

# The alternative Britain

by Gordon Wise

PEOPLE TALK about the alternative society. It is true that our present society is very selfish. But before we allow it to be dismantled we should consider what we should erect in its place.

The hallmarks of the new society would be twofold: - We would care for one another and for other nations; and we would know what we were living for, personally and nationally.

Every day life would take on a fresh sparkle if we all gave each other cheerful, ungrudging service at every encounter. Such service would be expressed in heightened quality of work; in the expectation that a man's word could be trusted, not only in the major matter of commerce but as to when a tradesman would arrive, or as to whether a garage would do a repair satisfactorily; when a bill would be paid or a debt repaid. Promise would match performance. There would be an immediate difference in the savour and joy of life.

Our difficulties, all too real, sometimes overshadow an asset we take for granted - liberty. Liberty to go here and there without let or hindrance is something to be prized. We have freedom of speech. The risk is not so much that liberty will be taken away from us. We erode our own liberties when we pursue selfish or brutal ways. For then someone has to tell us what to do and back it up with

compulsion. The basic liberty is that of choice to be guided by God. A succession of such moral choices decides destiny - personally and nationally.

The concept of 'to each according to his needs and from each according to his ability' will be realised when we are as much concerned about others' needs as we are about our own; and when we contribute our abilities gladly without constantly comparing our lot with the man or woman who seems more fortunate.

The new society would involve a new look at parliamentary processes. The Conservatives might cry halt to scoring points and widen the dimension of debate, to help the Socialists get back to the concept that brotherhood includes all men everywhere. The Socialists would treat every citizen as being of equal worth and not discriminate against the other class. Patriotism might become defined as that quality of personal and national behaviour which enables us to contribute best to the family of nations.

## Premature obituaries

In a remade Britain a number of our present institutions might well be retained. But they would certainly work very differently. People would matter more than procedure. Bureaucrats would put care before career. The whole electorate could aim for the high goal of a society where the voice of God becomes the will of the people; where the daily moral choices of the voters will be expressed through a parliament whose main concern is that God's government be done.

Inevitably, such a consciousness of national destiny would lead us outwards to work alongside other nations, enhancing their greatness, helping them with their difficulties, bearing their burdens

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# NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

‘The cause of the world's state is not economic; the cause is moral. It is there where the evil lies. It is the want of religion which we ought to possess. If I may use a phrase which is common in a great movement which is taking place at this moment in this country and elsewhere, what you want are God-guided personalities, which make God-guided nationalities to make a new world. All other ideas of economic adjustment are too small really to touch the centre of the evil.’

The fourth Marquess of Salisbury, speaking in the House of Lords

LORD SALISBURY  
AND THE OXFORD GROUP

- SEE INSIDE



## £80,000 given

TIRLEY GARTH, Tarpорley, Cheshire. The MRA conference centre extension which will be completed by 1 October will comprise new kitchen and dining room facilities. Over £80,000 has already been given and a further £22,000 will be needed for completion.

Meanwhile the programme at the centre continues and the first of three ten-day summer conference sessions began on 18 July.

Work on construction Photo: Almond





## from the papers

### RIGHT EMPHASIS

The *Methodist Recorder* last week printed the 'Housewives' Declaration' and an article about it by Joanna Nash. It had the three column headline 'Housewives united!' Joanna Nash wrote:

What is the 'Housewives' Declaration'? It began when two housewives, farmers' wives from Herefordshire, got together and started talking about International Women's Year. They were concerned that all the emphasis seemed to be on women's rights rather than their duties, and that all the activities seemed to have been shallow and materialistic, without making any real contribution to the great ideals of 'equality, development, and peace' which are the themes for the year. And they were concerned that the general attitude today toward housewives appeared to be that they do not care about anything that does not directly concern their own personal lives or family budgets. Eventually they came up with a 'Housewives' Declaration'.

### SHARED PHILOSOPHY

The Richmond *Times-Dispatch*, interviewing two South African girls who visited Virginia after attending the MRA Conference in Banff, Alberta, had the three column headline 'Black, White visitors from South Africa share philosophy'.

