

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



Bill Crisp of Radio Manx (left) interviews Brian Boobbyer, Megumi Kanematsu of Japan, Bulie Ndamase of South Africa, Nigel Cooper of New Zealand and Joyce Kneale from the Isle of Man. For report see back page. photo: Smith

To end race hate

by Reginald Holme

CONSION between white and black people is a feature of some areas of South and South East London. Threats that Scotland Yard's Special Patrol Group might have to be brought in made recent front-page headlines in the *South East London Mercury*, the largest local paper.

Police relations with West Indians and Nigerians have been far from cordial in some districts where nearly one in ten people comes from the dark-skinned Commonwealth countries.

An area police commander recently released figures of 'muggings' (violent street robberies), as he was bound to do in answer to questions. These showed that of 203 muggings, 172 had been committed by black youths. Community Relations officers fired back with statistics showing that, in proportion to population, black people committed no more crimes than white. Racial difficulties in finding jobs and unemployment make for bitterness among young 'black British'.

A public reading of *Britain 2000* with a multi-racial cast and theme (*New World News* 12 October) was therefore regarded as relevant by South London editors.

The South East London Mercury writes, 'What will Britain be like in the next century? While politicians, scientists and prophets of doom are busy conjuring up their ideas, a Forest Hill housewife has been busy writing her predictions. *Britain 2000* is a play by Marie Embleton based on personal experience and ideas for better racial unity in the future.'

Next day a Jamaican builder, John Richards of Peckham, whose whole family are in the cast, introduced the play to an audience in a hall in East Dulwich, a section where West Indians, Nigerians and whites tend to live rather 'clannishly', according to local sources.

Mr Richards welcomed the Attorney General, Sam Silkin, who is Member of Parliament for Dulwich; Donald Davidson, Minister-Counsellor in the Jamaican High Commission's Welfare Section, and an audience of 400. Among them were Community Relations leaders from South London boroughs, educators and nurses, Chinese, Indian and Portuguese students, police off-duty, and many people from the Caribbean and West Africa.

A cable from Bombay from Conrad Hunte, former vice-captain of the West Indies cricket team, said, '*Britain 2000* is a preview of the world to be. I rejoice in tonight's public performance.'

Mr Richards said that the author of the play was 'making a tremendous contribution to better race relations in this country'. She was pointing out the road to a relationship of friendship and com-

radeship. He announced that two Brazilians present in the audience were translating the script into Portuguese because they felt it could be adapted 'to deal with any kind of exploitation or discrimination, in Brazil, Cyprus, Vietnam or elsewhere'.

Many audience members filled in forms asking for comments and suggestions. A Community Relations officer asked for the play for his London borough next year. A Johannesburg trade union leader said, 'It is very moving. I would like this play to be in Africa.' A chief engineer from a multi-racial hospital: 'The message got across. I watched the concentration on people's faces.' A woman from Sri Lanka: 'You must aim at teenagers so that they will give up their prejudices and change their attitudes against other nationalities.'

A policeman, giving his personal view: 'It personifies the climate of today and can do nothing but good. It should be presented on TV.'

European Action Force in Berlin — see page 2



The Governing Mayor of West Berlin, Klaus Schütz, receives the European Action Force in the City Hall. Here he greets a Paris teacher, Annie Rabourdin.

ACTION IN BERLIN

THE CLUB OF ROME, meeting in West Berlin earlier this month, called for a new co-operation and solidarity between nations and a change in the attitudes and motives of man if he is to survive on earth.

Jens Wilhelmsen, from Norway, opening a public meeting of a 'European Action Force' at a central Berlin concert hall at the end of October, posed the question, 'How do we create the will to transform such insights into deeds? The oil crisis last winter showed that when things get tough everyone just looks after himself at the expense of others.'

'The task that the European Action Force has set itself is to increase this mutual feeling of responsibility in the world. We are painfully aware that there are no patent remedies but we also know that without people who have determination and commitment the best goals and plans cannot be realised.'

The meeting, which was attended by more than 200 people, was held under the patronage of the Governing Mayor of West Berlin, Klaus Schütz, in a hall made available by the Senator for Family, Youth and Sport. Speakers at the meeting included representatives from Australia, India and South Africa as well as students and industrialists, theologians, musicians and others from the countries of Europe. DM 400 were given in a collection taken for the group's expenses. SFB (Radio Free Berlin) announced the meeting and played numbers from the record *Water for a Thirsty Land*.

Members of the force also met and conferred with senior officials in the giant electrical concerns of Telefunken, Siemens and Philips. Many families, opened their homes for the group members to live in, and the Mayor of Steglitz, Helmut Rothacker, gave a reception to the group. Herr Wehowski, representative of the Senator for Family, Youth and Sport, met them with colleagues from his ministry to plan together their action in the city.

