

IN SEVERAL PARTS OF THE USA people have been meeting, following the North American session of the MRA Assembly in Caux, Switzerland.

'Are the many good causes we are involved in answering the problems of our country?' was one question considered by 27 Californians who met in La Crescenta to seek how their faith could impact the needs around them.

Our readers may be interested to see the preamble to the Articles of Incorporation of Moral Re-Armament in the United States in 1941:

*Riches, reputation or rest have for none of us been the motives of association.*

*Our learning has been the truth as revealed by the Holy Spirit. Our security has been the riches of God in Christ Jesus.*

*Our unity as a world-wide family has been in the leadership of the Holy Spirit and our love for one another.*

*Our joy comes in our common battle for a change of heart to restore God to leadership.*

*Our aim has been the establishment of God's kingdom here on earth in the hearts and wills of men and women everywhere, the building of a hate-free, fear-free, greed-free world.*

*Our reward has been in the fulfilment of God's will.*

## 'Love All' opens

'LOVE ALL?' asked the girl, looking at a leaflet for the new musical which opened at the Westminster Theatre, London, this week. 'I don't want to do that—I want everybody to love me!'

She was one of the spectators who received publicity for *Love All* as they arrived at the semi-finals of the Davis Cup earlier this month. Tennis fans could also read about the musical—the story of a tennis champion and his actress wife—in October's *Tennis World*.

The musical tells the story of a marriage reborn—and of the experience that took HW 'Bunny' Austin and his wife, Phyllis, on to an adventure even greater than they had experienced on the Centre Court at Wimbledon, or the Broadway stage.

In the week of the play's opening, groups Ruth Madoc as Phyllis Konstam

in 20 parts of Britain were preparing coach parties to see *Love All* in London. The local press carried the story in several areas.

'Bunny's back in the news again,' said the *Croydon Advertiser* on its front page, announcing an interview with the tennis star who learnt his first strokes on Croydon courts. 'Austin passed up the chance of winning the ultimate accolade in tennis when in 1939...he chose not to take part in the Wimbledon championships,' wrote Erica Sharples. 'He determined instead to dedicate his life to Moral Re-Armament.'

Ruth Madoc was interviewed in her local paper, the *Herts Advertiser*, which wrote of *Love All*, 'It should be far from dull.' And the *Hackney Gazette* writes, 'The controversial Austins are an interesting subject, set to song, dance and dialogue.'

Coffee receptions are being organised every evening after the play for those who want to discuss the issues it raises. There will also be luncheons with speakers before the

## Portuguese receive dockers

REVOLUTION OF HOPE is the title of a programme that is broadcast each week by Radio Renascenca, Lisbon, giving news of MRA's action across the world.

This is part of the work which many Portuguese have taken on, to foster the moral and spiritual climate which every democracy needs if it is to flourish.

Recently these Portuguese invited three Brazilians to work with them. Nelson Marcellino, ex-President of the dockers of Rio de Janeiro, Luiz Pereira, a house painter from Rio, and Antonio Rodrigues, a building worker from Salvador, met trade union leaders and industrialists in Lisbon and other cities.

# NEW WORLD NEWS

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Brogden Miller as Bunny Austin three Wednesday matinees.

The play can only run until 18 November, as another musical is opening at the theatre on 28 November. We will carry a report on *Love All's* opening night in a forthcoming issue.

The President of the Lisbon Chamber of Commerce, who is a housing engineer, was particularly interested to hear the experience of Luiz Pereira, who, as a leader of the *favelados* (shanty-town dwellers), helped build the understanding between government and *favelas* that led to the rehousing of nearly a million *favelados*.

In Coimbra their host, Father Joao Evangelista, took them to meet students. 'They are grateful for the new freedoms which the present regime has brought,' said Nelson Marcellino in an interview on his way through London. 'But they are searching for how to deal with the problems that still confront them. They were intensely interested in the action we have been taking to deal with corruption, inadequate housing and other things wrong in Brazil.'

The three men were also received by the Archbishop of Braga.



