

Deeper questions being asked

HONG KONG has been witnessing the trial of two senior British police officers on corruption charges. One of them has been extradited from Britain after fleeing the colony in 1973. Many people have been shocked, too, by the inside story of a self-confessed corrupt policeman (now living in Spain) which was published simultaneously in London and Hong Kong. It is a story which implicates many others, Chinese and British, in various sections of Hong Kong life.

Commended reading

In a city where economics has too often been the main concern, deeper questions are now being asked about the sort of society being created. Some of those who have been concerned for a long time are the school principals. Last year ten leading educators—Catholic, Protestant and Buddhist—recommended *The Black and White Book* to community leaders and to schools.

The Anglican Bishop of Hong Kong (The Rt Rev Gilbert Baker) has sent information about the study course on the book to all 23 Anglican secondary schools with the comment, 'In view of the extended demand for better moral education in our schools, and in light of recent revelations about widespread corruption in our society, I think this might be a start for discussion in your school forms...the outline seems to be a number of useful questions and I hope that you may find it helpful in your moral and religious education programmes.'

So that the course can be conducted in Chinese, eight people (co-ordinated by a university lecturer in Chinese) have put many hours into the translation and handwriting of the notes, ready for printing.

Late night show

There has also been much interest in the films of Moral Re-Armament. Students, businessmen, social workers, trade unionists, teachers, civil servants and clergy came recently to weekly showings of these films in a home. Now they have started to use the films themselves, and from September to December last year there were 17 screenings of MRA films in schools, colleges and churches. One of them was after *Midnight Mass* on Christmas Eve!



The Black and White Book

REPORTS FROM
DAVID BUNTON
IN
HONG KONG

Selfless motives for a callous society

PICTURED here are three generations of the Lee family. In many ways they are typical of China's past and Hong Kong's present.

Like all parents and grandparents, they wonder what sort of place this planet will be when young Soul-chung is a grown man. But unlike many others, they feel they can and must do something about it.

Lee Yu-tien, born in 1902, is a native of Peking. After graduating Bachelor of Law from the Imperial University in Kyushu, Japan, he taught law and philosophy in various Chinese universities.

When the Sino-Japanese war escalated in 1937, much of China was occupied and those who could fled to the areas still free. The Chinese Government moved their capital west from Nan-king to Hankow and finally to Chung-king. It was a period when Chiang Kai-shek's Kuomintang and the Chinese Communist Party (based in Shensi Province) worked together against the common enemy. So it was that Lee Yu-tien came to Chungking and lived through the constant bombings of that city. For six years he was a Senator in the National Assembly. Mao Tse-tung and Chou En-lai were Senators at the same time.

Mao and Chou went on, after the war, to bring their communist revolution to China. And although Lee, like thou-

Volume 23 No 17 LONDON 22 FEBRUARY 1975 5p

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



Lee Yu-tien and his wife Wong Mu-lan (seated) with Lee Wen-hao, Kan Pui-sun and their son Lee Soul-chung.

sands of others in 1949, took his wife and boys (aged six and two) south to the British colony of Hong Kong, he was to meet there a revolution of a different kind.

Normal experience

First of all, though, he had to face the harsh realities of living in perhaps the world's most spectacular refugee camp. He began writing in magazines, then teaching Chinese and world history in secondary schools. For seven years they lived in an old tenement block in Kowloon City where three families shared one flat. In 1960 they were able to move to much superior public housing on Hong Kong island and had a single unit of 160 square feet. By this time the boys were growing up and Mrs Lee was also teaching.

The elder son, Wen-hao, went to Taiwan to get a degree in electrical engineering, then got a job and studied

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business management at Hong Kong University by night. The younger son, Wen-yuan, studied architecture and now works in Canada. It was when Wen-hao got his first job that the family were able to rent a small two-bedroom apartment.

