

Each generation has its great goal and fights battles to reach it. The stories of these battles down the ages make up history. Slavery, tyranny, superstition, disease—these have been some of man's historic enemies.

Recent decades have witnessed two great movements, socialism and nationalism. They have stirred consciences, roused passions, evoked sacrifices and drawn blood and sweat. They will form a lasting part of the record of mankind. But they suffice no longer, in the writer's view, as great goals for our age.

Fresh goals for 1975

by Rajmohan Gandhi writing in 'Himmat'

OUR GENERATION needs fresh goals.

Socialism was a necessary reaction to the greed of capitalism. It made men conscious of their rights. It has extracted from society and from employers better terms for the workers. It has clipped the vanity of the rich and strengthened the self-respect of the poor.

But the times have changed. The desires of men are enlarged. The common man wants facilities that till now have been uncommon. And he wants them quickly. He also wants short hours of work and long holidays.

Arithmetic

It is possible—and condemnable—for a few greedy men to live on the sweat of others. It is impossible for the bulk of society to have more and more while working less and less. Arithmetic rules it out.

Men can move from need to greed without realising that they have crossed the boundary. They have to be assisted now to move from an absorption with rights to a concern with duties.

This is not a truth for affluent nations alone. A poor country's government officials, businessmen, factory workers and white-collar employees are also capable of demanding more than their country can possibly give them. Convinced of their 'rights', they seek in vain to defy arithmetic.

The demands of each sectional interest are in most cases understandable. Each lot can satisfy itself that it is worse off than others if not worse off than before. Almost always each demanding group has, in some ways, a just case. The trouble is that justice for one lot can spell disaster for other lots and, with galloping inflation, also for itself.

Shift of emphasis

The life and health of nations depends therefore on a shift of emphasis from rights to duties. Mao is conscious of this. So, we are told, are the Japanese. Civics and ethics have always prescribed duties.

Television has entered every home in the West. The electric bulb and the transistor have entered many homes in the world's poorest parts. So also the notion of giving rather than getting has to enter every dwelling in the world. The rich need it for their peace of mind, apart from anything else; the poor need it for their safety and growth.

Bringing out the caring, hard-working and compassionate side of man is the pressing need of our age, the great goal we want.

Strong tugs

Nationalism has often pulled together the people of a dispirited nation. Just as socialism cuts across national barriers, nationalism penetrates class barriers. The blood of the rich mingles with that of the poor in a nation's battleground. Rare is the heart untouched by a national flag; it tugs more strongly than an international banner of socialism. Brezhnev, Mao and Fidel Castro know this.

India was stirred to her depths by the freedom battle. It restored to us our lost dignity and supplied us with modern tales of heroism. It taught us to regard life as expendable but freedom as indispensable.

All problems, however, are world problems now. The power and price of oil make this obvious to us. But we need to look more closely at the shortcomings of a fragmented world and the opportunities of a world that is truly one.

Third World countries like India are men-rich and capital-poor. Despite technological progress in many of them they still lack the modern scientific devices available in the West. The resources of the West, Russia and Japan—and of the oil-rich lands—can yet help in transforming their life. International co-operation is a goldfield very poorly mined so far. Mining it adequately would require resolute, straight and dedicated governments in the developing

1975 continued on page 3



Chief Bathoen (r) with Das Bundhoo

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

South African centre opened

THE OPENING of the centre at Pineslopes, Johannesburg, scene of some of *Moral Re-Armament's* earlier conferences for all races in South Africa, as a 'home for all people' was marked by a week-end conference 28–29 December.

Representatives came from Rhodesia, Botswana, Swaziland and all over South Africa to thank God for the use of the eleven acre property for the work of *Moral Re-Armament* and to seek together for God's plan for the next year in Southern Africa.

Many of those present had given up their week-ends and holidays to renovating the buildings and estate in time for the conference.