One of those who had joined the European Action Force for the weekend was Adolf Scheu, Social Democratic member of the German Federal Parliament from Wuppertal. He said at the public meeting, 'Freedom is being wrongly interpreted. For many it means selfishness, a life without any self-discipline, without responsibility, without God. That is no freedom.' Herr Scheu described the application of absolute moral standards of honesty, purity, unselfishness and love and a daily time of listening to God as 'a tremendous help in solving the problems of an active politician'. He added, 'Then you get the urge to take action in overcoming divisions and you even get someone in committee taking the ideas of his political opponent seriously—a total novelty in the Bonn Parliament.'

Michael Parkinson: Why, what's wrong with a female prime minister, Dame Flora?

Dame Flora: Well, you see, I'm talking as a very old woman with an enormous admiration for men. I've worked a lot with men in my clan and in my journeys with Peter Howard and Moral Re-Armament.

THIS WAS one of the exchanges between the 96 year old Scottish chief, Dame Flora MacLeod, and the BBC's top chat show compère when she appeared as a guest on his show last week.

This week her biography *Dame Flora*, written by Anne Wolrige Gordon, has been published by Hodder and Stoughton (£3.25).

The beautifully produced book traces the career of the extraordinary woman who was born in 1878 at Number Ten Downing Street, suffered an austere English childhood and a disappointing marriage, and only in 1933, at the age of fifty-seven, became the 28th Chief of Clan MacLeod and the first female chief in Highland history.

'This loving but by no means uncritical biography,' writes the publishers, 'presents a fascinating and rounded picture of a remarkable personality whose life has spanned almost a century.'

In her eighties Dame Flora met Peter Howard and with him visited Japan, India and the Americas, journeys described in detail in the book.

'Howard, who regarded faith as the most important ingredient in life,' writes Anne Wolrige Gordon, 'tried to help her overcome the obstacles which stood in its way... Because of the hours he worked, Howard occasionally wrote letters to his travelling companions. One

morning in early December, 1963, he sat at his typewriter and wrote:

Dear, dear Flora,

Our Asian journey is nearly over. Rome, Athens, Beirut, Delhi, Lucknow, Kanpur, Agra, Delhi, Tokyo, Nikko, Odawara, Tokyo. It has been an adventurous time and many, many more to come. I wanted to tell you this morning how thankful I am not just for your friendship and comradeship, which are a candle in dark days and a constant cocktail in the hearts of Doë and me, but also for your valour and effectiveness.

Christ's challenge however imperfectly expressed by humans has always been resented and resisted by the faintly pious the self-righteous and the intellectual blue-bloods all down the ages. Why, God knows, but there it is.

Forgive this typing. It is rather dark in this room and very early. We must put the changing of men first. It means moving each morning out of self into Christ, out to others, so that our viewpoints and angles are not so dear to us as the other person's place in God. "Nothing in my hand I bring. Simply to Thy Cross I cling." That is my need and decision. It is one of the greatest gifts in life that I can call you "friend". With a grateful heart,
Peter.'



Dame Flora Macleod with Peter Howard and Rajmohan Gandhi (extreme left) on the 1100 mile 'March on wheels' across India—one of the thirty photographs in the biography 'Dame Flora'. photo: Channer

In many lands where the Buddhist faith prevails, devout Buddhists have welcomed the moral reinforcement of the universal standards of Moral Re-Armament to their own faith. So we print these

Reflections of a Buddhist monk

by Venerable B Sorotha



I ENTERED the priesthood when I was only 11 years old. My parents are devout Buddhists and we had to pray with them three times a day. It became quite a headache but I was curious. I wanted to know what gave them that faith. So I became a novice monk and studied Buddhism for six years.

I was happy and content at a temple in Beruwala, 35 miles from Colombo. My life became more complicated when I came to Colombo for further studies. I fell into bad company

Under the yellow robe

You see, many people do not realise that even though we may wear yellow robes and know more about Buddhism than the laymen, it is a human heart that beats in our bodies too.

The glitter of money attracted me. Ambition to be someone became a driving power. I felt jealous of the student secretary at the pirivena (Buddhist college) and wanted his position. I fought for it and got it. But my ambition kept egging me and I wasn't satisfied.

In February this year, I came to India. At Sanchi I took the first step of my new life. I was a heavy smoker. When people asked why a Buddhist monk smoked, I said I am not harming anyone and that it was my money. But at Sanchi, I realised smoking was an indulgence and was not helping me to control my senses. Also, I was misusing other people's money, which they gave because I had become a monk.

I had four cigarettes in my hand. A battle raged in my mind as to whether I should smoke all four cigarettes quickly or destroy them. After much struggle, I had the thought, 'If you do not destroy these four cigarettes, you will never find a cure to desire!' That settled it.