The story so far is normal among Hong Kong's four million people—more than half of whom are refugees from China. Generally they are so fearful of what may happen in the future (Britain's lease on most of Hong Kong expires in 1997) that they dare not think about it. Nor do they dare think constructively for their country, China. Most try to get as much education or money (or both) as possible, thinking it will be a security. Many attempt to emigrate to other countries, especially North America. In the resultant rush and bustle of Hong Kong life, few take time to pause and reflect.

Amazing news

In 1950, however, Lee Yu-tien had read something unusual in a newspaper and it made him think. It was the report of a World Assembly for Moral Re-Armament held in California. He was amazed to read that a capitalist country like the United States should suddenly start promoting morality at the very time when China, for centuries influenced by the teachings of its sages Confucius and Mencius, was embracing a materialist ideology opposed to such moral traditions. He wrote a friend in Washington, a retired Chinese diplomat, who put him in touch with friends in Hong Kong.

The more he studied, the more Lee Yu-tien became convinced that Moral Re-Armament was the best of Confucian teaching put into practice. He began to translate various of its publications into Chinese, including the booklet *Where do we go from here?* He wrote a book of his own—*Road to a New World*—published in 1955 and, two years later, still speaking very little English, Mr Lee made his way alone to an MRA conference in the United States to see for himself.

There he found people from many nations and many backgrounds. Used to the strong class differences of China (not so much between rich and poor as between the educated and the peasants), he was amazed to find a truly classless atmosphere at the conference—where the chairman of the morning session might be found washing the dishes after lunch. It had a permanent effect on many of his attitudes and confirmed his belief that this was the way to build the society of the future.

Now his elder son has played a major role in enunciating Moral Re-Armament's ideology in the Chinese language. Towards the end of 1973, Lee Wen-hao was an executive in an electronics company, supporting his parents

(now retired), his wife and baby son. With two others—a sociology student and a young teacher—he decided to translate *The Black and White Book* (MRA's handbook of revolution). Just at that point Wen-hao lost his job, the company having been in difficulties for some time. When this happened he decided the most important thing he could do was the translation. So rather than spend all his time searching for another job, he set to work. Ten days later the initial draft was complete and he had also landed a job as audit manager of a large foreign company's Hong Kong branch.

Not emigrating

Asked why he attached such importance to this book, Wen-hao said, 'Previously, I was entirely absorbed in my work. I felt I couldn't spare time to help society because I wanted to help myself first. All I wanted was to get higher up the organisational ladder. By 1973, with so much world attention on China, I felt people like me must look outside ourselves and sacrifice for the sake of the community. I am not going to emigrate. Hong Kong is where I plan to live and it's where my son will grow up. Therefore I'm concerned about the sort of place we make it.'

'The trouble with Hong Kong is that people do what is profitable and don't do what is not profitable. *The Black and White Book* will help bring change because it talks about principles, not pragmatism; about what is right and what is wrong.'

New priority

Lee Wen-hao recently became a general manager with one of the largest groups of companies in Hong Kong. But he gives top priority to the changing of people and society. He contributes US \$100 each month to Moral Re-Armament and meets regularly with a jeweller, a businessman, a headmaster and a social worker to plan action. He says, 'Youth on its own can do a lot of harm—we need the experience of age. MRA's genius is that it brings both together.'

Over 14,500 copies of *The Black and White Book* have been sold both locally and to Overseas Chinese in South-East Asia, North America, Australia and Europe. This year 30 secondary schools in Hong Kong will begin using a study course based on the book, with the theme *Creating the New Society*.

If the Lees and their friends succeed in giving people a new purpose and selfless motives in Hong Kong's callous, competitive society, it will be a discovery valuable not just in the capitalist world but perhaps also to those in the communist world who are searching for a way to deal with internal capitalist tendencies.

at a glance

●THE *Edmonton Journal* in an article about South Africa by Richmond W Longley last month, says that there are two paths to change in the situation there. The one is to support military might which would result in war and civil war, tend to destroy the economy upon which all depend and foster hatred that would persist for decades.