Sir Cyril Hatty, Finance Minister in a previous Rhodesian government, and Alec Smith, came on behalf of black and white Rhodesians to enlist help for major moves in Rhodesia in 1975. Sir Cyril stressed the urgent need for the basic human work of uniting people in their country, whether there was a settlement or not.

Among the 125 delegates of all races were Chief Bathoen, Member of the Legislative Assembly of Botswana, Christopher Magesa, Minister for the Interior in the homeland of Gazankulu, Dixon Mphahlele, education planner for the homeland of Lebowa, and Dr Abraham Nkomo.

Speaking of Rhodesia Mr Mphahlele said, 'There is so much talk about majority rule, black rule, white rule. But what we need is God's rule.'

From Pietermaritzburg came Das Bundhoo, Asian official of the Leatherworkers' Union and John Schroeder, financial planning executive.

Delegates from Swaziland announced a conference to be held in their country over Easter this year.

The following article by Henry Macnicol which appeared last month in The Fife Free Press is one of a regular series appearing in the paper which is available to other weekly papers.

CANADIAN ADVENTURER

'What was your most hair-raising experience?' I asked a snowy-bearded Canadian recently.

'As you can see, it razed most of it!' he replied, patting his bald head.

HUMPHREY MADDEN is an adventurer at 68 as he has been since his early years when he did many things from fox farming on a lonely island in British Columbia to prospecting for treasure.

But he found his real love in life when he inherited enough money from an aunt who died to buy his own plane. He taught himself to fly and for many years flew missions in some of Canada's remotest and toughest country.

'I had a difficult approach to an airport because of heavy icing,' he recalled in answer to my question. 'It was a light plane and I could only see through a small area of the windshield it was so iced up.'

'But when my first officer said he could see the lights I thought, "We're O.K.!" The landing gear was down and I came in and as I grounded all the lights in the airport went out.'

'It was just black! I could not see a thing. I went off the runway and ended in a snowdrift.'

'We damaged the plane a bit,' he concluded in a matter-of-fact voice.

'What happened to the lights?'

'Oh, there was a heavy snowfall and the lights were below the surface, so when I came low they suddenly disappeared,' he explained.

Humphrey has many sides to his character. He is a skilled carpenter and at one time was President of the Canadian Airline Pilots' Association.

He is also a man of compassion, sometimes flying long distances to help Eskimos who were sick. He stood up for their rights against unscrupulous 'agents'.

He retired at 60 and did some carpentry and 'a little prospecting', but this soon palled and he could not resist a new challenge.

It came two years ago when he was invited to attend a conference for Moral Re-Armament in Vancouver.

'I was impressed by the quality and enthusiasm of the people I met and the size of the job they had taken on,' he said.

'I offered my help and very soon I was in Quebec where a group of Protestants and Catholics from Northern Ireland who had found an answer to division had recently been giving hope to people that the question of separatism could be solved in French-speaking Canada.'

Since then he has been in action in

three continents, recently giving six months' skilled work to a centre in Britain where people from all sides of industrial life meet to solve their problems by answering the wrong motives in their own lives and seeing what is right for everyone.

I asked Humphrey what he sees for the future.

'I am ready to go anywhere, to use my skills and my money,' he said, 'but most of all I want to learn to do the

thing that we have got to do if civilisation is to survive - to help people accept the authority of the Holy Spirit who will guide them and help them live straight.

'Too often work has been my God. Now I mean to learn to do this more difficult job.'

I was left with the feeling that after his many eventful years in Canada, Humphrey has his most adventurous and useful years ahead!

These two reviews of 'Good God, it works!' appeared on 3 January with these headlines:

Church of England Newspaper

Try-it-and-see Christianity

by Dr James Packer, a leading
Anglican Theologian

MEET Garth Lean, joint-author of *The New Morality* and *The Black and White Book*, a jolly, down-to-earth man in his sixties who since undergraduate days has worked for God in the fellowship of Moral Re-Armament.

