

The price of ending violence

by L E Vogel

from Birmingham and
now living in Latin America

MANY TODAY live in situations where violence is normal. In one capital city where I recently lived, the newspapers announced the assassination of the National Police Commissioner. The death of this officer and his wife was the 132nd 'political murder' in the 124 days the Commissioner was in office.

In another country, my host has for seven years never entered his home or his office without checking by 'walkie-talkie' radio that no kidnapers are waiting for him. Oddly enough, in both countries one of the first questions I was asked - as a Britisher - was: 'What is going to happen in Northern Ireland?'

The great majority of citizens deplore violence: but what can ordinary people do about it? One key is in a clear lesson from history; that at the centre of the octopus-tentacles of violence is a body of corruption. People like me may be able to do little, directly, to stop a wave of murders taking over my nation. But I, and millions like me, can certainly deal with corruption as it affects us, and set the climate that dishonesty is not tolerated.

Arriving in the country where the Police Chief was blown to pieces, and where every school in the nation has to have guards to protect the safety of children as they study, we changed some money in a large exchange on a central avenue. Only later did we realise we had been given Black Market exchange - more than twice the 'official' rate. My first reaction was: 'Thank goodness - the little money we have will go twice as far!' Then God's voice spoke clearly in our ears: 'If you want to help bring an answer in this nation, you will have to apply My absolute standards.'

We had the chance, later, to apologise to people of the nation and to register our decision never to contribute to creating a climate of dishonesty. All we spoke to agreed that the same bribery which makes possible Black Market operations in a central avenue can subvert a man

We wish all our readers a very
happy Christmas

The next issue will appear on
4 January 1975

Poems in this Christmas issue:

By an English farmer page 1

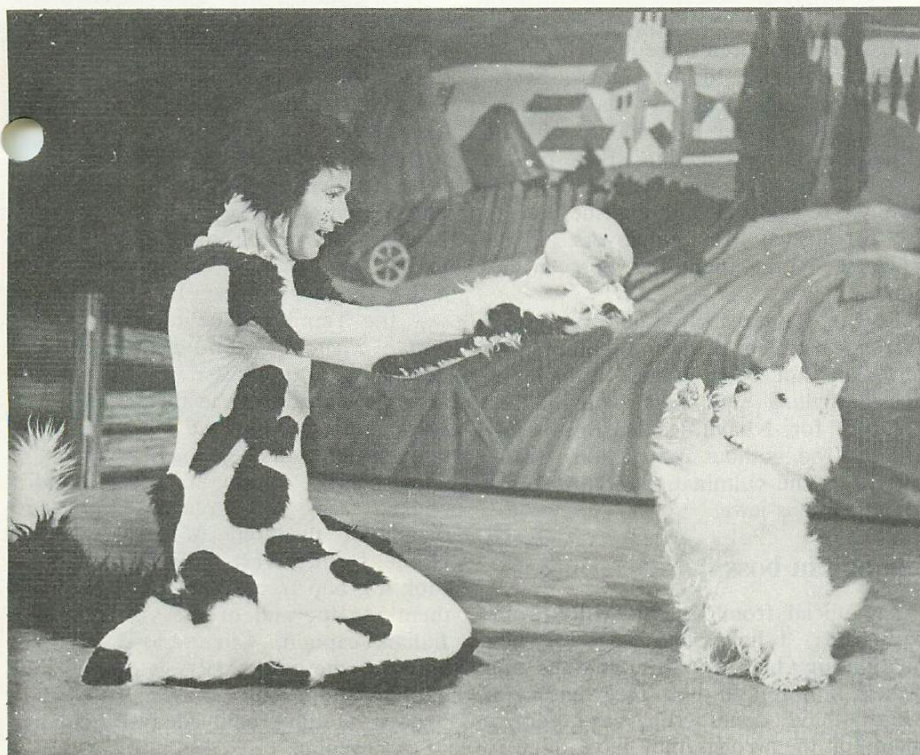
By a West Indian cricketer page 2

By an Australian dentist page 4

close to a heavily-protected national figure like a police chief - the man charged with making life secure for ordinary citizens.

