

WHICH WAY AFRICA?

Swaziland Moral Re-Armament Conference

December 15-22, 1966

Swazi National High School, Matsapha

Chairman: Mr. Magalela Maphalala  
Vice-Chairman: Mr. Amon Dlamini  
Director: Mr. Andrew Peppetta

The buildings of the Swazi National High School were generously made available by the authorities without charge.

Delegations came from Swaziland, Lesotho, Pretoria, Springs, Johannesburg, Marianhill.

The conference was opened by the Rev. A. B. Gamede.

Guest speakers included:

Hon. P. Dlamini  
Mr. J. S. F. Magugula  
Dr. William Nkomo, Pretoria  
Mr. P. Abrams, Kenya  
Mrs. P. Nissen, Denmark  
Mr. E. R. Silberbauer, Johannesburg  
Miss K. Bohaker, U.S.A.  
Mr. J. N. Ferreira, Pretoria

A musical play "Asibambisane Ngwane" was produced by the delegates and performed at the conference open day, and in Manzini and Mbabane.

Food for the conference was generously donated by Swaziland Cannery, Co-op Vegetable Company, Rayners Bakery, Swazi Milling Company, Swazi Sugar Distributors, Dr. Stephenson, and the Swazi Sugar Association.

From the Prime Minister of Lesotho

MESSAGE TO MRA CONFERENCE

As Prime Minister of the newly created Kingdom of Lesotho I welcome the opportunity of sending a message to the Moral Re-Armament Conference now assembled in Swaziland.

I have recently returned to my country from an extended tour of the Far East and on my return I was informed that you are to hold a conference in Swaziland. I considered it my bounden duty to do all that could be done to send five of my young men to the conference as representatives of Lesotho. I did this because I am fully aware of the importance of Moral Re-Armament to Lesotho, to Africa and indeed to the world. There are forces at work in the world today which, allowed to have their way, can only bring about disaster and misery to the lives of men. When I say these forces are at work, I mean just that. Most of us in the modern world are satisfied to sit passively and await what we consider the inevitable. I am quite convinced that this is not what God expects of us. This type of mentality possesses the minds of shirkers and people who are not prepared to take responsibility.

In addressing myself to you young men and women I am talking to people whose responsibility it is to make Africa the sort of place that God would like it to be. I am not saying this lightly. By the conduct of your individual lives you have the power to determine the future shape of the world. This makes this matter very personal to each one of us. It is not the responsibility of the man next to you or the man who takes the chair at the meetings - it is your responsibility and mine.

LEABUA JONATHAN

From the opening address by the Rev. A. B. Gamede, liaison officer  
of His Majesty King Sobhuza II to the British Government

Moral Re-Armament comes to Swaziland when the world's youth of the 1960's, Swazis not excluded, are experiencing a surge of revolutionary spirit and a determination to do something that would change the world. They are suspicious of tradition, sceptical of solutions to present national and international problems, and feel that, no matter what the consequences, the future lies with new movements and new approaches to world problems.

There is a growing tendency to regard virtues like kindness, mercy, patience and love as sheepish and therefore contrary to youth's revolutionary winds of change. Hitler's slogan, "Love is weak, hate is strong", has an appeal to the 1966 youth.

It is these young people who will make choices, map out a national policy tomorrow, and to a great extent determine the Swazi national destiny.

Our youth are keeping abreast of world developments. They read about Vietnam, Rhodesia's UDI and racial conflicts. They take note of the ideologies, take sides and form opinions. Usually it is not the humble influences of their homeland that mould their philosophy of life, but the propaganda and ideologies, political and otherwise, of the outside world.

On the moral front, absolute respect for self, parents, associates and authority has degenerated. Drunkenness, hooliganism, housebreaking and theft are increasing every day. Love and lust have been so confused as to result in numerous illegitimate children who in turn will be a great burden to the state.

Moral Re-Armament must try to understand and appreciate Swaziland's youth, enter into their perplexities and problems, and try to orient them in the midst of the confusing contradictions of modern propaganda.

Many of you have already seen films of Moral Re-Armament and know what it stands for. Many people here in Swaziland receive it as a movement which will build our good leaders and good followers of tomorrow.