I came to Bombay in July, all ready to travel to Germany for studies in August. A few days before my expected flight, there was a disaster—or so I thought. The charter flight was cancelled because of the Air India pilots' strike. It was then that I got an opportunity to visit the Moral Re-Armament Training Centre at Asia Plateau, Panchgani. This visit has transformed my life.

What impressed me most was the sincerity of purpose and the honesty and purity that was reflected in the faces of people there. I began to see things in a new light. I realised I had lowered my moral standards. I needed a reawakening of the conscience.

I thought of the life I had led in Colombo, of the side unknown to both my parents and teacher. I thought of the monk I had assaulted once because of a disagreement. I felt a revulsion. At first I decided to lead a new life. But then the thought came that I must also put right what I can of the misdeeds of the past.

Just deciding to begin anew is like building a house on top of a well. However strong the house is, the foundations are weak and a hollow sound will always emerge. I decided to be honest with my parents and apologise to the monk. I have written letters of apology.

Killing the tiger

Living MRA is like learning to ride a bicycle. You may think it is easy to ride a bicycle by learning the theory from a book. But practical experience shows it is not so easy. So it is with what I have learnt. I have now found the way to peddle the bicycle and the theory I learnt is now becoming useful to continue the journey.

In Panchgani I discovered that there are modern Buddhists, though many come from different religions, to me MRA is twentieth century Buddhism.

To me, a time of quiet to listen to the inner voice is essential. It helps me to be a watchman to my mind and keep evil thoughts away. There is a tiger in my mind which I need to kill. The decisions I have made have merely put the tiger to sleep. I yet have a long way to go to get rid of this pest.

I have decided that I am not going to preach merely theory but to tell of my own change and experiences. Our minds know what is good and bad. It is only on reflection and asking 'Where am I going?' that I can discover my true motives. Here in Panchgani I have found a faith that the world can be changed, through the action of individuals.

AFTER MOZAMBIQUE

The first public showing of an MRA film in Portugal took place on 23 October in Rafaria overlooking the river Tagus near Lisbon. During the last five weeks, *The Voice of the Hurricane*, *Freedom* and *Men of Brazil* have been extensively used in Lisbon and around in private showings from ten to seventy people. The public showing of *Men of Brazil* had been arranged by a priest who saw it this spring in Mozambique.

GOOD HUMOURED

Garth Lean was interviewed on BBC Radio London, Capital Radio and London Broadcasting on the occasion of the publishing of his new book *Good God, it works!* Also on BBC Wales.

The *Sunday Telegraph* writes of the book, 'A sincere chronicle of "experiments in faith" by the author and his circle during 40 years' experience of the one-time Oxford Group and the subsequent Moral Re-Armament Movement. Mr Lean's thoughtful and good humoured memories provide a clear explanation of what he and his fellow workers were aiming at together with notable character-sketches of Frank Buchman, Peter Howard and other leaders of the movement in Britain and elsewhere.'

WINTER WORKSHOP

'Everywhere people speak about a new world order, new values, a new society. But a really new beginning can only be made in man himself.' To discover what experience and sacrifices are necessary to make this new beginning a conference 'Workshop for a new society' is to be held in Caux this winter.

The Caux conference centre will be open from 20 December. A training course, for which the European Action Force now in Berlin is taking responsibility, will take place from 26 December to 5 January.

PAPER WEIGHT

Readers overseas will have noticed their copies of *New World News* coming on a heavier paper, those in Britain the opposite. All forms of paper are in short supply and airmail is particularly expensive. We have been able to secure a supply of a new paper which will do for both home and overseas copies. Using one paper will cut costs in printing too. We will also soon be using smaller envelopes whenever there are no enclosures. This will save paper and thus expenses. We hope that those who up till now have valued receiving their copies only folded once will appreciate why this step is being taken.

Editors

THE ISLE OF MAN—famous for its international Tourist Trophy, motor cycling championships—could become known as a meeting ground for reconciliation. This conviction led Frank Bickerstaff, Director of Education for the island, to launch a Youth Conference on the theme 'Towards International Understanding'.

The Isle of Man Board of Education organised the conference which took place 24–27 October at the coastal town of Port St Mary. Miss Jean Thornton-Duesbery, Member of the House of Keys (Parliament) and Chairman of the Education Board, welcomed the delegates.

Sixth-Formers, school-leavers and young workers—including police cadets and nurses—were drawn from across the United Kingdom. They came from troubled Belfast and other cities of Ulster, from the industrial North West of England, the Channel Islands and the schools of the Isle of Man. An international group was invited from Tirley Garth, the MRA Centre in Cheshire.

