

AFRICAN TALE

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Life Began Yesterday

Life Begins Today

# AFRICAN TALE

By

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## Choice for a Continent

**T**HIS is an age of warring ideologies. Throughout the world one can find instances, sometimes from the past, sometimes from today, of capitalism exploiting human beings as less than human, imperialism handling the peoples of vast areas like pawns on a chess-board, Fascism with its doctrine that might is right, Communism using bitterness and hatred to kindle conflict.

All these are at work in Africa. They come to a focus in two ideas which are in bitter clash throughout the Continent.

The first is "White Supremacy".

The second is "Africa for the Africans".

Exponents of "White Supremacy" put it as follows :

"The white man represents Western Christian civilisation. He has behind him a thousand years of progress. The black man, on the other hand, is only just emerging from savagery ; it is only far in the unforeseeable future that he will be fit to take more than minor responsibility. Meanwhile we white men will do the best we can for him. We make laws for him. We give him the kind of education that we think will be good for him. To a large extent we regulate, or at any rate limit, the places where he should live and the kind of work he should do." That is the attitude of thousands of white men in Africa.

Now let us turn to the other side of the picture.

The idea of "Africa for the Africans" has associated with it the slogan "Out with the White Man". Its

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advocates look back over the history of the Continent and feel that the African has at various times and in many places had a raw deal. Slavery, exploitation, the introduction of the white man's vices, policies that treat him as inferior, have combined to make some educated Africans feel bitter resentment. They say :

“ Look at the map of the Continent two hundred years ago. Away in the bottom corner there was a small colony of white men in occupation of Cape Town and the area for a few miles round ; but the black man was in full possession of the rest of the Continent south of the Sahara, with the exception of some parts in the south that were still unoccupied. Look at the map today and you see—Ethiopia, Liberia, Libya, and Egypt. Over every other square mile of territory there is flying the flag of one of the European powers.”

“ White Supremacy ” and “ Africa for the Africans ” are fundamentally materialistic in origin. Man and what man wants to do are at the heart of each of them. Man's selfishness, man's desire for power, man's fear and suspicion, lie behind the most ardent advocates of “ White Supremacy ” and “ Africa for the Africans ”. And whoever wins in the struggle between these two ideas—Africa loses. Each idea has within itself the seeds of its own destruction.

“ White Supremacy ” fails because, alas, we white men do not, most of us, represent Western Christian civilisation. We represent instead a form of civilisation which in its moral and spiritual aspects has been going downhill for a long time. It certainly does not show Christianity in its highest form. Our gods have become success, security and sex. The fear that Africans will revert to

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savagery and tribal conflicts fades into insignificance beside the actual facts of the last two wars and the sub-human deeds of our so-called civilisation.

“Africa for the Africans” has within itself an equal fallacy. Africa needs the white man, needs his experience in dealing with disease, needs his engineering skill, needs his ability for the development of natural resources. The world needs Africa and cannot get on without it; this Continent has a great contribution to make to the future of the world. How can it happen?

Materialist forces advance not so much by the strength of their ideas as by the absence from the field of any other world-idea compellingly lived. And now, during the last seven years in Africa, there has been seen the beginnings of a new ideology, more powerful than all the others, that is coming to birth in some of the most difficult situations in the Continent—it is the ideology of change, known today throughout the world as Moral Re-Armament.

Change is taking place in individuals of the most varied background, black as well as white, including white men full of race prejudice, and black men bitter against the white, whose feelings towards each other have become so different that inevitable clash has given place to possible co-operation in a new plan for Africa. These were at first isolated phenomena, but they have been increasing rapidly and now constitute a remarkable network of live wires across the Continent, capable of administering an electric shock in situations where nothing short of that can prove effective.

This is a personal narrative of what I have seen and heard myself. All the stories are true.



## New Hope for Africa

**T**HERE can be very few men and women of intelligence who are satisfied with the world in its present state, but only a small proportion of those who are concerned for its future have an urge to do something about it. Those whose urge has been strong enough to produce action can be divided into two clearly defined groups. The first group begins by making a blueprint of the kind of world it wants and then sets to work trying to fit men into it. That is the materialists' approach. The second group aims to produce the kind of men God wants, and then to see what kind of world He will build with them. That is the way of Moral Re-Armament.

To be part of the first group does not necessarily involve change in the man himself; with the second group that is where it starts.

The stories that follow should be read in this light. They are of men and women, black as well as white, who were formerly possessed, the one by the idea of "Africa for the Africans", and the other by "White Supremacy". Those ideas they have now abandoned, or have lifted to a new level. They come from different parts of Africa, are all known to me personally, and are representative of a much larger number whose ideas have had a similar change. These are facts, each of them with two legs, two arms and a brain.

If we examine these stories and those in later chapters we realise that the people concerned have experienced

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much more than a change of ideas. It is clear, and the impression is confirmed when one talks to them, that something has happened which has changed their whole nature. The good man has become effective, the bitter man has lost his bitterness, the selfish man has begun to put others first, the boss is no longer a bully.

The changes have not happened all at once ; it is a continuous process, growing and developing all the time. These men and women have, in fact, found and committed themselves to a new way of life—an ideology. They are mostly in positions of leadership, and behind them there are many of the rank and file, miners, artisans, policemen, office workers, students, farmers, journalists, labourers, housewives, who have also found something new—for their own lives today, for Africa tomorrow.

If that were all, it would not be enough. Something more is needed besides the acceptance of an ideology that can and does affect individual lives and the countries where those individuals live. Politics, industry, agriculture, education, home and social life in these countries may be greatly influenced by the change in character and conduct of individuals, and the stories in later chapters illustrate this.

But we are thinking in terms of a Continent ; it means that these individuals must become a force together. That this has now happened is perhaps the most astonishing fact in the events affecting the ideological struggle in Africa. Individuals, both black and white, from different countries in Africa have met and together committed themselves to the task of bringing the ideology of Moral Re-Armament to this Continent.

This has happened largely through a series of inter-racial conferences or assemblies that have been held in

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different parts of Africa. The first, early in 1952, was at Njoro in the White Highlands of Kenya. It was attended not only by African leaders, white settlers and government servants from all parts of Kenya and Uganda, but also by a group of Afrikaners and others from South Africa, with some representatives of the black and white communities of Rhodesia.

A year later there was another inter-racial Conference, this time at Lusaka in Northern Rhodesia. It was opened by the Governor, Sir Gilbert Rennie, who said in the course of his speech, "This is a unique conference, including, as it does, representatives of all races from so many countries in East Africa and Southern Africa. The international relations that confront the human race throughout the world today appal even the most optimistic and stout-hearted, and there is an urgent need for change and improvement if we are going to avoid a third world war. MRA is based on change, change in ourselves is the first step towards better relations and better Christian living."

Then, during Easter week in 1954, the most significant of all these inter-racial assemblies was held in Johannesburg. It was a time when racial feelings in South Africa were such that some observers were extremely doubtful of the wisdom, or even the possibility, of holding such an assembly. In the event, it was an outstanding success, attended by 563 people of all races. Dr. W. Nicol, the Administrator of the Transvaal, formerly Moderator of the Dutch Reformed Church, sent a message of welcome, and the Nationalist Government made it possible for African and coloured leaders from Kenya, Northern and Southern Rhodesia, Nyasaland, and all parts of South Africa to attend.

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Summing up on the last day, Mr. Justice C. J. Claassen, Judge of the High Court, South-West Africa, said, "The keynote of this assembly has been that arguments have been met with miracles, and miracles cannot be answered. They are the answer. For myself, I know that I am not only an inhabitant of South Africa but of the whole Continent. I have to live a philosophy acceptable to every man on this continent, otherwise Africa is lost. We need a new conception of our responsibility from the Cape to Cairo and Dakar to Dar-es-Salaam. The new man is the medium of the new policy."

At Grahamstown in January 1955, selected leaders, black, white, and coloured, from different parts of South Africa, and representatives from Kenya and Rhodesia, met for five days to plan together what should be the next steps to extend this ideology throughout Southern Africa.

There have been similar gatherings in West Africa, notably in Nigeria in May 1954, and in the Gold Coast a few months later.

The editor of the "West African Pilot" of Lagos, Nigeria, stated publicly, "Outside the issue of political freedom, no other subject has stirred up more national interest than the ideology of Moral Re-Armament. The general support from the Cabinet Ministers of all three regions and the popular response from all sections of the community is a real testimony of the way people here want a country where there is no division and where there is unity based on absolute moral standards."

South Africans have played an important part in bringing this ideology to West Africa; but the greatest opportunities for the representatives from different parts of Africa to meet each other have been at the World Assembly for Moral Re-Armament which has been held

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at Caux in Switzerland in the summer of each year since 1946.

In 1954, twenty-two political, trade union, and educational figures from Nigeria and the Gold Coast flew to Caux by special plane. They were some of the two hundred and seven delegates from fourteen countries of the African Continent. Many of these men also visited France, Germany, Britain, and the United States to study the work of MRA in those countries.

At Caux black and white leadership from all over Africa have not only had a chance to meet each other, but also to meet men and women from all over the world who are committed to the task of making Moral Re-Armament the policy of their nations. Since 1949, out of a total of seventy-three thousand from a hundred and eighteen countries who have attended the assemblies at Caux, those from Africa have made an outstanding contribution.

All this has been made possible through the sacrifice and devotion of many people both in Africa and outside. A South African lady, a member of one of the oldest Afrikaner families, has given much to help with the cost of travel to these assemblies. An ex-army officer sold his estate in Scotland, and has not only given generously to the work, but with his wife has come to live and work in Africa. Dutch, Swiss, Scandinavians, and Americans have also helped financially, and to this must be added smaller gifts from hundreds of people, black as well as white, many of them in humble circumstances, in all parts of Africa. In fact, if willingness to sacrifice is a measure of the strength of an ideology, then the future is assured.

So, in reading these stories of change, it is necessary to think of the men and women concerned, not only as

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individuals but as members of a team, constantly growing, deepening in commitment, and encouraged by sacrificial support from thousands of others.

### KOOS

Koos was brought up on a farm in the Orange Free State. Afrikaans was the language spoken in his home and at his school. Then he went to Pretoria University where nearly all the students came from Afrikaans-speaking homes. There he studied hard; he wanted to get a post in Government service.

During his time at the University something happened which caused a revolution in his thinking. Koos says, "My idea had always been 'South Africa for the Afrikaner and out with the rest'. Naturally I regarded the English people as inferior to the Afrikaners, and the Africans simply didn't come into the picture at all."

Strangely enough, it was some Africans who were mainly responsible for the change in his ideas. He went to the Moral Re-Armament Inter-racial Conference at Lusaka in the spring of 1953. His Professor told him to take notes of what was being said at the Conference, especially if it affected the racial questions in South Africa.

He was eager, therefore, to hear what would be said by an African who came from his own town of Pretoria. This man was well known for being one of the leaders of the radical wing of the African National Congress. Koos expected to hear a tirade against the sins of white men in general and especially Afrikaners. To his amazement he heard him say, "I started African youth on the wrong road leading to bloodshed. Tonight I want to say that I am sorry. Bloodshed will never bring us the kind of new world we want."

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After the meeting, Koos had a talk with him. It was the first time he had ever had a heart-to-heart talk with an educated African. This man told him that change had started for him when he asked himself the question, "What is God's plan for my country and for me personally?" That had begun a revolution in his thinking. He had begun to see, he said, the part that his race had played in contributing to the division and bitterness now present in the land.

That night Koos did a lot of thinking. He began to see how pride and selfishness had dominated his life. He thought about God's plan for Africa. He had a vision of Africa as a whole—the Continent in which all races can work and live together for the benefit of all. He says, "My eyes were opened and I saw a new unity bringing with it a new civilisation. I realised that here was the solution to our black and white, and our Afrikaans-English, problems." Before leaving the Conference, Koos made a decision that God's plan should for the future rule his life. After he had spoken, an elderly Englishman came to him with tears in his eyes and apologised for his previous attitude towards Afrikaners.

Two important steps followed from this decision. The first was to be honest with his parents about things that he had concealed from them. The second was when Koos apologised to an African political leader for his attitude of superiority.

God's plan for Koos has led him to a Government post which gives him great opportunities of contact with African leaders. He may be one of the men who will help to bring a solution to the colour problem of South Africa.

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### PETER

Peter is a member of one of the smaller African tribes in Kenya. At school he was a rebel. When he left, the Headmaster was glad to see the last of him. Some years later he spoke of his former pupil as the worst boy he had ever had in the school.

At home there was constant chafing between the boy and his parents. His father was an Anglican minister; the boy became a Roman Catholic. That did not make the conflict any easier.

This African boy hated the British. He regarded them as the race that had stolen his country and who were dominating his people. He went to India to study Law, the first of his tribe to go abroad for education, and there he got more ideas about the British as a dominating race. He took malicious pleasure in tearing up portraits of the King and Queen on postage stamps or in magazines and newspapers. That was Peter, clever, cynical and bitter.

On his return to Kenya, Peter got a shock. At the station to meet him was the District Officer in charge of the area, a young Englishman, who had motored many miles to drive Peter to his home. That was Peter's first experience of how the ideology of change affected the English.

Not long afterwards, Peter received an even greater shock. It was an invitation to come and stay for a few days on the farm of one of the White Settlers in the Highlands of Kenya. Peter went, and his host, a retired naval officer who had been 30 years in Kenya, treated him as an honoured guest. He showed him all over the farm and talked to him about the need to find a new plan for Kenya. "It is not the Europeans' plan," said the settler, "nor is it the Africans' plan, nor the plan that the Asians



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have for Kenya. But it must be God's plan ! ” That was new thinking for Peter. He had always assumed that because the Africans were more numerous, they had the right to control the country. Most of the settlers took the view that, as they had the wealth and power, it was obvious that they must command. The result was conflict.

Peter was also impressed by the relationship between his host and the Africans who worked on the farm. The headmen of the different sections of the work met with their boss every morning, but he was no longer the boss. During this early morning time together he, like them, was one of a team trying to find God's plan for the farm. It was a relationship of absolute honesty, in which sometimes the boss would apologise for having lost his temper, or for having been inconsiderate during the previous day ; sometimes one of the headmen would admit to some dishonesty or careless work that would otherwise have remained concealed.

Here was something new in black and white co-operation ; and Peter was not surprised to hear that when sometimes the farmer was away for several weeks everything still went quite smoothly.

Peter disliked South Africans, especially the Afrikaners, even more than the British. Many of the White Settlers of Kenya had come from South Africa ; in some districts you would hear as much Afrikaans spoken as English. Although Peter did not know these men personally, he had heard stories about them and hated them.

Then he met some University students from South Africa, from Afrikaans-speaking homes, who were visiting Kenya during their long vacation. These young men told Peter of a remarkable change that had taken place

in their lives, particularly in their attitude to the colour question. Some of them said they were sorry for what their attitude of superiority had done in creating barriers of bitterness between themselves and Africans. They were travelling with a play that dramatised on the stage how changes of this kind could happen. Their work was backstage, hauling up the scenery, moving stage properties, and they invited Peter to come to Mombasa with them and help. Peter accepted. This whole idea of "change" fascinated him. He wanted to see how it worked, and how genuine it was. There could be no better way than by travelling and working with a group of changed Afrikaners. From them Peter learnt more about the impact of Moral Re-Armament on South Africans.

You will have guessed what happened next. Change is caught, not taught, and Peter caught it. The change in him was evident; you could see it in his face. An almost permanent scowl had been replaced by a smile. He wrote to his former Headmaster and apologised for the way he had behaved as a boy at school. He was reconciled to his father. He returned to the Catholic Church where he had not attended services for a considerable period. These were some of his acts of restitution.

I heard Peter speak before a large audience, African as well as European. After describing his former hatred, and how some miracle had happened to cause it to disappear, he ended his speech, "Bitterness can have no part in the new Africa. Nothing constructive can come out of bitterness. It is not worthy of a young African. These things are a greater slavery than the domination of any form of government. We Africans must change, and then we shall be part of the revolutionary world force fighting not only to remake Africa but the whole world."

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### TOM

The student from the University of Cape Town was sitting on a bench below Rhodes' Memorial just outside the city. His companion had invited him to lunch at the little restaurant close to the Memorial. They had been talking of the need for a sense of purpose in life. Now they sat quietly, absorbed in thought. The student began to pray aloud. He said, "O God, I hand over my life to You. Please take charge of it and show me what I should do."

Four years later the student was in Delhi. In the intervening period he had taken his degree at the University and had worked for two years at his profession as a quantity surveyor. Now he was with a task force of two hundred from many nations, aiming to bring the ideology of Moral Re-Armament to the East. With another South African, he hoped to see what could be done to build bridges between their country and India.

Conferences between representatives of the two countries had all ended in failure. There was much bitterness on the side of the South Africans, and also among the Asians. Some hotels in Bombay displayed the notice, "No South Africans allowed". How could Tom, the South African from Cape Town, start to create a better spirit between the countries in such an atmosphere as that?

He felt that God had sent him on this mission to the East, and he realised that to carry it out successfully he must be absolutely free from bitterness himself. That miracle happened; and then Tom met an Indian student, born and brought up in South Africa, but now studying medicine in India. They met at a dinner party, and Tom found that the student came from Durban, the city with

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a quarter of a million Asians alongside an equal number of white South Africans, many of whom regard the Asians as intruders.