## THE ROLE OF YOUTH IN INDEPENDENT SWAZILAND

An address by Hon. Polycarp Dlamini, Minister of Education

I should like to express my appreciation of the honour you have done me by inviting me to speak. I feel this very much because whereas in the past I have spoken to Swaziland, today I am speaking to the world.

I think the present day suffers from invisible diseases of the mind. They are not invincible, just invisible. The disease as I see it is power politics: the war of words and of ideologies which is dividing nation from nation, continent from continent, race from race, and the nation within itself. Even Swaziland, the smallest of the nations in Africa, is divided by power politics. The United Nations Organisation is in my mind a chamber for fighting men who live in fear. When it comes to the test and a decision has to be made, the West will vote one way and the East another way.

You will agree with me that these bodies are not doing what they were intended to do. The same would apply, with respect to my fellow politicians, to our Organisation for African Unity. I think things which are said and done at that place are for disunity rather than unity. I do not blame them. There are facts of history which we must acknowledge. In Africa the black man always been a subject race and the white man a ruling race. These are the reasons why my fellow men think of hate all the time and forget the real things which matter - the happiness of man. I should like to see these international organisations apply themselves to matters which would help to bring us together.

I do not like the idea of voting out a European because he is a European. I should like to vote out a European, an Asian or even an African if his ideology does not suit us. Truth and loyalty to our own conscience are very much lacking in our present leaders, even in Swaziland. Whereas the independent states in Africa have now achieved their lifelong struggle, they are in no better position in so far as peace and stability are concerned. I often ask myself why. Even the white man, who is, with respect, a bone of contention in Africa in particular, will vote in a way which will secure his own future and not that of the country.

In Swaziland I think the youth, and the present generation, need to turn a new leaf and see things in their proper perspective. Instead of applying their minds properly and without fear or favour, people listen to their political leader. So when decisions are taken at UNO, in the OAU and such international bodies, the votes are according to political alignment or ideological groupings and not according to truth. This, I think, does not augur well for our future, although these men and women have eyes and ears and the minds to see the truth, which is that they should accept man as man, as was intended by the Creator.

Why are all these things happening? I think the reason is fear. Even though we call ourselves civilised, we are not yet out from the law of the jungle. What prompts people to say and do these things is the survival of the fittest. Swaziland is becoming independent, and I can see fear permeating the European community, in spite of the assurance we have given them that we are a non-racial state. Similarly some Africans vote that we will drive the European out of the country. I do not think that we are right in adopting this attitude, because I believe that Divine Providence can never be wrong. God created us in this world, and He made



us into different colours and races. I do not think that was by mistake, and I do not think that by so doing He intended that we should live in enmity and be always at each other's throats. So I would ask my people to forgive those who have exploited us in many ways since we have been under colonial rule, and start afresh to look at man as man. In the running of independent Swaziland we should not have leaders merely because they are Swazis, but because they are worthy of the duty that the state demands of a leader. We should look at them as men, and if we do so I have every reason to believe that in our next government we will have Europeans as well as Swazis.

While this war of ideas goes on between East and West, between Africa and the colonial and imperial states, and between political parties in the various states in Africa, the real things which matter in life have been forgotten, and as a result there has been complete deterioration of the life of a people. I refer to the decline in the moral fibre of a nation. I see this happening in Swaziland much more than I thought it would. Young people interpret freedom and democracy in a wrong way - "now we are free I will do what I like". A proper interpretation of democracy is simply that the people must have a say in the government which rules them. That does not mean we should throw away all the disciplines which make us into members of a human society. I fear that we are fast becoming human animals, respecters of no law. You will find young men and women roaming the streets, and in even greater numbers when night falls and all the workmen of the city go home. According to our law and custom, no child would roam the streets in the way that you will see today. The behaviour of the Swazi people is a reflection of the behaviour of each individual family and each Swazi.

The role of youth is to solve the problems from which Swaziland and other African states and the world are suffering. Please develop a sense of responsibility and duty, to your country, your King, your people, yourselves, the rest of the world. Please develop a sense of discipline. Please develop a sense of duty and the dignity of labour. I refer to the use of hands as well as heads. Here is this beautiful country endowed with human as well as natural resources, but it is in hunger. Why? Because our men and women are not productive. You do not want to use your hands. Last, not least, please develop a sense of the dignity of man as God's greatest creation. This idea of looking at people as Europeans, black men, Asians and so on is the very core of the disease I have referred to. Look at people as men and women and take them on their merit. How do you come by these virtues? Make for yourselves codes of behaviour: discipline, obedience, loyalty, honesty, punctuality, self-sacrifice; courage when you undertake a task such as you have taken upon yourselves in this conference. You should go with courage and nothing should stand in your way.