'The alternative to armed conflict,' says the writer, a former professor of Geography of the University of Alberta now living in South Africa, 'is the path advocated at the Moral Re-Armament Assembly in Pretoria last April. If, through persuasion, leaders from the various groups can sit down together, and take time to see the hopes and fears of the other groups, they can work together towards changes that will recognize these attitudes.'

'These discussions could lead to a solution of the problem that is South Africa. The solution, if it is to be a true solution, must benefit all the groups that form this country. The path is not one that will be followed rapidly. If it is successful, it may be that South Africa will be able to show the world a multi-racial society, a society with many different elements but working together for the good of all.'

●ON AUSTRALIA DAY weekend 120 people from all Australian states and from New Zealand, Britain, Egypt, Brazil, South Africa and Indonesia met in Melbourne with the theme 'To explore hope, and think for the next 25 years'.

Decisions made during the weekend meant that

- 1 a group went to Papua New Guinea with fares paid and with promises to cover their living expenses,
- 2 a mobile action force gave an evening of songs, sketches and film they are ready to use round Australia,
- 3 people pledged money towards extensions planned at Armagh, the MRA centre in Melbourne,
- 4 an Easter conference in Canberra was announced,
- 5 a series of industrial seminars was planned,
- 6 an invitation was considered to send representatives to an Easter conference at Wairoa, New Zealand.

●THE LOCAL Red Cross in Ingleburn, on the outskirts of Sydney, New South Wales, raised \$A167.70 to help Darwin after the disaster through a showing of *Give a Dog a Bone*. The film was announced in all the churches and the milkman delivered 600 leaflets to his customers. 150 children and their parents crowded the hall for the film, and story and painting books were eagerly bought.

If scapegoats were edible

by Bhanudas Kale

An Indian who is in France with the 'European Action Force'

WE HAVE many shortages in India but never a shortage of problems. Of the floods and droughts we have in India the flood of excuses and the drought of initiative are the worst. It is said that if scapegoats were edible India would never go hungry. In spite of all this I love my country and therefore my interest was aroused when a classmate of mine asked me what type of India there would be if I were multiplied by 560 million, the population of India.

Honesty compelled me to see the big gap between what I was talking about and how I was living. I was very fond of saying that Hindus and Muslims should live together in unity like brothers, but I had not spoken to my own brother for more than two years. I was blaming the politicians for corruption but I was stealing money at home. I hated businessmen who cheated in the income tax returns but I cheated in my examinations at college. Putting these things right in my own life and ending the hypocrisy was for me like the washing of the hands before an operation for a surgeon. The curing of the diseases in India is a colossal operation.

We need dams and tractors, factories and fertilisers, but above all we need men who are united, who are honest and selfless and who have a vision for India and each other. I saw how, through MRA, these qualities were being incul-

cated in people who became as a result instrumental in bringing solutions to the complex and chronic social, economic and political problems around them.

My father is a leader of the port and dock workers in Bombay and was the Founder-president of the All India Port and Dock Workers' Federation. I, too, had always wanted to devote myself to a relevant cause. I have found that cause in Moral Re-Armament which I want to take to India and the world.

It might well be asked, 'Why does an Indian join the European Action Force?' My answer would be this: In India division is a real problem. It is said that one Indian is a philosopher, two are a political party and three are chaos! The caring and sharing that I have seen amongst those who are with the Action Force is in itself a great message for India. I have been struck, too, by the genuine concern of many Europeans to bridge the glaring, growing gap between the rich and poor nations.

I decided to travel with the European Action Force because I believe that the spreading of Christian standards and values can create the climate of care in which economic and social schemes can be effectively implemented thereby helping Europe to play her fullest role in the world.