One man to whom we apologised was Dionysio, a docker. Four months ago,

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NEW WORLD NEWS FOR MORAL RE-ARMAMENT

**She only knew, she only knew
To do what she was told to do.
She cared not what the neighbours say,
Her life was gracious to obey.
She sought nor wealth nor fame
And Mary was her name.**

**He only knew, he only knew
What others had to think and do.
Sincerely he was self-possessed
He did what he was sure was best,
He found both wealth and fame
And Judas was his name.**

**We listen but we disobey;
We worship in our own sweet way;
We worry what the neighbours think,
We like our lust, success and drink.
Our God is wealth and fame
And legion is our name.**

**O Christmas flood of life and power
Pour through the world at this sick hour,
Help Judas in our hearts to die,
Renew the nations wondrously.
Thine be the earth and fame
All-conquering by Thy name.**

PETER HOWARD
Christmas 1955

From Above the smoke and stir, the
collected poems of Peter Howard
(£1.50 plus postage from MRA Books)

Give a dog a bone at Christmas

Ringo, played by Tony Jackson (dog on the left), has many fans, though mostly two-legged! More than 8,000 children have already roared for Ringo at this year's production of Peter Howard's Christmas pantomime which runs at the Westminster Theatre until the end of January.

A new Give a Dog a Bone game 'Ringo', devised and designed by Cameron Johnson, is now on sale in the Theatre. It is available from Grosvenor Books for 40p plus 20p postage (first class in UK) and packing.

photo: Robinson

The children of India

On the hill
Amidst the corn
In countless villages
They sit and watch and listen
The children of India!

The sun is sinking
Behind the hills
Their parents walk
Slowly home
From a hard day in the field.

Behind a bullock
walk the father,
Behind him, mother
With a huge bundle of hay
On her head.
Quietly they travel and wonder!

Their lives undisturbed
For years and years,
Simple,
Unknown
Yet knowing
Of others in the outside world
Through the radio.
The world knows them not
Nor cares to know.

In such a village
A son was born
To a Carpenter and a Maid.
Unknown
Except to God
And to those to whom He chose
To disclose His plan
The Son of God!

The boy grew to manhood
And gave a new steer to nations.
'Blessed are the pure in heart
For they shall see God.'

And fishermen and doctors and teachers
And priests and bandits and soldiers
And magistrates and servants
and housewives arose.
They went forth marching
To the tune
'Behold the humble will inherit the earth'.

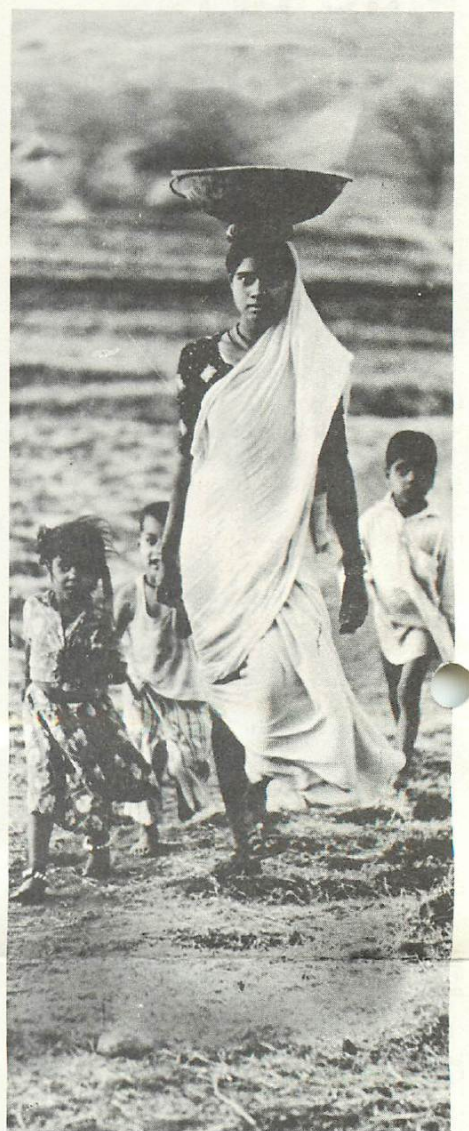
From village after village
In India's vast land
May such men and women arise
And answer the call to stir.