Ruth Madoc as Phyllis Konstam



# HARNESSING THE SEVEN RIVERS

by Conrad Hunte

CONRAD HUNTE was the Vice-Captain of the West Indies Cricket Team when they were world champions. In 1967 he retired from first class cricket to give all his time to the programme of Moral Re-Armament. People on every continent—Cabinet Ministers, Black Power leaders, slum-dwellers—have testified to the transformation in attitudes that has resulted from his work since then.

FIVE YEARS AGO I experienced a transformation of my concept of faith. From being one that was merely concerned with personal salvation, it became a life force encompassing the earth and everyone and everything on it.

It happened in Canada. As a Christian I had been attracted to the idea that a change of motive and aim in man on a big enough scale is key to change in the structures of society. But I was dissatisfied with my life, with the world's trends and my lack of effectiveness to deal with them. So I had been asking God to show me how to bring about this change in myself and in those around me. I was walking in the streets of Ottawa when the voice of God spoke to me: 'I want you to draw closer to Me.'

## Christ-like

I caught a glimpse of the awful chasm between the shabbiness of my life and the wholesomeness of God's life. I was unable and afraid to take a leap across this wide gap. In the twinkling of an eye I rejected His command.

Then a strange process occurred. I began to work even harder for Him along the lines I had been working before—trying to bring harmony between husband and wife, between French-speaking and English-speaking Canadians, between Indian Canadians and all other Canadians, and between black and white Americans. This work I did with renewed vigour day by day and up to late at night. My work involved speaking to people in need. I began to develop a cough. It must have been from over-work of my vocal chords, lack of sleep, inadequate exercise. The more I talked, the more I coughed. I thought I was getting TB.

So I went to a specialist in New York who made a thorough examination. Then he stopped, put away his instruments and asked me to sit down. 'There's nothing wrong with you,' he said. 'There's something wrong with your emotions. You are travelling at 140 miles an hour when you ought to be travelling at only 70 miles an hour. I advise you to go away for a holiday, forget all the heavy burdens of the world you carry, and find yourself.'

I went away for a month's rest in Florida at the home of a friend who was himself away. I had the chance to make my own breakfasts, to go shopping in the supermarket.

I went fishing which I hadn't done since I was a boy. I dared to feel myself.

After a week or so God said to me, 'I want you to have no life of your own, no work of your own, no country of your own. I want you to turn your back voluntarily on everything that man holds dear and then I can use you to remake the world.' It was such an all-demanding task and brought such light and satisfaction that I said, 'Yes.' Then He said to me, 'Don't neglect Northern Ireland. Watch everything that the Republic of China does and learn all you can about Southern Africa.' My mind and imagination began to stretch to encompass these continents and the people who live there.

Finally He said, 'Now go back to Britain and whatever else you do give a faith to three families in Britain.' I wrote down the names of three families.

At the end of 1973 I returned to London. During the past five years those three families have found new motives and have committed themselves to the building of a colourful, classless, character-filled and Christ-like society.

## Hydro-electric

There are two approaches to the massive problems the world faces. One is to consider people as pawns on a chessboard to be manipulated to my plan. The other is to realise that my plan is not so important as encouraging a common concern and commitment in all involved. This is the spiritual approach.

Underlying the economic, political and social divisions inside nations and between nations are seven 'rivers' of hate. They originate back and back in history. These 'rivers' will need to be dammed, and we must be the turbines that will turn their raging fury into a power that will shed light—illuminating the need for repentance on the part of those who have caused suffering and the need for forgiveness on the part of those who have suffered.

The seven rivers are:

1 The industrial revolution which in practice made the rich richer and the poor poorer.

2 The trans-Atlantic traffic in slaves between Europe, Africa and the new world of the Americas and the West Indies. This act made a gulf of the gap between the races.

3 The legacy of colonialism and imperialism, which treated some men as gods and some as dogs.

4 The Western nations' wrong treatment of China, notably the opium wars.

5 The break-up of family life and the alienation of the different generations.

6 The deep divisions between men of faith.

7 The elevation into philosophies—of right or left—of man's ever-present inclination to reject God.

What is needed in our economists, politicians, educators, scientists and administrators is an understanding of these forces and what is needed to redirect them.

