



Maori Jimmy Woods gives a traditional Pukana (challenge) to the Lieutenant-Governor of Alberta, Ralph Steinhauer, and the Chiefs of Treaty 7 at the first Canadian public performance of 'Song of Asia'.

Roy Littlechief, Chairman of the Calgary Urban Treaty Alliance, talks with Roy Farran, Solicitor General of Alberta. Photos: Rengfelt



'Song of Asia' and Indian reservations

FROM EDMONTON, the capital of the Province of Alberta, CBC TV and radio broadcast across the nation at peak viewing-time interviews with the cast of *Song of Asia*.

'I'd like to commend MRA for the tremendous work they've been doing,' Robert Bogle, Minister responsible for Native Affairs for Alberta, told the *Song of Asia* cast at the end of the Edmonton premiere of the show in the University Theatre. He continued, 'I ask you to continue giving your guidance to our government as well as to all governments throughout the world.'

Mr Bogle concluded, 'Some of the illustrations that we had shown to us this evening by *Song of Asia*, illustrations of man's erring, man's sorrow, sometimes brought about by nature, but more often by his fellow man, bring a great deal of pain to all of us. But *Song of Asia* has shown that there is another way, that there is a way out of the bitterness, other than hatred. That there is a way based on peace and understanding: peace with our God and understanding with our fellow men.'

Horst Schmid, Minister for Government Services, responsible for culture, welcomed the cast on behalf of the premier with a gift of the province's flag and a badge for each. 'You are sowing the seed for a rich harvest in any country you visit,' he said.

The audience which included Robert Clark, Leader of the Opposition in the Provincial Assembly, Robert Taylor, a former Minister of Transport, the head of the city's School Board, and members of the Asian Indian community who had sponsored the performance, gave the cast a standing ovation.

Chief David Crowchild blessed the evening with a Sarcee prayer, while his son, Arnold, introduced the show.

The MRA force arrived in Edmonton after a three hour stopover in Red Deer, where they were welcomed to the City Hall by the Lord Mayor, Roy McGregor.

While in Calgary, the Asians visited their Canadian Indian hosts on their reservations.

A peace pipe was presented to the cast of *Song of Asia* by Chief John Snow on behalf of the Stoney Indian tribe, in recognition of the cast's 'efforts and work for peace among the various nations of the earth', after a performance of the show in the reservation community hall. In the audience were Stoney Chiefs and Elders with their families, Sarcee Chief David Crowchild, and Calgary Aldermen.

The presentation came as the climax to a day on the reservation which began at the local school with children of the tribe, and included a specially arranged rodeo, visits to the Wilderness Park and Cultural Education Centre, and a dinner of prairie buffalo slaughtered for the occasion.

Chief Gordon Crowchild, Chief of the Sarcee Indians, hosted an evening rich in colourful culture and tradition for the Asians, in the Sarcee community Hall.

'I thought my people and the white man were two different people,' said Edwin Crane, a Sarcee Indian policeman, after the Asian group had responded with a presentation of their heritage and experiences.

Mr Crane continued, 'MRA has given me a great faith. It made me look at my Christian faith, which says "love thy neighbour"—and white men may be my neighbours. These people are my neighbours. I was so greedy. I used to steal to get ahead. My people here, today, we suffer from drunkenness, greed, broken marriages. We can go down the line and name them all. But the Great Spirit can change all these things. I need the biggest change to find what lies

Volume 24 No 31 LONDON 5 JUNE 1976 7p

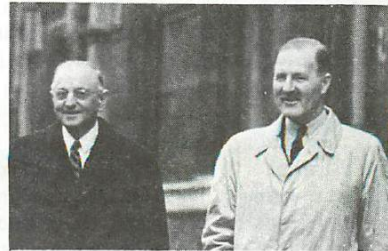
NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

ahead for all of us.'

The *Song of Asia* force were also welcomed to the Blackfoot Reservation, and to the Blood Reservation, which is the largest in Canada, and one of the most developed. There they were welcomed by Senior Chief Shot Both Sides. Thanking the cast for the presentation they had given, Acting Chief John Moon said, 'I hope that when you are travelling in different countries and cities, and you get back to the other side of the ocean, I hope you will think about your new friends, the Blood Indians. I wish I could do more things for your people.'

Loudon Hamilton (rt), with Dr Buchman



In his rooms

LOUDON HAMILTON, one of the early pioneers of MRA, died peacefully last week.