And stirring
Sting the conscience of other men
And women
To new life
And light
And majesty.
And following the path of Carpenter's
son

Not by word,
But by deed,
Erect the Cross of forgiveness
In this ancient land;
And choose the way
Of service
To man
And God.

All men everywhere
Will behold the light of the world!
And flock to India
In search of Truth.

CONRAD HUNTE



A fresh factor at work

THE SECOND of the series of industrial seminars with the general theme 'A Fresh Factor At Work' has been held at Asia Plateau, Panchgani, India.

Representatives of management and labour from the textile, engineering, construction, chemical, transport and defence industries attended. These delegations were sent by firms in Bombay, Poona, Bangalore, Madras and Delhi to discuss and find practical solutions for the issues that divide industry.

The country's leading economist, Dr S D Punekar, Professor of the TATA Institute of Social Sciences, commenting on the state of industrial relations in India, said, 'We have created the machinery for negotiations, but the climate

of trust has not been there.'

Satya Banerjee, former General Secretary of the Light Railways Staff Association, and former President of the Hindustan Drivers' Union, spoke out on the link between the factory and the family. He said that although he used to ask for justice from employers, 'I was a worse tyrant than any boss in my home'.

Lt Col Balakrishnan said, 'We create barriers between men and within ourselves by not being honest. I have returned drilling equipment which I had not paid for. I have decided to give my life to God without reservations. MRA for me is the culmination of the search for a precious jewel.'

Change in boss

An official from Khatau Mills (Bombay) said: 'I have got to start a new relationship between the workers and myself. I will ask their forgiveness for what I have done wrong, and forgive them for the wrongs they have done to me.' A worker from the same mill said

it had been the change in one of his bosses after returning from the last conference that had brought him here. 'I have decided to give up two bad habits - gambling and drinking,' he said.

A former employee of Hindustan Photo Films, Ooty (South India), G K Iyengar, described how he had sought to win the allegiance of the workers. He had led several strikes. In May 1973 he saw the Tamil production of *The Forgotten Factor* and *Song of Asia*. He helped take the latter to Coimbatore. Mr Iyengar said, 'Face to face talks can solve difficulties but we must start with the principles of MRA ourselves.'

In nearby Poona, the West Indies cricket team were playing their first match of the tour of India. Conrad Hunte, former West Indies Vice-Captain, took a group from *Song of Asia* to meet them. At the end of the visit the West Indian captain, Clive Lloyd, said, 'I know of the work MRA is doing in the world. I hope you go from strength to strength. I have enjoyed every moment of this evening.'

Ron Lawler

About idol worship

by Anette Hellekant, 18, from Sweden who has recently spent seven months at Tirley Garth, the MRA centre in the north of England. On her return to Sweden she was the host to members of the European Action Force whom she invited last week to her home town of Gothenburg.

I HAVE LEARNED at Tirley Garth what it means to live Christianity, and God has become a reality in my life.

I have realised that people put their security and faith in other things when they do not believe in God. The Swedes believe in freedom, peace and democracy and we really don't know anything else, but are we free? Money, materialism, fashions, sex, violence and what other people think are ruling our lives and it is very temporary and short-sighted. What is the result? Selfishness,

impurity, 'latchkey-children', divorces, dissatisfaction, suicides, confusion etc. We have the highest standard of living in the world, but does that mean that we are the happiest people? The world is fighting against poverty, dictatorship and war, but are we not going from one poverty to a spiritual poverty? Where can we find an answer for both?

