Christchurch 1986

Linton invited people at Caux to a forthcoming international conference in New Zealand.

The Pacific Basin was being more and more discussed as the "region of the future". 'The Pacific - Hope for a New World?' was the theme for the 1987 summer conference held on Turangawaewae Marae, Ngaruawahia. People came from thirteen countries.

The visitors received an impressive, traditional welcome on to the Marae. Dame Te Atairangikaahu said, "It is indeed an honour for me to have you here. We have known about Moral Re-Armament for many, many years having had Dr Buchman here on his world tour. I was only a little girl but I remember the occasion well. It was something new for my people and reached the hearts of many. My ancestors have been speaking to you. I join them in wishing you a happy stay here."



Jim & Rita Coulter

Judi Conner (Geary), a BBC producer, writing of her first experience of living on a marae stated, "Attend a Maori hui and you will be part of a conference the like of which you have never attended before. Europeans like myself arriving at

the Turangawaewae Marae were plunged into a wholly new way of life wholly appropriate for the practical discussion and understanding of New Zealand affairs. The problem of land rights, for instance, an open sore to the New Zealand Maori, was discussed in the light of Aboriginal, American Indian and Irish perspectives. And in discussions on how to create dialogue in situations of deadlock, most people had a practical experience to relate."

Two people who caught media attention were Collie and Audrey Burton (civil rights and community workers) from Richmond, USA, who told of changes in their city which resulted in Black representation on their city council for the first time. They saw this change as offering hope for race relations worldwide. "If change is possible in Richmond, then it is possible anywhere," they suggested.

Reg Blow, an Aborigine and Adviser on Aboriginal Affairs to the Government of Victoria, had attended the 1977 MRA conference in Auckland. He said he had seen then that they were handling Aboriginal affairs in quite the wrong way. "We would all have a talk about our problems but the only reason we had a problem was because we didn't have any answers. It was the blind leading the blind. I've come back to say I have now found my objective in life, a real objective that can be achieved. And the key to change is to realise that in my power I can't do anything, but in God's power I can do everything."

On Waitangi Day Canon Huata spoke of the history of exploitation and confiscation of Maori land by the Pakeha. He told of the apology to King Koroki by

Bishop Holland who said, "King Koroki and Elders of Waikato and Taranaki, I want to apologise to you for the behaviour of my people. I am sorry and I ask your forgiveness." Canon Huata said this marked the turning point in Maori-Pakeha relationships in the Waikato.

French farmers visited the farm of Mr Brian Chamberlain, vice-president of both the New Zealand Federated Farmers and the International Federation of Agricultural Producers. Mr Chamberlain was the first New Zealander to be officially received in France after the bombing of the *Rainbow Warrior*. He stated that New Zealand and France could find new markets without having to compete with each other and urged more exchanges and visits between them.

An armed coup in a Pacific Island State was not considered a likely scenario, particularly when the national banner to attract tourists read: *Fiji the way the world is meant to be*. In July, an army coup deposed the newly elected coalition government comprising Indians and Fijians and headed by Dr Bavadra (Fijian) as Prime Minister. This brought great distress to the Indian population and to many responsible Fijians, concern and shame. Threats of violence against Indians created an environment of fear, insecurity and grave economic crisis. An exodus of skilled Indians and some Fijians resulted. The Fijian Consul-General in this country, a Fijian Army officer, resigned in protest and sought political asylum.

Because of my long association with the leadership of Fiji, I was invited to help in the process of reconciliation. Many advances were being made and a new Coalition was almost in place when a

second coup, by the same Army officers, brought the country to a virtual dictatorship. This in the end forced Fiji's removal from the Commonwealth.

Persistent efforts by people of all races and faiths began to bring about understanding and co-operation.

In Christchurch a four-day gathering considered what 'Focussing on God' held for them. It proved to be a rich time when many found new life as they opened hearts and minds, with honest and costly apologies bringing both tears and laughter. People from different parts of the country, from three Pacific states and the North-East of India learned how to approach God with the expectation of miracles and guidance. A Kiribati student later wrote from Dunedin, "I experienced a big change in my life at the weekend. I have begun listening to God in quiet every morning." Matakite Maata, who had attended Caux earlier in the year, spoke of his discoveries there and his apology to his wife for jealousy of her.

A couple spoke of their painful experience when the husband had been made redundant from a responsible position. Their faith in God was undimmed and they believed He had a definite plan for their future. Peno Sakhrie from the North-East of India told of her own recent liberation from bitterness and hatred toward India. Later, she was invited to speak at Assembly to the whole of Queen Margaret College, Wellington.

Suresh and Leena Khatri and family, who were a uniting influence in Fiji, visited New Zealand later in 1987, as did Dick and Evelyn Ruffin and Skylar Sherman (USA), Heather Challoner (Canada), Sally Purvis (UK) and Mohan Bhagwandas (Melbourne). In Auckland the year ended with a colourful evening celebrating Christmas. Children of many races performed a play and people from other countries and cultures joined in the joy of Christ's birth.



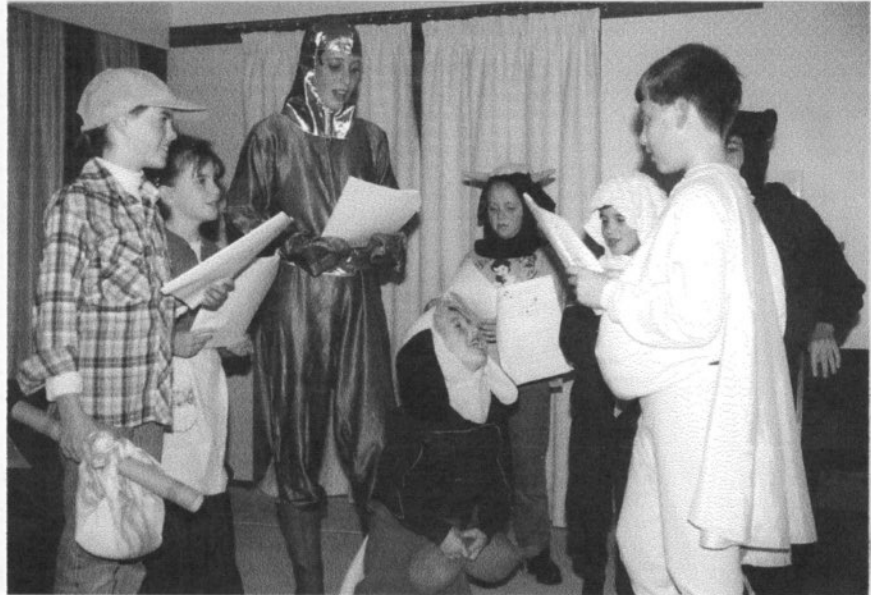
Suresh & Leena Khatri, Glenys Wood, Matakite Maata & Taoruru Tebana
and their children Metai & Nemani
Fiji, 1990