The Indian, as one of the hosts at the dinner, was outwardly polite, but with bitter hatred in his heart. It flashed out at one point when Tom spoke of his father having come to South Africa as a young man. "My family has been in Durban for three generations," retorted the Indian, his mask down for a moment as he remembered the disabilities under which they suffered.

A few nights later, the Indian came to see a play in which the South African was acting. Afterwards they sat and talked. Then Tom had an inspiration. He said, "I want to apologise for the superiority which I have had towards you and members of your race. I'm sorry for the past. Can we build a new future together?"

The Indian was silent; he was deeply moved. And then, speaking slowly, with restrained emotion, he told the story of what had caused his hatred for South Africans.

"When I was a boy of sixteen, I was walking along the street in Durban one evening, when a man jumped out from the doorway where he had been hiding and started to run down the road. A policeman gave chase and I joined in. The man was carrying a sack, which he threw away. The policeman gave it to me to look after, while he followed the man on his bicycle that was not far away. He took my name and address, and said he would call for the sack next day. After he had gone I undid the sack and looked inside. It contained two bottles of beer.

"Next day the policeman called at my home while I was out. My mother gave him the sack and he told her

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that I must report at the Police Station in the afternoon. I was very proud of having helped a policeman, and went to the station fully expecting to be thanked and rewarded. Instead of that, the policeman said there had been three bottles in the sack, and accused me of having stolen one of them. When I denied it, I was beaten to try to make me confess. From that day I have hated South Africans. But when you apologised just now, something happened to me and the hatred has gone from my heart."

Tom said, "That was a miracle. Now perhaps God can speak to us and show us what part we can play in bringing unity between South Africa and India." They were silent; and then the Indian said, "I had intended never to go back to South Africa again. Now I see that when I am qualified as a doctor, I must return to Durban and bring this new spirit to my relatives and friends."

Tom remembered the words of a wise old friend, "Peace is not just an idea. It is people becoming different."

Tom is developing statesmanlike qualities that will be of great value when he returns to South Africa. While he was in the Far East, there was much deep feeling between Pakistan and India on the subject of Kashmir. Tom made friends with students from both sides. Some of them began to lose their bitterness. "But that's not enough," said Tom, "you must learn to work together." Twenty-two of them, drawn from both Pakistan and India, were invited to fly with him to Switzerland to attend the World Assembly for Moral Re-Armament at Caux. There they met statesmen from many countries who were learning new ideas about international affairs. No longer "my country's eminence" but "live to make

the other nation great." Frenchmen and Germans with these ideas were working to create a new spirit between their two countries. The students from the Far East were so impressed that seventeen of them decided to stay in Europe for a year, for further training in this revolutionary programme.

### AN AFRICAN FROM NORTHERN RHODESIA TELLS HIS OWN STORY

A Moral Re-Armament team visited Northern Rhodesia in 1952. While there they met the African leader whose story is told below. The change in this man and others, white as well as black, prepared the way for the Inter-Racial Conference held in Lusaka the following year, and the visit of a much larger team in 1954. The story is told in his own words, partly from statements in the Press, partly from what he and his wife said at a meeting with a hundred of their mining friends, and partly from personal conversations with him.

"I work in the copper mines, but my chief interest in life has always been politics. Some of us got together and founded the Northern Rhodesia African Congress, and also the African Mineworkers' Union. Our programme was revolutionary; our feelings were bitter, and much of our time at meetings was spent in denouncing the white man.

"I had very bitter feelings against Sir Roy Welensky, who was at that time leader of the Unofficial Members in the Legislative Council, and I attacked him in some of my speeches.

"Then I met some Englishmen and South Africans who were different from any men I had ever met before.

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They were giving their lives to the task of creating a new spirit throughout Africa, so that conflict should be replaced by co-operation. 'Well', I said, 'that means that the white man must change.' 'Quite right,' they replied, 'our first step was to see where we had been to blame for the present situation.' Then they told me of some of the things they had discovered when they started to examine their lives against the standards of absolute honesty, purity, unselfishness and love. 'What do you mean by absolute love?' I asked. One of them replied, 'That means that there mustn't be a barrier between me and anyone else. Otherwise I can't find my part in God's plan for my home or my country.' 'But how do you find God's plan?' I asked. 'By sitting quiet and letting God speak to us,' they replied. 'When man listens God speaks. When man obeys God acts. When men change, nations change.'

"So we tried the experiment which I'm certain now is the beginning of wisdom for anyone in the world. God certainly spoke to me, first of all about Welensky. That was disturbing enough; but then I had a thought about honesty which was absolutely shattering. It was about my wife, and that I had lied to her about the amount of overtime pay that I received each week.

"I began with Welensky. It wasn't easy. I wrote him a letter apologising for my past bitterness towards him which had caused me to say many hard things against him. He wrote me a marvellous letter in reply and we became friends. One of the results of that was that we had two round-table conferences at which Africans met some of the leading Europeans to discuss federation. I started the proceedings by saying that I was completely

opposed to federation, but I was even more opposed to disunity and bitterness. We gave our arguments without heat and the Europeans gave theirs. It was a great step forward towards a new understanding between black and white. But it was much more difficult to tackle the problem between my wife and myself.

“ My wife thought that the money I spent on distributing copies of my political speeches was just a waste. Every time I needed finance for this and took it from my weekly wages, we had a squabble about it.

“ But though my wife knew the amount of my wages, she did not know how much I received for overtime, which varied each week. So when I needed money for my speeches, I just took it out of the overtime pay.

“ One day my wife said, ‘ Surely you got more overtime pay than this ? ’ I felt that the only thing to do was to go on the offensive. ‘ You wicked woman, ’ I burst out, ‘ to be suspicious of your husband. You must be doing very wicked things to behave like this. Tell me what you have been doing. ’ I got away with it, but I had to be more careful afterwards.

“ Being honest with my wife was certainly difficult, but she is a wonderful woman and made it easy for me. When I had finished, she became honest. She said, ‘ You remember how often you complain about the increase in the cost of living. Well, one of the reasons for the high cost of living is that whenever I buy a piece of fish, I put on something extra to the cost, so as to have money for something else I want to buy. ’

“ Now we are both honest about everything, and are happier than at any other time in our married life.



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“I was brought up in a Mission School, and religion has played an important part in my life. I worked for some time on the translation of the Bible into my own language, and was present at a great meeting of the Bible Society in London when the completion of the task was announced.

“During the past two years my whole conception of religion has enlarged a thousandfold. I see that no leader, in Africa or anywhere else, will be able to help his people successfully without applying Christ’s absolute standards to the whole of his life, and living by the guidance of God.

“This does not mean that a man stops fighting for what he believes to be right. On the contrary he fights harder. But he fights with clean hands and a pure heart. Only so can we discover what is right for all.

“Fear and division are the two main problems facing the world today. In multi-racial countries such as there are in Africa, Europeans are afraid that unless they safeguard their rights, there will be no future for their children. Africans are afraid that unless they fight for their rights, Europeans will dominate them permanently. Real security for both comes from a change of heart that happens when men learn to live by the moral standards of honesty, purity, unselfishness, and love.

“At the Moral Re-Armament Conference at Lusaka in 1953, I heard for the first time Europeans apologise for the wrongs they had done to Africans. That was a challenge to me. I know I have been ungrateful, particularly to the British, for all the benefits they have brought our people. I lived on a basis of critical fault-finding instead of appreciation. I am very sorry.

“Whether we like it or not, these two major races are bound to live together in Africa and work together. It

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is the duty of every one of us, Europeans and Africans, to find a peaceful solution that will be God's plan for Africa. Then we shall find the unity of heart and mind in which Africa can play its full part in the world.

"I dedicate my life to work with men of all races to bring this to Central Africa, to build a new Africa and a new world, whatever the cost may be."

### MOTHER ANNA

Is a revolution of ideas possible among African women? Mother Anna says "Yes", and she ought to know. She is a white South African from an Afrikaner family. At the age of seventy, a widow, Mother Anna sold her home in South Africa and travelled to Southern Rhodesia, to work with a Moral Re-Armament team among the wives of some of the African leaders of that country. Today she has the confidence and love of hundreds of African women, who have caught the revolutionary idea of change from her.

Mother Anna had some great advantages. She not only speaks Afrikaans, but is related to some of the Nationalist leaders. What is even more important, she is able to speak of change as a personal experience. It makes an enormous impression on African women when they meet a South African like Mother Anna, who is not afraid to admit that she had prejudices on the colour question that needed radical change.

What kind of change do these Africans experience, and what is its significance for their town and country? Here is an illustration.

Maria is the wife of one of the outstanding African leaders in Southern Rhodesia. Her husband's influence is powerful, not only in the political field, but also in

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industry among the members of African Trade Unions. It would not be an exaggeration to say that the success or failure of federation may be influenced by this man. Unfortunately, his problem was the bottle, and under the influence of drink, to put it mildly, he became a demagogue. Maria, as one result of her change, started every morning with a time of listening, during which she would ask God to show her His plan for that day for her and her husband. One morning Maria had a revolutionary thought along the lines of absolute honesty. It was too difficult. Maria felt that she couldn't do it, but after talking it over with Mother Anna she got fresh courage.

That evening Maria told her husband that when he was drunk she used to steal money from his pockets. Then she apologised. There was a silence and he asked, "Were you honest with me about that because God told you to?" "Yes," she replied, "that was the thought I had early this morning. Here it is written in my notebook." It was the beginning of a new life for her husband and the start of victory over the bottle. He is now becoming a statesman determined to find God's plan for himself, for his home, and for his country.

Among the group of African women built up by Mother Anna there are several teachers. They have great influence, not only on the children, but among the parents. When teachers begin to get a new outlook, the effect spreads far. And that can also be seen with African nurses, many of whom have been working with Mother Anna.

One of them, Emma, has outstanding qualities of leadership. She is a staff nurse at a clinic with several nurses under her, and is largely occupied with maternity

## NEW HOPE FOR AFRICA

work which involves visiting many African homes. Sister Emma is certainly in a good position to spread new ideas among Africans, and after meeting Mother Anna that is now the main purpose of her life. But it had to begin with an alteration in herself. She was hard on the nurses under her, and not very loving to the patients. Her change started with an apology to the nurses, and a new quality of care and consideration for the patients. Now she and a group of her friends are working to bring God's plan to the clinic and the area that it serves.

These African women have for Mother Anna a love and devotion that comes from deep in their hearts. They sense the depth of caring that made her come to them and bring them a new motive for living, which is her own, to find and follow God's guidance for their lives. That transcends all barriers of colour, because they feel that they are treading the same road together.

The Nationalist Government of South Africa is spending enormous sums of money on native education and social services. The amount has increased each year since they came into power in 1948, and it is now greater in proportion than in almost any country in the world. Yet the African in South Africa, and in many parts of the Continent also, might echo the words of an Indian to an Englishman who had spent his life in India: "Yes you gave us roads and railways, justice and famine relief. You provided us with schools and missions. But you never gave us your hearts."

Mother Anna has shown the way to the solution of the colour problem—in Africa or in any other continent. She has given her heart.

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### MHLANGA

His mother had taught Mhlanga to treat Europeans with respect, and from his experiences as a boy he knew that it was possible for black and white to live together in Africa without hatred. He owed his higher education to an English friend who paid for him to go to a training college in South Africa. "I never felt that I could become bitter," he says. But the treatment he received in return for his respect, particularly in the busy shopping area of the city in Southern Rhodesia where he lived, began to work on the sensitive nature of the young African. One day in a shop he was beaten by the European shop-assistant for daring to speak English, instead of the native language which at that time was expected of Africans in conversation.

Ever since boyhood Mhlanga has known within himself the hot passion to be of service to his people. Much of it he learned from his mother, whom he describes as "the light in the family". For twenty years he gave his best to the young people of his race, as an assistant master and then as headmaster of an African school.

Mhlanga studied hard—history, economics, public speaking. He observed the lot of his people with their simple needs for land, for cattle, for homes. They seemed to him, over and over again, to become victims of laws made by the white man, which the black man could not understand. Resentment grew in his heart—resentment and frustration, for there seemed so little an African could do to put things right. He saw that the leaders of his people did not know clearly where to go. They were divided among themselves.

Finally, Mhlanga resigned from his school and went into business, which would leave him free to take a part

in the political life of his country. He became secretary of an organisation whose purpose was to fight for the Africans' cause against the whites. Along with his organisation Mhlanga opposed federation. He says, "We did not believe any more in the goodwill of the white people." Thousands of others felt as he did.

It was in the middle of this struggle that he met a man with an idea. Both the idea and the man were different from any he had ever met before. The man was an Englishman; the idea was that God not only had the best plan for Africa, but that He could bring it about through men who would listen to Him and obey. This appealed to Mhlanga. "I could see it clearly," he says; "but at first I suspected that it was just another scheme to soften me in my fight for the rights of my people." It seemed, however, that there might be something here which would help him to think more clearly, and so be useful in his work.

As for the man, what struck Mhlanga was his genuine interest in people—people like himself and many more. "I saw he was quite a different man from others, and that what he said came right from the heart. I felt he had something which I did not have."

Meanwhile, something new began to happen in Mhlanga's own home. His wife's character was changing. She started listening to God and recording the thoughts that came to her in a note book. One day Mhlanga picked up the note book, and was astonished to read in it—"I must change my attitude to my husband. No longer be late with meals. See he gets his food before going to work." He was all the more impressed when the meals actually began appearing on time.

In April 1953 Mhlanga attended the inter-racial

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Conference for Moral Re-Armament in Lusaka, the capital of Northern Rhodesia. To his astonishment, he met there several hundred Africans and Europeans, from Kenya to the Cape, who were planning together in an atmosphere of real friendship and co-operation. "I had never seen anything like it," he says. "It gave me a new hope—the hope I had lost, that it was possible for Africans and Europeans to work closely together for Africa." He listened with amazement to a member of a well-known Boer family, whose uncle was in the South African Cabinet, saying, "This is not a question of party, but of an ideology every party needs—a new level of national living and thinking. I need to change. We need to change. That is what we have come for. Frank Buchman said a great thing—'Until we deal thoroughly and drastically with human nature on a national scale, nations must still follow their historic road to violence and destruction. But human nature can be changed. That is the basic answer. National economies can be changed. That is the fruit of the answer. World history can be changed. That is the destiny of our age.'"

After three or four days at the conference, Mhlanga began to feel a desire to identify himself with this force for unity, to play his part. As this conviction grew, he rose to speak at one of the sessions. "I have had great bitterness against anyone who was white," he said, "whether they had good intentions or not. I thought that if my people organised, we could retaliate for the injustices that have been committed against us. Africa is like a great question mark in the middle of the world map. Here is the real answer."

Before leaving this conference, Mhlanga decided to

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take as the basis of his work for Africa the absolute standards of honesty, purity, unselfishness, and love. These standards gave him the key he had missed all his life, to set free his life-long passion to serve his people. On a foundation of absolute standards he knew that something solid could be established.

He found, too, the reality of listening to God. "My mother had taught me to ask God for my needs and to thank Him; but it was new to find that He could give me direction." Mhlanga has begun to apply this direction in the leadership of his people.

As changes such as these spread from individual to individual, their significance for Africa is obvious. They create new situations around them.

But how do they happen? A first step is to state how they do *not* happen. Not one of these six persons changed as a result of denunciation. Yet this method is the stock-in-trade of most people who are working ardently to put the world right. Some of them seem to think that it is only necessary to denounce others violently enough for them to change their ways. Yet there is very little evidence to support this view. Indeed, the more violent the denunciation, the less sign there is of change. It almost seems as if denunciation prevents reclamation. Change comes through a positive creative idea, and not through an attack on the person concerned, however much it may be justifiable.



## God's Plan for Africa

THE DOCTOR,  
THE DOMINEE AND THE JUDGE

IT becomes clear that the simplest description of the new idea which these men and women have got is in the words that many of them use—"God has a plan for Africa". Without discussing the nature of that plan, or what can be done to bring it into operation, it will be of value to compare this idea with "White Supremacy" and "Africa for the Africans".

While these two ideas are clearly opposed to each other, God's plan can only rouse conflict in the mind of somebody who is definitely anti-God. There may be certain differences of opinion as to how we interpret "God's plan" at any given moment, and the safeguards against that will be described later; but nobody except a gross materialist can actually *object* to God's plan. A man may say that it is too difficult to carry out, or that he has not enough courage to try it; but ninety-nine people out of a hundred will agree that if we can find God's plan, it will, without question, be the best.

Now, as a result of my own personal experience, and after many conversations with other people in Africa and elsewhere, I have realised that the first step towards finding God's plan is a decision to try it. Not scores, but hundreds of times I have heard men say, "I decided to try God's plan and then I began to understand what it

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was." One step in faith seems to bring us out of a fog into an atmosphere which grows steadily clearer.

It is like a man who is going to try a parachute-jump over a cliff. He has been told that the parachute will open and he will be quite safe. He starts from a little way back and runs, but as he gets nearer the edge, he goes more slowly, and on the edge he stops. After doing this two or three times, he jumps, the parachute opens, and he finds himself coming down in a new world.