Meet his wife and children. Meet Frank Buchman, 'the great listener' as Lean calls him, certainly a great leader and handler of men. Meet Peter Howard, Buchman's successor, whom Lean led into the first steps of faith. They all appear in this charming and challenging record of 'try-it-and-see' Christianity.

Some moan of what MRA isn't, but first note what it is. It calls itself an ideology; it appears here as a way of spirituality and service. Like the charismatic movement, it bears the marks of what was once (honourably!) called pietism - total personal dedication, 'every-member' ministry to people, an irenic and practical mindset, and full openness to God and men.

The 'ideology' of living by guidance within the bounds of the four absolutes (honesty, purity, unselfishness, love), and looking to Christ as you find you need him, may seem as thin and hazardous as evangelism, specially in these syncretistic days, but its reflection of the Reformation message of law-and-gospel is clear. If, like the charismatic movement again, MRA has its oddities, well, so have we all.

Theologically, the movement has travelled so light as sometimes to seem naïve, but in concentrating on the practicalities of life under God it goes deep, as Lean's story shows. A more wise and engaging apologia for the MRA way would be hard to conceive.

Catholic Herald

Treasure for intelligent Christians

by Sister Lorretto

GARTH LEAN was a courageous man to collect evidence of religious experiences, perceptions and phenomena during the pre-war era, in an environment where it was 'acute embarrassment' to speak about religious credibility.

Spiritual penetration disturbs man. 'It shakes the selfish, disturbs the comfortable, infuriates the materialist' so one has to be virile against the proud and selfish ego, to begin the spiritual ascent.

The book is packed with charming narratives about delightful honest characters like Tod Sloan who described himself as a 'watchmaker by trade but an agitator by nature'.

The challenging high standards of morality of the Oxford Group - absolute honesty, purity, unselfishness and love - played an outstanding part in the conversion of Garth and his wife Margot Appleyard.

The book will impress on you the importance of your social and moral responsibilities, solve some of your problems, help you to shed the herd instinct and give you the moral courage to say a firm 'yes' or 'no' where it benefits your philosophy of life.

Don't think it is a dry book. On the contrary there is plenty to amuse you.

* * *

'Good God, It Works!' - an experiment in faith by Garth Lean. Blandford Press. Available from booksellers or MRA Books - hardback £2.25, p & p 25p; paperback £1.20, p & p 18p.

WRONG X 1000=NORMAL?

by Einar Engebretsen

TODAY'S NEWSPAPER COLUMNS are full of the problems of how to halt inflation, prevent pollution, and get rid of the unwanted child. How to get what we want yet avoid undesired results.

Inflation is an unwanted child. We buy what we don't need in order to impress people we don't like. More people want more and more. We call it affluence. Pollution of nature is another unwanted child. We violate our resources and produce sterile lakes, poisoned and dead birds.

Inflation is the economist's word for over-consumption. We call it growth and prosperity. Over-consumption of resources is 'progress'. Over-consumption of sex is 'freedom'. Between us hypocrites.

The complex of problems around inflation, pollution and abortion is a fruit of greed, gluttony and over-consumption.

Some time ago an Oslo newspaper wrote: 'If pregnancy is a result of lack of preventive knowledge, who then is responsible? Has society, which has suppressed this need for enlightenment, the right to forbid abortion?' (*Aftenposten*)

This is turning things upside down. Most unwanted pregnancies are a fruit of over-consumption. To blame society is as relevant as blaming the government if you've overeaten.

The individual washes the blame off his hands and throws out the water on society. When it begins to smell, it is at society we point the finger. Nobody should condemn a moral lapse. But neither should anyone rationalise his own

defeats into dogma—and preach them as the way of salvation.

A defeatist and cynical middle-aged generation is at present trying to foist its sins on to the young. Dressed up in progressive terminology. But there's a smell of death, not life. Abortion, pills and coils are supposed to replace the utterly lacking ability and intent to give the coming generation a dynamic and fully satisfying life. A purpose profound enough to engage the whole personality. Big enough to change society. Fascinating enough to fulfil the deepest longings.