Claire and Campbell Leggat

19: THE FUTURE WE LONG FOR 1988-91

A family camp in Auckland over the 1988 New Year period brought many families together for eight days of games, getting to know each other and a performance of *Give A Dog A Bone* for invited guests.



Give a Dog a Bone presented by Karen & Ruth Porteous, Sarah Wood, Francis Cooper, Emma Tate, Andrew Sinclair, Richard Wood & Nathan Sinclair.
Lower Hutt, 1992

His Majesty, King Taufa'ahau Tupou of Tonga, received a group of Maori, Samoan and Pakeha in his home in Auckland. The King was interested in news of MRA action in different parts of the world.

Rajmohan Gandhi's yatra (march), drew Indians and overseas visitors to take part in "a journey to search together for the inspiration and strength to tackle the challenges and dilemmas of our time". Campbell Leggat and Suresh Khatri participated in the journey which retraced the steps of a famous earlier journey led by Mahatma Gandhi. Some of the aims in this time of worship and listening were:

Look within ourselves,
Reach out,
Share our discovery that anyone can listen to the Inner Voice,
Foster friendship between Indians and Blacks of the USA, Africa and the Aboriginal world.

Colonel and Mrs Rege (Pune, India) renewed friendships here with many who had worked with them in India. Te Rangi Huata and the Takitimu Trust cultural group gave them a traditional Maori

welcome. *The Hawkes Bay Herald Tribune* printed a 3-column photograph and report.

'Men, Money and Morality' was the title of a session at Caux which drew economists, industrialists, government officials, businessmen, farmers and trade unionists from 30 countries. Y. P. Reddy, OBE, a Fijian businessman, invited me to accompany him at a time when Fiji was seeking ways to reinvigorate people and the economy after the two political coups. Initiatives were taken in unexpected places. For instance, a Bangladesh man who had been working in the USA returned home and found there was no agency which loaned money to "the poorest of the poor". With a friend he started the Grameen Bank which lent up to \$50.00 to a village person at current rates of interest. The rate of repayment was 98%, with the Bank increasing its assets to \$30 million and increasing its ability to lend. Also, a taxi driver in Rio de Janeiro founded two associations of drivers on the basis of absolute moral standards after finding an answer to his own drinking and dishonesty.

New Zealanders at Caux in 1988 included five young people, Philippa Caughey, Susan Pearce and Sue Ellen, Catherine and Raoul Fenelon. Other participants were Jill Caughey, Maori leaders Harry and Ida Lambert (Auckland), Dick and Marlys Pearce and Campbell Leggat.

Attending the Armagh Course in Melbourne were Lauren Tate (Lower Hutt) and Chris Heenan (Arrowtown), with Nigel Cooper assisting the faculty.

The 50th Anniversary of the birth of Moral Re-Armament in 1938 was celebrated in Auckland and people came from around the country. Lelie Liegise (Nagaland) represented India, and Jim and Rita Coulter, Australia. The multi-racial gathering sang *Bridgebuilders*, the theme song of the 1930s, to begin the evening of thanksgiving and looking ahead:

*On sure foundations build we God's new
nations
Strong and clear tells each year
Of new bridged relations;
As land reaches to land
On a world front will we stand,
And build together what none shall sever,
Bridges from man to man
The whole round earth to span.*

Gratitude was expressed for Frank Buchman's inspired work in giving hope to thousands of people on all continents. Rev George Goodman recalled hearing Cecil Abel of Papua New Guinea speak about the four absolute moral standards and the guidance of God at his Theological College in Auckland in 1934. Many speakers, young and old, told of the change in their lives and how this had brought new freedom in family

and given them a sense of purpose in life. Some spoke of the tasks they were about to undertake. Rob and Sue Sinclair (Auckland) announced their decision to spend 1989, with their two young sons, at Armagh. A large visual display with the caption 'MRA: A Task Just Begun' presented press cuttings, photographs, house-party and conference invitations, leaflets and posters from the 1930s to the present. This was the foundation of this book.



Sue Sinclair

In the audience were two Fijians whose views strongly differed on the political crisis in their country. Each was surprised to find the other there. In the atmosphere of reconciliation and world outreach, they spoke warmly to each other.

Over supper a beautifully iced cake was cut by the youngest person there, Sarah Wood, and Mrs Molly Dolman, the oldest, who was present in the East End of London when Dr Buchman launched MRA in 1938.



Molly Dolman & Sarah Wood

Joan Holland concluded the evening by describing plans for an "adventure in service" in a few weeks' time when a party of 40 young women and two men from nine nations would visit India.

The Dominion Sunday Times gave the news of *Project Re-Direction* as Joan Holland outlined the task the young people would be engaged on during their visit to India. The article stated, "Miss Joan Holland, Principal of St. Cuthbert's College decided after attending a conference where aid for Asia and the Pacific were discussed that the school's motto – 'By Love Serve' – could be put into practice."

The party went to Asia Plateau, Panchgani, invited by Rajmohan Gandhi to take part in an Asian Youth conference and help with tree planting. After being billeted with families in Pune, they flew to New Delhi where they met the Indian Prime Minister, Rajiv Gandhi. The New Zealand High Commissioner, Sir Edmund Hillary, gave them a reception. In the Himalayan foothills they helped in a leper colony and at the Ryder-Cheshire centre, a home for destitute children and a hospital. In Calcutta they helped Mother Teresa's Sisters of Charity.