### FORGIVENESS

The *Western Catholic Reporter* described the visit to Edmonton, Alberta, of New Zealanders who attended the Banff Assembly under the headline, 'Maori and Pakeha friend offer lesson in forgiveness.'

### RHODESIAN VOICE

The *Star*, Johannesburg, has carried a long interview with Alec Smith, son of the Rhodesian Prime Minister. Describing the background to the recent MRA conference in Salisbury, he says, 'It was apparent that political moves were getting nowhere and what was needed was a change of heart of both Blacks and Whites... The conference has given a new perspective to more than 1000 Black and White Rhodesians at all levels and I am very optimistic about the future of the country.'

The interview, which is headed 'Off-beat with the key to harmony', traces Alec Smith's change from a rebellious, jobless and disillusioned man convicted for possession of drugs to one with a growing conviction that 'Christianity must have a part to play in creating the right society'.

The six column interview concludes with his words, 'I see Rhodesia as the key to the whole of Southern Africa, a mic-

rocosm of the problems on this sub-continent including Angola and Mozambique. What happens in my country will happen later elsewhere in Southern Africa,' he said.

'Any politician who thinks a compromise can be worked out leaving South Africa intact if Rhodesia collapses has his head in the sand.'

'But if Rhodesia can create a state in which all races can live peacefully together it has an answer not only for Southern Africa but for the rest of Africa.'

### HONOUR DESERVED

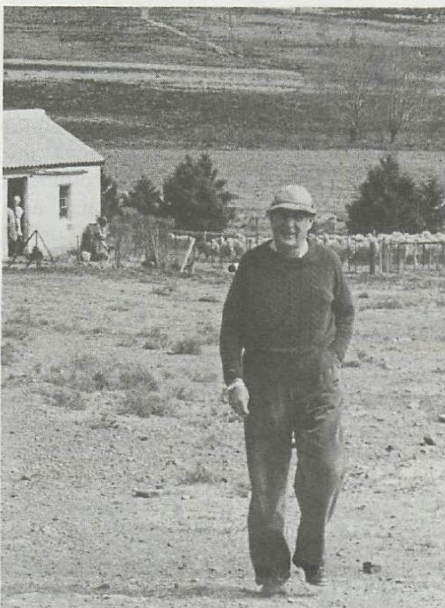


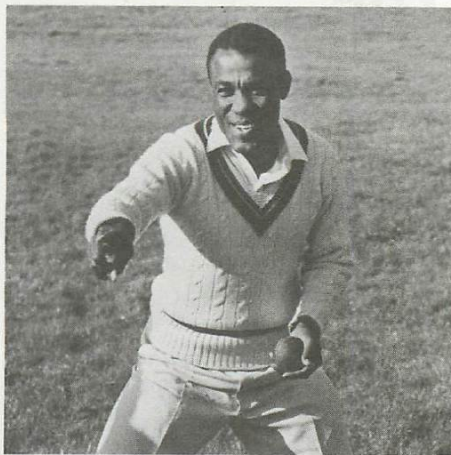
Photo: Channer

Roland Kingwill, a farmer in Graaf-Reinet, South Africa, is the first recipient of an award by the Rotary Club for outstanding services rendered to his community.

The *Graaf-Reinet Advertiser*, in an editorial headed 'An honour richly deserved', wrote; 'We can think of nobody else worthier of being honoured in this way. Mr Kingwill moves quietly in many spheres of community life, and especially champions the cause of those who do not enjoy the same privileges he does in life. We have known him as a man who does not preach, but who gives the lead as he did when he built modern, comfortable homes for his staff. Through the Moral Re-Armament Movement, organised agriculture and welfare organisations he has championed the cause of the underprivileged.'

Our correspondent adds, 'Roland Kingwill tries to bring the guidance of God into all his activities. When wool prices were high he had the conviction that for the sake of the land and the future generations he must cut down his flock of sheep by one-third. His neighbours said he needed to have his head read. But today the ratio of beasts to acres that he accepted in guidance has become the government norm of what is right.'

### UNDEFEATED INNINGS



The Barbados paper *The Nation* carried a 5000 word interview with Conrad Hunte, former Vice-Captain of the West Indies cricket XI.