I believe that a man does enter a new world when he begins to follow God's plan instead of his own. I believe that here in Africa we shall begin to find the answer to our problems when we start to act in this way. Personally, I turned to God's plan because I realised what a mess I had made of my life by trying to follow my own plan; and if the mess we are in is the factor which makes us turn to God for His plan, there is this hope for Africa: man's extremity may once more become God's opportunity.

What happens to a revolutionary when he begins to follow God's plan? Does he become soft? Does the Nationalist become less of a fighter, or do political and industrial leaders lose their determination to fight for the men they lead?

Not at all; but hatred is no longer a motive. The truth is that hatred is a poor guide, and a man possessed by it should be avoided as a leader. Alas, there are many men in Africa, both black and white, with that motivating power in their lives. You can see it in their eyes and hear it in their voices, just as one could in the voice of Hitler over the radio. Hatred blinds a man; or else it narrows his vision and prevents him from seeing the real end

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towards which he is heading. That was the case with the African doctor.

He lives in South Africa. With a black beard, a thick-set sturdy body, and a penetratingly clear voice, he was a religious man, a respected member of the Church Council. Yet, like so many of us, there were certain areas of his life into which his religion failed to penetrate. One of these was his political life. When the subject of race relations came in at the window, religion went out at the door—very rapidly. He told me that he used every opportunity to create bad feeling between black and white. At one time he was the Medical Officer on the staff of a Teachers' Training College. Some of the lecturers were black, some were white. That was an excellent opportunity of creating trouble between them.

The doctor was interested in African youth, and had a great influence with them. He felt that the older leaders were not revolutionary enough, but youth could be roused. Even if their bitterness led to bloodshed, that might be necessary.

How does a man like that become different? One would think it almost impossible. The doctor himself says that the start of his change was due to something that startled him out of the fixed rut into which his thinking had worked itself. The shock was actually administered by some Afrikaner students from one of the South African Universities. When they told him of how they had changed and apologised for their former attitude of superiority, it shook him to the roots. He realised that if Afrikaner Nationalists could change, then he himself and other African leaders could also change. That would create an altogether different situation in South Africa. His first step may seem a small one, but

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it was very significant. The black beard disappeared.

The doctor says, "I began to think of the whole Continent, and whether God had a plan for Africa. Then I started to do what the Afrikaner students told me that they had done—I began to examine my life in the light of the principles that Christ had taught, honesty, purity, unselfishness and love. The result was shattering to my pride. I discovered the dishonesty in my past leadership, that it had been based on selfish motives of self-aggrandisement and self-assertion, cloaked in platitudinous slogans such as 'Africa for the Africans.'"

He was asked a question which cropped up in the minds of many of his African friends—"What effect has your new outlook had on your political activities?" He replied, "My new ideas have not taken me out of the struggle for the liberation of my people. They have given me a new fire and inspiration to fight fearlessly for 'what is right', but without any emotional bitterness. I am convinced that only an ideology which rises above bitterness and superiority can bring unity to Africa."

The doctor has an altogether new effectiveness in his approach to white people when he speaks on the subject of race relations. It happened recently that he addressed a large conference in which the non-Europeans were greatly outnumbered by the Europeans. Several of the latter told me of the profound impression made by the doctor's speech, in which he spoke of his change of attitude and apologised for the bitter remarks he had made at a previous conference. One man, who holds a position of considerable influence in the white community, told me that the speech showed statesmanship of a quality that they had not realised any African leader possessed.

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Speaking to his own people, the doctor says, "I have seen a force greater than nationalism—super-nationalism. It is more revolutionary. There is nothing more revolutionary than a change in human nature. It is the one change that lasts and is far more revolutionary than change in systems."

His wife supports him. She says, "Both of us are the children of ministers, so we ought to have been able to get on. The trouble was that there were two bosses in the home. Now we find God's plan for ourselves and for our five children. There's a new song singing in my heart."

Since this was written, the news has come that the doctor's wife was taken ill and died in hospital within forty-eight hours. Her funeral was a wonderful demonstration of the new spirit that has been born in South Africa. It was attended by more than three thousand people of all races, including many Afrikaners and English-speaking South Africans. Among those who spoke at the Service were leaders of the African National Congress, a member of the South African Parliament, and the sister of a former Cabinet Minister in the Nationalist Government.

Another speaker was a well-known writer and educationalist, an Elder of the Dutch Reformed Church. He said, "In death there is no pride, no colour, no material possessions of any importance. Hers was the first African home I have ever entered. She was a gracious hostess ; her speaking and singing were a reality, and the radiance from her face has made me more conscious of God. In my heart there is a yearning and a new commitment to a new Africa, where men and women of all races will live in a real unity under the guidance of God."

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There are two men in South Africa who have done much to bring the ideology of MRA to the heart of the Afrikaans-speaking part of the nation. The one is a minister of the Dutch Reformed Church, a dominee; the other is a judge. Both of them have been close personal friends of Dr. Buchman, the initiator of MRA, for more than twenty years.

The dominee is the son of a dominee, both of his grandfathers were dominees and so was his great-grandfather. He himself was a student at Stellenbosch University, and represented South Africa at Rugby Football. He is married, with three children, a successful minister, bred in all the traditions of the Afrikaner. It is difficult to imagine two men more unlikely to be working together with the same aim and purpose in life than this dominee and the African doctor, whose story has been told above. Yet that is what has happened. Speaking by the side of the doctor at an inter-racial meeting of two thousand three hundred people in the City Hall of Durban, the dominee said, "As a member of the Dutch Reformed Church, I believed that I was doing all I could to present Christian living to all races; but I was very rudely awakened when I met this doctor and other African leaders who put me to shame by the courageous way in which they were facing their bitterness and hate towards Europeans. I decided to fight with an equal conviction to bring a God-led unity to this country. I knew that they had found the answer, but I also knew that if I did not face up to my superior attitude towards them, and everyone else with a dark skin, then I would be breaking down what they were trying to build up. Tonight I want to say to all Africans and Indians present here that I am indeed sorry for my superior attitude and for the division

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that I have caused between us. Division comes through fighting for *what I think is right*. Unity comes through fighting for *what God says is right*. Everyone can find that unity. Everyone can find what the doctor and I have found through listening to God. My wife and I have decided to give everything we have to bring a God-inspired unity to this country."

The judge also is from an Afrikaans-speaking family. Broad-shouldered, with a fresh complexion that gives him a youthful appearance, it is difficult to realise that after a brilliant career at the Bar, he is now a High Court Judge. His wife is the daughter of an Afrikaner who is one of the central figures in the industrial life of South Africa. In the judge's home one meets men and women of great influence in the life of the nation.

At the Lusaka Conference, speaking of the Africans and Europeans who have committed themselves to the task of bringing God's plan to Africa, the judge said, "The statesmanlike thinking and living of these men and women bring great hope for the future. I believe that men like these are aware of how we can together be instrumental in bringing a new moral and spiritual climate to a country like South Africa. They are aware of how, if our motives are of the highest and the purest, we can change the attitude of the leading statesmen and politicians of our countries. We have known in history of great rivers changing their course—first a small breakthrough in a new direction, and then the flow grows. We are privileged here in having been present at the initiation—the redirection of the flow of African history."

Finally, to the words of the doctor, the dominee and the judge, who are themselves evidence of a new ideology

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coming to birth in Africa, let us add a quotation from the Press. In a leading article, the weekly journal *South Africa* of February 4th, 1954, said, "Underneath the surface much is stirring in South African life. It is as though a force stronger than ourselves were saying to us, 'Not his way, nor your way, but this unknown way'. Something deeper and more enduring in the nation's life than the striving of political parties is undergoing a change."

These signs of change in race relations are appearing also in other countries of the Continent besides South Africa. Some of them have been described in the previous chapter. The changes are the result of men and women committing themselves to a new and absorbing purpose—to find and apply God's plan to their own lives and to Africa. The practical results of this must now be further considered.



## Practical Application

**I**N this ideological age, every person affects the life of the nation. The idea that "a man's private life is his own affair" may be comforting, but it is certainly false. Only a nitwit imagines that a man who is disloyal to his wife is likely to be completely honest in his business, or to put loyalty to his country ahead of his private interests. The truth is that "as I am, so is my nation", and that is the experience of history.

When a man embraces an ideology based on absolute moral standards, there are bound to be great changes in his personal and family life, which will soon be reflected in his business or political life.

The four stories in this chapter are of :

Change in a Communist.

Change in a Miner.

Change in a Journalist.

Change in a Trade Union Leader.

Each of these has had practical results far beyond the immediate surroundings in which the men live and work.

### GEORGE

Many people know that extreme poverty and unemployment can breed Communism, but they find it difficult to understand how it is that a young man from the privileged class, brought up in comfort and with the advantages of a good education, can become a Communist. Still less can they understand how a man in a

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good position in the social scale, and in sound financial circumstances, can continue to hold Marxist ideas. The following story of a young business man living in Southern Africa gives one answer.

George was brought up in the North of England in a family whose financial position was comfortable though not luxurious. Like most youngsters, George had in him a streak of idealism and a strong desire to help the underdog. It worried him to see the thousands of men, thrown out of work in the 1930 slump, waiting day after day for jobs that never came. George says, "It seemed to me terrible that the small mill towns of Lancashire were full of this mass of unwanted humanity. I asked my father about it, and was dissatisfied with his answer that they were 'too bloody idle to work'. That was the conventional attitude of thousands of people in England at that time.

"While still at school I began to take an interest in the world outside; and I distinctly remember, when I was fourteen, getting Karl Marx's book, *Das Kapital*, from the local library and trying very hard to understand it."

One evening George was taken to a meeting of the League of Nations Union. It was just at the time when Japan had attacked Manchuria, and the Great Powers had taken no effective action to prevent this aggression. A heckler got up at the meeting and made a speech denouncing the League. George thought that the man talked a lot of sound common sense. He heard afterwards that he was a Communist.

By the time George came to Africa, he was convinced that Capitalism was the main source of the inequalities and injustices in the world and that Communism was the answer. It was natural therefore that he found most of

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his friends among the extreme Left, and that he regularly read the Marxist literature and listened to the Russian broadcasts, all of which confirmed him in his ideas. He took a considerable interest in the colour question, made friends with some of the educated African leaders, and lent them literature which would give them the same ideas. Like hundreds of other young Europeans in Southern Africa, George was looking for a new world. The existing order did not offer anything new; Communism did.

Communism not only gave to George an explanation of what was wrong with the world, it also promised him that he could have a part in putting it right. Then this ideology made a powerful appeal to his pride. That came through the materialist doctrine that man is self-sufficient, and that God is a Capitalist invention to keep the masses quiet while they are being exploited. Finally, Communism gave him a green light so far as morals are concerned, by providing a useful excuse for a young man doing what he wants to do. He could regard his conscience as being out of date; as Lenin said, "All conceptions of morality must be subordinated to the Class struggle".

When one thinks of the hundreds of thousands of pounds spent every year in Southern Africa on fighting Communism, tracking down Communists, locking them up, or banning their meetings, it is interesting to note that George's views were altered through a book that cost five shillings. Reading this book, and meeting some people who gave him an ideology superior to Communism, not only turned his life upside down, but gave George some different ideas for his Marxist friends.

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George says : " I came over to Moral Re-Armament because I saw that the people associated with MRA really had a positive answer to life. They not only talked about the new world, they already lived and practised the habits of a new world. My Marxist friends talked much about a new world, but never thought about living as its harbingers. To talk big about the future and then go off the rails morally seemed to me, when my eyes were opened, to be a contradiction, and implied that men who did this were as much the cause of trouble in our present-day system as the worst Capitalist.

" MRA opened up new worlds to me. It brought me into a family who really cared. I began to realise how selfish I had been in the past ; and now I have dedicated myself to fight for a better world based on the ideology of Moral Re-Armament."

This chapter is on the subject of practical application ; so it is valuable to give some account of how change in George affected the practical issue of the problem of the black and white races.

One night an African leader who was deeply imbued with Communist ideas had a talk with George about why he had changed. George did not need to say very much. The African could see clearly that George had found something new and creative. It was obvious in his face and in the way he spoke. Moreover, he had a new quality of honesty. He admitted that in the past there had been much hypocrisy in his friendship with Africans. He had thought of them as a means to an end, to be used as a force in the fight for a Socialist world. George not only admitted this ; he apologised.

The African was deeply stirred, and it was the beginning of a remarkable change in him. He has moved from

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being a negative force in his community to the point where he is giving positive and constructive leadership.

The last word goes to George. "I am convinced that the ideology of MRA offers Africa the chance to give a lead to the world," he says. "It does not create a superficial association; it builds a teamwork upwards from the individual to the family, from the family to the nation, and from the nation to the whole of Africa. This teamwork will be lasting because it will arise from a spontaneous desire of human beings for a new world."

## DANIE

The condemned cell in the Johannesburg prison had an occupant. He was a miner from the goldfields.

There had been a strike which resembled an armed insurrection. Seven hundred men had been killed. This man had been one of the leaders and now he had been condemned to death.

Danie was an Afrikaner, and he had two great hatreds in his heart. The first was against the English, a hangover from the Anglo-Boer War; and the second was against the bosses. That meant that the two hatreds overlapped, as most bosses were English.

The miner was not hanged. After some weeks in the condemned cell, his sentence was changed to ten years' imprisonment; and after three years he was released in the general amnesty declared when the Prince of Wales visited South Africa. But, as Danie says, he went back to work in the mines still as bitter as hell.

He was an official of the Mineworkers' Union that was fighting for better conditions; but the Union itself was

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split from top to bottom by internal strife. So the miners were not only in a bitter fight against the management, they were also fighting each other.

One morning in 1949 Danie was sent for by one of the managers in the mine where he worked. This man said to him, "Last night I saw a play called 'The Forgotten Factor', and I've decided that never again will I treat any man as of less value than myself."

The tall, gaunt Afrikaner drew himself up, looked at the manager to make sure that he was serious, and replied, "I was at the play too, and I've decided that I'll never again call the men out on strike till we've tried the principles of 'The Forgotten Factor'."

Later Danie spoke at a reception for the cast of the play in the presence of officials of the Mineworkers' Union and representatives of management. Speaking in Afrikaans, he said, "I once saw a fight between a dog and a baboon. The dog killed the baboon, but it was so badly damaged that it had to be destroyed. That is what we have been doing in this industry, and where has it brought us? But today I sat down to tea with a mine manager, a man whom I always regarded as one of the toughest characters in the land. It is the first time in my forty years in the mines that this has happened. Only through teamwork can the world survive, and if teamwork becomes a reality, light will rise again. Otherwise we will go down into the darkness."

Old friends of Danie's say that the change in him is a miracle. He is still a fighter, but he fights in a new way, and says himself that he has been able to do more for the miners in the last three years than he had done in the previous thirty.

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Danie has learnt a great truth. It is that a successful industry cannot be built on a foundation of bitterness and hatred. Suspicion can easily start a conflict ; it is useless for building unity. This means that men who are bitter and full of suspicion are of little value as leaders, either on the side of management or labour.

Danie's new spirit not only affected the miners' leaders, it also helped to change the attitude of the employers, not all of whom had been models of reasonableness and goodwill. Meetings between the leaders of the employers and the leaders of the Union took place in a new atmosphere. Problems were tackled in a different spirit and more of them were solved. The significance of the change in Danie and in some of his colleagues has been appreciated by the realists among the employers, while Danie says that some of the employers have also become different.

I asked Danie to tell me more about his early life. He said that there had been twelve children in the family. His parents were typical Afrikaners, deeply religious ; the day always began and ended with family prayers. " But the Anglo-Boer war turned me into a devil," he said ; " things that were done in that war were terrible. Yet later on the British played the game. They not only gave us back our two Republics of the Orange Free State and Transvaal, but they gave us the two British Colonies of Natal and the Cape."

Then he spoke of how his bitterness and hatred had come back again as he worked underground, until the events of 1922 had landed him in prison under sentence of death. He said, " When I was put in the condemned cell and the chain round me was clamped to the iron bar

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in the floor, then I came to my senses. God spoke to me then saying, 'See where you have got to now.' It was only one chance in a million that saved my life, but when I came out of prison I forgot God again and my bitterness and hatred returned."

Danie was silent for a moment. Then he continued, "God spoke to me again when I saw that play, and then I really began to change." He spoke of his visit to Europe in 1950, when he attended the Moral Re-Armament Assembly in Switzerland. While there he went to the house where President Kruger died; and after that he visited the mining areas of Germany and Britain, to meet employers and Union men whose change had created a new spirit in their areas.

His greatest experience, however, was near the end of his tour. He described it as follows: "I always had a great admiration for Lloyd George, because he took our side and risked his life to do so, at a time when nearly everyone else in England was against us. I met Lloyd George's granddaughter and she gave me a silver spoon, saying, 'This is to take away your hatred.' Half of my hatred left me then and the other half on my journey home."

## THE PRESS—HERALDS OF A NEW WORLD ORDER

Joshua was brought up at an African Mission School; and when he was quite a small boy he decided that he wanted to be a journalist.