The *Daily Telegraph* reported:

Capt A S Loudon Hamilton, the man in whose rooms at Oxford the Oxford Group was formed in 1921, has died in a London nursing home, aged 79.

He was an active member of the Moral Re-Armament campaign travelling throughout the world spreading the gospel of a 'Christian revolution' until he was taken ill only weeks ago.

Last summer he spent some time at the campaign's international headquarters at Caux, Switzerland. He pioneered the work of the campaign alongside its founder, Dr Frank Buchman.

We shall be marking Loudon Hamilton's life in a later issue.

Dynamic out of Switzerland

WHEN ONE of the great scholars of Europe writes on one of the controversial ideological figures of the age, the result is likely to be interesting.

Theo Spoerri, an authority on Dante and Pascal, was no ivory-tower academic. He lived his life, like the Renaissance men he knew so well, in the main stream of events. During the war he was a dynamic influence in the Swiss League of the Gotthard, the movement of Swiss citizens aimed at opposing Nazi take-over and appeasement of Hitler, and upholding the militant independence of a free Switzerland.

He was Professor of French and Italian literature at Zurich University for more than thirty years, and was 'Rector Magnificus' of the university from 1948 to 1950.

As a teacher, Spoerri was not only profound in his insights, but, unlike so many thinkers, lucid and vivid in expressing his truth. He could speak with the simplicity of a mature mind which has sifted life through to its essentials. It was an attractive quality, which endeared this tall professor, with his engaging sense of humour, to generations of students.

It is this quality he brings to his book on Frank Buchman, who was his friend from their first meeting in 1932. It was sometimes a stormy friendship, especially when Buchman, himself of Swiss descent, took issue with the Swiss caution of the Professor from Zurich or with his academic balancing of pros and cons, and desire to pour oil on troubled waters when Buchman felt more forthright action was called for.

Spoerri thought long and deeply over what Frank Buchman's contribution was to the world, and why his actions and his thought sometimes seemed more effective and more lasting than those of other spiritual leaders. He probes with candour Buchman's lifelong battle for his 'team'—the men and women around the earth whom he tried to train and weld into a like-minded company dedicated to the immense task of remaking the world under God. Buchman did not always succeed in his objectives, but Spoerri pays tribute to the unrelenting quality of his battle.

To those who come for the first time to the story of Frank Buchman, or to those already familiar with it, Theo Spoerri has something of interest to say, something which touches the deep issues of time and eternity in all our lives.

K D Belden

ONE OF THE SWISS who Buchman felt should take national responsibility and whom he always put in the front line, gave this account from the midst of the battle:

'Remarkable things are happening. Several hundred people from many different countries and backgrounds come to a city to bring it a revolution. They are no fanatics. They are men of the world—business men, politicians, university men, sportsmen. They live together at one and the same time like a large family, a disciplined army, a revolutionary force. Even more remarkable they are not out for personal aims or personal gain from the success of their enterprise. They set up no organisation. They have no paid officials. They work night and day. Most of them have come at great personal sacrifice of time and money and even of reputation and career.

'What is their message?

'It is the simplest and at the same time the most revolutionary message in the world. They have discovered that God can actually change a man's life from the roots up. They have experienced this themselves, as have many, many others. It gives them tremendous determination and boundless expectation. If God can change people, He can change the world.

'What are their methods?

New facts

'They pass on their experience. They present not new ideas but new facts. They don't get into arguments but give everyone the chance of making the same decisive experiment.

'Since they believe that there is no time to lose, they use every means to reach the greatest number in the shortest time—public meetings, press and radio, visits to political, professional and church organisations and government ministries. After all that comes the essential point—the personal touch with those who are ready to step out on the great adventure themselves.

'This is the secret of the movement—the knowledge that something real only happens in the world when it happens in and through specific people. A new world order comes not from new ideas and institutions, but from new men. The more the new life captures a man in his whole being and in all his relationships, the greater is its penetrating power and the stronger are the bonds which unite him to others who have been through the same experience. In accordance with this law, a law which operates with the same force and precision as natural law, the new cells of society, known as "groups", are formed.

Disciplined organism

'How does this movement differ from other religious currents?

'Through the freedom and discipline of its cohesion. The group is an organism, not an



Theophil Spoerri

Dyna out o

This week sees the biography of Frank Buchman below an extract from about the work of

organisation. There are no statutory obligations, no regulations, no membership fees. Order grows from within among the individuals and groups according to the degree of initiative and responsibility they take. The closer the contact is with the central nucleus, the stricter is the discipline, the clearer the leadership, the greater the cohesion, the wider the horizon.