On her return to New Zealand Joan commented, "We knew that we would find the masses of people and the material poverty of Bombay and Calcutta a real shock, but we did not know how bowled over we would be by the vitality, joy and the generous warmth we would receive from all we met." Kathie Hanning, Marion Porteous and Peter and Glenys Wood accompanied the party throughout the journey. "What next?" asked Marion, "A long-term commitment to India," she answered herself. "India has touched the heart of each one of us who made the journey. Some hope to return with accomplished skills to give service for a longer period." One of the party, Nadia Hanning, commented, "The selfless care of Mother Teresa's nuns and the happy faces of the bare-footed and homeless children of Calcutta gave me hope for India's future."

'New Horizons for the '90s' was the title of a conference in Sydney in January, 1989, which drew people from many



Project Redirection members at a reception given by Prime Minister Rajiv Gandhi
India, 1989

Pacific countries. Nigel and Jane Cooper, Rakai Gul, Garfield Hayes, Fetu Paulo (Samoa/Auckland), Alan Porteous, Rob and Sue Sinclair and Peter and Glenys Wood, were some of the New Zealanders present.

With the collapse of Communism in Russia, Eastern and Central European countries, a geopolitical earthquake sent reverberations around the globe. These rumblings of change in Europe brought to Caux many people from the newly "liberated" countries. Eighteen from New Zealand participated. Alan Porteous with Mohan Bhagwandas gave an audio-visual presentation to a seminar on the Preservation of Creation, initiated by Cardinal Koenig of Austria. It showed the forestry and agricultural development at Asia Plateau, and surrounding areas, emphasising human development and change which is transforming the environment.

Alan, then in the Meteorological Division, was sent to India by the Ministry of External Relations and Trade under their Overseas Development Assistance Programme. His task was to teach about climate and soil conservation and give field demonstrations on agro-forestry to delegates at the industrial seminar at Asia Plateau, as requested by the MRA Trust of India.

In 1989, New Zealanders took part in MRA inspired actions in Switzerland, Britain, Malaysia, Japan, USA, Australia and Fiji. Raewyn MacDonald (Feilding) attended the *Studies in Effective Living* Course in Melbourne. "I came away challenged by the four standards, challenged to live out my Christianity," she wrote. Nigel and Jane Cooper visited Matakite and Taoruru Maata in Suva,

meeting people from neighbouring Island states, and Marion, Heather and Karen Porteous visited the Khatri family.

Senator Ralph and Muriel Vibert from the Jersey parliament met MPs and national leaders at the Waitangi Day celebrations. Ralph addressed the Institute of International Affairs in Wellington. Didier Jaulmes, a veterinary surgeon from France spent six months working on farms of friends in Waiuku, Kaiwaka and the Hakataramea Valley, following his participation in the Armagh Course. Gordon and Marjorie Ashman (Perth), Mike and Jean Brown (Adelaide), Jim Coulter and Alice Cardel paid short visits.

Ken Noble, an editor of the international MRA magazine *For a Change*, spent three months in New Zealand researching articles, meeting people and promoting the magazine. As a result, *For A Change* carried two feature articles on New Zealand – the April issue on *Project Re-Direction* and the June issue on Canon Huata, *The Warrior Canon*, written by Matt Manson. National Radio in *Soundings* featured *Peter Howard – Life and Letters* by Anne Wolrige Gordon and *Ideas Have Legs* by Peter Howard. They quoted Howard, "In this age we have to choose between Almighty Man and Almighty God. Ours is the choice. When we listen to God and obey, God comes into our lives."

New books to appear were: *Cast Out Your Nets* by Garth Lean; *Fit For Life* by Brian Boobbyer; *Children in Crisis* by Stanley Barnes; *Climbing Turns* by Pat Foss and *Listening to the God Who Speaks* by Klaus Bockmuehl. Two videos, *Encounters with Truth* and *Hope in the Cities*, gave a positive

picture on the massive problems confronting humanity at the close of the twentieth century.

In 1990 Peter and Glenys Wood, with Sarah and Richard, responded to an invitation from Fijian friends who wrote, "Some of us are working for an MRA conference for the Pacific at the end of September. We would value your support." When the Khatri returned to India to help develop the work of Asia Plateau the Woods, operated from their home in Suva. Eleven from New Zealand took part in the conference with delegates from Canada, Papua New Guinea, New Caledonia, Australia and representatives of Fiji's political, religious, educational and industrial administration.



Y P Reddy and Ratu Meli Vesikula
Fiji Conference 1990

Ratu Meli Vesikula, a paramount chief appointed both to lead the militant Taukei movement after the initial coup and to be a cabinet minister in the ensuing regime, publicly apologised to Fijians and Indians for encouraging violence at that time, and asked their forgiveness. Y. P. Reddy, a leading Indian who was present (and whose business suffered greatly from the coups), accepted the hand of repentance. Y.P. said, "There is a great change. He is sincere. He and I and all of us can work together for the betterment of Fiji."

While the Woods were in Fiji, Edward and Elisabeth Peters (Oxford, England), with their children, Philip and Karen, were hosts at the MRA home in Auckland. Edward and Elisabeth (née Masen from Sweden) had cared for many people in earlier visits.

Difficult negotiations between the Government of Papua New Guinea and the Bougainville Interim Government over the unresolved mining and land issues, led the New Zealand Government to make available the navy supply ship, *HMNZS Endeavour*, as a neutral conference facility. The Papua New



Elisabeth, Edward, Karen & Phillip
Peters with Gordon Wise & Fetu Paulo
Tirley Garth, 1990

Guinea Attorney General, Bernard Narokobi, invited Nigel Cooper with Alan Weeks and Mohan Bhagwandas of Australia to use their contacts with men on both sides to assist in negotiations in a climate of goodwill in this fragile situation.



Family Conference at Hato Paora, Feilding
Easter 1991

“New Zealand’s destiny is linked to her finding a supportive role in Asia and the Pacific,” was a thought which sent Joan Holland on a journey to The Philippines, Hong Kong, Thailand, Malaysia and Sri Lanka en route to Caux where she spent seven weeks. In each place she worked with women who had undertaken responsibility in national life. On her return journey she visited colleagues in Taiwan, South Korea and Japan. In Fiji and Tonga her purpose was to enlist support for the forthcoming “Women’s Initiative” session of the 1991 Caux conference.