The interview, which with photos covered a twelve column double spread, started with these paragraphs:

Conrad Hunte began his innings characteristic fashion.

Unhurried and methodical.

Full of confidence.

By the time we were half-way through the interview, he was timing and stroking my questions with nonchalant ease. At the end of it, another immaculate century had been recorded, he was undefeated and the only thing photographer Gordon Brooks could do in response was to intuitively put down his camera and applaud.

Never feeling for his answers to my questions: never in doubt about his own opinion on matters. Conrad Hunte, at 43, is the complete man in much the same way as thousands of cricket fans all over the world remember him as the complete cricketer.

The most respected West Indian cricketer alive today, Conrad Hunte elicited this comment from British journalist E W Swanton in 1965: 'No one, except Frank has done as much as Conrad Hunte to convey to a wider audience the impression of the modern West Indian as a first-class citizen and sportsman.'

In our interview I spent less time on his cricketing achievements and more time on the philosophy and thinking that has moulded the brave young man from Shorey Village in St Andrew into an international figure—not known for his rantings and ravings—not popular for his exploits and escapades, but quietly admired for his example of discipline and dedication into a cause that is unselfish in character and modest in style, the Moral Re-Armament Movement.

### CELEBRATIONS

The *Chronicle*, Bulawayo, announced that the Dominican Convent High School was hoping to stage *Give a Dog a Bone*, put on by the primary school, as part of its 80th anniversary celebrations.



THE TIMES of London devoted the front page of its 'Saturday Review' to the fourth Marquess of Salisbury and his association with the Oxford Group and Moral Re-Armament. It was an extract from *The Later Cecils* by Kenneth Rose published this month. The page was headed 'Flirtation with the Oxford Group'.

A columnist wrote in *Time and Tide*, 'So to describe so active, sustained and deeply felt a conviction betrays a woeful underestimate of Salisbury's experience and character.'

Indeed this superficial account by Kenneth Rose has caused concern to many other people who knew at first hand what Lord Salisbury felt.

The Times published a letter from the Dowager Lady Hardinge of Penshurst. She wrote:

Sir, I read Kenneth Rose's article on Saturday (June 21) about my uncle Jim Salisbury. We were all devoted to him and his life was an example to all who had the privilege of his company.

Perhaps had special opportunities for taking advantage of his kindness as, before my marriage and when my father died he looked after my mother and myself. So when, many years later, I was in deep distress I asked for his advice and he said, 'I cannot help you very much but I have friends who can and I will introduce you to them.'

It was then that I got to know MRA, which in those days was entitled 'The Oxford Group'. I must say that of all the great benefits my uncle conferred on me all his life, this was then and still is one of the blessings for which I am most grateful. I do not want to raise old and irrelevant controversies but just to quote what he said to me, 'You will find their spiritual strength will help you.'

Yours faithfully,  
HELEN HARDINGE

The Times also printed a letter from Dick Wolrige Gordon. He wrote:

Sir, Having endured some obloquy on behalf of the Oxford Group and Moral Re-Armament in my time, though nothing to compare with the paralysing patronage of Mr Kenneth Rose for James, fourth Marquess of Salisbury, might I comment on the full page extract from Mr Rose's book, *The Later Cecils*, which you published on June 21.

First, why does such a tendentious account of one episode in a full and honourable life merit such exclusive and one-sided treatment in *The Times*?

Secondly, it is true that Dr Buchman's policy towards Germany in the thirties failed - he did not succeed in his aim to replace the swastika with the Cross of Christ - but was it not a better effort and more realistic than the prevailing wisdom of the time, as exemplified by the appeasement policy of *The Times*.

Yours sincerely,  
PATRICK WOLRIGE GORDON

The Times unfortunately did not have space for a letter from Roland Wilson. So we are printing a letter he has written to New World News on the subject:

Sir, *The Times* of June 21st gave a page to Mr Rose's account of the fourth Marquess of Salisbury's association with the Oxford Group. Since meeting the Group at Oxford over forty years ago I have been at the heart of its work and was for 33 years its official Secretary in Britain. From Lord Salisbury I have some sixty personal letters dealing with most of the issues Mr Rose raises. May I comment on two of them?