That was a remarkable choice, because twenty years ago there was not much in the way of an African Press. Today the Bantu Press is an important institution in Southern Africa, and there are African newspapers pub-



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lished in all parts of the Continent. The writers for these papers are nearly all Africans, and they have very great influence. If new ideas are to spread through Africa, the African Press as well as the English Press must help do it.

Joshua says, "When I was young I used to think that the European was here to grind my face in the dust. I thought 'I'll pay him back.' Then I got another idea—to speak to the European as I want him to speak to me—with respect. I find that the European thinks of me as I think of him. It makes a great difference, and it works between Africans too."

Joshua became an editor. That post is a difficult one anywhere, but especially so for the editor of an African paper. What news are you going to print? Much of it that pours into a newspaper office is negative—stories of ill-treatment of Africans, and injustice meted out to them by white men. Some of the stories are exaggerated, but many of them are true; and for every one that is reported there are, alas, many others equally bad which never come to light.

Thank God, there is also positive news of deeds of heroism performed by Africans, often in aid of the white man; and also there are instances of co-operation and good feeling between white and black. The editor has to keep the balance.

Joshua says that a turning point in his life was when he was invited to attend the World Assembly for Moral Re-Armament at Caux in Switzerland. He is more than grateful to the directors of his group of newspapers who made it possible for him to go.

"I met there men in the front rank of industrial and political life," he says. "A great new hope surged up in my heart that if men like these could change and find

## PRACTICAL APPLICATION

a new spirit, then it might still be possible for a new way of life to emerge for us in Africa.”

To find God's plan, personally and nationally, was the underlying purpose of the Conference. Joshua was greatly impressed by the standards which it was recommended should be applied as a test of conduct, or as a measure of any plan proposed in family, industrial, or political life.

He says, “In the four standards of absolute honesty, purity, unselfishness, and love, I believe we have a solution. The European does not mean to be bad. He aims to safeguard his position by means that sometimes hurt the African ; but if we understand and care for each other, then you will find that the African cares for the European's welfare and the European for the African's.

One man who made a deep impression on Joshua was a company commander of a famous Kenya Regiment, who said, “I only found unity with Africans when I was honest about my sense of superiority. We have made many attempts at inter-racial unity through clubs and conferences, but it can only be built on the basis of absolute moral standards.”

There were present at the Caux Conference that year 117 Africans from the key centres of the Continent. Joshua says that what most impressed all of them from Africa was the spirit that enabled them to feel natural and at home in a multi-racial society. “It was not that the different nations forgot their nationality and culture. In fact they learned to be proud of it. But one found oneself talking naturally with people of different colours and creeds. Against the background of the world's needs, we felt we were members of one family who needed each other very much.”

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Joshua now sees clearly his task as an editor. It is to be a herald of the new world order based on God's plan.

### MAKALE

As an African, and as the head of a Trade Union, Makale was presented with two ideologies. The first asserted bluntly, "All employers are as selfish as hell. That is their nature and they'll never be different. The only way in which you will get anything for the workers is to fight. Help them to see how they are being cheated and oppressed. Rouse their passion and anger. Then they will be ready to follow you and strike when the time comes."

Exponents of the other ideology said, "You may have to fight for basic human rights, but the *way* you fight will determine the destiny of your cause. Hatred destroys a man's character, blinds him as to the real issues, and produces an unhappy home. Human nature can be changed—even an employer's—but if you want that to happen you must begin by seeing where you need change yourself."

Makale was convinced about which path to choose by two facts. The first was the amazing change he saw in a minister of the Dutch Reformed Church from South Africa. It is true that he was not an employer, but the change in him was on the question of colour. Makale felt that a change of this kind was much more remarkable than anything required of the toughest employer. He heard this minister speak from the same platform as twenty-three other men, black and white, from all parts of Africa. The minister said, "I wish I had three hands so that I could give one to the English-speaking white South Africans, one to the Africans, one to the Indians,

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and apologise for my superiority, indifference, and coldness towards them. I will start now with them to build a new South Africa."

The second fact that gave Makale a shock was something that happened in his own home. Change was needed there, especially in Makale, though he would never have admitted it ; but one day he sat quiet and asked God to show him what was the plan for his home. Almost at once, there flashed into his mind the words of a song he'd heard, called " Somewhere in the heart of a man." It began :

" The human heart accumulates, I hear,  
An awful lot of hate and pride and fear.  
It makes a fellow dumb, it makes a fellow deaf,  
It blinds him and it binds him right and left."

Makale says : " I thought to myself that it might be hate and certain experiences which blind me and make me deaf, so that I don't hear the voice of God. Then I thought about the moral standards of honesty and love, and suddenly realised how much I was bound by hate and blinded with pride. I reviewed what might have brought this hatred in me, and I got the answer. I wrote down certain things that definitely I would not have written but by some miracle."

Makale and his wife had an honest talk. His wife says that it was more than honest, it was absolutely honest. They both say that quite a new unity was born between them. Makale says that he can now help his friends in a new way, and then " together we can unite our people, and Africa will give her contribution to the world."

Makale's wife says, " In the past I had often wished to leave my country to get away from the British, whom I hated. I want to apologise to the British. I want to

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work with them for a new Africa in a new way. When I started to change, my husband changed, and this affected his attitude towards his work. We African women have an important part to play in spreading this ideology. Guided by God, we can bring an answer to the millions of Africa.”

These four stories illustrate a very important factor in the ideological struggle for Africa, or for any other part of the world—it is not enough to drive out the divisive idea that is leading people towards conflict; you must replace it with a positive one that leads to unity. That applies in politics, press, industry, or any other section of national life. And now the next two chapters illustrate a further point.

As men begin to apply the ideology of change to their own lives, they develop a new and surprising creative power, which is available for tackling the practical problems in the world around them. The two dealt with in the next chapters are native housing, and human relationships in a multi-racial society; but I have seen this same creative power at work providing solutions to such problems as soil erosion, boundary disputes, the sharing of water rights, and juvenile delinquency.

I believe that there is available to men and women a vast untapped store of pioneering wisdom on which it is possible for them to draw.

## A Place to Live

“**A** MAN and his wife and eight children are occupying one small room. The ages of the children are 20, 18, 15, 13, 12, 8, 4, and one is an infant. A still smaller room is occupied by a man and wife, their daughters, of whom the eldest is 18, and two sons aged 18 and 10.” That was in London in the early years of this century. The information is taken from a report to the London County Council.

Less than twenty years ago in some villages in England, and in some industrial housing schemes, the only water available was a standpipe in the street that had to serve twenty-four houses. Even today, as a result of the destruction of houses by bombing, there is still a serious shortage of accommodation in many cities of Britain and Germany.

In South Africa the cause of the housing problem is simple. In the past few years more than two million Africans have come to work in the urban areas, a very large number of these coming from the surrounding countries, Rhodesia, Nyasaland and Portuguese East Africa. This tremendous influx of native labour has in many cities, especially Johannesburg, completely overwhelmed the authorities. Hence the “shanty towns” that have had such enormous publicity all over the world. The efforts that have been made to cope with this influx by the building of scores of thousands of houses have not always been so fully recognised, either in South

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Africa or outside. Nor has allowance been made for the lack of building materials during the war years.

The physical discomfort and overcrowding are only a small part of the housing problem. Juvenile crime, immorality, gangsterdom, and other evils, spring from such conditions like fungus in a damp cellar. To provide adequate housing accommodation, therefore, comes very high in priority on the Municipal list. That does not mean that the problem is always solved. The following story illustrates how a new factor came into the situation and provided a solution in one town in South Africa. I heard the two men chiefly concerned tell the story at the Moral Re-Armament Conference held in Johannesburg during Easter, 1954.

The town engineer is white and lived in the town. The other man in the story, whom we will call "Benjamin", is black and his home was in the Native Township about two miles away. Both men are by nature dictators. The town engineer had a row with his Town Council. Benjamin felt that he ought to be the boss of the Advisory Council of the Native Township, but the rest of the members did not look at it in quite the same way.

The town engineer, who had reached a high rank in the Army during the war, came back with a burning desire to do something for the Africans, many of whom had been under his command. Somehow or other he did not seem able to achieve much along these lines.

Then he met some people who helped him to see that he needed a deep change in his life. It was not easy to take the first step towards this. He had stirred up many feelings as a result of some of the things he had said to the Town Council. They had sacked him, and now were

## A PLACE TO LIVE

unwilling even to listen to an apology. But in spite of this, the apology was made. It was accepted and he was reinstated.

Benjamin's attitude to life also changed. This was after he saw a play that visited the town on the invitation of the Town Council. He says that he saw on the stage a man who changed and apologised. He decided to change, and his first step was to tell his wife and family he was sorry for his dictatorial attitude.

This common experience of seeing where they had been wrong, and putting it right, gave Benjamin and the town engineer common ground, and was the foundation of a partnership which has produced something new in South Africa, for it has pointed the way to the solution of one of the greatest problems in that country—native housing.

This was the town's big headache. In a nutshell, the problem was that the cost of building houses was so high that natives could not afford to pay an economic rent. That meant that the ratepayers would have to provide the difference ; and many of them, including some of the Councillors, were unwilling to do this. The result was that only seven hundred houses had been built in the previous four years, and thousands of natives were living in shanties. Benjamin used to lead demonstrations to the City Hall demanding houses ; but the more they demonstrated, the fewer houses were built.

Then the town engineer had an inspiration. It was an interesting illustration of how creative ideas and a new sense of responsibility are born in a man when he gets free from personal problems and finds a big enough vision. The thought that came to him was, "You are not just the town engineer for thirty thousand Europeans



but for a hundred thousand of all races." That meant that native housing must be his top priority.

The first problem was to find a suitable site for an additional Native Township. The best ground was owned by the gold mining companies, but, thanks to the co-operation of one of the heads of that industry, a very fine site was made available. The town engineer put it up to the Council, and they backed him up by buying it.

The other inspired thought that came to him was with regard to the method of building the houses. He proposed that they should do it themselves by direct labour, employing Africans, some of whom they would have to train, under European supervision. That Africans should be allowed to do skilled work in native areas had recently been made possible by the Nationalist Government ; and he felt confident that in this way it would be possible to build houses at a cost that would enable them to be let at an economic rent. The Council agreed, and authorised the building of five thousand houses.

All now seemed plain sailing, so they advertised for a hundred African bricklayers and one clerk. They had applications from scores of clerks but no bricklayers !

It was at this point that the partnership between these two men began to bear fruit, for the town engineer went to the African and asked for his help.

Benjamin says that previously his attitude towards the Town Council had often been one of hostility and non-co-operation. Now it was different. He agreed to help in every way possible. They secured six bricklayers and the town engineer's staff began to train others. The

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building of the houses was broken down into twenty-two operations, that started with digging the foundations and ended with the roof construction and interior decoration. The system resembled the assembly-line in a factory, except that the men moved instead of the houses.

The teams of workers passed on from house to house, always carrying out the same operation, though it was possible for a man to be promoted to a more skilled job with a consequent increase of pay. The skilled bricklayers worked on the corners of the houses and the semi-skilled on the straight walls. The work began and seemed to be going smoothly, when an incident occurred which might have spelt disaster.

During one of his regular inspections the town engineer found some careless work. It had not been a good morning for him and he erupted violently. He swore at the men responsible, threatened to sack them, and generally created an unpleasant atmosphere. Next morning, however, he had some deep convictions about his behaviour on the previous day. He apologised to Benjamin and then called together the African workmen and made a speech. He said that he was sorry for his flare-up, and told them that as he was responsible for their training, he must accept part of the blame for any bad work done. He then gave the men concerned a demonstration of how the mistakes had been made, and how they could be avoided for the future.

The effect was tremendous, not only on the workmen but also on Benjamin. This was the first time that these Africans had ever come across a white man who was prepared to apologise to them and admit where he had been to blame. It was the turning-point at which the success of the scheme was assured. A new keenness

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and a much greater sense of responsibility were apparent throughout the whole labour force and the European engineers who did the supervising. There was a striking improvement in production; before long they had a trained and disciplined team that was producing houses at the rate of eight for every working day. What is more, the cost was low enough for these houses (with water laid on and water-borne sewage) to be let at an economic rent; the average was about £2 a month.

I visited the site in 1953 when about fifteen hundred houses had been completed and were already in occupation. They were mostly four-roomed, and inside were models of neatness and cleanliness. Many of the trees on the estate had been left standing, and where possible the lines of houses followed the contours, which added greatly to the appearance. Small flower gardens had been started in front of many of the houses. Benjamin had a house there himself, and had been elected Chairman of the African Advisory Council.

Then we visited the area where building operations were still going on. Between two and three hundred Africans were busily employed, spread over a large area. The labourers and bricklayers were working at a rate which I had never seen previously, many of them singing as they toiled. A couple of Europeans were in a central position engaged on the plans, and it was clear that the teamwork among the Africans was such that not much supervision was necessary. It was one of the most inspiring sights that I have seen in Africa. Here was a spirit at work that not only showed how the problem of native housing can be solved, but it gave new hope for what Africans can do to answer the problems of the Continent.

## CHANGE ON A SOUTH AFRICAN FARM

In cities the housing problem concerns thousands of natives living and working in one area. That has to be tackled by municipal action, combined with that of the industrialists who attracted these human beings to the area. On the farms of South Africa, and in other African countries where there are white settlers, the problem is different. Here there are much smaller communities, often separated from each other or from the nearest town by long distances.

In South Africa and also in the Rhodesias and Kenya there are thousands of farmers who, with their wives, have a real sense of responsibility for their African workers. These men are cared for, not only as regards living conditions, but on many farms small schools have been established for the children and opportunities are provided for religious worship on Sunday. This applies especially to the Afrikaner farmers, many of whom have a long tradition of looking after their African workers almost as part of their own family.

But there are exceptions. There are some farmers who treat their African workers as if they were a lower biological species. They are made to feel that they are of less consideration than the cattle, and they are sometimes treated with real brutality. These are the cases that get into the newspapers and are reported all over Africa. They are the items of news that are reproduced in the world's press. There is sometimes exaggeration, yet it remains true that on many farms revolutionary change is needed.

The story that follows is of a South African farmer who changed.

## AFRICAN TALE

### PIET

Piet is an Afrikaner farmer. He has always been a religious man, but in his prayers he used to tell the Almighty what he wanted Him to do. The idea that God could speak to him and tell *him* what to do was new to him. But having heard about it, he resolved to try it honestly. Early next morning he tried the experiment of sitting quietly and asking God for guidance.

Two thoughts came to him and he wrote them down. The first was, "Apologise to your African workers for the way you have treated them." The second thought was equally shattering—"Pay back money you have withheld from one of them."

Piet summoned his courage and carried out both of these convictions. That started a change in Piet and a change in conditions on the farm; pay, housing, and food for the workers, were all improved.

He had been a hard man, and Africans rarely stayed for long with him on his farm. Now they began to return, saying, "We have heard what has happened and you are the man we want to work for." Relationships on Piet's farm changed, and his new ideas spread to neighbouring farms and to the town.

One day Piet went to see an African trade union leader, a notoriously bitter man. The African poured out all the things he felt about the Europeans, particularly the farmers, saying things that were true and some that were not. Piet resisted the desire to justify himself and said quietly, "I know that many of the things that you say are true, because they were true about me. You will be glad to know that people like myself can be changed." He told the story of what had happened recently in his life.

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Tears came to the eyes of the trade union leader, and these were his words: "Do you think change would work for a tough old African like me?" They talked together and the change has started. Some of the farmer's most valued possessions are letters from this African leader, with whom in the past he had had no single thing in common.

What has happened to this farmer has done much more than improve the conditions of the Africans working on his farm. That was certainly one very practical result, but there is more to it than that. Throughout the whole area, and wherever these Africans go, the news is passed on—that even the toughest farmer can change.

## The Strength of an Ideology

**P**ARLIAMENT—People—Press—these are words in constant use in West Africa today. There are signs of mighty ideological forces at work in all three of them.

Here are some concrete illustrations.

Englishmen do not find it easy to make an apology. When it happens, it is an event of significance and produces a profound effect.

Here is an extract from a letter written by an official of the British Colonial Service, whom we will call Paul, to one of the political leaders of Nigeria :

“ I owe you an apology for having, as I now realise, misjudged you in the past. I allowed myself to be influenced by the commonly prevailing prejudices and opinions about you in European circles in Nigeria, and without examining or testing the facts. I am sorry.

“ I feel that I have been in the past much more aware of the sins and failings of Africans, and ready to point them out, than the sins and failings of the British. But I believe that we should start with ourselves and I now regard my primary job as working to bring about the fundamental change of heart and attitude which I am completely convinced is God’s plan for Europeans to have towards Africans. I have been much stirred by some of the things you have said about Nigeria and the people of Nigeria. I believe they are a great people, and I gladly pledge myself to fight with you to bring it about

## THE STRENGTH OF AN IDEOLOGY

that they achieve the great destiny God has for them."

Paul was born in India, and so were his father and mother. On both sides of the family there is a long history of service to the British Empire, and Paul himself has been in the Colonial Civil Service for nearly twenty years. He says, "I suppose it would be true to say that if anyone is an 'imperialist' in his blood and bones, I am. So that if I can change, there is hope for anyone."