I know a third generation Indian from South Africa. He was involved in riots in Durban between black and brown, and suffered injustices at the hands of the whites. He came to Britain 18 years ago and suffered similarly when he came here. Eventually, he got a job as a teacher, and a pleasant home where he now lives with his wife and five children. But this did not change the bitterness of the years.

In 1964 an Englishman knocked on his door and invited this man and his wife to see a film; the theme of which was: 'It is not colour but character that counts'. My Indian friend surrendered his bitterness towards the white man, discovered a new harmony with his wife and children and then opened his home in South-East London to people of all races. Since then over a thousand families have visited his home and enjoyed his wife's curries. Many have discovered the love for Britain which he has.

## A thousand families

However, as the racial situation in Britain grew more tense, deeper layers of unconscious prejudice came to the surface. He began to detest the white children he taught. He was aware of a deep dislike of the children of his neighbours who were white. He knew it was wrong to hate and yet he knew that he could not conquer these feelings. After a struggle an illuminating thought came to him. The voice of God said, 'You must first of all face that you are jealous of the discipline, the power and the prestige of the British people who brought your ancestors to South Africa as indentured servants, and bitter that the British grew in



privilege while you and your people have suffered humiliation. You are not responsible for the past. But you are responsible for the future. Start now to build a world where everyone can live in dignity and have respect one for another, free from oppression.'

He invited his neighbours' children to come into his home where there were better facilities for doing homework and where he as a teacher could help them. He does far more than the normal call of duty in his school (he is now Head of the Geography Department at a large comprehensive school in the East End of London where many races study). He takes his class on field studies at weekends and in the holidays, and does all he can to care for each student individually.

### Love All

This new illumination, he says, liberated him from the forces of history that had affected his life and freed him to be a force for building a society where our differences enrich rather than divide.

He did violence to himself by denying himself the right to feel hurt, thereby enabling a free personality to grow and mature. Others bound by these same forces of history wage war against the people who caused, and may still be causing, their bondage. Many have come to the point where they feel that they will lose nothing through violence except the chains that now bind them. But having resorted to violence, they become addicted, using it to keep themselves on top, even at the cost of the just principles for which they fought.

In a fuller sense, Christ, through suffering a violent death and triumphing, showed that there is a greater force than violence. He showed us how to live and struggle for a just society in a way that spurs others to take on the same struggle.

Bunny Austin and Phyllis Konstam, whose story is told in the play, *Love All*, made the supreme choice to go His way. They reached the top rungs of the ladder of achievement in human terms and then sacrificed it all for a life of service to God and to others. They were and are the best of Britain.

A community of such people, detached from self and wholly surrendered to God, will be the most attractive, unstoppable, triumphant men and women alive. They will be the discoverers of the new world God has planned for us.

## Whispering deep

A VERSE OF KIPLING'S comes to my mind. It is about a young man who had joined the army and been licked into shape by ruthless sergeant-majors:

*Body and spirit I surrendered whole  
To harsh instructors, and received—a soul.  
If mortal men could change me through  
and through  
From all I was, what may the God not do?*

What may God do—if you let Him? it might be exciting to know, and it is a pity that not more in a nation seriously try to find out. Not everyone grows to become what he or she might be. All too many remain spiritually stunted, as though a low ceiling were over life. They never experience the thrill of growth, of realising their potential. And yet it is at least possible that the Creator, who made them in the first place, could tell them how to do it.

That could be one reason for mastering the simple but neglected art of listening to God. Another one is that, as every sane person knows, wisdom is in desperately short supply in our world. We have not yet found out how to deal with the mess we are obviously in.

When we ask the Creator for guidance,

### A PERSONAL CHOICE

the 16mm colour film of  
Conrad Hunte interviewed on  
Scottish Television

is available for hire from MRA Productions,  
12 Palace Street, London, SW1E 5JF.  
Price £6. Or from local agents.