'The seed of the idea was sown at Caux in Switzerland,' said Mr Bickerstaff as he opened the first session of the conference. From Switzerland he had seen how the Isle of Man was relatively tranquil, surrounded by areas of conflict such as in Northern Ireland and in industrial England. The island could provide a meeting ground where there could be an exchange of views and experiences, and possible solutions found.

Interviewed later during the conference, the Education Director said, 'As from Iona missionaries went out to take Christianity, from the Isle of Man sound ideas could go out, ideas of peace.'

Dr James Eedle, Youth Projects Director at the Commonwealth Secretariat in London, in the opening address, said that it was unrealistic in today's world to concentrate on our own problems at home—the world was too interdependent. 'National problems are no longer soluble nationally,' he said. 'There is, for instance, the oil situation which we have not begun to come to terms with.'

Not looking for culprits

Dr Eedle advocated reading the literature of other nations in order to 'find your way into the feelings of others'. The Isle of Man could learn from, and teach, other islands of the world in solving problems in fields such as unemployment, immigration and migration, he said.

'The characteristics of our attitudes towards international affairs are ignorance and apathy,' said Dr Eedle. 'Progress is hindered by the nicest people.' It was not a matter of finding culprits but of identifying apathy.

He described the school-leaving genera-

tion as the legislators and electorate for the next 50 years, 'The work force up to the year 2020'. 'If you can combine humility,' he concluded, 'with a sense of purpose, a divine discontent with a love of humanity—you may be able to redeem some of the errors of those of us who, with the best will in the world, have created the world of today.'

The Lord Bishop of Sodor and Man, Rt Rev Vernon Nicholls, said, 'If we are to do anything through international understanding we have got to do it through love—sacrificial love. I have watched, in my lifetime, a decline of moral standards that has perturbed me

Isle of Man takes the initiative

by Michael Smith



The Deemster, Roy Eason, senior legal figure in the Isle of Man, addresses the conference. With him is Miss Thornton-Duesbery M.H.K., Chairman of the Education Board, and Brian Boobbyer.

photo: Smith

deeply.' There were 40,000 men and boys in prisons and borstals; 25 per cent of marriages ended in divorce; and young people were destroying themselves by drug addiction. The Bishop emphasized the influence of press, radio and television in their coverage of news. Were they aiding or hindering international understanding in the way that they reported this news? The Bishop said that there was also the need for a move towards Christian understanding internationally.

Hugh Douty, CBE, Senior Field Secretary of the National Association of Boys' Clubs, advocated family interchange and foreign travel. He encouraged young people to appreciate the qualities of others—their attitudes, food habits and structures of their societies. 'A man is what he is,' he said, 'because of his personality—not because of his colour, language or country of origin.'

What could the younger generation—and particularly those present at the con-

ference—do practically? It was a question on the minds of many of the delegates as they met for group discussions, following each main speaker.

Brian Boobbyer, former England Rugby player, said, 'I want to anticipate the feeling in so many who look at today's world and say there is really nothing I can do and therefore the way I live doesn't matter. The way I live affects the next person I meet.'

Mr Boobbyer had achieved success and fame in the Rugby world. One day, in a coffee shop in Paris, he and a Rugby friend had talked about the problems of the world. 'That conversation changed the whole course of my life,' he said. He had begun to see where he himself needed to be different. 'The revolutionary factor is that I need to change.' He quoted from St Paul saying, 'Don't let the world squeeze you into its own mould.'

'That human nature can change,' he continued, 'is the factor that the world has not reckoned with. There is no person and no situation that you can think of that is out of the reach of change.'

'There are situations which you in this room represent, which to you seem absolutely impossible, that can be changed. How you bring a new spirit to people represents the toughest challenge on earth. How do you cure the fear, the hate and the greed in people? To get alongside people, win their confidence and draw from them the things that bind them, is the most difficult art in the world.'

Mr Boobbyer had seen how this had worked out in international and national situations. He had been in the Far East when a handful of leading Japanese had gone to the Philippines to restore for the bitterness and hatred that had been created by the Second World War. Closer to home he had met trade unionists in the industry in England who had found strike action unnecessary because of the trust they had been able to create between management and the work-

For many at the conference it was their first chance to meet people from other parts of the world—from Japan, Australia, New Zealand and South Africa—who had come from Tirley Garth, the MRA Centre. This international group was interviewed and sang on a 25-minute broadcast on Manx Radio.

Members of the group were invited to speak in schools on the island. In Ramsey Grammar School they spent a whole day taking ten classes and a school assembly. Each evening was spent in the homes of Manx families. New English residents to the island, some of them ex-colonial administrators, and long established Manx families began to see how a new trust could be built between them as they heard from the experiences of the international group.