Paul says that he came out to Africa "starry-eyed", with great ideas about the reforms that were needed, about "co-operation with Africans", about British benevolence, about just and progressive Colonial administration. At the end of ten years he had just about reached two conclusions. The first was that his highest hopes could only be realised when he had a show of his own; the second was that the main difficulty in Africa was the educated African Nationalists. Paul says: "Much has happened since then to expose the selfishness of these conclusions and to blast them to pieces."

I asked Paul who was responsible for his change of outlook. After reflection, he replied, "So far as human agency is concerned, I think it was a Nigerian Nationalist who had been to the Moral Re-Armament Assembly at Caux in Switzerland. He had himself greatly changed and one day in London he was honest enough to take up with me the 'paternalism' in my approach to Africans. I was shocked and indignant. My motives, I thought, were of the purest. He put the questions to me, 'What do you mean by the *sound leadership* in Africa which you say *we* must build; and why are you so much more concerned



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about the sins of the Africans than the sins of the Europeans in Africa?' I found it a painful process to admit with absolute honesty the implications of these questions. I began to see the pride and superiority with which my thinking was steeped, and which arouses such resentment in Africa even when we are doing good work for the benefit of Africans; the tacit assumption that 'sound leadership' meant not only men of good character but also loyal to the Government; the extraordinary blindness which was strong to uphold the benefits British rule had brought to Africa, but was unaware of the devastating trail of damage done by Western materialism in Africa, for which we are all responsible."

Finally I asked Paul what he saw for the future, particularly the future of the British Colonies that are working their way towards independence; where did we need to change, and what is missing in our relationship with the people we are trying to help? Paul was very definite in his reply—he called it "the forgotten factor". He said, "We British still fail to realise the significance of the ideological struggle going on in the world. In spite of our efforts to provide good administration and schemes for economic and social betterment, much of our work is totally unrelated to the ideas which are winning the hearts and minds of African leaders. If these men accept the ideology of class war and colour war, neither economic nor political advance towards self-government will be of any avail. So far, we have failed to provide and demonstrate in practice an alternative and superior ideology. That is by far the most urgent need in Africa today—an ideology on which both the black and white races can unite."

## THE STRENGTH OF AN IDEOLOGY

Paul was asked whether he thought it possible that such an ideology would be found. He replied, "Certainly. It is the ideology of change, known throughout the world as Moral Re-Armament. It is based on God's plan for Africa, tried and tested by the absolute standards taught by Christ. That is what I have accepted for my own life, and that is what the Africans will accept if it is put to them by men who are living it themselves."

### ITU

"To want revolution for what you want to get—that is the materialism of the Left. Not to want revolution for what you want to keep—that is the materialism of the Right. But to want revolution for what you want to give to everybody—that is inspired democracy."

These are the words of a revolutionary. He comes from Nigeria. Short in stature, but with a big idea; large horn-rimmed glasses for short sight, yet with a far-reaching vision; a young man becoming a statesman. That is Itu.

He grew up in Nigeria at a time of national awakening and, like many of the educated men in West Africa, he was bitter against the British. Itu says, "I nourished Communist sympathies because it seemed to me expedient in the national struggle. And, further, because we did not associate Russia with Europe, she seemed in our eyes non-European and non-Imperialist."

Itu is a brilliant speaker and he soon won for himself a position of leadership, not only in his tribe but further afield in Nigeria. Then he got married. He says, "In Africa where the masses are uneducated, undeveloped, uninformed and illiterate, power is in the hands of the

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dynamic minority of intellectuals. The ideology controlling that leadership automatically controls the country. There are two ideologies in Africa—Moral Re-Armament and Communism. My wife represented Moral Re-Armament and she gave me a new vision of the world.”

I asked Itu to explain how this happened. He told me that his wife used to start every morning with a time of quiet in which she tried to find God’s plan for the day. “I could not ignore her simple honesty,” he said, “and her ability to accept full responsibility for her mistakes. It used to disarm me ; but, more than that, it used to make me feel uncomfortable because I have never been very good at accepting the full burden of *my* mistakes. So her frankness impressed me. I read some of her books, and after reading them I accepted the idea of having a quiet time with her to find God’s guidance.”

I asked Itu what was the principal lesson that he had learnt in this way. He replied at once, “I realised that leadership must change. You cannot build a skyscraper on mud, and I believe that Nigeria is going to be a skyscraper, but it can never be built on deceit and lies. The masses follow the examples of their leaders, rather than their precepts. If any leader sees in his followers his own lack of discipline, his materialism and weakness, then the challenge for him is to change at once. That is how I made a start, and I see now that willingness to change is the highest form of patriotism.”

Itu is one of an increasing number of Nigerians who have committed their lives to finding God’s plan for their country. On that basis there is real teamwork between them and those British who have made the same commitment.

## THE STRENGTH OF AN IDEOLOGY

### THE PRESS

It is a new thought that the Press might become the herald of a new world order. Yet that is exactly what has been happening in West Africa during the three-month visit of an MRA international team in the summer of 1954. There have been in the principal newspapers of Nigeria and the Gold Coast several hundred editorials, feature articles and news items. The editorials have not hesitated to attack corruption of all kinds by giving a moral and spiritual challenge to their readers, and have pointed out that the only hope for the future is if the national life is built on sound foundations.

For instance, on July 31st the *Daily Echo* of Accra, the capital of the Gold Coast, headed its leading article, "Just in Time". The editor wrote of the visit of the MRA force being "a God-send to the people of this country". He went on to describe the challenge of the four absolute moral standards of honesty, purity, unselfishness, love, and then gave an assessment of the results in the following paragraph:

"People who had hitherto allowed themselves to be carried away by the tide have now a set aim in life. People whose lives had been guided by the bones of Christianity now live in the true spirit of Christianity. People who, because they stood for nothing, were prone to fall for anything, now have a fixed purpose."

Political leaders have responded. Some of them have stated publicly that this new spiritual challenge was responsible for the solution of a constitutional crisis that arose soon after the opening of the first all-African Parliament in Accra on July 29th, 1954.

Even more significant, however, is the change that has begun to come in the lives of some of the pressmen.

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The editor of one of the principal papers in Lagos has now created a team that is applying moral standards to what they publish. He says of his own spiritual experience, "I am one of the hundreds of Nigerians who have had their full share of hate and bitterness. What has happened so far as my life is concerned I can only call one of the miracles of the twentieth century."

The managing director of another paper wrote at length in his own columns of how he had seen the need of change in his personal life, and he also announced that he had visited some of his political opponents to apologise for attacks made on them in his paper.

These two countries—Nigeria and the Gold Coast—with their total population of forty million people, are clearly destined to play a commanding part in the future of Africa. It is significant that they are so quick to grasp ideological truth and so courageous in applying it. This is a challenge to the Western world. The choice for us, as for West Africa, is between an ideology based on Godless materialism and the ideology of change.

It was a fiery Nationalist Member of Parliament from Nigeria who said recently, "Freedom that is gained through hatred can only be maintained by fear." This man has taken some costly steps in change himself, and he says with conviction, "Change on a colossal scale is the most important factor in the political development of our nation."

## East Africa

FROM Cape Town in the South to Nairobi in the East is a distance of more than three thousand miles; but all the way there is the same clash of ideas—"White Supremacy" and "Africa for the Africans". In Kenya, however, there are certain additional factors that have to be taken into account.

First of all, there are more than thirty thousand Whites, some of whom have been there for fifty years, and many of them were encouraged by the Government to come and make their homes in Kenya. Secondly, there is a large Asian population, consisting of Hindus and Moslems, as well as a number of Arabs, who have established themselves, mainly in trade, all over East Africa. Finally, in Kenya, the war of ideas has developed into a clash of arms.

To be adequate for the age in which we live, an ideology must be for all men everywhere, capable of universal application, for black and white, for rich and poor, for old and young; it must unite people instead of dividing them; it must draw the best out of people; it must inspire men and women to sacrifice; and finally it must enlist for man's assistance a Power from outside himself.

Kenya provides a searching test.

In April 1953, to the MRA Inter-racial Conference in Lusaka there came from Kenya a delegation of four men. The first was a group captain, retired from the R.A.F. after fourteen years' service; the second was an African,

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one of the leaders of the Kikuyu tribe ; the third was an Indian, one of the outstanding men of the Asian community ; and the fourth was one of the White Settlers of Kenya, a man who has been selected to represent the economic interests of a large group of farmers.

The ex-group captain, on leaving the Air Force after the War, decided to give the whole of his life as part of the force of Moral Re-Armament in the task of remaking the world. For the last eight years he has been working to bring this ideology to Africa. His headquarters have been in Kenya. The stories of the other three are as follows :

### DAVID

David's father was a Chief of the Kikuyu tribe, who was murdered by the Mau Mau.

One of the things for which David is most grateful is that he and his father were reconciled about six months before that happened. There had been a split between them ever since David's mother died and his father married again. Somehow David could not get on with his step-mother, and each of them thought it was the other's fault.

But early in 1952 something happened to David. He went to see a play called "The Forgotten Factor" in the Theatre Royal, Nairobi. The Governor was there, with members of the Legislative Council and many of the leaders of the African and Asian communities. David described the effect of the play on him as follows :

"On the stage I saw a man change. I said to myself, 'Can I change?' and decided to try. When I went home I tried the experiment of listening to the voice of God, because I wanted to begin a new life. I saw it had to

start at home. I was selfish and never let my wife decide anything. One problem was the money I spent on smoking and drinking. When I cut that out because it was selfish, there was enough money for the needs of my family.

“One of the first thoughts I had was about my step-mother. It was simple and practical—‘Take her out shopping in your car.’ That was the beginning of a new relationship between us, and it led on to a new love and caring for my father.”

There were important national consequences in Kenya. David and his father organised a great meeting of the Kikuyu to denounce Mau Mau. Some people say that this gave the leaders of the Mau Mau such a shock that they went off at half-cock, and started their campaign before they were ready. When the killing began, David's father was one of the first to be murdered.

David and his wife were in Europe when his father was killed. They knew that they would be risking their lives, but their decision was to fly back to Kenya immediately. David said, “I know that God has still got a plan.”

David was one of those who helped to organise the Home Guards from the sound elements among the Kikuyu. Hundreds of them have given their lives in the fight against the terrorists. Their heroism when co-operating with the police and military has created a new respect and trust between them that will be invaluable in rebuilding the country later on.

Then David took a new step, which showed the development of his statesmanship. “It is not enough to crush Mau Mau,” he said. “These men and women have an idea for which they are prepared to give their



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lives. We must replace it with another idea founded not on fear and hatred but on love. They killed my father, but I have no bitterness in my heart against them. I have committed my life to finding God's plan for my country, and I know that must be based on the absolute standards that Christ taught us. That idea is more powerful than any other in the world. Let us see whether we can give it to the Mau Mau."

This long-term plan will take some time to work out, but it has been backed by the Government and has already had some encouraging results.

David is one of the men on whom the new Africa can be built. He was educated in South Africa, and though he was not so bitter as some, yet there were times in his life when he would gladly have seen certain white men dead at his feet. Those days are past. Working together with him are a team of people—some black, some white—who are a living demonstration that colour can be forgotten when men's aims are high enough.

The result of this idea was the start of what has come to be known as the Athi River experiment. It is an attempt to solve the long-term problem of Mau Mau by bringing about a fundamental change of heart in some of its leaders. There are fifteen hundred of these leaders in the Athi River Rehabilitation Camp. It was referred to in the *London Times* of July 14th, 1954. Below are given some extracts from a series of articles in the *Kenya Weekly News*, written by a Nairobi correspondent who had been visiting the Camp :

"The theory of rehabilitation is based on the fact that when a man has renounced his part in the Mau Mau organisation there is left within him an emptiness that can only be filled by the Christian religion. In the early

days of Athi this fact was no more than an act of faith on the part of those who started the scheme. Believing that no man is past redemption, they sought to reclaim the twisted and embittered minds of the leaders of the Mau Mau rebellion. If a man can be convinced that the methods of Mau Mau are evil and are bringing nothing but death and misery to his people, the wholehearted devotion and fanatical dedication and obedience that he had given to Mau Mau must be replaced by something else. There is the necessity to capture the imagination with something else to which lives and energies can be dedicated. That was the theory at the beginning ; it is now the proven fact."

The correspondent reported that at the time of writing there were four hundred partially reclaimed Mau Mau leaders who had made confessions. What is more, there is no guarantee that a man will not be prosecuted on his own statement, so that, in this first act of restitution, the sinner risks his own life. Some of them will risk their lives again when they are allowed to return to their own people.

The whole policy of Athi is based on three assumptions :

1. That leadership is a rare quality which is not lost by changing sides.
2. That human nature can change.
3. That only reclaimed Mau Mau can change Mau Mau in large numbers.

I was in Nairobi in November 1954, and heard the latest news. It was very heartening. They have demonstrated the fundamental truth of the third of these assumptions.

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It took six months to win over about thirty of the Mau Mau leaders. In the following six months this number had snowballed to over four hundred, and this success was attributed very largely to the efforts of the first thirty. Then another experiment was tried. Twenty-three out of the four hundred were selected to live by themselves in a small compound to plan together the next steps. Before long they asked that they should be joined in their compound by a few of the original hard-core Mau Mau leaders, men who had withstood all efforts of the Rehabilitation staff to induce an acknowledgment of any connection whatever with Mau Mau. Within a few days the first twenty of these had made confessions.

In a letter to *The Sunday Post* of November 7th, 1954, a Kenya settler wrote :

“The uniting idea is of a Kenya rebuilt under the guidance of God to satisfy the needs of all its people and to make its rightful contribution towards the needs of the world. This is a challenge to everyone in Kenya and cannot be restricted to the rehabilitation of the Kikuyu ; on the contrary if the challenge is not accepted by European, Asian and African alike, the rehabilitated Kikuyu will very quickly become disillusioned, and the last state of our country will be much worse than the first.”

I can testify from personal knowledge that this challenge is being accepted by men and women of all races in many different parts of the country.

David was on the staff of the Athi River Camp from the earliest stages of the experiment. Working with him is a team, all volunteers, some of them Africans, and others drawn from European farmers.

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They are doing much more than showing how to solve the problem of Mau Mau ; they are demonstrating the power of the ideology of change in one of the most difficult situations in the whole of Africa.

### JOHN

“ An Englishman’s home is his castle ” is one of the clues to the character of the average Briton. “ And Daddy is king of the castle ” might be added by many children in further explanation. Both expressions were true of John, even though he happened to be a Scot. “ Let Daddy have his chair,” was the constant appeal in John’s home. That was made by his wife, who spent her life trying to keep the peace.

John says that three years ago his attitude was, “ I’m the man that pays the piper, and I expect to be able to call the tune,” but the family rarely wanted to dance to his tune. His wife says that for some years she had given up hope of any family unity. Her attitude was, “ What can’t be cured must be endured.”

The visit of the play *The Forgotten Factor* to Kenya was a turning point in John’s life. He says, “ I seemed to see myself in the play, and remember asking my wife afterwards if she thought it had anything for us. We agreed that it had. In a simple way it brought home to me that anything wrong in me was a contribution to what was wrong with the world, about which I and my friends were never tired of talking. We used to advance any number of solutions that would put the world right, but never the right one—personal change.”

For many years John had been an agnostic. He felt that as a rational business man it was irrational to put his faith in an unknown God, yet he had many problems

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which he couldn't answer. Then the thought had occurred to him, "Get down on your knees." It came to him repeatedly and eventually he obeyed. That was the foundation of a faith which has brought him and his wife very much closer.

Their young son once asked his mother, "What's the use of growing up if I'll have to fight in another war and shan't be able to do the things I'm interested in?" At that time neither she nor her husband had any answer, as their only idea was how to fit their lives peacefully into the world as they found it. Now they are taking their part in the task that man must undertake to change the world he lives in.

One way in which John is carrying this out is in the field of race relations in Kenya. It began with his staff, which includes Africans, Asians, and Europeans, and the first step was to take them to see *The Forgotten Factor*. Then John did something quite unusual. He admitted to the staff that he had been wrong in a matter in which the Europeans had been given preferential treatment. That was put right, and since then there has been a complete absence of racial feeling in the office, where previously they seemed always to be trying to score off each other.

John made a very considerable contribution to the Lusaka conference. He demonstrated clearly that even the British can change. On the last evening he declared, "I was brought up to believe in the British Empire. I believed it was a power for good. Now I have realised how little I had contributed to that. In material ways I did a certain amount, but I had shown considerable impatience and intolerance, selfishness and unloving-

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ness, towards the Africans. I am glad to have an opportunity to say that I am sorry. I believe the root of the problem in Kenya is that we have given from the head downwards and not from the heart outwards. We have often reminded Africans of all that we have given to them. That has been our mistake. That is the perfect way of creating division. Nobody likes to be reminded of what he has been given or what he owes to another person. I am profoundly sorry for my own failures in the past and commit myself now to the task of building new relationships, based on God's plan for Kenya and the world."