Another code I would like to instil into you is patriotism. I will tell you why. Do first what is right in your own house before you expect others to do what is right in their houses. Since our house, Swaziland, is not clean, I think we should clean it first. I do not think our love of the country, the dearest possession which we have as a God-given gift, is receiving as much of our service as it should. I should like you to see that Swaziland becomes a worthy member of the nations of the world. I think we have the ability and the resources to do this. In this fight for unity, first in Swaziland, then in Africa, then among men, your guiding principle should be the Fatherhood of God and the brotherhood of mankind. Then you will have done this country, Africa and the world an invaluable service.

Address by Mr. J. S. F. Magagula, B.A., U.E.D.(Rhodes), M.P.A.(Denver),  
headmaster of Swazi National High School, Matsapha

People ask whether Swaziland needs evolution or revolution. I say that Swaziland is already experiencing a revolution. I am only just over thirty. Yet I have seen sweeping changes in my time. But many people are still asleep. Ignorance and a refusal to change are the great enemies of Swaziland.

Until ten years ago we were ruled as a colony directly from Britain. Very few schools were built during the colonial era. Now there are 10,000 high school children in our country, but less than twenty university graduates.

Now we have self-government. We have achieved much through legislation. Discrimination is illegal. We have a charter of civil rights. But again Africans are turning to inactivity. I am concerned about how everybody can share in the benefits and responsibilities of self-government.

Most of us accept Christian morality. Christianity says that man is important as an individual and he has the right to determine the future of his country. A moral man is keen that the ordinary man will benefit from self-government.

To rise from our sleep we need a world perspective. It is important to have meetings such as this where friendship is built, leadership is developed and we see leadership rising in Southern Africa.

We are racing with time. We must speed up qualifications. But we dare not go below international standards in education, health and medicine. You cannot expect to hold a position just because you are a Swazi. You cannot say, "No engineer is going to teach me how to make a road. I am a Swazi. I know."

Our great enemy is conformity. Unless you march ahead you destroy yourself. You have got to have the courage to say what you believe and to stand for it. Study the longings that are common to all mankind - not just to Swazis - things like freedom. But unless you want to move forward, freedom will mean nothing.

Independence is right. Get your education. Do things for yourselves. Move fast.

## LEADERSHIP IN AFRICA TODAY

An address by Dr. William Nkomo of Pretoria

I have always been a revolutionary. I am told that I came into the world shouting. I was one of those who initiated the African National Congress Youth League. We were out for bloody revolution. Today I am fighting in a different way, but I am still fighting.

I have always fought for freedom, because I think freedom is every man's birthright. But I have seen men bleed for freedom and yet freedom has passed them by because they did not stand on solid ground. They became free from the slavery of other men, but they never became free from the slavery of their own habits - from drink and drugs and women and money. So they lost their freedom and others inherited their birthright.

I believe freedom is man's birthright and greatness is man's destiny. I determined myself never to be third-class or fourth-class but to stand equal with the best. We must help men to become great, because man was made by God for greatness.

I was a politician. We politicians often made passionate speeches and we felt we had achieved something. Then we went away and drank. But we had achieved nothing because we gave ourselves to lesser things.

Many people know what is right. They know the principles on which to architect the future. But they have not followed them. They have compromised, and out of compromise has come confusion and chaos. And confusion will continue until they take up their battle again on the basis of the right they denied.

Swaziland is on the verge of independence. Many, I know, are poor. But poverty has never stopped man from moving ahead. It is not so much poverty that worries me as the moral poverty in leadership in the world today. The greatest secret of leadership is that God can tell you what to do. When man listens, God speaks.

We want men who are dedicated to the cause of the human race, not to the cause of their own success.

Africa has 220 million people. But the world has 3,000 million people. I have to expand my thinking and think not just of a place for my own group, but a place for the whole human race.

(continued)

Often we have put God into the small mould of our own group thinking. But we must think of God globally. That is why I am interested in a global force to remake the world.