'Through the new way of life. For these people faith is not something abnormal, confined to particular hours, particular doctrines, particular customs. It is an element permeating the whole of life. Such faith makes a man open to the world, fresh and alive, happy, though it may startle those accustomed to trying to cultivate it behind closed doors.

'Through the new sense of reality. These people are keenly aware that the words and ideas which are part of our life are apt to suffer from inflation. So they reject *a priori* words and teachings which do not come to grips with the real lives of individuals. The quality of life of anyone who speaks is for them the test of the reality of his words. That is why they accept for themselves the challenge of the Sermon on the Mount: absolute honesty, absolute purity, absolute unselfishness, and absolute love. This, too, is the reason why they are sparing in the use of some words. The serious value of a proclamation is to be judged not so much by the frequent use of sacred names or a high percentage of Biblical texts as by the conclusion drawn by the proclaimer about himself.

Inflated self-concern

'It remains true that the divine Word is not dependent on the lives of mortal men. But where the Word does not take effect in the lives of men, it is like a house built on sand.

'Through stress on what is actually happening. Faith is not a doctrine, nor a permanent possession. It is an event. Something happens. Someone's eyes are opened. Something really happens. The Oxford Group has a simple formula: sin is anything that divides me from God and from the next person. The cause of ineffectiveness and confusion is that the channel from God through ourselves to the next person has been blocked up by an inflated self-concern. We take ourselves too seriously, an over-

mic f Silence

publication of Professor Theophil Spoerri's (Buchman, 'Dynamic out of Silence'. We print on the chapter 'From Switzerland to the world', Buchman and his team in the thirties.

emphasis which expresses itself in a thousand forms, some crude some subtle, some active some passive. Anyone who has seen this concretely in his own life knows that there is only one answer—to have done with egoism. Then something does happen.

'But the ego grows big again and again, so again and again we must clear out the channel to God and to others. That is the heart of the "quiet time" and of being honest with each other. It means always being open to God, looking away from yourself, listening to God, giving God time to spread His light through every part of every day. It means always being open to the next person, clearing away whatever gets in the way, even the smallest dishonesty, the slightest grudge. It means including the other person in what is happening to us, not in a sentimental way but actively, concretely, selflessly.

'When a channel is clear and open the wind of God can blow through. Many people can't bear this wind. They call it aggressiveness, Anglo-Saxon activism, and so on. But when we daily pray, "Thy Kingdom come", we should not imagine that this coming will necessarily take place at the tempo of a pleasant Sunday afternoon stroll. In higher realms there may even be a holy impatience—if only some day something would happen in the world!

Calculatingly bourgeois

'Many people say they would be ready to risk all for God if they knew for sure He was really there. How calculatingly bourgeois! How cautious! Turn the sentence round! Risk everything for God and you will see that He really is there.

'Through the training of responsible leadership. It is not enough for a man to find new life for himself through the Group. He has to go far enough to be able to train others. Groups out to preserve their own fellowship and well-being soon moulder and die. A group remains alive by taking its place in the front line of the battle and by raising up seasoned, battle-tested, independent leaders—men who can take on responsibility, who will do impossible things in sensible ways.

'Through universal appeal. When this movement of renewal breaks through from the deepest levels of reality as in the days of early Christianity, it cannot be limited to the

realm of the religious but must reach out into every area of private and public life. Thus, in the deepest sense, it brings rebirth, renaissance, both for the individual and for society.'

Hour of frankness

This breaking out of the religious sphere into the public life took place in every imaginable way. Large numbers of invitations were sent. Many receptions took place. People opened their homes, churches, clubs. Meetings were held in chambers of commerce and in government offices. A reception was given by the Swiss President and other government representatives in the Federal Assembly. The following week a large number of Members of Parliament met with Frank Buchman and his colleagues in one of the main committee rooms. News of this appeared in the daily press. *Der Bund* reported with some astonishment on the 'hour of frankness in Parliament'. Half humorously, half in earnest, *La Suisse* compared it with the legendary appearance of St Nicholas von der Flue in the Diet of Stans.

Financial history

The closing event of the campaign was Buchman's speech in Zurich. After quoting the President of the Swiss Confederation, Rudolf Minger's words of welcome some days earlier, he went on to outline his vision of Switzerland's role in world affairs.

'I can see Switzerland a prophet among the nations, and a peacemaker in the international family. I can see vital Christianity becoming the controlling force of the State through individual responsibility to God. I can see the Church in Switzerland in such power that she sends out a mission to Christians in many lands. I can see Swiss business men showing the leaders of the world's commerce how faith in God is the only security. I can see the Swiss Press as a powerful example of what a Press should be—the heralds of a new world order.'