## RAMNATH

He was born in India and came to Kenya as a young man to teach in a school in Mombasa. Then he changed his occupation to become a junior clerk in the Railway Administration. Ambitious and hard-working, Ramnath rose to a senior position, with many clerks under him. He says, "I was a strong idealist, which meant that I liked those who agreed with me and detested those who did not. As chairman of an important committee, I became such a dictator that all the members of the committee rebelled against me and asked that I should be replaced by a European. I went to my boss in the Railway Administration, an Englishman, and asked him if there was anything wrong with me. By way of reply he lent me a book to read. The title was *For Sinners Only*. Inwardly I cursed him for thinking that was a suitable book for me, and I was careful to hide the title under my arm. All the same, I read the book and it made a deep impression on me.

"One day this Englishman gave me a great shock.

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He suggested that I should sit down with him and ask God to tell us why I could not get on with the people who worked under me. After a good deal of argument I agreed to try the experiment. That gave me an even greater shock. I felt really ashamed of myself, and my first act of restitution was to apologise to my wife and children for my rudeness to them in the past. Then I had to tackle my son-in-law, and it was miraculous how the relationship between us was straightened out. The hardest task was to put things right in the office, and that took some time. Now, after fifteen years, I have become quite convinced that no situation in the world is insoluble if those handling it will obey God's guidance and do 'what is right', regardless of cost."

I asked Ramnath whether the change in him had affected his relationship with other races in Kenya. His reply was emphatic. It was to an Englishman that he owed tremendous gratitude for having shown him the secret of living. Then he continued, "When I accepted this philosophy of listening to God, I was able to work with other races in an entirely new way. I see my job very clearly. It is to build the bridge between the White Settlers and the Africans in Kenya. It is to that task that I have decided to devote the remainder of my life."

Ramnath is now one of the foremost men of the Indian community. His decision can mean a great deal for the future of East Africa.

So one could continue, describing individuals of all types who have found something new which has become the central factor of their lives. These stories are a few drawn from many which could be told of men and women

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in increasing numbers from all parts of Africa and the world. Their change has led to change in others round them, like the chain reaction of the atom bomb, and that has begun to produce co-operation in place of clash. The situation varies in every country, but the problem is the same and so is the solution. The minds and ideas of men and women are being captured by an ideology that embraces the whole of their lives, demands sacrifice and leads to a change of heart.

That is Moral Re-Armament at work in Africa. It is a true ideology, a way of life that affects every part of life. There is no membership and no subscription. You cannot join and you cannot resign; you are part of it or out of it according to the way you live.

As one meets and talks with these men and women from different parts of the Continent, one becomes aware of a certain pattern of thought and action, however different may have been the background of their earlier lives. This lends even greater significance to what is happening. They are becoming the "creative minority" of whom Arnold Toynbee writes as being necessary before a new civilisation can be born.

The men and women who have taken on this task of finding God's plan for Africa are scattered all over the Continent, and yet they are much more than isolated units. Through friendships made during conferences, by correspondence and books, and through news in the Press, they are constantly becoming aware of each other's existence, exchanging experiences and creating a united force.

Can this force have an effect on the destiny of Africa and thus on the future of the world? How does its influence operate on the conflicting interests of the



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different racial groups? Is it possible that the innate qualities of the African specially qualify him to tackle the tasks ahead?

These things we must now consider.

## Africa—Key Continent

**A**RNOLD TOYNBEE, in his great book *A Study of History*, has peered into the past and outlined the rise and fall of nineteen civilisations in the last six thousand years. In *Civilisation on Trial* he discusses the marks of decay in our present age, so similar to those that have destroyed civilisations in the past. But he comes definitely to the conclusion that it is not *necessary* for history to repeat itself. Man, in response to the challenge of our time, can consciously begin to create a new way of life that will mark a step forward towards a new civilisation.

Toynbee makes it clear that we are facing a threat to the whole human race. He writes, "We are thus confronted with a challenge that our predecessors never had to face. We have to abolish War and Class—and abolish them now—under pain, if we flinch or fail, of seeing them win a victory over man which, this time, would be conclusive and definitive."

Six thousand years ago, in the north-east corner of Africa, the inhabitants were faced with a threat to their existence, due to the drying up of the North-African prairies. Civilisation based on agriculture was their response to this challenge, and that community, though small in numbers, was the nucleus from which civilisation spread throughout Asia and the Mediterranean area.

Writing of the need for a response to the challenge facing the world today, R. C. Mowat, in his book *Climax*

*of History*, says : " One thing is clear ; it will not happen accidentally. Some ' creative minority ' must pioneer it, just as a group of men in the Nile Valley faced the need of a radical change of attitude in pioneering the earliest civilised society in the world. Some group of men today must establish, as it were in embryo, the world-society of the future. They must form a community, living the new way of life, as the growing-point from which the new type of society can expand."

Is it possible that Africa, south of the Sahara, can at this stage of world history play the same part as those inhabitants of the north-east corner did six thousand years ago ?

Africa has been called " The Continent that God kept in reserve ". That may have been due to man's sinfulness having hitherto frustrated God's plan for Africa, but it certainly seems to be true of material resources. South Africa is the greatest gold and diamond producing country in the world, and now, with the discovery of the new gold fields in the Orange Free State, enormous increases in production are confidently predicted within the next few years. Uranium, the precious substance needed for the harnessing of atomic energy, has been found in large quantities in the Belgian Congo, and is now being produced also from the gold mines of South Africa. Southern Rhodesia and the Union of South Africa have some of the greatest coal deposits in the world ; the Belgian Congo and Northern Rhodesia are among the largest producers of copper ; and Nigeria provides a large percentage of the world's tin. The development of these resources has nearly all taken place in the last fifty years, most of it in the last twenty. It is becoming clear that, so far as minerals are concerned, Southern Africa is one of the

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richest areas in the world. In a material sense the future of Africa is assured.

But here on this Continent, among the 150 million Africans south of the Sahara, there is also a reserve of spiritual power that can be of even greater value to the world than the material resources. Materialism, the greatest enemy of mankind in this modern age, has so far only touched the fringe of this mass of humanity. They still believe in the supernatural. Very few Africans have been captured by the materialistic idea that man is self-sufficient and no longer needs God.

In the Western world, alas, though we still profess a belief in God, there are comparatively few whose actions are greatly affected by that belief. Christ said, "You cannot serve God and Mammon". Most of us in England and America have made our choice and chosen wrongly. Is it possible that Africa will make the right choice?

In August 1951 there was a conference in England for members of the Colonial Civil Service, black as well as white. On that occasion a senior official in the Colonial Service said:

"There is something I wish to say to the Africans who are here tonight. You are the future leaders of your people and we must hear from you the authentic voice of Africa or we may make terrible mistakes.

"For we British cannot hand to the Africans a new civilisation ready-made on a plate. We could not do it if we tried; and if we did it they would not have it. The only people who can evolve a new civilisation for Africa are the Africans themselves. If we are to help them we must first set our house in order. We must get our own standard of values straight and I think it has been slipping.

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Materialism is our weakness. We have to recover our sense of the spiritual values."

What is the authentic voice of Africa? How can we recognise it? It will not necessarily be the voice that is loudest. It may be quite a still small voice.

One reason for writing this book is because I believe that I have heard from Africans themselves the authentic voice of Africa. It has come from different parts of the Continent through men and women of immensely different backgrounds. Some of them have been described in earlier chapters, and a fact which increases my confidence is the response given to them by other Africans, when they put forward their new ideas to African audiences. It is clear that they are putting into words certain thoughts, never before expressed, that have a link with the deepest longings and the highest aspirations in the hearts of those who listen.

In countries like Nigeria and the Gold Coast, Africans are now exercising effective power; they can pioneer a new world. Their industrial development can be based on the world of abundance, now within our grasp, in which industry has the task of supplying the needs of mankind for the good of all and the exploitation of none. People will come before profits.

The national and world wars of the last hundred years, as one looks back, seem like a deliberate attempt on the part of Europe to commit suicide. African leaders can start now with a programme of "living to make the other nation great". That will be the answer to war.

Africans in all parts of the Continent can adopt as their way of life for the future, "Inspiration instead of imitation". This will involve not only a realisation of

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the abnormality of the life being led today by so-called white civilisation, but also a creative programme of self-help, as well as help to the world, leading in a new and unexplored direction.

In studying this programme one realises at once that, even for the best of us, it involves much more than a change of viewpoint such as a man may undergo when he changes his political party, or even when he has a spiritual experience that profoundly affects his personal life. These may be included as ingredients of the change, but if a man makes a decision to be part of the new Africa, he will find himself becoming so different that it will clearly be a change in his whole human nature.

It will mean a change in his hopes and fears, in his loves and hates, in his reactions to friends and to enemies, in the way he speaks and the way he listens. The change will not all come at once ; it will be a continuous process ; but it will go so deep that even his dreams will change. That is the kind of change that Moral Re-Armament is pioneering in the world.

The man of the new Africa will have times of temptation. He will have times of sorrow and of separation from those he loves. He must expect to face scepticism and ridicule, attack and misrepresentation. Yet through it all he will find always available a Power from outside himself to give him faith and courage.

These are not idle dreams. There are men and women throughout Africa who have begun to make the dreams come true. Let us now consider some of these points in more detail.

## THE FUTURE OF AFRICA—WAR OR PEACE ?

act of turning to God and asking, "Why have we failed?" Is it possible that here in Africa, known for so long as the Dark Continent, the light may come, and that we can demonstrate the answer to the world ?

I went all through the first World War, most of the time in the battle zones of France and Belgium. You may remember that was "the war to end war". Many of my friends were killed, and, like thousands of others, I ended the war with a feeling that my own life did not belong to me—it had been spared for a purpose. Again like thousands of others from the armies on both sides of no-man's land, I had a passionate desire to do something that would prevent the next generation from suffering in the way that mine had done. Returning to my post as manager of an oil company in South America, the desire grew stronger. What could I do ? More and more I came to think that education was the answer to war. If only the rising generation could understand what war under modern conditions was really like, then there would be a hope that it could not happen again. My conviction was strong enough to make me give up my job as an oil manager to go into education. Alas, by 1933, when Hitler was coming to power, it was clear that war was getting nearer and that the process of education could not prevent it.

Then I met Frank Buchman and a group of men and women who gave me a new idea—the need for change in individual bellicose human nature as a necessary prelude to the prevention of war. Two men in that group made a deep impression on me. The first was a well-known European statesman who had for several years represented his country at the top-level conferences of the

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League of Nations in Geneva ; the other was a University professor from South Africa. Both of them told me that they were convinced that this group had found the answer to war. The professor told me how a bitter hatred of another race had vanished from his heart. He realised that his whole nature had begun to change. I asked him how it happened. He replied, " God spoke to me, and that was remarkable because at the time I did not believe in God."

This group of people has now grown to the point where it is at work as a force in nearly every country in the world. So far as the problem of war or peace is concerned, their ideas can be summed up by the sentence, " Peace is not just an idea ; it is people becoming different."

It is not likely that a statesman will be entirely objective and unbiassed at a Peace Conference if he is engaged in a conflict with another statesman from his own country. Nor would you expect him to be very effective at the Conference if the barriers of hate or jealousy or pride exist between him and another country. To go even nearer to the heart of the matter, it is even more foolish to imagine that anyone could be a successful peacemaker in national or international affairs who does not know how to create peace in his own home. It is only as the individual changes that the situation can change in a nation or between nations.

It is a new idea that we must work for change in individuals if we hope for change in the relationship between their countries. Somebody may think that the process will be slow. That remains to be seen, but do you know of anything else that moves more swiftly and really does the job ?



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As Africans begin to take an increasing part in the affairs of this Continent, before long, decisions of peace and war will be in their control. Are they going to follow the example of Europe or learn from it and find something new ?

The outlook is not hopeful. The past history of tribal conflicts in Africa can furnish events which in hatred and ferocity can equal anything produced in Europe. The Masai and Kikuyu in Kenya, the Ibo and Yoruba tribes in Nigeria, the Xhosas and Pondas and the Zulus and Matabele in Southern Africa have all got memories of bloody wars and hereditary feuds, both internally and with tribes outside. Is it possible that these old hatreds are still strong enough to cause massacre and bloodshed ? Alas, it is not only possible, it is actually happening. While I have been writing this chapter, news has come over the radio of a tribal faction fight in an African Township near Cape Town. Some were killed, many wounded, and but for the intervention of the police, it would have been much worse.

The picture of the "Noble Savage", drawn in the last century, of the African enjoying his rural existence and always peaceful, was not wholly accurate. There are hates and fears in many parts of Africa. They must be tackled in a new and revolutionary way if this Continent is going to show the world the answer to war. It must be something more than example.

Canada and the United States have set the world a great example in maintaining an unguarded frontier, but very few nations have followed suit. Switzerland has just celebrated her 700th year of peace and freedom ; yet surrounding nations in Europe are still far from peaceful or free.

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Good example, apparently, is not enough between nations. It is not just a new example that is needed ; it is a new type of man. Here in Africa we have a chance to generate and spread a dynamic idea which captures people's imagination and stirs them to action.

To give a very simple illustration. Soon after meeting this idea that "peace is not just an idea, it is people becoming different," I tried an experiment with a class of boys at an English Public School. Their ages varied from fifteen to eighteen and it was in the setting of a Divinity lesson. I suggested that we should sit quiet for five minutes and that each of us should think first of someone in the school whom he cordially disliked, and then of some action he could take which would be a step in the direction of improving the relationship. Everybody had the name of someone, and most of them had thought of some way of starting to heal the breach. Those who had not yet seen what action to take hoped that they would succeed in this during the next day or two. We agreed that we would keep what we were doing quite secret, and hear of the results in a week's time.

I could not think of anyone whom I really disliked, so I asked that if anyone in the form knew of some boy in the school who disliked me, he should write his name on a slip of paper and leave it on my desk. Sure enough, the next day I found a piece of paper and on it the name of a boy. I had certainly not suspected that he disliked me but almost at once I thought of what I could do to break down the barrier between us. A former master, to whom this boy had been very devoted, had just been killed as the result of an accident. I happened to have a photograph of this man, so had it framed and gave it to the boy.

## The Future of Africa— War or Peace?

**T**HE first half of the twentieth century has been a model of how not to run international relationships.

There was the Anglo-Boer War, the Russian-Japanese War, the first World War, the Italian-Abyssinian War, the Japanese-Chinese War, the second World War, the Korean War, and the war in Indo-China. Let Africa look around. Do we need to go through those experiences on this Continent? Is it possible to learn from past mistakes? If so, what is the lesson?

Frank Buchman, initiator of Moral Re-Armament, once said, "National and world problems remain the same because the root problem—human nature—remains unsolved. Until we deal with human nature thoroughly and drastically on a national scale, nations must still follow their historic road to violence and destruction."

The problem of war remains unsolved. It hangs as a dark cloud over the human race—a death-dealing cloud like that produced by the explosion of an atom bomb, waiting to descend and blot out human life. Every intelligent man can see this. Everyone longs to find the compelling answer. I believe that the answer will be found in the words that I have quoted above.

God knows of all the human effort, the brain-power and the sacrifice that since the last war have been devoted to the cause of peace. Yet the threat of war remains and grows more deadly. Why don't we perform the simple

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The following Sunday, when the class assembled, we had reports on how the experiment in applied Christianity had worked. With more than half the class it had been a great success, and the thought of what they could do to heal divisions in the school had appealed to their imagination. They also began to realise, as I did myself, that a barrier between me and anyone else in the world meant that there was a blockage between me and God. Christ told us that in such a case even though a man was actually at the altar offering a gift, he should leave the gift there, go and do his best to clear up the trouble, and then come back to offer the gift.

There was an interesting sequel to the experiment. A few weeks later the boy to whom I had given the photograph was in serious trouble. He came to me and unburdened himself, a surprising thing to do as he was not in my form or my house. I was able to help him, and there developed between us a friendship on a deep level that lasted even after he left the school.

This story may seem elementary, but the principle is the same whether the men concerned are the foreign ministers of their countries or a couple of schoolboys. I heard of a man from the other side of the world who risked his life to take a first step like this. He was a head-hunter, the chief of a very wild tribe ; and after a lifetime of listening to evil spirits, he sat down one day to see whether the Good Spirit could speak to him. A friend of mine, a missionary, who told me this story, said that at the end of five minutes the chief was quite convinced that the Good Spirit had spoken to him. "He told me," he said, "that I must go to a certain village, find the man I have been trying to kill and tell him that I want to be

friends with him." A few days later the chief risked his life by going unarmed to the village where his enemy lived. There was no word for "sorry" in their dialect, but the chief made it clear why he had come. The other man said, "How did you get the idea of coming to tell me this?" "The Good Spirit spoke to me," replied the chief. "Can the Good Spirit speak to anyone, or is it only to you? Could He speak to me?" was the next question. "I suppose so," said the chief, rather doubtfully, "let's try." So these two men, formerly sworn enemies, sat down together and tried the experiment.

That was the beginning of revolutionary change in that part of the world, and there are many stories of how this developed. The story that interested me most was about the inhabitants of a certain village who met regularly to find God's plan. At one of these meetings they tried to find the answer to the raids which some of the wilder tribes were making on a neighbouring village. "Why did it happen?" was the question they asked. The answer that came was that it was generally because the crops had failed at one village, with the result that the inhabitants went off to rob their neighbours. "What shall we do?" was the next question, and the answer came clearly. They were told to plant extra crops, to provide for a possible failure elsewhere; and they got clear direction as to how they were to share the extra work that would be needed.