I belong to a Christian body. But when I am with them they do not challenge me to change. Everyone is nice and polite to everyone else. Moral Re-Armament challenged me to change, and in our Christian bodies we need to challenge each other. When the early Methodists met they talked about how you were getting on in your battle with sin and the devil. We need this today. When we give way to sin we see things negatively. We see things as impossible. But with God they are not impossible.

There need to be great changes in the world. Many are looking to violence. There have always been extremities in which men have felt they had to fight. Many of you want to see a change in the policy of South Africa, as I do. But I do not think you will do it by preparing guns against South Africa. Those who think of force need to understand what we are dealing with. If you start a world war it will not be a question of who wins, but of who is left over. And there is no guarantee that those who are left over will be men who will listen to God.

But South Africa will be interested in a new type of African who bases his life on moral standards and who thinks for the world. I personally believe that Dr. Verwoerd before he died was beginning to think in new ways, as when he received the Prime Minister of Lesotho as an equal on South African soil.

This Christmas is a time of uncertainty and groping for humanity. Yet the message given two thousand years ago is the greatest message ever given to the world, and you are taking it up for a continent.

Africa has been called the Dark Continent, the Question Mark Continent. But together we will make it the Answer Continent.



Mr. P. Abrams, Kenya

I work in the Land Settlement Board, and have worked for the Kenya government since 1946. We take land voluntarily sold by white settlers to the Kenya government, and resell it to African farmers. In this way the land is being redistributed. No white farmer is compelled to sell his land. All transactions are on what we call a "willing seller, willing buyer" basis.

I met Moral Re-Armament when, like you, I was at school. I learned to listen to God for guidance. I had a simple thought to go and be honest with my mother about where I had deceived her. I will never forget her reply: "Phil, I don't care how well you do in your work, I don't care how well you do at sport, so long as we can be honest with each other."

To be honest and to listen to God have been the greatest secrets of my work. In Kenya we went through a bitter and bloody struggle called the Mau Mau revolution. More than once I was ordered to do something and my heart and conscience told me, "No. That is morally wrong. Don't do it." I trembled physically at times like that. It is very hard when you stand alone and are under pressure and everyone is against you, and you know that if you disobey it may cost you your job. But at times like that I looked to God and I found the courage to do the right thing. In every case my conviction carried the day, and instead of my being fired, policies were changed. The result is that former enemies are today working together, where there might have been greater bitterness.

Mr. E. R. Silberbauer, Director, Bantu Wages and Productivity Association, South Africa

(Mr. Silberbauer deserves much credit for the rise in African wages in the factories of South Africa. For many years he worked with Dr. Frank Buchman, the initiator of Moral Re-Armament, and he is putting to work in the industrial field the truths he learned about human nature and how to deal with it.)

Recently I was at the satellite tracking station in Pretoria. They keep track of the satellites in the sky and have sometimes to give signals correcting their course. They have to be as accurate as it is possible to be, or a signal could send a man out into space and he would never come back. They have an atomic clock that is accurate to within one-millionth of a second per day. The men who work there have to be a hundred per cent efficient. A man on duty there is not allowed to take one glass of beer. He is warned that he would be dismissed at once. It could decrease his efficiency, with disastrous results. I believe we all need to discipline our lives for the maximum efficiency in remaking the world.

I am an industrial consultant. What a doctor has to do for a patient when he is ill, I have to do for an industry when it is ill. My job is to turn hate, suspicion, jealousy, rivalry, frustration, rudeness into courtesy, cooperation, happiness, loyalty, trust. In nearly every case I find it is not the system that is at fault. It is people. They are the key. It is there that the cure has to come.



ANSON DLAMINI, Swaziland

I met Moral Re-Armament in 1964 at a conference in Lesotho. It is based on the four principles of absolute honesty, purity, love and unselfishness. These principles are not only theorised and quoted in MRA, but they are practised in real life. I and my fellow delegates decided to invite it to Swaziland. So now we have this conference here. We realised that as our country is going towards independence it needs men and women who live by the absolute standards of MRA. So I request you fellow youth, and mothers and fathers of my country, to help us. I do not forget, too, to challenge people to speak for the right, not because they want to be voted for but because they want to see a better Swaziland governed by changed men who are guided by God.

THERESA DIAMINI, Swaziland

We have all seen what a mess we have made in our Swaziland, and how this has affected us socially, spiritually and politically. We have made this mess, so it is we who must stand and put things right as God would like them to be. Who will build this new Swaziland? It is everybody, may he be white, black or brown, poor or rich. It is every mother and father who can help to rebuild the new Swaziland, which we would like to be governed by God.