Eyes glued

Some people are concerned about the psychological balance of those who do not go to bed with others. I am concerned about those who cannot give or find tenderness, care and companionship without playing father and mother under the same blankets.

Purity (a taboo word) is not the same thing as defensive abstinence. It does not mean walking backwards into heaven with eyes glued to all we would dearly liked to do but daren't because of the consequences.

Purity is not a hard, heroic struggle with impurity, making for self-righteousness and joylessness. Flat, soulless free sex and phrenetic anti-sex have little to do with the life-giving force of unselfish purity.

Purity is a whole-hearted and unselfish passion which cherishes the best in fellow human beings. It is creative—the

1975 continued from page 1

grow enormous quantities of wheat, Japan to export cars and cameras and Germany to gather industrial wealth.

To India providence has given an abundance of people. They have their defects but they also have warm hearts, intelligent minds and able if at times idle hands. When India is ready to help the world with these gifts then, and only then, will she play her historic role.

There will be room in the future, all over the world, for millions of Indians with an unselfish and giving spirit. There may be no welcome at all anywhere for Indians on the make.

The battle for a caring, sharing world is meant to be the next great chapter in history.

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whole personality is engaged. It is involved with mankind's needs and possibilities. It stimulates and develops talent, intellect, and emotions. It creates men who can stand alone. Christian renaissance.

Free love is so often a cover for men who use women as a receptacle for their own frustrated feelings and passion. The woman, starved for tenderness and companionship, clings to this substitute for the real thing. Inside and outside marriage.

Coloured charts

Many teenagers are lured into intercourse in order to be accepted by the gang. The adults make statistics of their sexual behaviour and conclude that wrong multiplied by a thousand becomes normal.

What do teenagers learn in school about using the heart, mind and will in creative relationships? How many coloured charts and slides are used to teach true freedom?

Use of heart, mind and will in relationships is never taught. But regarding the use of the sexual organs we call in parliament, schools and the Ministry of Health. The gynaecologists, psychiatrists and theologians all troop up—prelates, bureaucrats and advocates.

A recent editorial in *Aftenposten* began: 'When we discuss abortion it is all too easy to make the mistake of basing our arguments on some ideal society which no longer exists.' And further on: 'We must base our argument on the society in which we actually live, with all its human frailty.'

This is a half truth. A nation which does not have an ideal, a norm which is absolute, will soon allow its cynicism to mould the future. Our sin, our excuses, and our defeatism will rush us into new so-called realities, which we will make the new bases of our judgements—the slippery slope of sliding standards down to unknown depths.

This article appeared in Norway's leading morning paper Morgenbladet

Match inflation

THREE MEMBERS of the Swedish parliament were among 140 people from the Nordic North who have just held a conference in West Sweden.

Some of those present decided to increase their regular contribution to Moral Re-Armament by ten per cent to match inflation. Twenty children were the first to give towards the coming of the musical *Song of Asia* to Europe. A wall decoration made by them fetched 400 Swedish crowns.

Themes dealt with by experts included the future of education and the responsibility of Scandinavian agriculture in the face of world needs.

'This business of plays and theatre is a most important thing, for they will be doing presently in the world what they now see happening on the stage'

Bernard Shaw

Mr and Mrs H W Austin spoke last week to the London Rotary Club on the role of theatre in the modern world.

The Austins, who for thirty years have been associated with the development of the theatre of Moral Re-Armament, told their audience that between 1962 and 1972 a million people had come to the Westminster Theatre.

Bunny Austin, the former British Davis Cup tennis star, spoke of how he and his wife, Phyllis Konstam, the actress, had developed their conviction for a new role for theatre. 'We were a totally irresponsible couple,' he said, 'I regarded the world as my playground conveniently stocked with tennis courts and theatres designed for my enjoyment. But as time wore on I began to realise that the world was no playground but a battleground on which mighty contending ideas were struggling for control.'