*Houses burning everywhere  
Children crying everywhere  
Mothers running everywhere  
Each day the sun rises with frustration  
And sets with despair  
Oh can there be an end?*

*Yes, there is an end.  
See the nations as they rise and fall  
And see the storms as they come and go  
There can be an end to tears  
And there can rise the beams of hope  
When in every nation men decide  
To cut from endless pursuit of themselves  
And live with open hands and hearts.*

*Then shall the day break with laughter  
And warm the fields of corn and rice  
Mothers rise to feed their children  
The sun shall descend with a smiling face  
And youthful cries of joy  
Shall rise to meet the golden skies  
The night shall do its proper work of sleep.*

and then open our minds to receive it, we are bringing our limited intelligences into direct touch with the Supreme Intelligence. Strange indeed that Cabinets, boards of directors, trade union committees and family councils fail to make that fascinating experiment. Who can tell what might happen? There might be new light on many a problem making today's headlines. The world itself might have a chance of becoming what it is meant to be.

### Test cricketer

That celebrated, but unfamiliar, still, small voice can become stentorian. Probably every one of us sometimes needs straight, blunt, urgent instructions to save us from the consequences of our pig-headedness or pig-heartedness—just as a man walking fast towards a cliff edge may need a shouted warning.

But more often the still, small voice is heard in a whispered suggestion, a hint, a reminder, an unexpected idea, or a quiet word of encouragement. There seems to be a beckoning, or sometimes a pointing: 'This is the best way' or 'How about this idea?'

If a young violinist had the chance of taking a few lessons from Yehudi Menuhin, he would not think, 'I know best.' He would be keen to learn, eager for criticism, open to correction.

Or a young cricketer, given the opportunity of coaching from a Test side champion, would hang on every word.

So be it, or so it should be, with the guidance of God. We are foolish and self-cheating, as well as arrogant, if we do not ask for, listen for and then follow, the instructions or suggestions of that voice which whispers deep within our spirits. But if we do heed it, so much may be given to us.

GEOFFREY GAIN

## A child's dream

by Kumalau Tawali



A Strong



## Gael force

AN LEABHAR DUBH IS GEAL, the Gaelic translation of *The Black and White Book*, was on sale at a special stall in the midst of the National Mod in Oban, Scotland. The Mod is a festival of singing, verse and playing the fiddle and bagpipes to which Gaelic speakers come from the Highlands and islands of Scotland and beyond.

Glasgow schoolmaster Tom Glen was interviewed on BBC Radio Highland about the book, and it was reviewed in both Gaelic and English in the *Oban Times* and the *Stornoway Gazette*.

## NEW ZEALAND Battling on

A MESSAGE went recently to President Carter from the session of St John's Presbyterian Church, Wellington, New Zealand.

'We rejoice that your co-operating with national leaders has levered men's thinking and actions into new channels for the recognition of God's eternal values and His plan in a God-centred globe,' it read. The message was proposed by Dr Adam Harvie, an elder of the church, days before he died this month. Speaking at his funeral service, Rev David Steedman, the Minister of the church, spoke of his 'wide global vision'.

The theme he developed out of his life with MRA was that of the new man, the new development. In a paper he gave me, "Marijuana and the medical profession", he talks about the transforming power which creates a new attitude. He said it is a change brought about by getting to know God, listening to what He says (measured up against Christ's moral standards), and then acted on. This is all we need, he said, to find an answer to the many things that enslave our human nature.

'Perhaps we think this is too simple an answer, but it was very real to Adam. He believed a miracle could always happen. A miracle can happen that transforms human nature.'

Next month Rev Steedman will propose a motion on 'the state of the nation' at the General Assembly of the New Zealand Presbyterian Church. The motion, drawn up by Dr Harvie, calls on the Church to take a firm stand on moral issues in the nation's life. 'Without his persistence we would not be doing it,' said Rev Steedman. 'But we will because this was the kind of man he was, concerned for the whole life of the community, and that God's will might be done in that community, and he gave his life to doing it.'