MRA has provided Swaziland with the shields and weapons to fight the disease of corruption. They are the absolute standards. Because of God's love for us He has sent us MRA just at the right time when Swaziland is between the jaws of a lion, when she is moving towards her independence, before we get on to the difficult road which other independent African states are taking. Therefore, my countrymen, let us be governed by God. Let us be up and doing, with a heart for any fate, achieving, pursuing, learning to labour and to wait. Let this live in our hearts and let God be overhead. Then we will win the battle for freedom, the battle for liberty.

MAGALELA MAPHALALA, Swaziland

I recognise Moral Re-Armament as a weapon that can provide the answer for the problems we have created for ourselves. The four standards make it clearer than crystal. We often blame some other person for influencing us. But we fall victims to bribes and many other corrupt things because of a lack of morality. We have not taken the trouble to lead our lives the way God wants us to. We must listen to God and He will speak to us, and when we obey His commands He acts. I have discovered that until I change my evil ways I am not in a position to help the next man. The unrest in our continent will be cured if men find the right way to live.

NORAH RINGANI, Pretoria

Some people wonder why the standards of MRA are absolute. They would not be standards otherwise. I was challenged by honesty. Some members of our drama club, who are here, and myself had entered a drama festival. We acted under a false name. Unfortunately we won, and got a trophy and a prize of R50. We felt we should return the prize and the trophy, and we did.

This shows how forceful MRA is in the Republic of South Africa. We would like these standards to be the basis of the policy of the Republic. Nothing material is going to stand in our way. We shall meet opposition, and that is what strengthens us.

## ASIBAMBISANE NGWANE

The conference delegates produced a lively musical show, ASIBAMBISANE NGWANE, giving an ideology on which a nation can be built. They are convinced that a nation morally re-armed will save its freedom, while history shows that nations morally disarmed inevitably lose their freedom.

Speaking before the play in Manzini and Mbabane, Mr. Andrew Peppetta said:

Our aim is to raise up the super-modern man who feels the pain and the hunger of another man, whether he be of another tribe, race or country, and who feels that pain and hunger deeply enough to do something about it.

We are going to fight to give Africa her true place in the world. This will not happen on the cheap just by shouting slogans of "Unity" or "Let's end poverty". It will mean that we become disciplined, that we sacrifice our time, our money, our energy, that we give our lives to the task of building the new Africa.

ASIBAMBISANE NGWANE stands alongside similar musical plays for the remaking of the world - HARAMBEE AFRICA in East Africa, HARAMBEE NIGERIA, HARAMBEE SUDAN, and SPRINGBOK STAMPEDE in South Africa. Rajmohan Gandhi leads the musical INDIA ARISE in his country, and similar plays are multiplying on every continent.

The Swazi musical includes a special song "Swaziland", the Swahili "Harambee, Harambee" from East Africa, and a Sesotho song by the Lesotho delegation sent by their Prime Minister. From Johannesburg comes the popular Gumboot Dance, which accompanies the traditional Swazi dances. The theme of the songs is summed up in the words of one of them:

Freedom isn't free,  
Freedom isn't free,  
You've got to pay a price,  
You've got to sacrifice  
For your liberty.

## PRINCE MASITSELA DLAMINI

I thank you on behalf of the King. I am sent here by His Majesty and all the royal family to represent them at this youth conference at Matsapha.

I am very grateful to see this gathering, which includes not only Swazis but people from other parts of Africa. And I am glad that you are meeting here for one strong, good purpose: to remake the world and to live as sons and daughters of God, because that is how He meant us to be.

It seems to me that Moral Re-Armament can prepare the youth to be outstanding people of tomorrow. If the youth do not carry the nation, the government cannot carry it. I wish the leaders of Africa could meet as you are doing, so that we could see the continent working together.

I am reminded of the words of King Somhlolo, when he prophesied, long before the Europeans came into Swaziland: "There will be white men coming. In their left hand they will carry a button (which represents money), and in their right hand a Bible (this is the meaning of Umcuku). You must choose the Bible and reject the button. And you must be prepared to live with these people quietly and in peace, and work together. No one must demand, but everything must be settled by discussion, and no person's blood must be shed, whether he be white or black. This way we will win our freedom."