In 1938 he had seen that certain of these ideas threatened the very life of democracy. At that time he remembered the impact that theatre had had on him and wondered whether it could not be used for the dramatisation of alternative values. 'And there came into my mind a vision of men and women who would be prepared to take up this task.'

Against the trend

Over the years that new theatre came into being on a world wide scale, he said, and one facet of its development was the acquisition of the Westminster Theatre in 1946.

Its establishment had not been easy. It was moving in direct opposition to the trend of the fifties which heralded the era of permissiveness, 'an era which began to see the breakdown of every moral fence and opened the floodgates for the onrush of pornography, violence and every other evil which confronts our present age'.

'The Westminster Theatre stood as a rock in this stormy sea,' he said. As well as giving hope and purpose to individuals who had come to its plays it had even affected the economy. From one industry, for example, had come train-loads of men. On their return they had worked to bring a new spirit, abolished demarcation, and even went beyond meeting deadlines to beating

them.

Millions of people, Phyllis Konstam said, were being indoctrinated with violence and perversion, often through films subsidised by the public. They were also being affected by those who used drama to foster hatred and class war. Apathy and a comfortable life would never answer the dedication of those who pushed such ideas. 'This is why I have given my life,' she said, 'to create a theatre of change which can answer the divisions of our time.'

Belonging to all

To be part of that kind of theatre was not only relevant but exciting. 'I am sure that a fanatical following of evil can only be met by a passionate pursuit of good. Can we before it is too late take action together?'

Miss Konstam said she wanted to make it clear that 'the Westminster Theatre is not "our" theatre'. It did not belong to a small group or a few people. It belonged to all who loved their country and valued freedom.

She said there was a musical play called *Ride! Ride!*, for example, which was first presented at the Westminster. Now Methodists were planning to take it through the length and breadth of Britain. There was also a play called *Return Trip* dealing with family life which a bishop, who was present at a reading, said should be seen by every family in the country. Men concerned with bridging the generation gap were planning for its staging.

'Can we all together now shift into new gear?' she asked. 'The times demand it. Can we put aside our prejudices and points of view and work together to build a society to break the chain of hate and selfishness which threatens to destroy our way of life?'

'We need a new vision for Britain. Perhaps there are six or eight people in this room - I hope there are 126 - who will take on with us to produce the plays and films which can give faith and hope to a despairing world. We don't want pink cloud idealism. We need practical positive action.'

Money

We published last week news that the target of £25,000 needed by Moral Re-Armament in Britain by the end of the year was reached. Readers may like to know how the money came in during the month of December.

GIFTS

1 of £3,000	3,000
13 ranging from £200 to £600	5,262
46 of £100 each	4,600
41 of £50 each	2,050
54 of £10 each	540
125 others totalling	2,244
4 lump-sum covenants	2,625

Cash in collections - an estimated 800 people contributing	640
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OTHER SUMS RECEIVED

Legacies, Royalties, Book sales etc	4,039
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£25,000

GIVE A DOG A BONE (Westminster Theatre):

Good family entertainment from this repeat of a great success over the last few Christmases.

The Universe

WE ARE GRATEFUL to our readers who have supported New World News in this past year during which we have fought to keep our publication at its present price. We count on your help in this coming year as costs continue to rise. For instance if the recommendations of the Post Office on postal charges agreed then we will have an additional bill of some £45 a week.

There may be some reader or readers who could help us on a particular need. The present paper which we are using has cost us £350 a ton. This April we will need further supplies and we are told that the price will then be £414 a ton. However, if we were to take delivery now of five tons - enough to last us for over two years - we could have it at the cost of £368.50 a ton. This would mean a total outlay of £1,842.50.

The particular paper needed is known in the trade as Longbow Opaque SRA 1 70 gms.

Some readers may know paper manufacturers or agents who might be able to give the paper we need.

THE EDITORS