I have looked at myself during these seven months. I thought I was an extremely different person who lived a great life but I was not. I was just the same as everyone else.

Desire went

One thing everyone hated except me was my snuff (Snus). It's a sort of tobacco you put under your lip, it is a different way of smoking. I could not be without it and I did not mind people complaining. I brought ten boxes to England. I decided to stop one week to see what God thought about it. Nothing happened and when the week was ended I happily put in my snuff again. Then a clear thought came to me: 'You read in the Bible yesterday about idol worship

and your snuff is an idol for you. You love, think and want it more than me, that is why I want you to stop with it.' I stopped and the desire went away.

I have realised that I am responsible for other people's lives as much as for my own. Only God can give me a greater challenge than different things to hang on to like my snuff. I feel that every single person is looking for something greater to live and fight for and only God can create a satisfying life. Through guidance God can give you a good reason why and how he wants you to change and he becomes a reality in your life. You do not lose anything, you get something.

It is not popular to have a faith in today's world but is that not the answer for the world and for every single problem? I believe it is. We have to live for something much greater than today's idols. I love this world and specially my country and I don't want to see it destroyed. I know we can find an answer now and what makes me write this is: If God can change and speak to me, then he can speak to and change everyone. I really mean it. ●

About blame

by Tafesse Gebeyehu

This article appeared in 'The Ethiopian Herald' last month.

IF WE WERE to make a survey of human life, we would find that people, on the whole, are dejected and unhappy. They don't feel the joy of life; they are living merely because they are not dead. When trial and tribulations confront them, they blame others—the government, the political party, their neighbours, religion. They think that they are completely right and that others are dishonest, mean, selfish and greedy.

When we wear coloured glasses, we see the world coloured as the glasses. And it is the same with human nature. We are not prepared to accept our own weaknesses and shortcomings. But we see those weaknesses and shortcomings in everyone else.

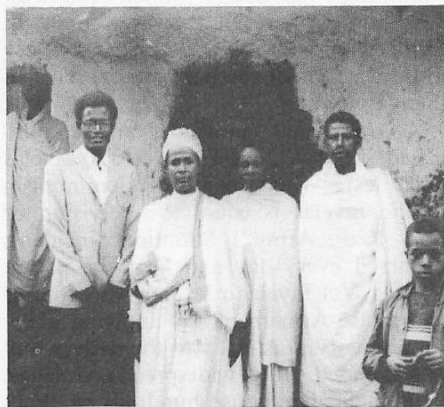
I am a graduate of the Technical School in Asmara. I went from Gondar, my birthplace. I lost my faith—though I did feel that there was some kind of Superpower. I searched for a satisfying purpose in my life.

I involved myself in the situation in this country. And I thought for other parts of Africa too. I blamed others for what was wrong. But my life was full

of bitterness, of gambling, of prostitution.

One day I saw a film called *Freedom*, which is produced by Africans. The important things I learnt from the film were:

- that I have to live with a purpose
- that our world is full of reactionaries
- that I have to live honestly, unselfishly, with purity and love for everyone
- that I have to fight injustice without fear or favour, and without bitterness.



Tafessa with his mother and stepfather in his home village near Gondar.

I was living corruptly. But then I thought, 'If I am corrupt myself, how can I expect others to be better?' So I started to change. I returned books I had stolen from the library. I apologised to people whom I hated and treated wrongly—my school director, foreign teachers, and my schoolmates. I might have reason to hate someone, but the

truth is that hate never solves any problem.

I don't mean I have become perfect. I am trying to do better today than what I did yesterday. I hope I will. Because society is made up of individuals. If each person reforms himself, society will be reformed.

Most people think that poverty is their lot in life. At present this is so, because dishonesty and selfishness are controlling human life. But 'there is enough in the world for everyone's need, though not for everyone's greed. If everyone cared enough, and everyone shared enough, would not everyone have enough?'

What kind of country would we have if everyone applied this saying practically? If we all start to care for each other, what kind of world could we see soon?