That year the crops of one of the villages failed, so they sent a message to say that they had something for them. A delegation arrived and they showed them the food, telling them to take what they needed. "How much must we pay?" was the suspicious question. "Nothing," was the reply. "We planted these crops because the

Good Spirit told us to. He knew you would need them. This is His gift to you."

And all that happened in less than ten years from the time when these men started to listen to God. How many European statesmen have got as far as that—to plant extra crops for the benefit of somebody else? Perhaps Africa can show the way.

Five years ago I sat down with two or three friends and one of the leaders of Nigeria, a distinguished member of the Ibo tribe. Together we asked God to show us His plan, for us personally and for Nigeria. When we were quiet, one of the thoughts that came to me was to thank my Nigerian friend for the way he had helped me, a proud Englishman, to get rid of a little of my pride.

One of his thoughts was that a common determination to find God's plan would be the answer to the discord between the Nigerian tribes. He wrote this down, and in the last five years he has done much to carry out that idea. I do not think it would be an exaggeration to say that this man is largely responsible for the degree of co-operation that exists today.

There is the answer to peace or war. To ask God to show us His plan, to test it by Christ's absolute moral standards, and all the time in the workaday world to remember the guiding principle of "living to make the other fellow great." That applies whether the other fellow is your brother or your friend at school, or even your enemy; whether it is the man who works next to you in the factory or the office, or on the farm, or in the Cabinet helping you to rule your country; whether he is your customer or your competitor, your employee or your boss; whether he is a member of your tribe or of

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another tribe or nation ; finally, husband, it applies to your wife, and wife, it applies to your husband. It is one of the foundations on which the new world can be built—“ living to make the other fellow great ”.

I do not suggest that this is an easy proposition. I find it very difficult myself. After living for many years with credit-snatching and blame-avoiding as the ruling principles of my life, the new programme involved a colossal personal change.

What we have to do may not be easy. So much the better. It is the difficult tasks carried out under God's direction that will help build the new world.

## The Power of an Apology

**I** REMEMBER a man and his wife who were ardent workers for international peace. They belonged to all the societies that had this as their aim ; they subscribed to all their magazines ; they attended all their meetings. One night the wife had a dream in which she went into the house next door. There she found the owner in his shirt sleeves, and they shook hands. Then she woke up. I asked whether they were good friends with the man next door. The reply was very definitely in the negative ; they had not spoken to him for eighteen years. They told me this story.

Soon after they had come to live in their house, they gave a garden party for their friends. The man next door was watering his garden and somehow the hose turned in the wrong direction. Guests were drenched, summer hats and flimsy frocks ruined. He claimed it was accidental, but they were convinced that it was done purposely. They had a tremendous row, and since then they had not been on speaking terms.

I suggested that we should sit quiet for a few minutes to try to find God's plan in this situation. We did so, and "the penny dropped." They suddenly realised the absurdity of their work for peace between nations while they were in a state of warfare with their next door neighbour. The breach was healed that afternoon, and a new realism came into the lives of my friends.



## AFRICAN TALE

It is doubtful whether the world has yet fully realised the power of an apology. It does something to both parties—to the man who makes the apology and the one who receives it. The process has a cleansing effect. It is like penicillin applied to a wound; the harmful germs are put out of action and the healing tissues grow again.

About seven years ago, soon after coming to South Africa, I met an Afrikaner who had some bitter memories of past happenings in his country. I did not say very much; it was something to the effect that, like most Englishmen of my generation who knew the facts, I realised that some of the things we had done in South Africa were "a poor show". The effect was electrical. A friendship started between us that has deepened and strengthened to this day.

Three years later, at a conference of English and Afrikaans-speaking South Africans, I heard an Englishman, formerly an officer in the British Army, say, "I know well enough of the resentments between the two white races. My background is from that class which at the time of the Anglo-Boer war was in power and responsible for many things contributing to the racial division of South Africa. I know many Englishmen who feel sorry for that fact, but we have been too proud to say so. I want to say sorry right here and now."

The apology made a deep impression on the conference. A well-known Afrikaner, who had grieved bitterly over the memory of a relative lost in the concentration camps in that war, got up on behalf of the Afrikaans-speaking people and shook hands with the Englishman. It is interesting to note that the Englishman has now become a South African citizen. These are only first steps, but many more of us should take them.

## THE POWER OF AN APOLOGY

While the power of an apology is greater than most people realise, trying to extract one from someone who is unwilling is, on the other hand, generally a wasted effort. Energy devoted to pointing out to a man where and how he has wronged you is like pushing water into a hosepipe that is full of holes—very little gets through to the other end.

No impartial person can study the facts without coming to the conclusion that there were times in the life of the small and struggling Afrikaner nation when they had a raw deal from us British. But to try to persuade a Briton, who is not impartial, who does not want to study the facts, that he has behaved badly in the past, is a complete waste of energy. Yet a lot of time is spent on thinking about it, talking about it, and writing about it. The facts are there, fully recorded in British documents, and some day the Briton will read them, as I did, with intense shame.

May I, as a man of British descent, who has learnt to love South Africa and its people, dare to say something to my Afrikaner readers? I hope it will not be thought presumptuous.

Dr. James Moffatt, in the introduction to his translation of the Bible, quotes Mr. R. H. Hutton as saying, "The two convictions which haunt and hold together the ancestral traditions of the Hebrews are the unity of their nation, and supernatural guidance. The people have always had and still have a unique destiny, and over them is the special providence of God."

Exactly these words might be written of the Afrikaner nation. We must grasp that in order to understand the policy and actions of their leaders.

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The true Afrikaners are convinced that they are part of a nation specially chosen by God, preserved and guided by Him for a great destiny. There are solid grounds for this conviction. As one studies the history of this little nation, its early struggles, the trek to the north battling against incredible hardships and difficulties, the establishment of the Boer Republics, the gallant but disastrous war against the overwhelming might of Britain, the terrible proportion of casualties by battle and disease, the humiliation of defeat, the struggle to maintain and develop a national language, building again the Afrikaner culture on the old spiritual foundations, preserving through long years in the political wilderness their faith in the destiny of their nation, can it be wondered at that the Afrikaners are not only proud of their past history but confident that they are still God's people chosen for a special task?

The Afrikaner nation has now reached the promised land. Their language is firmly established and, with more than seventy per cent. of the South African children attending Afrikaans medium schools, there is no fear for the future. Their political power is overwhelming, not only through their own strength but because of the rifts among their opponents. They have arrived. What next?

Some of the leading Afrikaners see serious dangers ahead. Not in the political future but the moral and spiritual. They remember that it was after the Israelites reached the Promised Land that they began to worship false gods. Materialism has reared its ugly head, not only in the towns and the platteland, but even among the Afrikaner youth at the Universities of Stellenbosch and Pretoria. Family life, built on deep moral and spiritual foundations, has in the past been the greatest

strength of the nation. Today the figures for divorce show an alarming increase, and the break-up of homes, previously rare, has now become a commonplace. How can the moral rot be arrested? Can a nation that turns away from God expect to fulfil its God-given destiny? Where can we find the inspiration for our young men now reaching manhood? Such are the questions that are being asked by many deep-thinking Afrikaners. What is the answer?

I venture to suggest that there is one, and only one, really satisfying answer. It is that the Afrikaner finds another purpose, a greater vision. The preservation of the race? Yes, of course, but that will be a by-product. To aim at that is not a big enough objective. Young men and women will not get great inspiration from an aim that is merely to preserve something. I believe that your task, and ours, is nothing less than to bring Christ's message to a Continent. To bring His message of change, of absolute moral standards, of the guidance of the Holy Spirit, and above all else His message of the Cross as the heart of personal change and national policy.

Is it not true to say that the real conflict between the two white races in South Africa is not between those who have a British outlook and those who put Afrikanerdom first, but that it is between the selfish short-sighted members of *both* sides and those who have a greater vision? Unity will come as that vision grows and spreads, and with it all will come the solution under God of that other problem—the clash of colour.

## Inspiration or Imitation ?

**A**FRICAN leaders are at a turning-point in history. They can follow the white man along the false trail of modern materialism or they can get their inspiration from God. To imitate the white man's civilisation if the white man is inspired by God is fine, but otherwise it is folly. And what is the test? Exactly the same test as we have to apply to ourselves. Is this man putting God's plan for Africa first in his life, and is he testing all he does by absolute moral standards? If not, it may be a case of men who are not sure which road to take following men who are going down the wrong road.

R. C. Mowat in his book *Climax of History*, writes : "Decadence has already arrived in the West, just as it has long since arrived in Russia. The vitality of our civilisation has been drained by wars more destructive and more total than any which history has seen. Moral standards have been rapidly falling. Increasingly homes break up and crime flourishes. Mass production of contraceptives promotes sexual laxity. This and other easy indulgences—drink, tobacco, gambling and cheap amusements—dissipate human energy on an increasingly colossal scale.

"We delude ourselves into thinking there is progress, because technical inventions are still made and new gadgets and machines become available. More hospitals are built, more schools are opened. But real disunity

within society increases proportionately as the external power of the State becomes stronger. It is useless to prophesy about the character of a Dark Age which is by no means our inevitable fate. The choice is still open before us—either to be the last survivors of a declining age, or the pioneers of a new and better order such as the world has never seen.”

The scene was the Caucus Room in the House of Assembly in Cape Town. There were present twenty-six Nationalist Members of Parliament. They had been listening to a minister of the Dutch Reformed Church who, with an English friend, had been invited to speak to them on the subject of the ideological struggle in Africa. The two men had spoken of the various ideas which were competing for the hearts and minds of the 150 million Africans south of the Sahara, and gave illustrations of men and women, both black and white, in different countries on the Continent, who had found unity in a commitment of their lives to the task of finding God's plan for Africa.

When they had finished, one of the M.P.s, who holds a position of leadership in the party, asked a question. “I would like to know,” he said, “what are the views of the speakers on the subject of ‘White Supremacy’? As you know, we believe that the white race represents Western Christian civilisation, which it is a sacred duty to preserve in Africa, and therefore it is right that the white man should lead, though naturally he must always take into account the best interests of the black man. What are the views of the speakers and those they represent on that subject?”

The reply was as follows: “We think that the member

who asked the question has answered it himself, in one sentence of what he has just said. He spoke of the white race representing Western Christian civilisation as the justification for their taking leadership in Africa. Our experience with African leaders in all parts of the Continent has been that when they meet white men who really do represent Christian civilisation in its highest form, they are only too ready to follow them. In fact, one of our main tasks is to inspire the Africans to take the leadership that they should."

There was a silence. Then the M.P. who had asked the question got up and said, "I accept that answer." He sat down amid a murmur of approval.

Do we white men in Africa represent Christian civilisation in its highest form? Alas, I fear that there are very few of us who represent Christian civilisation in any form, certainly not the highest. Let us examine with critical eye the kind of life lived by the average white man in Nairobi, Salisbury, Johannesburg, and Cape Town. Or go further afield to London, Paris, and New York. Is the life normal or abnormal? Is it the kind of life that God intended us to live, or something that makes a mockery of the word "civilised"?

Here are some illustrations.

In Johannesburg one marriage in three ends in divorce; and for every one that is legally ended, there is at least one more where there is mental and spiritual disunity. Can it be wondered at that juvenile crime is at an appalling figure? A recent survey showed that eight out of ten robberies with violence in the streets of Johannesburg are committed by teenagers. In 1953 there were 355 boys and girls convicted on criminal charges in the

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Juvenile Court. In the first three and a half months of 1954 there were 247 convictions. The numbers have more than doubled. These were all white children.

In the Union of South Africa there are an average of a thousand Europeans convicted of drunkenness every month.

In Great Britain in the year 1951 there was spent £1,589 million on alcohol and tobacco, with at least a further £500 million on gambling. This compares with a total of £2,867 million spent on food. There are hundreds of thousands of households where the amount spent on gambling, alcohol and tobacco is several times greater than the amount spent on food.

In the United States, 433,000,000,000 cigarettes were smoked in 1953, more than 2,500 each for every man, woman and child in the country. Fulton Sheen in his book *Peace of Soul* states that six million doses of sleeping tablets are sold daily in the U.S.A. There are 700,000 confirmed alcoholics and three million border-line cases.

In one of the European Miners' Clubs on the Copper Belt in Northern Rhodesia there are less than two thousand members. In the year 1953 they spent £600,000 on alcohol and tobacco.

Is all this normal or abnormal? In what direction is white civilisation going? Is this the kind of life the Africans want to imitate?

Some Africans, particularly the younger men, in imitating these habits of the white men, think that in this way they are showing how civilised they are. Alas, they are imitating a side of civilisation that is a sign of its decadence, and before long they become slaves to the habits that they imitate. The chains that bind them to



self-indulgences are just as real as any curb to freedom from which they suffer today, or have suffered in the past. In most cases the habits are symptoms of an attempt to escape from facing the real problems in a man's life.

Professor Edgar Brookes, in his book *South Africa in a Changing World*, writes :

“To the dyed-in-the-wool reactionary in South Africa everything that the African does is wrong ; to the sentimental liberal everything that he does is right ; and neither is supported by the facts. No man has the right to enter the lists on behalf of the African people unless he loves them enough to see their faults and cares deeply about those faults. Granted that for every such fault there is an explanation in history—granted that the coming of the white man has done much to cause those faults—the facts remain solidly true that African family life in urban areas has largely gone to pieces ; that in some towns the illegitimacy rate is higher than fifty per cent. ; that many an African political leader who makes noble and high-sounding speeches is not supporting his own illegitimate children or their mother ; that one African effort after another in co-operation and social welfare has broken down through the embezzlement of funds by eloquent intellectuals ; that the land of the Reserves is being ruined by bad farming and that proposals for checking this ruin are often met by resistance.”

Africans who want to give inspired leadership soon find that their first step is to get free from the chains themselves. I found freedom when I committed myself to God's plan for my life. All kinds of habits and desires just fell away as I found a new increasing purpose. African leaders who are really in earnest that their people should fulfil their destiny not only decide to follow

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what God shows them is His plan for them, but also refuse to imitate anybody or anything unless they are confident that God is telling them to do so.

What are the other characteristics of white civilisation today ? I suggest that a longing for security comes very high on the list. Naturally enough in a materialist society the aim is material security. It begins with personal security, then goes on to security for wife and family, and sometimes it extends to grandchildren or even further. The demand is never satisfied. As each ridge is reached, a new one appears stretching further ahead. What is more, an excessive desire for security on the part of a few often leads to a lack of it for many. That may actually create conditions which stimulate revolutionary action, or the threat of it, and undermine the security of everyone.

I would say that Africans are at present singularly free from this warped craving. It exists, of course, among some, but it has not become the obsession that it is with many Europeans. It is certainly something to avoid rather than to imitate.

Then there is in modern society, particularly in business and industry, a longing for success, for recognition, for the kind of display that marks the successful man—the larger house, the bigger car, the more luxurious entertaining than the man next door ; and all the time it is the kind of success that breeds dissatisfaction and disillusionment.

Africans know whether or not I am right in thinking that this trend in white civilisation may present them with very real temptation. Yet I believe that African

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leaders who get clear themselves can help their followers to see the hollow mockery of the white man's craving.

Security and success are twin will-o'-the-wisps that haunt the white man's civilisation. You find them in Parliament, in the boardroom and in the home. When caught they prove to be unsubstantial shadows. It took me nearly fifty years to realise this truth. Africans will grasp it much more quickly. The only true security is when a man is committed to God's plan for his life and the only real success comes when I do God's Will. Here then is the warning. The new Africa cannot be firmly built by imitation of a decadent civilisation. Where are we to turn for inspiration ?

“The answer will be found, not only in Africa but throughout the world, by Europeans and non-Europeans in teamwork together, black and white, East and West.” Europe has in the past given to the world some of the great ideas on which God means the New World to be based. Justice, freedom, the rights of the individual, the sanctity of contracts, spiritual reality. For a thousand years of European history there have been in each generation men and women who fought and died for these things ; thank God there are still many who would fight and die for them today. Deep in our hearts we know that God rules, and material things do *not* decide. Our task, black and white together, is to act on that belief, turn to God for our inspiration, and build the new Africa in the way that He will tell us. Then, practical problems will be solved, what seems impossible will be achieved, and Africa will shake herself free from all the things that bind her.

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Earlier chapters have given many stories of how men, Europeans and Africans, who seek inspiration from God are finding something new and creative, often in the most difficult situations. Here are three more illustrations.

The first is the statement of the chief of a tribe in the west of Kenya. He says that the 28,000 people for whom he is responsible live in a poor region and seven years ago were very backward. Then he and some of his people met with the ideas of Moral Re-Armament through a group consisting of both black and white who taught them to listen to the voice of God. The chief writes as follows in a report dated January 26th, 1954 :

“ I have learned that in teamwork with my key men who also listen to the voice of God we can find the plan for our people and also encourage them to receive God’s voice direct. Because of a new spirit the following practical results are already evident.

“ We have our own maternity hospital and first-aid post staffed with our own trained personnel ; our own welfare hall and centre ; and our own model housing which members of our people are building themselves.