The fourth Marquess of Salisbury

## Lord Salisbury and the Oxford Group

Mr Rose refers to the much quoted remark of Dr Frank Buchman about Hitler, as reported in August 1936 by a New York journalist. He does not say that before the war and still more during the war the Oxford Group was banned by the Nazis and its adherents jailed or murdered by them.

Lord Salisbury was aware of this issue. I talked with him about it. His son, Lord Cranborne, had resigned from the Chamberlain Government in February 1938 as a protest against the policy of appeasing Hitler and Salisbury's own views on that policy were never in doubt. With these convictions he wrote his letter urging the moral as well as the material rearmament of Britain which *The Times* published on September 10th, 1938, during the very days before the Munich Agreement. The letter was also signed by

an Admiral of the Fleet, a Field Marshal and a Marshal of the RAF.

Secondly, Mr Rose refers to the issue of the call-up of the remaining Oxford Group whole-time workers into the Armed Services in the autumn of 1941. Lord Salisbury felt keenly that this handful of trained men should be free to continue their Christian work. He also felt that as 400 'lay evangelists' of various movements were already 'reserved', it was simple justice the Group should be allowed its small number.

The Motion he put down to be debated in The House of Lords on October 8th, 1941, asked His Majesty's Government whether 'in this crisis they are doing all in their power to further the development of the high morale of the nation by protecting the efforts of great Christian Societies in preaching the Kingdom of God.'

### Entitled to know

In his speech he said, 'I hold in my hand a memorial which over 170 members of the House of Commons have presented to the Minister of Labour. There is no hesitation about them. They all say, these 170 representatives of the people, that these men ought to be reserved. Your Lords know, of course, that President Roosevelt is interested in this work. He has also said what he thinks of the value of the Oxford Group. Why should this effort be stopped, this great Christian moral effort founded upon the religion of Christ?'

Then after listing the support of the religious leadership of Britain he said, 'You cannot get behind the testimony of the Archbishop of Canterbury, the Free Church Federal Council, the Moderator of the Church of Scotland and countless other peoples far more entitled to know what ought to be recognised in this respect than anybody else.'

Lord Salisbury was not unaware that in wartime a claim of this kind would be controversial. *The Times* in an editorial on the issue on October 8th, 1941, wrote: 'It is impossible to think that the Minister has handled wisely or prudently a case which, rejected out of hand, was bound to encourage deep and sincere feeling going far beyond its immediate bounds.'

Mr Rose quotes letters from friends in the Group rebuking Lord Salisbury for missing opportunities. Whatever one feels about such letters they do not suggest a desire to flatter or exploit. My own long association with him, although I was half his age and from a different background, had a quality of mutual trust and respect, even of affection, which remains a cherished memory. His frank wisdom about the work I was engaged on was always a strength.

Yours faithfully,  
ROLAND WILSON



## Emir of Kano addresses conference Diplomat asks: After detente, what?

TWO HUNDRED young people from 25 countries, the Emir of Kano and members of his family, King Michael and Queen Anne of Roumania, Black and White from Southern Africa and delegates of all ages and backgrounds attended the opening session of the MRA World Assembly in Caux, Switzerland.

A senior United Nations diplomat evoked the major issues facing Europe today—inflation and détente. 'Inflation means taking more out than we put in. There is a moral dimension at the root,' he said. He felt that at Caux could be found 'the needed catalyst—a wave of unselfishness.' He described détente as unlocking a door, lowering a wall, 'No thinking person can be against it,' he said. But, he asked, what comes after that? Will détente be world-wide? 'Détente without MRA could be the start of a slide to takeover,' he warned. 'But with MRA it could be the start of a process of change in East and West to meet the needs of the millions in the world who've never known freedom from hunger and strife.'

Speaking of the previous evening's performance of *Song of Asia* with its 'ageless beauty and timely truth,' he referred to the importance of its message of listening to the still small voice. 'Listening to that voice may be more important than organising another summit conference,' he said.