Over Easter 1991, young people from Australia, Fiji and New Zealand thoroughly enjoyed a hui at Feilding, when they pondered the question: ‘1990 is over. What Next for New Zealand?’ One girl, 15 years of age, said, “This was my first MRA experience. It was a very good learning experience. I have found a new friend – God – whom I know I can trust.”

A young Indian woman said, “I discovered how easy it is to forgive and forget. Listening to people who had similar experiences (of being snubbed in a new country) made me realise that I need to make the first steps to forgive people I found difficult to be friends with.” Another, “This weekend has left me with a greater perspective on the whole meaning of Easter and its application to my life.” Andrew and Tere Dawson and John and Nada Bond from Australia came to strengthen trans-Tasman friendship and contributed richly to what was for many a life-shaping experience.

Joan Holland and Ann Rignall (Liverpool) visited women in East Coast and Hawkes Bay towns to inform them of the forthcoming Caux session, *Creators of Peace – A Women’s Initiative*. Mrs Heni Sunderland, QSM and a Maori elder and JP (Gisborne), was one who warmly responded to the concept.

A seminar on this theme drew over 100 people to Wellington in May. Topics of the day included: 'Women – Warmakers or Peacemakers?', 'Traditional Roles and New Realities', 'The Voice of Silence' and 'Transforming Suffering'. Speakers included Keri Kaa, Senior Lecturer in Maori Studies, Wellington College of Education; Christine Fletcher, National MP; Joan Bolger, former school-teacher and wife of the Prime Minister, and Iri Tawhiwhirangi, National Director of Kohanga Reo.

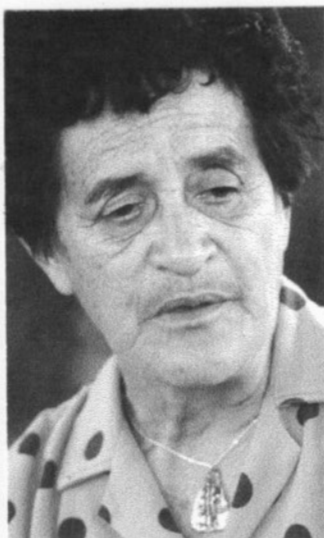
Some of the delegates to the *Creators of Peace – A Women's Initiative* session at Caux were Mrs Heni Sunderland and Mrs Calcott, sent by the Kohanga Reo Trust Board, Claire Leggat, Fay Lewis (Dunedin) and Annette Porteous. On their way to Caux, they attended a Vancouver conference, *Healing the Tides of*

Change. Peter and Glenys Wood travelled with a delegation from Fiji.

The two Maori representatives and Annette then flew to Caux where they joined 11 other New Zealanders for the *Creators of Peace* sessions. Eight of the women helped prepare Mountain House and serve during the series of conferences over the summer. Annette had arranged the delivery of 60 trays of kiwifruit, a gift from the New Zealand Kiwifruit Marketing Board in Europe which whetted the tastebuds of people from all continents.

Janet Leggat (Gunning), who had earlier attended a training course at Asia Plateau, *Equipping Oneself for a*

Lifetime, spoke on behalf of the Pacific session which stressed the hopes of the next generation. "New Zealanders have been blessed with the challenge of creating a harmonious society in which different cultures can exist," she said. "This experience could be very relevant to countries such as South Africa where the road to racial harmony is just beginning." Joanna Hayes appreciated "the incredible chances to meet a variety of people with different languages, cultures, religions and values".



Iritana Tawhiwhirangi

Mrs Heni Sunderland gave the karakia to the whole conference to start one session and the Swiss Alps rang with the song *Haere Mai* on Switzerland's 700th anniversary. Joan Holland said, "The whole experience gave us a share in shaping world events." Nigel Cooper "rediscovered what power and depth there is in Caux conferences, with simple life-changing stories at their heart".

Kate Thorpe (Wellington), Raewyn Macdonald and Fetu Paulo were others from New Zealand who attended.

Mrs Joan Bolger hosted an occasion at Premier House to hear from Heni Sunderland on her return. Those present were Dame Te Atairangikaahu with her lady-in-waiting Atawhai Barton, Sir John Bennett, Iri Tawhiwhirangi, Annette, Claire and Campbell. Heni spoke appreciatively of being at Caux. "We were 16 Maori there, but I was the only one with brown skin!" Living at Caux was similar to life on a marae, with everyone helping with the practical work and cheerfully participating. She spoke gratefully of Canon Huata and Tom Ormond for their part in MRA and their talks with her.

Ratu Meli Vesikula received considerable media attention when he visited here in 1991. Ratu Meli had experienced a dramatic change in his life from being a 'Ruthless fanatic to a peace messenger' as the headline in the *Fiji Daily Post* observed at the time. *The New Zealand Herald* described Ratu Meli as "an advocate for a Fiji without racial divisions". MPs and foreign affairs' officials found his story helpful in understanding events in Fiji. A video where Ratu Meli tells the story of his change was viewed by the Minister of Labour, Bill Birch, the mayor of Pukekohe, two councillors and representatives of the Maori and Indian communities at an occasion arranged by Les and Dawn Garner.

Rob and Sue Sinclair and their three sons Nathan, Andrew and David, returned to Auckland after three years' voluntary work at Armagh in Melbourne where they contributed their skills in hosting, maintenance of buildings, grounds, plant, vehicles, equipment and services.

Edward and Elisabeth Peters and family returned to Oxford in July 1991. The family had moved around the country giving friendship and care to new and old friends. Attending the World Indigenous Peoples conference at Turangawaewae Marae, Edward spoke of the privilege of being included as an Englishman, whose country had confiscated Maori land. 'Hence We Stand Tall' was the caption of an article Edward and Elisabeth wrote in *For A Change* on Kohanga Reo, "a renaissance nurtured in 600 schools".



155 Riverside Drive, Lower Hutt

For five years the MRA home in Auckland was a valuable base for



Participants and faculty of the 1989 *Effective Living* course at "Armagh", including New Zealanders Raewyn Macdonald (2nd row, 2nd from left), Fiona Thompson (2nd row, far right) & Rob Sinclair (back row, far right)

families and visitors. It was however generally felt that a larger home, perhaps in another centre, would be of greater value. It was therefore sold and 155 Riverside Drive, Lower Hutt was purchased. The Wood family continue to host that home.

