

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



George Manuel, flanked by the Canadian delegation, speaks to the cast of 'Song of Asia'.

Photo: Rengfell

'The more you give, the richer you are' — Canadian Indian leaders in London

GEORGE MANUEL, Chairman of the National Indian Brotherhood of Canada and of the World Council of Indigenous Peoples, and Mrs Manuel; Edwin Burnstick and Roy Little Chief, leaders of the American Indian Movement in Canada; Arnold Crowchild, Director of the Development Corporation for the Sarcee Indians of Alberta; Andrew Webster, president of a building materials company in Montreal, and John Boccock, dairy farmer from Alberta, flew in to London last week to meet representatives of fourteen Asian nations with the cast of *Song of Asia*.

The Canadians conferred with Shridath Ramphal, Commonwealth Secretary-General, and Paul Martin, Canadian High Commissioner, as well as officials of the Foreign Office responsible for the United States and Canada.

While in the British Isles the party met with republicans and loyalists in civic life and industry in Northern Ireland and spent an evening with militant shop stewards in the construction and automobile industries of Birmingham and Coventry.

The Canadian Indian party gave their convictions about the situation in Canada to the cast of *Song of Asia* and expressed the desire to have them in Canada. *Song of Asia* portrayed the basics of their own culture, they said. It would help strengthen moral values in their own people and in the country at large, and would help knit together the peoples of Asia and North America.

Big chip on shoulder

George Manuel said: 'I had a very, very big chip on my shoulder against the Europeans, and the European North Americans particularly. They destroyed our cultural institutions. When I went to the Pacific, where I met the Maoris, and to Africa and Europe, I saw how other people were also oppressed. Even here in England people are being oppressed. For this reason I wrote a book called *The Fourth World*. The principle of my theory in writing the book is that there is the possibility of a co-existence of all mankind. One of the things which could be used in this is *Song of Asia*. I am grateful for the effective

way in which you have expressed what needs to happen in the world.'

'Something which is important to our Indian people,' Edwin Burnstick said, 'is the way we can identify ourselves with our family, our people, and the surroundings that exist in North America. Within the Circle of Life, as we call it, the most important thing is the woman. Without her we would not have life. In this Circle everyone has a role, the whole family, the whole tribe, the whole community.'

'I live by the Great Spirit. I used to hate my parents once, but now through my traditional spiritual ways I can be honest with them and love them. I find happiness in this, though things can be difficult. To me North America is on the road to destruction in a few years. The Indian people, the black people, the Chicanos (Mexicans) have lived in bad conditions for a long time and much will have to be done to correct these wrongs. *Song of Asia* can be a great help.'

Roy Little Chief said, 'Where I come from

CANADIAN INDIANS contd p4

Ride! Ride! in Texas



(r to l) Alan Thornhill, Angus Springer, Peter Coe and Christopher Gill at the American premiere of 'Ride! Ride!'.

THE AMERICAN PREMIERE of *Ride! Ride!*, a musical about John Wesley, was presented last month by the Mask and Wig Players, students of the Theatre Arts Department of Southwestern University. The author, Alan Thornhill, and his assistant, Christopher Gill, were invited to be guests of the university and to help in the production.

Peter Coe, one of the top directors of London and Broadway, who is to direct the professional production of this play in England in 1976, travelled specially to Texas to see the production and to consult with Thornhill. Their host was Dr Angus Springer, the director of the American show, and chairman of the Theatre Department at Southwestern for the past 34 years.

RIDE! RIDE! contd p4



TO: MRS MISS MS

Because of the terms of the new Sex Discrimination Bill the Editors would like to make it clear that this article may also be read by men.

WHAT I LIKE about some of the most outspoken fighters for Women's Lib like Suzanne Broger, Erica Young and Simone de Beauvoir is their determination to find something better than the traditional roles of the sexes. Those who are out to preserve the status quo will lose, I think.

But I am a bit tired of arguing whether men should do an equal amount of housework with women. In some cases this question may be very important, but I don't think the deepest problem actually lies there.