To me it seems that these words are being fulfilled at the moment. Our Swaziland has not shed blood like other African states. And I think this must not end here, but it must be carried to the outside world, and from school to school here in Swaziland.

I will conclude by saying that I will be very grateful if this generation of Swazis can take these words and carry them out, because we still have a long way to go. Swaziland can be an example which many different countries can see. And like honey bees, people will come to collect this honey and take it to all the different countries.

PRINCE MAKHOSINI DLAMINI, speaking after a performance of ASIBAMBISANE NGWANE

On behalf of my colleagues, the Princesses and myself, I would like to say how grateful we are to have been invited here tonight on this great occasion. We have listened very carefully to the music rendered here tonight - not so much to the music itself but to the words, their meaning and their expression.

To interpret what you really want to do, it seems to me that underlying the whole thing is the spirit of service; unity, love and the spirit of service. This has been said to us throughout the evening in all the items. I hope it can be interpreted into action tomorrow. I say this to the youth of this country.

There are many things lacking in Swaziland, things that must be put into action. New books must be written, new songs must be sung to replace the songs that mean nothing to us. As you have said, we must serve this country, we must do something visible and tangible. We have got to change this country from what it is to a better country. Other nations have done it. I have seen it myself. Deserts have been changed into wonderful green countries, roads have been tarred, schools have been built. This change of heart, which it seems has been planted in some of our youth here, we are watching carefully.

The spirit which you find in Kenya, the "harambee" ("pull together") you talk about, is the spirit and expression we have in Swaziland. If you go to the very ignorant, you will find that when they are pulling something heavy and they want to succeed, they do not just pull individually. They sing a song and they put it to a rhythm and to harmony, and they pull. If we could do this, not only putting it into music and dances but into our daily lives, into our ways of working, into our daily work outside in the fields, and in educational and economic fields, everywhere, I think Swaziland would turn into a wonderful country.

We are grateful to those of you who have come to Swaziland from other countries. And to our youth here, you have a wonderful service to render to the youth of this country, and you have my backing if you interpret what has been said here into action.

Swaziland is a peaceful country, and we would like it to remain peaceful. We would like this country to prosper. We would like you as young people, when the time comes, to take over all the duties that are being done today by those in power. The place to start being trained for this is the spirit of service. Anybody who wants to be great must serve others.

Mr. ANDREW PEPPETTA

We are here because we realise the situation which Africa is in. Many countries are getting independence, and it is quite clear that all Africa is going to be free. But we feel it will be very cheap of us, the millions of this continent, to put all the load of carrying the continent forward only on the leaders. We feel that whatever happens is going also to a large extent to depend on what we, the millions of Africa, do in our day-to-day life and from year to year and throughout our whole lives, and that the way we live is the thing which will determine whether freedom will be maintained in Africa.

We have a choice. There was an old saying by one political leader: "Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants." If tyranny rules in a country, it is not only the fault of the leaders, it is the fault of the millions. We have decided here that we are going to create the right character for this continent. We have tasted slavery, we have tasted imperialism, we have tasted colonialism. These things are going out of Africa. But colonialism and imperialism and even tyranny are not confined to one race or one colour. They can be white, they can be yellow, they can be red, they can even be black. And this continent wants none of these imperialisms or tyrannies.

We must understand what freedom is. Freedom is not permission to do as we please. Freedom does not mean free cars, free petrol, free schools and no tax. Freedom means that as the people of this continent we now have the opportunity to develop to greatness. We have decided to use our time, our talents and our energies to build a truly free continent where everybody cares for each other. We will never have a great continent if we continue to bribe, to womanise, to drink. We can criticise the East, we can criticise the West, but it all depends on what we do here today in Africa.

We want to teach our people how to treat God as God, and man as man. We must bring to an end the treating of some men as gods and others as dogs; no more licking some men's boots and kicking other men. We do not want to bow and scrape to some men, and push others around. When we put man in the place God alone should have, we lose our freedom. We can not only maintain the freedom of this continent by the character in us, but we can also help the rest of the world to find an answer for their divisions and corruption. Many people in Africa want wealth, but it will not happen on the cheap. Only work produces wealth. Only a change in motives can create unity. We have decided to pay the price in our own lives, because we want to see it happen for all of Africa.