20: THE NEXT GENERATION 1992-1998

Young people today are taking increasing responsibility for the task of Moral Re-Armament in the world.

The 1992 *Effective Living Course* at Armagh, Melbourne, comprised 16 students from eight countries. Joan Holland and Janet Leggat joined the faculty for a week and then gave the next six weeks in support of those taking responsibility. Richard Davis (Lower Hutt) wrote the following poem which expressed his thoughts as he lived and shared with young people from the war-torn Asian lands at the Course.

THE FREEDOM WE LONG FOR

Shattered homes, fractured bones
Cold chains that bind,
Mesh, mines and frigid cells;
They fail to change the mind
Gliding from nation to nation,
Travelling far, journeying to escape;
Thoughts of utopias creation.
Searching for that which can liberate.
Enslaving power is seized by some,
Grasped in desperate hope.
Just one more rung to freedom;
Do those at the top really cope?
Rules, conventions can entrap all.
Who can really be free?
Act from the heart and soul;
unleash your spirit for liberty.

Philippa Caughey (a West Otago nurse), based in Geneva and later travelled with a group to Romania. In this "500-mile trek" they lived with families "experiencing the heart and spirit of the Romanian people, hidden at first, yet ever present, laughing, crying, striving and surviving". One friend commented, "The Communists made us like animals: first we need to do something so that people

will trust each other and in doing so, find the way to make our dream of a better world become a reality." An Irish nun caring for orphans told them, "God is so much at work in this country. It is scary at times!"

Joanna Hayes (North Otago) and Kate Thorpe (Wellington) worked with a Czech couple at Caux and were invited to their family home in Moravia. Joanna wrote, "From the tussock-covered hills of a New Zealand farm it is a constant challenge to care for the people and country of Czechoslovakia, a country which has taught me so much, as they seek to regain their self-respect, to find healing, motivation and faith for the future."

Three young women visited New Zealand for some weeks. They were Lyn Freebury (Canada) and Sharon Hoffman and Teresa O'Shannassy (Australia). Other overseas guests were Vijayalakshmi Subrahmanyam (India), Jean and Maya Fiaux (Switzerland), George and Mollie Richards (England). George is a former mayor of Norwich.

Members of the cast of *Song of Asia*, which travelled and performed in Asia, the Middle East and Europe in 1973-75 met for a reunion at Asia Plateau, Panchgani, India from 24-31 December 1992. Alan and Marion Porteous with their daughters, Heather, Karen and Ruth, and Rakai Gul and her two daughters, Roshan and Sara went from New Zealand. Rakai wrote of this time, "Such was the atmosphere of our time together that new friends quickly became firm friends. Careers, marriages, children, journeys, hopes and disappointments were all shared in an atmosphere of genuine brotherhood borne out of our

common experience with *Song of Asia*. May the world hear from Asia not the blast of bombs, nor the cry of suffering, but the song of the still, small voice was the message of *Song of Asia*. We all felt the relevance of the same message in the 1990s." Three others, Elizabeth Hayes (Hakataramea), Sarah Sidie (Christchurch) and Barbara Sutton (Kurow) also took part in this week. They stayed on for the 1993 Panchgani Training Course.

Barbara Sutton wrote from India, "My thoughts about MRA mature with every passing week. To see change in people (not least in myself) in the youth camps, the industrial seminars etc. is very inspiring. I think MRA is a very low key and dynamic movement and it's great to be involved," was Barbara's evaluation of her experience. Later she went on to Caux for some weeks, returning to India and finally arriving back home at the end of 1993.

Chie Takahashi of Japan came for a three-year course at Auckland university, doing a BA in Asian history and political studies "to be better equipped as an English/Japanese interpreter". Chie served for seven years with MRA in Australia, India and Japan.

Hong Kong hosted an 'Asia-Pacific Youth Camp' and Richard Davis was the first New Zealander to attend this annual event after spending some weeks in Australia. The camp included a three-day visit to China. Richard said the experience helped him to renew his commitment "to a better world".

Heather Porteous and Andrew Hayes attended a Beach Camp at Narrawong, South Australia when 50 teenagers aged

12-19 gathered for a week. "It all finished too soon," Heather wrote, "but I will never forget the special time I had with so many neat people." For Andrew, "The camp opened up my mind with new ideas and feelings. The things I learned there have helped me be more confident at school and to be able to communicate with people easier."

Three from New Zealand participated in the 1994 *Effective Living* Course in Melbourne. Alison Hayes wrote of the people she met "who are using their lives in a vast variety of ways". These included Aboriginal singers, Senators, schoolboys, a farmer using revolutionary 'back to basics' farming methods. "The course has helped me become more spiritually aware and to begin to listen to my inner voice or conscience to gain a sense of confidence in my decision-making," Alison wrote. Highlights for Lemaki Curulala (Wellington/Fiji) were to visit Wilcannia, an Aboriginal town in NSW, spend ten days in Canberra and to form valued friendships with other Course participants. A gift of \$500 from Air Pacific enabled Lemaki to undertake Phase Three of the Course working with Suresh Khatri in Fiji conducting a programme called 'Building Foundations of Nationhood for a Multi-Racial Fiji'. Andrew Tate (Lower Hutt) was the third from this country at the 1994 Course.

Christine Karrer (Switzerland) and Laura Trevelyan (Britain) visited different cities enlisting subscribers and writers for a new youth magazine, *Global Express*.

In June 1995, 25 young adults met in Wellington to explore the idea "Taking Responsibility in Aotearoa/New Zealand." Being stuck in a snow storm for five hours, then crossing Cook Strait

in a gale-tossed sea was the experience of some South Islanders, yet all arrived ready to participate in finding positive solutions to widely debated national issues.

The part of forgiveness in healing racial, ethnic and family relationships was emphasised in the songs of David Mills of Sydney. In New Zealand to publicise his newly released CD *Learning to Live Again*, David was interviewed by the Presbyterian Methodist monthly paper *Crosslink* and radio Rhema's *Morning Show* when he spoke of learning to live again following a serious illness, and sang many of his songs on this theme.