It is difficult to measure all the results of these great meetings and of the countless personal contacts. There is no doubt that for many it was the turning point of their lives. It could also be described as a change of climate. It was almost as if something new was penetrating between the chinks in the shutters. A business man, alone in his office, would feel a faint sense of unease if he was planning to cheat his fellow citizens. The public conscience became more sensitive. The Director of Finance in one canton reported that after the national day of thanksgiving and repentance, 6,000 tax payments were recorded, something that had never occurred before in the financial history of the Republic.

'Dynamic out of Silence' is available from MRA Books, 54 Lyford Road, London SW18 3JJ. Price £1.30 plus 25p p&p.

CHESHIRE CATALYST

TO THINK of saving the economy without considering how to mend the moral fabric of the nation, said a British Leyland foreman last month, was a 'pointless exercise'.

He was speaking at Tirley Garth, the MRA centre in Cheshire, to an industrial conference which was examining the root causes of Britain's present difficulties.

When British Leyland management had called for 12 weeks work to be done in ten, he said, his assembly line had broken all records: 'A year ago such a call would have produced no weeks' work in 12.' But since then, he went on, 'the little catalyst of human relationships' had been added to the existing skills, structures and know-how.

'I can trace this new spirit back to decisions taken by men in this room,' he said.

An Australian visitor paid tribute to the ideas exported from the Tirley Garth industrial conferences. 'Tyres have been manufactured that would have not have been,' he said, 'cargoes loaded and unloaded, cars built, tracks put on the road, buildings completed, crops grown and exported, because answers were found to the bitterness and division holding up production.'

A further industrial conference will be held at Tirley Garth 12/13 June.

'What the ordinary man can do' is the theme of the three summer conferences to be held from 23 July to 1 August, 6-15 August and 20-30 August.

Topics to be considered will include 'Britain's rightful role in the world', 'Teamwork, leadership, authority', 'The gap between rich and poor', 'Homes and families', and 'The individual's contribution to society'.

RIDE IN VIEW

Catholic Herald: 'John Wesley's evangelical missionary activities in London may seem unpromising, if not impossible, material for a musical: but this is enthusiastically disproved by the cast of *Ride! Ride!*'

'Gordon Gostelow as John Wesley has hit upon the right combination of dignity and verve to make the character compelling but not overpowering. He is strongly supported by Caroline Villiers as Martha and Brendan Barry as Dr Hobart.

'The set is economical and ingenious....

'The battle between Wesley's tempestuous Christianity and the pretensions of his opponents, who seem to have strutted straight out of Hogarth, provide an unusual but highly entertaining evening.'

Church Times: 'Half Hogarthian morality and half modern musical, Alan Thornhill's latest offering is pretty strong meat....

'The evil and Rev Mr Hobart, together with a designing apothecary and his relentless wife, make a memorable song-and-dance of their fell work of locking up an innocent girl among the horrors of Bedlam. This, to my mind, is what a musical should be.'

Activist in Rhodesia

LES DENNISON, Branch Chairman of the Electricians and Plumbers' Union (EETU/PTU) in Coventry, recently addressed a National Affairs Luncheon Forum in Salisbury, Rhodesia.

The address came at the end of a visit by the British trade unionist to Rhodesia where he met political and industrial leaders, black and white, and also spoke to an African Trade Union Seminar in Bulawayo.

'The whole world,' he said at the Forum, 'is looking to this most sensitive and explosive point. What you Rhodesians, black and white, work out in the days ahead will decide which way the world will go.'

Dennison, who had been a Communist for 22 years, stressed the need to out-match the vision and commitment of men with a materialistic ideology. 'The last 16 years of my life have been given to the Moral Re-Armament of the world,' he said. 'The fight is to make the Cross of Christ regnant in the hearts of our leaders, and of ordinary men and women everywhere. The world-wide ideological discipline, plans, passion and vision of Moral Re-Armament are one of the surest ways of winning Communists to a superior idea.'

The speech was reported nationally on Rhodesian Television, and a 15 minute interview with Dennison was also broadcast on the South African Broadcasting Corporation's programme *Signpost*.

The *Rhodesia Herald*, in its editorial page column 'Cabbages and Kings', carried a four column interview with Dennison. Under the headline 'A change of conscience', it read:

Not long ago Chief Mangope gave me a surprise when I interviewed him in Salisbury. He admitted that politicians do not always say what they mean on the public platform.