“ We provide four of the Kenya Football Team. Sports are widely played, singing and many other cultural activities are developing well and we have already won prizes in national competitions. We have been awarded a national prize for soil conservation methods adopted voluntarily and on our own initiative.”

The Chief ends his report with these striking words :  
“ We know we have much to learn, but we also have much to offer—for we together demonstrate that the true African aspirations are to do the will of God and to win all men of every race and colour to do the same.”

The second illustration comes from Nigeria. It concerns one of the leaders of that country. He told me that when he first began thinking of God's plan for his country, he realised that unity was one of their greatest needs, and that he must begin by setting the example himself. He went to the leader of his political opponents and said to him, "Why are we at each other's throats? It is not *who* is right but *what* is right that matters. Is it right that we should be at each other's throats simply because we are too proud? I am an African and in Africa we give respect to old age. I am many years younger than you. I am sorry for what has happened before. It is not now a question of whether I am right and you are wrong. Henceforth let us concentrate on *what* is right for Nigeria, and let that be the basis of our relationship. Here is my hand."

Here is another illustration from Kenya :

When the Mau Mau terrorism was at its height, a young Kikuyu had the inspiration that fighting this evil force must not be left to the Government police and soldiers. He felt that as part of God's plan some of the Kikuyu tribe should themselves co-operate with the Government, to purge the tribe of this evil element. He went to the Governor, and asked for arms. His conviction was such that the Government agreed, and the Kikuyu Home Guard was formed. Hundreds of them have been killed, but their devotion and bravery have won the respect and admiration of the European forces with whom they have been co-operating. I was in Kenya in September 1953, and heard from many of my friends that alongside the horror and detestation of the treachery and senseless massacres, something new has been born in the sphere of black and white relationships.

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The words of the Commander of the Kikuyu Guard in the Rift Valley Province, Col. T. H. Hemfrey, M.C., quoted in the *Kenya Weekly News* of September 18th, 1953, are impressive in this connection. He sees "a deep new decency coming out of the fire of these months"—lasting and valuable to the Colony—and the Kikuyu Guard developing as "one of the most important factors in Kikuyu life after the end of the Emergency period." The latest report from Kenya states that the Kikuyu Guard now numbers twenty-two thousand.

Finally, in South Africa especially, there is great need for inspiration to enable Africans to tackle the problems that are facing them. Some of the African leaders make the following suggestions.

In education, Africans can play a part in curing adult illiteracy; in some parts of Africa, children who have learnt to read and write are teaching their parents and grandparents.

For the prevention and detection of crime, Africans can and should co-operate with the police. In South Africa there has recently been a great increase in the number of Africans in the police force and also in the responsibility they are given. If Africans are to help in building a new world, then they must set an example as a law-abiding race. Then the police themselves would catch the new spirit.

But perhaps the need for inspiration is greatest in the provision of legitimate outlets for the surplus energy which otherwise goes into crime. God has a plan for people's leisure as well as for their work. To give one example. Recently in Johannesburg a splendid swimming bath was opened in one of the African Townships. It

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was built very largely through the efforts of white people, a most excellent gesture of goodwill and practical help. It has pointed the way, but self-help is better. Why should not every African Township have its swimming bath, the cost subscribed by Africans, and the bath built by the voluntary work of the residents in the Township?

Here then in brief outline are some of the ways in which inspiration is helping Africans to pioneer the new world.

But there is something more. Without it, all the rest may fade to dust and ashes. With it, we may each of us be privileged to play a part in the greatest revolution of all time. It brings us back to Africa as part of a world facing the greatest crisis of six thousand years ; and shows how we can find God's plan in this extremity.

## The God Who Speaks

**W**HERE did we go wrong in the presentation of Christianity in Africa? How is it that the sacrifice and devotion of Christians in South Africa and throughout the Continent seem to have had so little result in affecting the major conflict between black and white? Men and women, black as well as white, have poured out their lives in missions, schools, hospitals. Thousands, hundreds of thousands, in every country, have embraced the Christian faith; yet many of those who have had most education and the longest contact with the white people, are full of bitterness and hatred. What have we missed in the presentation of the Christian message?

It is no use our saying that agitators have come and filled the minds of Africans with divisive ideas. That may be true, but why have they succeeded? We Christians are also agitators, or should be, and the Christian programme is the most revolutionary the world has ever seen. Why does the agitator whose programme is based on division and hatred win the day? What conclusion must we come to? Is God's power less than we thought, or have we failed to apply it, first in our own lives and then in the content of Christ's message? These are the questions that must exercise the minds of Christians. Where have we failed?

After studying this problem for twenty years, consulting with Christians of all denominations, as well as with



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men and women who have rejected all religion, in many different countries, I believe that there is an answer. There is a missing factor, not only in our presentation of the Christian faith, but in the way of our Christian living. As a result, we are now facing the flood-tide of a godless materialism that threatens half the world and may end in a conflict that will destroy a great part of the human race.

I believe that we have taught people to be good—a very necessary step in the Christian way of life—but we have failed ourselves and failed to teach others the next step—to be guided. It is not enough to be good ; we have to become part of God's plan for Africa and the world. To be good is fine ; but why be good ? I need a purpose that will grip my imagination and give me the fire of a revolutionary, to rebuild my country, to help solve the problems of a continent, to be a remaker of the world. That makes it worth while, and it is only God who can show me my part in that. Our prayer is, "Thy Will be done on earth." I need the inspiration of God's Will to apply to the task of building the kind of world He intended it to be. Part of that programme is that we become the kind of people Christ showed that we should be.

In the Bible there are more than fifteen hundred references to God speaking to man. When did God stop speaking ? Was it when they finished writing the Bible, or when it was translated into English, or when so many of us stopped reading it ? Could it possibly be true that God did not stop speaking, but that man ceased to listen ? Is it conceivable that God is always ready to speak to us and we refuse to listen ? If so, it is the most

incredible folly of which man has ever been guilty. Can it be that our wars between nations, the unrest in our industries, the divorces in our families, the conflict and unhappiness in daily life, the sense of frustration and futility in so many individual lives, are all due to the same cause—that we have stopped listening to God?

Do you remember how often in the Bible one reads that the people of Israel, or a certain king, would not listen to the voice of the Lord, and as a result some horrible disaster overtook them? Is that what is happening in the world today? I believe that is so, and I believe it with a greater degree of certainty than I have ever had about any matter in the whole of my life.

Nor am I alone in this belief. There are now in every city of the world men and women, drawn from every walk of life, from the Council room and the kitchen, from the workshop and the counting-house, who not only believe that God can speak, and does speak, to man, but who are basing their whole lives on their certainty that this is a fact. To listen to God, to hear what He has to say about their hopes and fears, their work and their play, their children, their money, their past and their future—all that and more—is the central pivot of their daily life. Why do they listen? How do they listen? When do they listen? What happens when they listen?

I began to listen to God myself as an experiment, without any conviction that He could speak to me; but I had had a scientific training and believed in the experimental method. I reasoned it out this way. In science we often begin with an assumption, a reasonable hypothesis, and then we experiment. If the experiments are successful, we are prepared to admit that the original hypothesis

may be correct. If we find that similar experiments are successful when carried out by large numbers of people, with different backgrounds, over a considerable period of time, in many parts of the world, then we begin to approach certainty.

I was encouraged to start experimenting because the people who spoke to me about listening to God had some quality that I had never met before. It was a radiance of life, a certainty that they were on the right track, an inner peace that was clear in their faces, a freedom from fear that was shown in their actions, and, above all, a relationship with each other, a quality of teamwork, that was unique in my experience. Looking back now, I realise that I was seeing the fulfilment of what Christ said—"By this shall all men know that ye are My disciples, if ye have love one to another." So I began to experiment.

My first assumption was that there is a creative power at work that we may not fully understand but that we call God. Then I reasoned as follows. If God exists, then there must be a plan for His creation, for this world as part of the universe. Now I am part of the world—very small compared to the universe, but equally big compared with a molecule. It was reasonable, therefore, to assume that God had a plan for my life and a plan for yours. How foolish it would seem if God had a plan for my life and yet was unable to let me know what it was. He would be like an admiral who was unable to communicate with his ships. Perhaps it was I who was foolish—that I was not observing the conditions. Obviously the first condition was to sit quiet and listen, to give my mind to disciplined direction, to make it possible for God to put thoughts into my mind; and that was how my experiments began.

## THE GOD WHO SPEAKS

Now, after twenty years of experimenting, I can only say that there is nothing in the world of which I am more certain than that God has a plan for my life, and for yours, and that He can speak to me, or to you, and tell us of the plan each day. Moreover, as we begin to listen to Him, we start to find the answer to problems in our lives that previously seemed insoluble. As more and more people begin to listen to God, so we begin to find the solutions to family problems, social and industrial problems, national and international problems. I believe that the secret of the universe, for the application of which mankind has long been waiting, is that "When man listens, God speaks. When man obeys, God acts."

Nobody thinks there is anything unusual in speaking to God. Nearly everybody has prayed at some time in his life. During the first World War I used to pray when I was in great danger. Later on in life, as a housemaster at an English public school, I prayed regularly for the boys in my house. I remember that I used to take five or six names every evening, go down on my knees in my study, and pray for what I felt were the special needs of each boy.

There was nothing wrong about these prayers, but, looking back now, it is clear that they were mostly telling God what I wanted Him to do. My attitude was, "Listen, Lord, Stephen Foot speaking." Samuel's prayer was, "Speak, Lord, for Thy servant heareth." Never in my life had I consciously asked God to tell me what *He* wanted *me* to do. Now, I believe that is the most important prayer that anyone can utter.

If the first decision is to sit quiet and give God a chance to speak, then the second condition is that we should

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regard what God says to us as being at least of equal importance as what we say to Him. We are so anxious that what we say to God shall be exactly right that we have had many prayers printed in order to be sure of not forgetting a single word. What about the things that God says to us? Shouldn't we write them down?

Some people may feel that this is slightly undignified, that it turns them back into being children, with the teacher in the classroom dictating to them what they should write. If so, let them take heart. Christ's advice to all of us was that we have to become like little children if we are to understand His message. The bishop who sits quiet with pencil and paper has taken a significant step on the path of humility. He is not only the father in God to his flock, but a child being told by *his* Father what he should do.

A useful rule is to write down every thought that comes. It may be something that you have had in the back of your mind for months, or even years. It may be something absolutely new—so new that you can hardly believe that you had such a thought, yet there it is in writing before you.

During the last twenty years, it has been fascinating to watch how unerringly the Holy Spirit puts His finger on some place in a man's life where change is needed, some relationship that needs to be different, some walled-off area that needs to be opened up, some barrier of bitterness that has shut him off from God. Throughout the whole of this time I have never known a man fail to get an answer when he sat down and honestly asked God to speak to him. Sometimes it was not the answer he expected, sometimes he was not prepared to carry out

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what he was told to do, sometimes he had to wait—but there was always an answer. To listen to God is to open the door to a new world.\*

When I ask with absolute honesty for God to show me His Will, I have taken the first step on the road to change. When God's Will crosses my self-will, then I have to face the Cross of Christ, not as a theory but as a fact of practical experience. When I choose God's Will, whatever the blow to my pride or selfishness, then the Cross has begun to operate in my life, and the forgiveness Christ has gained for us comes flooding in.

Here are two stories from Europe. Each of them concerns events that happened before the last war, but the results have stretched far and deep into the post-war world.

It was in Brussels, the capital of Belgium. The Dutch diplomat was furiously angry. A dispute between Holland and Belgium had been decided in favour of Belgium by the International Court. Yet that was not the main reason for his anger. What had upset the minister were the articles in the Belgian papers which had appeared that morning. In announcing the news, some papers had seized the opportunity for a gloat at the expense of Holland. The minister's pride was hurt. As the representative of Holland, he felt that he had been insulted.

It happened that just at that time he was due to speak at an important dinner. What should he say? He had the natural instinct of wanting to hit back after being hit. In this case that was clearly impossible. He could not

\* The book for further study on all these subjects is *Remaking the World* by Dr. Frank N. D. Buchman. It is obtainable in many languages.

expose himself to ridicule in the newspapers. He could cancel the engagement. But before taking that step he did something which was becoming the most important part of his life. He sat down with his wife and an English friend to find out what was God's plan in the situation. The minister knew what he wanted to do, but what was God's Will?

He attended the dinner, and when he rose to speak there was intense interest. The minister began by congratulating Belgium on their success in the case. He admitted that in Holland they were disappointed, but he hoped that the result of it would be that the two countries became better friends. From that day, all bitter comments in newspapers ceased.

The second story concerns a Norwegian journalist, very well known in his country. He had to face a great blow to his pride. God spoke to him about some newspaper articles he had written, attacking the neighbouring country of Denmark. God showed him that the articles were bitter, parts of them untrue, and that he should apologise to the Danes. That was God's Will and it certainly crossed his will, but God won and the apology was made. It was for the Norwegian a miracle of change and the beginning of an experience of Christ that grew ever deeper and more real. In the war, a few years later, he was awaiting death in a Gestapo prison. He wrote regularly to his wife, and thousands of copies of these letters were circulated secretly throughout Norway. Here is an extract from one of them: "I must tell you that the things we learnt together stand the test. God lives in me every moment. A sad thought, an anxiety for the future—I pray, and am free again, joyful and thankful. Even though I am alone, I do not feel lonely, because

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Jesus is always with me. I say, 'Rather in prison with Christ than outside without Him.'

I was always puzzled by what Christ said, "the man who loses his life shall find it". Now I believe that I am beginning to understand it. Life really begins for a man when he hands it over to God for Him to use. When a man says with a new sense of commitment, "Lord, what will *You* have me to do?" he is taking his life in his hands; but it is the most important and sensible step of the whole of his life. As he starts to obey, his real life begins.

I remember a British colonial civil servant who took that step. He was a very proud Englishman, who came from the traditionally British background of the ruling class. He said that when he went to Nigeria, he was convinced of the divine right of all Englishmen to rule their Empire. The miracle of change happened to him. He certainly faced the Cross when he asked that question, "Lord, what will *You* have me to do?" The answer was clear and definite—that he should apologise to the leading Nigerian Nationalist in his area for having talked about him and run him down behind his back. It was a difficult assignment for a proud Englishman, but he told me that after making the apology the ground was prepared for him and the Nigerian to work together for the good of the country.

Earlier in this book will be found the story of an African doctor who found change in his own life, and is bringing similar change to many others, white as well as black. He is facing daily the cross of persecution, ostracism by former friends, and misrepresentation by enemies. But God has given him power and peace.



Speaking recently at an inter-racial meeting in the City Hall of Cape Town, he said, "I now want to dedicate myself to fight for the remaking of South Africa on a new dimension under the direction of God. I believe that is the one road which will be the best road for my people, and I am not prepared to turn back from that road."

It was a missionary in Uganda who said to me, "The Cross may be at the centre of our lives as Christians, but the question is how far do we expect its influence to extend?" Christ said: "I, if I be lifted up, will draw all men unto Me." Our lives must be purged and purified by the application of the standards that He has taught us. Absolute honesty, absolute purity, absolute unselfishness, absolute love. These are not policemen stopping us on the road of life; they are headlights shining the way to a new world.

When a man applies to his personal life what Christ said about absolute honesty, and, for example, becomes honest about his income tax, that is fine; but when he carries it into his industry, becomes honest with his workers about the profits being made, and plans with them how they should be used, he has applied the Gospel in its full scope, without limitation, and made a contribution towards ending the class war. Then he has an ideology—something that gives direction to the whole of life and unites him with every man who is doing the same.

When an Englishman apologises to his wife and stops being a dictator to his children, something new is born in that family, and the home may become the place that God intended it to be. That is fine and it is Christian.

When an Englishman moves on from there and apolo-

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gises to one of another race to whom his country has not been quite fair, it is a blow to his pride and self-will, and it is also accepting the Cross ideologically. If a Frenchman does it to a German, or vice versa, it is the beginning of a solution of the problem that has racked and torn Europe for nearly a century.

When an African chief accepts the Gospel, is baptised and becomes a regular member of a church, that is a first step of great importance. But if it stops there, however faithful a member of the church he may be, however regular his attendance at the church services, he has only grasped a limited part of Christ's message to the world. But when he asks what is God's plan for the way his people should till the ground or keep their cattle, begins by setting the example in his own methods of farming, and bears patiently the possible prejudice of his people, then he is applying the whole Gospel and helping to solve one of the great problems of the Continent.

Similarly the farmer, either English or Afrikaner, who begins to see that his land and his farm and his African workers are a sacred trust that God has given him, instead of a moneymaking concern for him and his family, is beginning to apply realistically what Christ taught us about it not being possible to serve God and Mammon. The farmer may not make so much money, but he has become part of the new Africa.

So our task as Christians is the same as before. It is still to bring men and women to a vital experience of Jesus Christ. The Church and the sacraments find enhanced reality and value. But it is in a different setting. It is in a world setting. The world ideological struggle is,

I believe, the struggle between Christ and anti-Christ, whether men will listen to the voice of materialism or the voice of God. The task of the Christian is to restore God to leadership in the affairs of men ; to bring men and women within touch of the power of Christ to remake men and nations ; to help them by our example to accept God's plan for their lives and become part of His plan for remaking the world.