Many young people today travel overseas to seek adventure and to broaden their life and work experience. In January 1996 Lauren and Mike Tate-Davis had an added incentive in their itinerary—they gave their time, talents and experience to help in the study course at Armagh, Melbourne, while en route to London.

A summer camp, 'Trails of Discovery', took place on the Hayes farm in Haka-



Foundation Professor of Theology and Religious Studies, and Dean of Liberal Arts, at Otago University, Gerald Pillay, and his family

taramea in January 1998. Sarah Wood, one of the organisers, reports: "Besides enjoying the out-doors, we were privileged to hear from several who were more experienced in life's journey. David Mills began with a session on the 'Trails of Discovery' theme. Dr Gerald Pillay spoke of his memories of growing up in a racially-divided South Africa, and the changes and challenges that his country has experienced since. His inspirational message was that a courageous few, who stood up for their convictions, brought a change in attitudes and an end to the apartheid regime."



Andrew, Garfield, Helen, Alison, Joanna & Liz Hayes



*Trails of Discovery Participants
'Normanvale', Hakataramea Valley, January 1998*



The Cooper, Seelan, Wood and Sinclair families and friends who participated in the 1998 Youth Camp *Trails of Discovery*

21: THE WHOLE ROUND EARTH TO SPAN - THE 1990s

The last chapter highlighted action by young people; this chapter brings up to date other initiatives at home and abroad.

A 'Search Party' weekend at Living Springs, Christchurch in 1992 brought people from Australia, Fiji and all parts of New Zealand. Keith Hanning, Hakataramea, outlined the nature of the search: "New Zealand's thinking still lies in the centre of the Mediterranean somewhere; its future is closely tied to the Asia-Pacific region." He went on to cite the countries in this region which are under threat of violence or involved in it. He posed a series of questions for consideration which inspired fresh thought about Asian and Pacific people. He also suggested relevant action all could take: Encourage our political leaders to get more involved in the Asia-Pacific area; Care for the increasing numbers of overseas students coming to our universities; Support initiatives of groups in the region who are trying to bridge the differences.

Many decided to become actively involved in such a programme. One was Kathie Hanning. At the Dawn Service on Anzac Day in the Hakataramea Valley, she spoke of her escape, with her mother and two brothers, from the advancing Russian armies in World War II, as they entered Germany, in temperatures of -14°C : "New Zealand is such a fortunate land yet there is conflict here too. Little wars in our homes, between the haves and have-nots in our community, between those of different cultural groups."

As Bryce Harland, New Zealand's High Commissioner in London, was saying, "The end of the Cold War could make life more difficult for New Zealand which is more alone than before," New Zealanders were reaching out to care for a world in turmoil. 20 people attended sessions at Caux in 1992;. Nick Zepke, Chief Executive Officer of the Wairarapa Polytechnic and his wife Gay participated in the 'Moral Education Conference'.



*Front 3 rows, L to R: Rex Lovell-Smith, Lawrie Cooper, Helen Hayes, Alison Cooper, Muriel Shackle, Kate Thorpe, Nyra Abel, Val & Michael Stammer, Val Lyon, Joan McGregor, Peter Wood, Andrew Hayes
Living Springs, 1992*

Others were Lynley Brophy, Jill and Philippa Caughey, Richard Davis, Dick and Marlys Pearce, Mary Dobbie, Stephanie Dodd, Marion Hector and Amber McEwen.

The Leggat family returned to the UK after 17 years in Wellington. Their home had been a lively centre where people of all races were received, including diplomats and others.

A Director of Hawthorne Colour Printers (Nottingham, England), Richard Hawthorne, and his wife Meili visited Auckland. Deeply involved in the community affairs of their multi-racial city, they met the inspector in charge of community police in Auckland and others involved in this work.

A new development in the world work of MRA was initiated with the formation of a Co-ordination Group. This group first met at Caux this year and Joan Holland was one who committed herself to it for the next three years. Their purpose was to:

- Improve communication
- Help focus issues
- Encourage the identification of priorities

Joan Holland, Val Lyon (Waikanae), whose work with MRA began in the 1930s, Basil Moring, Christine and Martin Thomas (Auckland) and Peter and Glenys Wood attended the Samoan conference on the theme 'A New Beginning - Peace in the Family a First Step Towards Peace in the World'. It was opened by the Prime



Val Lyon

Minister, who was accompanied by cabinet ministers. Representatives from 14 nations spent the following days exploring the theme and giving evidence of change in themselves, their homes and communities.

An international dinner was arranged by Alan and Marion Porteous in Wellington where ethnic food, music and dance from many countries were enjoyed by people from 10 cultural groups. A garage sale held by Julie and Michael Thorpe to raise money swelled the total raised for Vijayalakshmi's visit to \$2,000.

Five books were published in different countries: *Making Cities Work* (USA); *Shaping a New Europe - the Muslim Factor* (UK); *Forgiveness in International Affairs* (USA); *Thankful at Every Turn* (Finland); *A Dose of My Own Medicine* (UK). Books continued to be sold to libraries, schools and bookshops.

Les Dennison returned for another visit. Speaking to a gathering in Wellington he said, "Communists wanted to change the world without changing human nature. Change in the world begins with a change in individuals. MRA is a global concept of change that demands a total commitment to God."

Dawn and Les Garner, having taken responsibility for Grosvenor Books for two years, spent six months at Armagh in 1993 assisting with hosting of the centre.

Also at Caux in 1993 were Christine and Martin Thomas who helped with the running of Mountain House for several months.

That year 1370 people from 64 countries attended the different sessions. The Thomases spent the next months in Britain, then returned to Caux for the Christmas gathering and New Year farming conference.

Ratu Meli Vesikula, visiting New Zealand in October, was again sought as a speaker at the Fijian Methodist Church in Auckland; was welcomed by Sir John Bennett, Chairman of Kohanga Reo in Wellington; attended an evening of action songs by elders and youth of Ngati Poneke and was received by leaders in parliament and church. Ratu Meli expressed his clear and simple message on the healing power of forgiveness, of its effect in his country following the costly military coups and of his own personal change and acts of reconciliation. He was interviewed by the Presbyterian and Methodist monthly *Crosslink* and Radio New Zealand. In Auckland he met a leader of an Asian community which was reacting to what it felt to be unfair criticism and prejudice. His experiences were greatly appreciated.