So let us stop blaming others. Let us not say we are born at the wrong time, or in the wrong place. There is hope. We need a change—a change of heart and mind—that will purify. Let us change ourselves, and if we have changed, and if our change is for the better, others will follow. Life is a gift from God, to be enjoyed. We are not born to feel sorry. This is the only chance we have. So let us make the best use of it, and live flamboyantly, hopefully and with a purpose.

This is not just theory. It is based on my own experience. If everyone revolutionises his life, and lives by honesty, purity, unselfishness and love, we will see come about the biggest revolution in history, which builds a truly just society. ●

What interchange of racing D N A
 Or formulae of chemical research
 Can mechanise our laughter or our tears?
 Does molecule exchange, electric charge
 Give patience, adoration, reverence, joy?
 Is mercy from a tap or grown in fruit,
 Is 'putting out of misery' the key,
 Can black despair help those in urgent need?

But hope's osmosis clears the clouded brain,
 Starts up with click and flow, components dim
 For hope gives life, and faith an aim for life
 And charity the greatest gift of all.

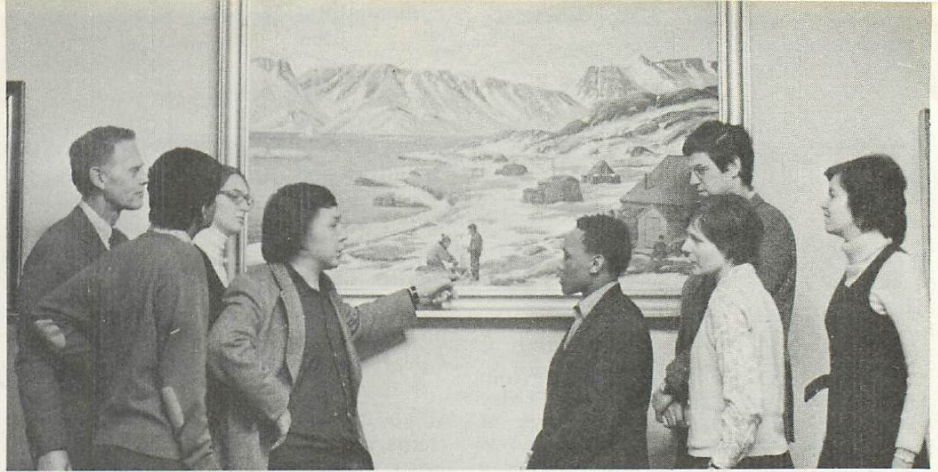
But God claims hope and charity as His,
 His still small voice puts in our tiny minds
 Thoughts from His mind, so far beyond our
 own

Of mercy, courage, reason, hope and joy,
 A plan, for each to have, a part to win
 A world from every 'ism. As His Son
 Who gave His life that we might start afresh.

A small condition, miniscule, so slight
 This god of Right, of Care, of Mercy makes,
 Just knock, or ask, to give ourselves to Him,
 So that His will be done on earth as 'tis
 In Heaven. A strategy to win the world.
 We erring, groping, fearful, living things
 Whose span of life is measured in a flash,
Each one is His, His temple if you will,
 Where He can dwell and by His presence bring
 Success and peace, an aim, a fearlessness,
 Where blindness sees,
 And hidden darkness lights,
 And evil melts and crumbles till we're one
 In unity where once division stood.

When humble, broken, lost, we say 'Please God
 Take worthless me, my burden saps - my life.'

JOHN PURTON



The European Action Force visited the Danish Parliament in Copenhagen. Here representatives from Denmark, India, France, South Africa, Britain, Germany and Switzerland meet Lars Emil Johansen, a Member of Parliament from Greenland, who tells them about his country.

●ORATORIO FOR OUR TIMES has recently been given in two Catholic churches in the Paris region.

This work is by Françoise Caubel and Félix Lisiecki. With a chorus of over 100 and a 30-piece orchestra under the direction of composer Lisiecki, the Oratorio proclaims: 'God is love. He loves us. He realises His Plan through those who listen to Him and obey.'