We have been most grateful for the warmth and generosity of the people of Swaziland in the way they have received us who come from other parts of Southern Africa. We have had generous care from the people of this country - real care. We have been given, for instance, to stay in this school without charge, which means that the electricity, the deterioration of the buildings, have been put on the expenses of the school - which means, of course, the expenses of the government. And we have been given a lot of the food we have eaten here by the people of Swaziland.

Our show, ASIBAMBISANE NGWANE, has been created in two weeks. If in two weeks a show can be created in Swaziland, this country - which some people think is a small country - has a big role to play. It may be that Swaziland can bring about unity for the rest of Africa. It may be that of Swaziland people can say, "That is the way men and women are meant to live on God's earth." We will sacrifice to see that this happens.



Mr. DEREK GILL, Johannesburg journalist

This country is rich in minerals; many have not yet been tapped. Plants grow inches overnight. You feel a warmth here, and a colossal future. The richest part of the country is its people. It is the same with newspapers. The strength of a newspaper is the strength of its staff, those who write for it and those who print it. If the main strength of a country is its people, we need to think about them. We need a new type of leadership, a leadership of character. And you are going to be leaders.

I believe there are certain qualities needed for leadership. Perhaps the most important is faith. We cannot cope with the world now unless we have faith in a power beyond our own. Everything man has learnt up to now will be doubled within five years. We seem to find it hard enough today to cope with the knowledge that we already possess. When the knowledge is doubled, it is going to be that much harder. So a faith is essential for today's leadership, or people will want to give up.

We believe in a God Who cares. But that is not total faith. The kind of faith we need in this modern world goes beyond that to God-control. One man who decided to be God-controlled started this revolution of morals and spirit. People with this faith are like sparks in a veld-fire sweeping the world. Frank Buchman taught others to be God-controlled too, so this revolution is moving with ever-increasing force.

Courage. There are many kinds of courage. It is not courage to play "chicken" and see who gets out of the way of the car last; or for me to get into the ring with Cassius Clay. But there is the courage of a soldier. The Swazis have courage in their forebears, of which you must be tremendously proud.

I began to understand courage when I understood my father. He died twenty-three years ago. We discovered a leather-bound journal which he had kept of the story of his life in Uganda, where he was a missionary. Once there was starvation in the country. He collected a hundred bearers and a hundred bags of rice, and said, "Come, we will go into the villages where they are hungry." Then in the journal his writing becomes weak, and you can read: "I am writing this at night by candlelight in my tent. I have high fever. I have vomited three times. But I think we can make the village twenty miles away tomorrow.... We made it. We fed 1,600 people here today single-handed. Many would have died if we had not come."

Then there is the story of the Uganda martyrs. In 1880 one of the Kings was a pervert. Instead of having wives he had boys. Twenty of these boys began to understand the New Testament and what purity meant, and they knew the reason the King wanted them was wrong. The King sent for one of these boys. The boy said, "No, we are Christians now, and we will not be part of this evil." All twenty of them stood together. The King said to them, "I give you three days in which to decide. At the end of three days, if you decide not to come to me, you will be burnt." The boys spent those three days singing. The people in the villages round about knew what was going on and that they would be burnt if they did not waver from their new-found Christian faith. They did not waver. The King kept his word, and they were tied to a stake and burnt. That sort of courage is what the world needs today - courage to the death, and courage for life.

Purity. What do you mean by purity? When people ask that question, they often know very well what purity means, and they would like to argue about it intellectually. There is bad and good in all of us. Why purity? Think of Joan of Arc. She came from a farm and could not read, an insignificant person of no account. She moved to the forefront of her nation, led her people to freedom and re-established her King on the throne. She said, "I must be pure to listen to God." You cannot get close to God unless you are pure. Purity gives creative thinking to a person. He begins to be a self-starter, to think for himself, to take responsibility for others.

Care for people. In the Bible this is called charity or love. It is thinking of other people more than you think of yourself. It is one of the things which come out of purity. A friend of mine, Jake, is a photographer and journalist. He was put in jail because by mistake his car papers were out of order. It was an injustice. When I said this to him, he said, "No, it was not an injustice. It was God's plan. I went to jail on the coldest night of the year. There were twenty people in the cell. The window was broken. Three of the bullies in the cell had taken the blankets from the thin ones, the sick and the frail ones. They were going to have a comfortable night. The others had to lie against the wall on the stone floor without any covering. They would have died if they had spent that night without blankets. I said to the bullies, 'Hand over those blankets.' They said, 'Do you want a fight?' I happen to be a boxer, so I said, 'Yes, I do.' They handed over the blankets. That is why I went there." Jake is a revolutionary, thinking of people, thinking of his paper, thinking of his nation.