'This is not a collection of theories, but a handbook of personal experiences,' writes John MacLeod in the *Stornoway Gazette*, describing them as experiences of 'God's agents performing under miracles in school, industry, politics, universities and families'.

'It offers simple practical guidelines for a personal revolution and an opportunity to build a new society by changing men and women, starting with ourselves,' he concludes.

The *Stornoway Gazette* carried a front-page article quoting in full the foreword to the book by Lady Bannerman, a well-known personality of Gaeldom. 'The Highlands have given so much to the world,' she writes, 'but today the remotest islands no less than our large cities are faced with confusing

ideas and false values. I believe that this wee book takes us out of the shadows into the sunlight. It goes back to fundamentals—absolute moral standards and the guidance of God. It gives clear goals for living and offers guide posts on how to reach them.'

The reviews brought many to the stall to buy. Delegates from Nova Scotia took back copies with them so as to have both languages on sale at the gathering of clans from all over the world which will take place there next summer.

The book is now on sale in many parts of the Highlands and islands. One minister has bought 200 copies. In Inverness the headquarters of An Comunn Gaidhealach, the Gaelic Cultural Society, are selling the book at their exhibition on Celtic Scotland.

## Listen to the Aborigines

**The Annual Report of MRA in Australia for 1977—8, noting that this year is the centenary of the birth of Frank Buchman, initiator of MRA, goes on:**

BUCHMAN STRESSED that the essential restructuring of the world could only be carried out by men who were incorruptible. People who live by absolute moral standards earn respect and are able to develop creative initiatives.

He foresaw that in a technological age the most advanced inventions of man's brain would not be sufficient. 'Human wisdom has failed... God-control is our primary need. When man listens, God speaks. When man obeys, God acts.' The only way to deal with any problem was to look at it, as God must, in the light of the needs of the whole human family. He thus opened the possibility of true dialogue between races and

cultures, between developed and developing worlds. Every man from whatever background who paid the price of change himself, he said, could be responsible for redirecting history.

Race is becoming the burning issue on all continents. Australia needs to set right its two centuries of exploitation of the Aboriginal people if it is to speak authoritatively in world affairs. A relationship based on honesty and repentance is needed for full participation by Aborigines in all aspects of national life. White Australians would then find that their black compatriots bring unexpected insights to bear on a wide range of subjects.

A leading politician said recently, 'It is all too easy to make a speech in the House. But if we want the trust of the electorate, we must become known not as talkers but as problem-solvers.' Australia can set an example of problem-solving to the rich and poor worlds if we start to live unselfishly and remove the hypocrisies in our private and national life.

## Footprints in the sand

A NEW LEAFLET on Moral Re-Armament has been produced by Aborigines in Australia. It shows four footprints in the sand—absolute honesty, absolute unselfishness, absolute purity and absolute love—showing readers 'how to find the best road in life'.

The leaflet was produced on the initiative of May O'Brien, an executive member of the National Aboriginal Education Committee. It quotes Frank Buchman, initiator of Moral Re-Armament, and four Aborigines.

'MRA has helped me make decisions the right way,' writes Eliza Isaacs, who started and runs a soup kitchen in Perth. 'It has given me a spirit of helping others.' Eliza-

beth Hansen, President of the New Era Aboriginal Fellowship, Perth, states, 'I listen to God. This helps me think more clearly.'

'Of all the gifts in the world none could be greater than genuine honesty and absolute love,' writes Reg Blow of the Aboriginal Co-operative, Victoria. 'We need to unite with our fellow Australians.' A student from Queensland, Stephen Hagan, writes of his vision of united action to benefit all races.

Forty members of the National Aboriginal Conference meeting in Perth were the first to receive the leaflet, with invitations to the international Moral Re-Armament Assembly in Perth in January. The Aboriginal poet and journalist Jack Davis is one of the invitation committee for the Assembly, with May O'Brien, Elizabeth Hansen, Eliza Isaacs and Australians of many backgrounds.