Last week the Oratorio was given in the parish church of L'Isle-Adam under the sponsorship of the municipal council whose chairman is France's Minister of the Interior. The week before, an enthusiastic audience of more than 400 filled the crypt of the Catholic parish church of Boulogne in which the MRA centre is situated. The evening started with a word of welcome from the pastor of the Protestant parish who had organised the presentation.

●IN NEW WORLD NEWS two weeks ago Roland Wilson wrote of a Christmas gift to Moral Re-Armament that would clear every outstanding bill by Christmas Day. Already, through 106 individual gifts and the proceeds of four collections, £7,414 has been received.

These contributions have come from people of a very wide range of backgrounds. An airport worker and his wife sent £100 with a letter saying: 'The closed cheque comes with our hearts of gratitude for God's provision for us over the years.' A retired Public Health lecturer sent in a generous gift and said, 'This investment in the work of MRA is the best I can give the next generation.'

Twenty-two of the gifts were of £100. They included cheques from a councillor and his wife, a clergyman and a lecturer in management studies.

A retired teacher writes, 'I want to send you my £10 old age pension bonus. I had earmarked it as a start towards a small television set as we don't have a TV at all, but guidance from God came quite clearly to send it to you. I can't think of a better investment for it.'

Leslie Fox

●THE NEW three act play, *Return Trip*, by Alan Thornhill and Hugh S Williams, has just been published by Westminster Productions. It is a 64-page paper and costs 60p (p & p 10p).

●THE MAYOR of the Rhondda, F S Tudball and the Mayoress, were among those who last week attended a launching in Cardiff's Royal Hotel of the book *Good God, It Works!* An audience including miners from the Rhondda, businessmen from Cardiff and Newport, ministers and students, heard Cardiff-born author Garth Lean speak about his 'experiment with faith' described in the book. At the end of the meeting Garth Lean signed copies of his book, 40 of which were sold.

●THE HOUSEWIVES DECLARATION (NWN Vol 22 No 47) is in its fifth printing, 21,000 copies, and has gone to more than 20 countries.

VIOLENCE *continued from page 1*

he led a group which won the elections in his port - one of the biggest of the continent - with the programme: 'If you elect us, we shall give you honesty, and we shall end the corrupt practices that have been going on.' They spoke, before the elections, to a mass-meeting of 7,000 dockers. Not one word attacking 'the other crowd' was said. On election day, they were returned with double the vote of their opponents. 'We applied the lessons we learned through the film *Men of Brazil*,'* they said.

'In two months since we took office,' said another union committee man, 'we have brought more benefits to the dockers than in the previous twenty years.' Then he added, 'I have been a sworn enemy of Dionysio for 20 years. Anything he did was wrong, as far as I was concerned. Then he took a step backwards on his pride, and I did the same with my pride. Then we found a constructive programme together.'

'When our husbands left for the port each morning,' said Nair Cardoso, the wife of the then vice-president of Rio's most powerful dockers' union, 'we never

knew if they would be carried back wounded, maimed or worse.' Uncontrolled violence swept through the port and most dockers carried weapons. Then Damasio Cardoso began to apply absolute moral standards. A new union committee was elected which dealt with corruption wherever it was found. In eighteen months, every gun and every knife was out of the port, no-one needed them any more.

A sensational newspaper article, published in 1963, said of Rio's favelas (shanties): 'The strength of Communism in the favelas is equal to a division of the Red Army.' Shooting incidents occurred every day and kept the nation in fear. Yet favelado leaders who applied Moral Re-Armament, by applying absolute honesty drastically to themselves, not only ended the widespread violence. They helped re-house hundreds of thousands living in hovels and created a new, constructive image of the favela-dwellers.

Absolute honesty, as a standard for personal and national conduct, is a small price to pay for a world where children can walk without fear to school.

*An MRA film, made by dockers in Brazil, about their experiences.