A series of global consultations of MRA representatives has been held for the last ten years. One was held in Cyprus in 1993 when 32 people from 19 countries met in this historic, fruitful and beautiful island. Lying at the crossroads of the Middle East, Cyprus has suffered through the centuries from waves of invasion. Still a divided land following the Turkish invasion of 1974, the capital Nicosia is the last divided city in our world. In this setting the strengths and weaknesses of our world work were fully and deeply considered. Joan Holland, one of the Co-ordination Group, reported that five main headings helped give direction. They were:

- Focussing our action
- Global responsibility and leadership
- Projecting our image through our renewed message
- The multi-faith dimension of our action
- Our individual need for spiritual deepening.

Peter Wood, Garfield and Helen Hayes and Basil Moring also worked with Suresh and Leena in their programme, speaking to and showing films in schools.

Les and Dawn Garner, returned to Armagh for a further period joining Fetu Paulo and Barbara Sutton. On their departure the Garners were interviewed by the *Franklin County News* who headlined their story, 'Moral Re-Armament – An Alternative to Violence'.

Keith Hanning took part in conferences in Tokyo, Kobe and Odawara. Their aim was to help Japan look out to the world and accept responsibility for the past.

An event of deep significance took place in the gracious centre of Te Kohanga Reo in Wellington on 3 May 1994. A gathering was called, inspired by Dame Whina Cooper's vision for a united land, to plan for the *Creators of Peace* conference to be held at Caux later in the year. Australian guests were Walda Blow and Barbara Williams. Following the opening address by Sir John Bennett, Chairman of Te Kohanga Trust Board, 150 women and some men took part in workshops which considered the values and spiritual qualities necessary for a united land. Issues of peace, race and communication were honestly discussed. "Peace begins with me: my ability to find peace within myself and to communicate this to my family, friends, people around me," was a common response.

Mrs Joan Bolger, mother of nine, on the eve of her visit to South Africa with her husband, praised the role of Moral Re-Armament "who have been behind the scenes bringing people of goodwill together for a long time in many troubled spots of the world". Walda Blow, formerly Aboriginal Liaison Worker with the Uniting Church Synod of Australia, resigned from this position after attending at the 1991 *Creators of Peace* Conference in Caux to take up work with young Aboriginal girls at risk. "We must move from vision to action," she said.

Five participants from the hui, Joan Holland, Lynley Brophy, Kuini Reedy (Wellington), Glenys Wood and Catherine Nemeč (Auckland) met with 600 women from around the world at the 1994 Caux conference. Susan Nemeč joined the New Zealand party later and afterwards she and Catherine visited Czechoslovakia, their father's birthplace. Kuini and Glenys were invited into the homes of delegates and those working with MRA in Europe and later Britain and North America.

Building on the 1992 conference in Samoa, Fetu Paulo spent seven months in Apia assisted by Christine Thomas and Val Lyon, meeting with a cross section of the leadership.

After a period of seven years in Britain, Dick and Marlys Pearce were welcomed back to New Zealand visiting India, Malaysia and Australia on the way.

As I bring this record to a close, we are approaching the end of the 1990s. The New Zealand group who helped at the Caux 50th Anniversary Jubilee, including Michael and Val Stammer (Christchurch), met again in January

1997 and developed several new plans. The yearly Global Consultation in Melbourne looked at Participation and Development of people. Out of this is growing new ways of reaching and enlisting young people in the constantly developing work of MRA.

Continuing the work of reconciliation begun at Caux in 1946, many New Zealanders are amongst the thousands of participants every year.

"Caux shows us that reconciliation is always possible, that divided and warring people can eventually find common ground and a new beginning." This message was sent to Caux in 1996 by the then Secretary-General of the United Nations, Boutros Boutros Ghali.

His thought was developed in 1997, when 450 people from 53 countries shared their experiences in a conference on the theme of healing the past and forging the future.

Included in this gathering were Maori/Pakeha delegates²⁰ who brought

²⁰NEW ZEALAND DELEGATES TO CAUX, 1997, included: Dame Te Atairangikaahu, her husband Whatumoana Paki and their daughter Tomai; Mrs Joan Bolger, wife of the Prime Minister; Mrs Rosa Birch, wife of the Minister of Finance; Arthur and Pam Davis; Joan Holland; Dr Timoti Karetu, Maori Language Commissioner; Morgan Kawana, Member of the Maori Council; Mick Lennon; Mrs Ina Te Uira, Member of the Maori Language Commission; Rangi Whakaruru, Officer in Charge of Customer Services, Auckland Airport; Peter and Glenys Wood. From Britain, Campbell and Claire Leggat, Janet and Jeroen Gunning, as well as a number of Australian and British colleagues who have worked in New Zealand, joined the New Zealand party.

evidence that the spirit of forgiveness and healing was alive in this country in a world divided by ethnic violence.

New Zealand had already advanced along this road when, in 1994, the government announced its intention to attempt to settle by the year 2,000, all Maori claims before the Treaty of Waitangi Tribunal.

The Tainui tribe, of the Waikato, in 1995, signed the first of the negotiated settlements. At Caux, Queen Te Atairangikaahu, with Mrs Joan Bolger, spoke of this to the international audience.

The historic landmark legislation which earlier received the Royal Assent of Queen Elizabeth, compensates the Tainui people for vast tracts of land confiscated in the 1860's. When giving her assent the Queen apologised for the original breach of the Treaty of Waitangi.

The following Press release was issued from Caux giving excerpts from the Queen's and Mrs Bolger's speeches:

The Maori Queen, Dame Te Atairangikaahu, today spoke of the new hope which the Waitangi Tribunal was giving to New Zealand. 'The key point is that some restitution has been made and our people are moving forward again,' she said. This created new faith and hope 'for the unity in peace of Maori, Pakeha and all people of our beloved country, Aotearoa'.