Through the industrial and technological revolutions and the development of democracy and socialist concepts Europe has made already a considerable contribution to world civilisation. I believe that Europe's role in the future could be, amongst other things, the extending to the rest of the world the material well-being that she has achieved and in this way the rediscovering of her own soul. Such an aim could, I believe, fill the vacuum that exists in so many hearts.

INVITATION TO ACTION

STUDENTS and young working people from Scotland, Ireland, England and other countries have just met to plan for a conference with the theme 'What are you living for?' to be held in Edinburgh from 31 March to 4 April.

The weekend meeting took place at Tirley Garth in Cheshire.

A young Scot, sporting a Scottish Nationalist Party badge, said he wanted the Edinburgh Conference to help Britain find a 'mission beyond her borders' for which the Scots would be glad to work with the English. He apologised for the bitterness he had felt against the English.

An Englishman responded by apologising for only taking an academic interest in Scottish aspirations and feelings. He said he wanted to start caring for the Scots.

One aim stated on the invitation for those who attend the Easter Conference is: To change our own motives, and the way we live, to answer the problems in our countries. In this spirit, a young man, at present unemployed, decided to return several long-playing records that he had stolen from a company he once worked for.

Plans were discussed for 'action groups' to go to various parts of the country after the conference to apply what they have learned. Ten invitations for such groups have been so far received.

Some of the cast of *Song of Asia* will attend the conference.

German and Swiss members of the European Action Force came from France for the weekend. They reported on their recent visits to Lorraine, Luxembourg and Paris.

THINK ABOUT IT

THE WORLD is run not by pleasure or profit, not by conscience or computers but by feelings. Man is meant to be run by truth not by his hurts and hates, loves and lusts, fears and fancies.

We use reason to justify our feelings, yet feelings are usually liars and the worst kind of guidance.

What things arouse our feelings most deeply? Is it the poverty of two-thirds of the world's people? Is it the lack of liberty of half the world's population? Is it the war between the classes and races - the injustices, the exploitation, the bitterness around us? Is it the meaninglessness and purposelessness of millions of young and old wasting their lives?

Or are our feelings more deeply and quickly aroused when someone says or does something which is critical of us, our work, our country? In other words,

are we centred on ourselves or on others and God's plan and passion to liberate them from the tentacles of selfishness?

My feelings rise when my pride is hurt, not always when the other man's pride is hurt; when I feel I am being misrepresented, not when the other man or nation is being misrepresented; when I feel I am being misunderstood. St Francis prayed, 'Grant that I may understand others rather than that others understand me.' Christ broke through that barrier of selfconcern and self-love to live and fight for those who did not understand Him at all and totally, continuously misrepresented Him, both His character and His aims.

When feelings are in control moral and spiritual effectiveness decreases. Self is in the ascendancy. When feelings run us, God does not.

However, feelings are valuable. Without them I would largely go through the day without a conscious need of Christ. When feelings are in control, I am more conscious of need for revenge

than of forgiveness; my temptation is to hit out or withdraw; I am more aware of where I have been wounded than of where I have injured others. If my sensitive skin is threatened, like a turtle I duck inside my armour plate and peep out furtively from time to time to see if the coast is clear.

Fear, bitterness, lust, greed, jealousy are the godless response of the human heart to the world around us. Yet such feelings, acknowledged, can be our greatest strength by turning us in our need to God's power.

Inside every person there is a source of wisdom available no matter what we feel like. Through a daily experience of going beyond the clamour of our feelings to the quiet certainty of the inner voice, a new intelligence and wisdom is being introduced into the affairs of families and nations. Freed of the tyranny of our feelings we are free to heed the voice of truth in our hearts.

PAUL CAMPBELL

I met my mother when I was 21

by Joan Buxton

I HAVE just spent three months in Rhodesia – my fourth visit. While I was there, a Rhodesian friend said to me: 'We here feel that our mother, Britain, has rejected us.' She was full of bitterness, rebellion and hate.

I thought of what I was when I first met the idea of listening to God. I had been adopted at an early age, though I knew nothing about it till I was twelve, and then was told none of the facts.