He concluded, 'The gravest shortage in the world is not of food, but of faith, and hope of an answer. There is a famine of faith because millions have lived one way and talked another. MRA was made for this hour of crisis and

opportunity. It was born in crisis, and has grown and matured through crisis.'

'We are convinced that MRA has much to offer to this troubled world,' said Alhaji Ado Bayero, the Emir of Kano, speaking on behalf of himself and his brothers as they left after spending four days at Caux. 'If we in Africa can help in taking this message to the world, we are ready to play our part. To realise this, we hope very much that more of our people will come to Caux this year.'

The Emir, who is one of the foremost Moslem leaders of Nigeria, said, 'We find that the ways of Moral Re-Armament are very similar to the teachings of Islam.'

Speaking to the cast of *Song of Asia*, which in song and story depicts the sufferings and hopes of Asia, he said, 'The problems that you depicted are not peculiar to Asia alone. They exist everywhere. But to see the different nations, races and colours of Asia in the cast learning to live and work together in harmony is something for other parts of the world to emulate.'

'May Allah bless and direct the conference and all that you undertake through the summer,' he ended.

Denis Nowlan, a student at Oxford University who came to Caux for the first time last year, and who returned this time with a group from his University, explained the aims of the two ten-day youth sessions. He called for a network of students throughout Europe who 'not only re-learn ways of thinking, but also discover new ways of living and export them to the world.'

●Thirty teachers, students, parents and others concerned with education from all over New Zealand met in Auckland last month. They were planning for an education conference to be held at the end of August on the Waipatu Marae, Hastings.

The invitation to the Hastings conference is signed by leaders of the Maori people, including five holders of the Military Cross.

◊I am a rebel. I went to London to study speech and drama. A group involved in the theatre of the black people offered to pay for my lodging and part of my fees. I went to Caux on the way. When they heard, they withdrew the money. I suffered. I didn't even have enough to pay for my lunches.

These people said: 'Forget your fight for MRA. Come and be on our platform. Speak about the unjust laws in your country. Everyone will help you in your studies.' But I refused. I stood for something bigger than hate.

The person you hate is the very person you've got to win. Because he undercuts everything you do. When you unite — you become a force.

There is much wrong in my country. There is much for me to fight for. We've got to have the passionate spirit of Christ to see what is evil, to say it is wrong, and to put right what is wrong in people's lives.

Some will attack us. But if someone throws a brick at you, take that brick and build a home. He'll never forget it. ◊

### JUNE CHABAKU

Social worker and drama producer, Johannesburg, South Africa

Quoted in the report of the MRA International Assembly in Salisbury, Rhodesia in June (copies from MRA Books 10p plus postage, 12 copies for £1)

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and sharing their joys. There are many existing structures enabling such an expression of enlightened foreign policy. The Commonwealth Heads of Government Conferences demonstrate one.

The Commonwealth is still a going concern despite certain premature obituaries. And let us include those countries which do not enjoy political freedom. We might win them to the larger concept of finding the best way forward for all mankind, a way based on respect for individual dignity, on seeking the enhancement of the human spirit along with meeting material needs.

Britain has her trading, commercial, diplomatic and political links with the Middle East, and with countries in Africa

and Asia. There is much mileage yet in the 'special relationship' with the United States. There is the long association with Canada and Australasia. Britain is respected in Thailand, and has had good connections with Ethiopia. Her sailors helped liberate some of the South American countries. The list is considerable.

### Live connections

This world outreach should be given an ideological as well as commercial dimension so that decisions are made in London with a conscious aim of benefiting all who need our help — everywhere.

America needs our comradeship more than our cheap criticism. We all too easily become self-absorbed in these

islands, but most would agree that choices and decisions made in Washington are of paramount importance to mankind. Many there seek a new society, perhaps more fervently now than before Watergate and Vietnam. Rather than begrudge America her leadership, or sit back comfortably and criticise her, we could help her to do better. The former relationship may not be all it used to be but there are still numerous live connections. Through them we could help America to grope her way out of seeming confusion so that the torch of liberty with justice is held high again for all mankind.

We would have to begin such changes at home. But we need not and must not stop there.