Holding a course. When you are sailing a boat, you pick out your guide and keep your boat pointing to that, whatever the wind does and whatever happens to the boat. King Moshoeshoe I of Basutoland was a man in history who held a course. He was convinced that he could hold out and hold the freedom of his nation in spite of stronger enemies with guns and cannon. He held the course. Churchill held the course when the British Army was defeated in France. He said, "We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets. We shall never surrender." He rallied the people of Britain at the moment when they needed it.

In your leadership you will find people will come to you and tell you, "You don't have to fight for your country. Look after yourself, look after your family." Hold your course, and you will grow.

Use of talents. There are many talents: music, cooking, teaching, healing, the use of money.

Moral Re-Armament is people on the give, and when you are on the give it comes back.

Having a strategy. What do you do? Where does all this take you? What is your plan? Do you sit here and listen to these things and say, "This is all very nice"? Strategy may begin with the things you give up, but it is really the things you take on.

As a journalist, I find I can apply Moral Re-Armament. People come to us and say, "Please give us something worthwhile. There is so much sheer muck which is doing our people no good. Our children are getting stories of sex, crime, drunkenness, misery. Give us something worthwhile." We were always on the hunt for stories of courage and achievement, and we began to train reporters to look for this kind of story.

Miss BARBARA BEAL, graduate nurse from the United States

Nursing: Nursing is going through great change in order to become a profession, where you do not only work with your hands but you take responsibility for the work and for the people around you. It is important for nurses to behave professionally if they are to achieve this. The best care is always given by nurses who live absolute moral standards. Through what they give to their patients, the patients can bring change to their nations when they leave the hospital. Nurses are like the mothers of a nation. We see people at crises in their lives, and we can leave them permanently scarred by neglect and feeling hopeless, or we can send them out with faith and hope again. If I think about the patients first and give them what they need, they are happy and peaceful; if I think about my bookwork first and try to get that done before I look after the people, things always go wrong on the ward and the patients are never satisfied. Some people come into hospital with unnecessary illnesses, like ulcers, or lung cancer because they have smoked a lot, or they have got drunk and been in a fight or an accident. Nurses and doctors need to teach people how to live again.

Education abroad: Here are some of the qualities needed in students who come to study in a country like mine. 1) To be wise to the lures of materialism. 2) To be incorruptible. You need to understand human nature and not be influenced by the wrongs in other countries. 3) To know the meaning of liberty - how to be responsible when you are away from parental control and nobody knows you. You must come and live a clean life, so we can learn from you. People will listen to what you say, when they might not listen to someone from their own country. 4) To love home, homeland and humanity. One thing is not to forget to return to your own homeland when you have finished your education. 5) To know what you are living for. 6) To care for the people you meet. 7) To understand the battle of ideologies being fought in the colleges of the world. People who are interested in controlling countries will be in the colleges too, to try and control the future leaders. 8) To have your heart and life given to answer the needs of the world. Then your time abroad will be a strong link in the chain of a life commitment.

Mrs. ROGAN, teacher from Johannesburg

Education is a process of learning, growing, developing and maturing. It starts at birth and continues throughout life. The higher the form of life - and the human being is the highest - the greater the capacity for learning.

Analysis of education. Education can be classified into various categories: a) Communication - speech, writing, languages, reading. b) Skills - farming, typing, engineering, all the things mankind can do and by which he earns a living. c) Knowledge - all the sciences, literature, history, etc. d) Human behaviour - our relationships with others, within and outside our own particular group. e) Character - moral and spiritual development. There is the greatest scope and greatest need for development in the last two fields, if a new type of man is to be produced to face the future.

Sources of education. Education starts in the home with the mother and father. The community, school, church, different organisations, friends, people generally, all play an important part. Books, newspapers, films, plays, radio and television are powerful sources of education. Lastly, man's conscience, the voice of God within, is a most important factor in the development of the whole man. The Holy Spirit is the world's greatest Educator.