There was no surprise in what he said, only in that he was quite prepared to admit it openly.

I wrote the story with some apprehension, expecting him to call me the next day to complain he hadn't said it. He didn't.

This small episode in a reporter's life is recalled this week because here in Salisbury is a man who was a dedicated communist in England for 22 years, an activist (that's a euphemism for trouble-maker) and a man so dedicated to the downfall of democracy (at least what capitalists understand by democracy) that he called his own son Karl after Marx.

Les Dennison was on his feet in a Salisbury Methodist hall a day or two ago talking about God, quoting Solzhenitsyn and warning Rhodesians about the evils that face them.

Now I'm no more sceptical than the next hard-faced journalist, believing that if a man is a hard-core communist for 22 years he's got to be all the way with it.

And if he says he has changed his mind he's either kidding us mightily or something pretty drastic has happened to him.

The world is rightly suspicious of the man who comes into your camp saying: 'I'm now on your side.'

The answer lies in what they call moral re-armament.

A colleague suggested that was merely calling upon God to assist communist ideals.

But be that as it may, I cannot help being fascinated by a militant communist of long standing, told to examine his conscience, who comes up with thoughts of purity, honesty, love and unselfishness.

So let's have a look at what he said, as he explains how in recent years his revolutionary passions were diverted to make what he calls the 'cross of Christ' regnant in the hearts of our leaders.

'It was meeting revolutionary Christians, whose discipline, passion, singleness of purpose and world ideological vision matched and challenged the disciplined world revolutionary concept of Marxism.

'These men put me, a trained Marxist, on the defensive—a rare and intolerable position for any committed Marxist.'

Makes you think

He says he challenged them to come up with their disciplines and standards and they responded with honesty, purity, unselfishness and love. These standards, they said, would be absolute.

'I immediately recognised such a code of discipline would necessitate a greater discipline than I accepted within the Communist Party.'

Well, you have to believe it. It happened 16 years ago.

The key to Mr Dennison's change appears to be the word discipline.

He warns the Western world it may fall if it does not grab hold of some.

He suggests Britain, South Africa, Rhodesia and others might not have the moral fibre to survive the growing sickness, as he puts it, of materialism.

He asks, as Solzhenitsyn has asked, whether our surrender to materialism as the main aim of our life on earth will not bring about our downfall in the face of ruthless political philosophies and their enforcement by the communists.

And that, coming from a man with Les Dennison's background, makes you think, doesn't it?

SOUTH AFRICAN REPORT

A CONFERENCE on the theme 'Which Way Africa?' was held in Johannesburg (See NWN Vol 24 No 26). The introduction to the conference report reads:

Over Easter 1976, when sounds of violence echoed around the world and threats of war captured the headlines in Southern Africa, a hundred young people from all races met near Johannesburg. They came from Rhodesia, Swaziland, Ovambo and various parts of South Africa, as well as Australia, Scandinavia and Britain, to seek an Easter experience adequate for the needs of their nations.

'One of my best friends was killed last week,' said a young Rhodesian who had served in his country's defence forces. 'We are living with our nerves in our finger nails. We must find God's answers.'

Lives as equals

How long are we going to allow our young blood to destroy each other because we refuse to change?' asked a black South African.

The conference was not seeking political solutions but the more fundamental change in human attitudes that would make political answers possible. Delegates sought for the experiences and philosophy of life which would lead beyond the present crisis to the creation of a hate-free, fear-free, greed-free Africa.

Addresses by the Hon Dr Malcolm Mackay, former Australian Cabinet Minister, and Dr Piet Meiring, Dutch Reformed Minister, set the tone for group discussions. 'Our job is to build the new society amid the crumbling of the old,' said one speaker. 'In fact we have to be the new society—a fellowship of all races and backgrounds who live as friends, equals, comrades, sharing responsibility to restore God to leadership.'

It will take more than programmes of goodwill and expenditure of money to achieve this new society. It will take a change of motive. This report gives the convictions of young Southern Africans who believe that change is possible.

This illustrated report is available from MRA Books. Price 10p+7p p&p.

G AND S PIONEER

THE METHODIST RECORDER says on its book page this week: 'Gilbert and Sullivan fans will enjoy Cliff and Edna Magor's *The Song of a Merryman* (Grosvenor Books, £1), the biography of Ivan Menzies, one of the G and S greats, and a pioneer in Christian theatre through his work in Moral Re-Armament.'