That woman felt just as I did: I knew how that feeling of rejection eats into your soul, blinds you to true facts, makes you determined to prove you are right, independent, and couldn't care less what other people think – though inside, your heart is bleeding and lost. It makes you hate, and it makes you determined to have power some way or another. You find a spurious security in superiority, and in keeping others out of a tight little circle of which you are part. All the time you try to prove something about yourself.

When I was twenty-one I met my own mother – but I was cold, hard and contemptuous. Meeting her solved nothing.

Then I met God and listened to what He had to say. I saw that I, and I alone, was responsible for what I had allowed circumstances to make me. I faced the fact that I hated my mother for, as I felt, abandoning me. I saw that I had condemned her without really ever knowing her own story. I was honest with my adopted father.

Then God told me to go and live close to my mother (who was by then in a retirement home) for as long as she lived. This was the Cross for me, for it cut across all I wanted to do, and I knew that, short of a miracle, I could never find the answer to my hate.

But when I acted, God gave the miracle. The relationship with my mother was totally healed and renewed. I found that as I was just myself – accepting that God loved me as I was, but had a tremendous plan for what I was meant to be, above all as I depended more and more on His split second guidance, all my relationships with people changed. Those around me began to find faith and change which met the needs in their hearts.

Recently I had an operation which took me to the gates of death. Through it I experienced in the very depth of my

To my children

Scarred with the stones and twisted by the years,
I'm an old root. Life with its force has thrust me
Into the deep dark places of the world,
Has spread me wide – yet part of you I am.
You are a branch, free in the wind and sunshine,
Closer to Heaven than I – lissom with sap,
Springing towards the stars.
Eager to test your strength against the sky
And scan the far horizons.

I'll be there

Come the wild hail of winters,
The upsurge and the passion of the springs,
Ungovernable save by the hand of God –
The lonely summer heat, when fortune smiles
And all the world seems effort-free and still –
The autumn with its harvesting and tears
When barns are bulged by trophies, and the shelves
In many a larder sag. The leaves are stripped,
Yet in the barren forest life remains
To wait the silent signal of the spring,
And once more bear its burden.
In good days and in bad, such as I am,
My strength and growth sustain you.

Yet you know

Not to be over-daunted by the blows
Of storm-time, nor be over-puffed with pride
When triumph, with her tipsy taste, conspires
To topple you off balance and destroy.

What you have good is God. And, for the bad,
A branch sprung from a crooked root like me
Keeps straight in spite of nature. So we go –
Linked by the strength within us – and the years
Are brimming with new harvests, yet unborn,
But promised with a certainty and power
That goes beyond denying.

PETER HOWARD

Peter Howard died ten years ago next week. *To my children* is from a collection of his poems published in India for Grosvenor Books, London. On 25 March at 6 pm, selections will be presented at the Westminster Theatre of his plays, poems, speeches, letters and songs, many not previously heard before.

heart God's love for me; that 'underneath are the everlasting arms' and that they never fail or falter.

God told me that for the rest of my life I was to have no security except in Him and His guidance. I have never felt more secure and at peace in my life. Nor have people ever before been so interested in what I had to tell them, or so willing to tell me what was on their minds and in their hearts. Together we can go to God for His guidance and miracle of change.

That is what I long for for Rhodesia – a land I deeply love – and for my own country and for the world.

I am seventy now – but for the rest of

my life I want to be used to meet the needs of men and women and countries who feel rejected by God and man. It is a universal need, there is a mighty answer, and it can come through ordinary men and women who will faithfully, day in and day out, listen to God's voice and obey.

●The next performances in Britain of *Cross Road*, the multi-media production built around the life of Frank Buchman, will be at the Masonic Hall, Chichester (27 Feb), St Paul's Church Hall, Worthing (1 Mar), Cathedral Hall, Guildford (3 Mar), Wagner Hall, Brighton (5 Mar).