The Waitangi Tribunal was set up to adjudicate on Maori claims for breaches of the original 1840 Treaty of Waitangi whereby the Maori chiefs ceded sovereignty of New Zealand to the British Crown in exchange for protection, guaranteed land rights and British citizenship. The first big claim was settled in 1995 on the Maori Queen's Turangawaewae Marae in Ngaruawahia.

'We must put the sadness of the past behind us,' continued Dame Te Ata, who was addressing an international Moral Re-Armament conference



Members of the New Zealand delegation at the 1997 Caux Conference

L to R: Rangi Whakaruru, Prof. Timoti Karetu, Queen Te Atairangikaahu, Whatumoana Paki, Tomairangi Paki, Joan Bolger, Mick Lennon

at Caux, Switzerland. 'We must move into development mode from grievance mode so that we no longer pass the grievance on to another generation. There is much virtue in patience in adversity.'

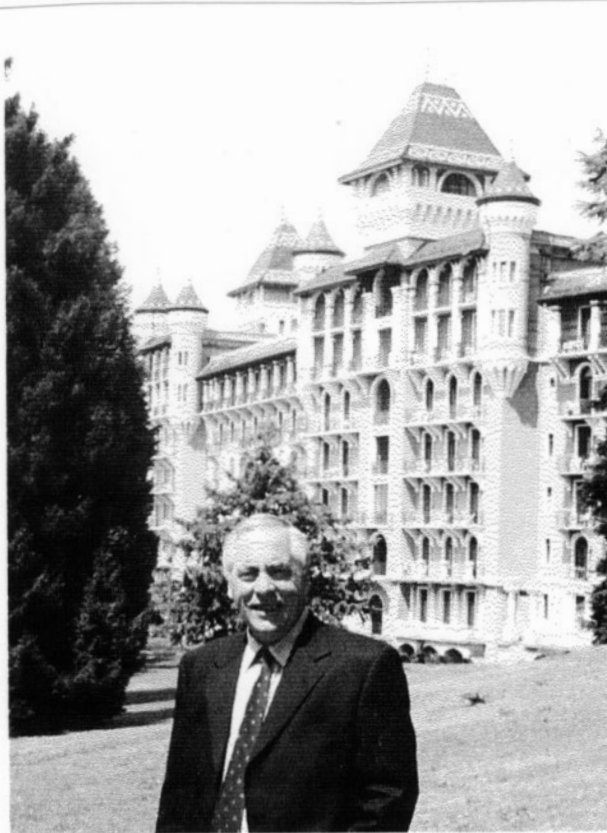
Joan Bolger, wife of the New Zealand Prime Minister Jim Bolger, said that attending the 1995 signing of the settlement was 'one of the most unforgettable days of my life'. Signing such an agreement 'not only for here and now but for coming generations took enormous courage and the people of Tainui exhibited much courage that day'.

Conceding that the treaty settlement process was not necessarily supported or understood by all New Zealanders, Mrs Bolger quoted a speech by Sir Douglas Graham, Minister in Charge of Treaty of Waitangi Negotiations: 'It is a matter of putting to right a wrong and to uphold the honour of the Crown.'

Mrs Bolger concluded, 'Today we pray to God for the grace to continue the settlement process so that succeeding generations can live in dignity and harmony in our beloved country.'

In 1999, the Rt. Hon. Sir Douglas Graham, Minister in Charge of Treaty of Waitangi Negotiations and Attorney General, responding to an invitation from the president of the Caux Foundation, made a further contribution to the Caux Agenda for Reconciliation.

The opening sessions of the Caux 1999 international conference, with the theme 'Cleaning the Slate, the Promise of a New Start', began while there was still civil war in Kosovo, a province of the former Yugoslavia. NATO armed forces occupied the province and the Serbian army withdrew. For many weeks the world had watched in horror and bewilderment, as countless thousands of people were driven out of their country into neighbouring lands. A worldwide humanitarian response provided needed relief – accommodation, food and refuge.



Sir Douglas Graham, at Caux

People from these and other regions of tension were present at the session at Caux when Sir Douglas took up the theme of Dame Te Atairangikaahu's 1997 speech. He told of his government's decision to end grievances harboured by Maori for more than 150 years, to negotiate a settlement of their claims and "to try to mould two cultures together".

Sir Douglas spoke of many enriching personal experiences he had enjoyed during the ten-year period in which he had led the negotiations. "Now we are setting about trying to put into practice the principles that MRA and the Agenda for Reconciliation have laid out," he said. "We have settled claims which cover a little over half of New Zealand. It has cost the tax-payer so far about \$700 million in cash or land returned. As a result of the settlements to date, the tribal groups are able to provide their own education scholarships and their own health care in their own way. They are investing for the future.

"The settlements have three parts," Sir Douglas explained. "The first is a formal apology from the Crown, then cultural redress, then there is the raw commercial redress. But settlements are one thing; it is the future we are trying to prepare for...They are unusual negotiations, they are not (merely) commercial. They are spiritual. We begin each time with a karakia, a prayer, we try to sit around the table, not across. The sessions are terribly emotional, there are a lot of tears."

Referring to the many difficulties encountered during the past ten years, Sir Douglas spoke of his hope for future generations to live and work together with greater understanding. "Do not worry about the trivia, the vision is

there," he said. "Your sons, mine, our grandchildren will live together in greater harmony."

And so into the 21st century. The clash of competing ideas supported by vast military forces which threatened world security for the 66 years covered in these pages appears now to be over. Yet conflict continues in each heart and each nation. Unanswered intolerance and fear could breed a new generation of tyrants. Equally, a passion to construct a world on the basis of reconciliation could produce a new type of citizen and society.

Support for the yearly Caux conferences, which have been attended by about a quarter of a million people from almost every country since 1946, has been a continuing theme in MRA's operations.

It gives New Zealanders direct contact with people of all ages, ethnic and religious groupings. Opportunity is possible for dialogue with our Pacific and Asian neighbours to discuss freely ideas, hopes and concerns. People with mature experience and responsibilities share their insights and gain from a global view. Young people are given a matchless opportunity to learn first-hand of customs and conditions in other countries. Their contribution on return to New Zealand has been invaluable.

For two thirds of a century, Moral Re-Armament has pioneered a proven and effective method for constructing unity in the face of division in some of the world's most difficult situations.

The work has just begun!

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