A Swedish journalist of my age, a radical atheist, wrote a wild attack on marriage, 'Love has nothing to do with marriage. It exists outside it, but is often lacking inside it. God has lost His hold on matchmaking, which nowadays mostly happens without His approval. The only think left is economic pressure, cleverly masked in a false security-dream.' She also attacks the devaluation of unmarried women, touching on deep scars and on the shortcomings of today's practice and interpretation of traditional structures of life.

Young people in Sweden today take their own lives because they understand too much about the realities of the life around them. Today, you don't have to try everything to understand it. I knew a 14-year-old boy who took his life because he understood too much. On the other hand, I have seen something in other people and experienced myself a light in life, something which makes me dare to live, dare to think forward and dare to love.

I am 25, I am not married, I have no special relationship with a man, I have no children — still I am going to speak about these things.

Some of us women no longer know what it is to be a woman. Some believe that the new role we long for involves the abolition of our greatest task. But woman has a wisdom because she carries a secret. All women carry the experience of what it costs to bring forth life — physical life, therefore also spiritual life. What it costs to bring forth new life in old bodies, to bring new birth in old beings.

Womanly warmth is strangled in Sweden today. It is strangled in pace with the decreasing number of child-births and the increasing number of abortions — not mainly because of these things but because of the motives of all involved in this development. Women don't want to be physical mothers today because we have stopped being spiritual mothers. All of us — women, men, unmarried, married — have stopped being spiritual mothers and fathers, stopped making new life in old bodies. We have cut ourselves off from this joy, forgotten the possibility of new life in old souls.

In our welfare society, care for all 'outsiders' — old people, sick people, people who are unable to work — is systematically organised by the state. I am very proud of the social security welfare system in my country. But if institutions are going to replace our care for each other, instead of being an addition to it, I don't believe it is progress.

A CULTURAL SERVICE

FROM FOREST VILLAGES of Swedish Lapland, people gathered for a special event in the Sorsele community hall earlier this month. They came for the launching of a new book by a local woman, Gunda Sjoegren, formerly Holmgren.

The Holmgrens were one of four families living in the village of Abacka before it disappeared 40 feet under the water in a hydro-electric power scheme 15 years ago. The families had to leave their homes and were given financial support by the government to move. Some of the settlers like grandfather Holmgren had started small farming from nothing. By hunting and fishing they scraped a livelihood for their families, though food was often scarce in the hard climate.

In her book, *Abacka*, Gunda Sjoegren tells the story of the life her family lived. She goes on to describe her work in Stockholm as a maid during the 1940's. Through this family she discovered something about Moral Re-Armament. Later, she travelled to other countries, but she never lost her roots at home. Meeting Frank Buchman she realised that the simple truths she had learnt in Abacka were valid for the world.

Many of the people who crowded the hall for the launching of the book were relatives and friends of the Holmgren family. They were settlers and lumberjacks, small farmers, teachers and shop owners. They came

with their children and grandchildren. At this reunion, five of the six Holmgren brothers and sisters were hosts. Places were laid for 50 guests, but over a hundred came.

Gunda Sjoegren stressed how much the book owed to all her family and the people of the area. She longed to pass on to others something of the best in the rugged but much loved life of her home in Abacka. 'When after a serious illness in New York my life was given back to me, I knew I had to tell my story. A friend said, "I'll help you", and together we worked at expressing it.'

Sixty-four books were sold on the spot and people queued up to have their copies signed. *Abacka* is now available in bookshops all over Sweden. Said a member of parliament of this northern region, 'The publishing house, *Ide och Kultur*, is rendering a cultural service to the country by bringing out this book.'

CHAOS OR CURE

GORDON BROWN, an Australian architect, recently challenged all concerned with industry in Western nations to cease their preoccupation with labour/management relations and take on meeting world needs. 'The whole of industry — capital, management, labour and unions — needs to be responsible for the needs of mankind,' he said. 'The divisions in industry pale into insignificance compared to the gap between

the developed and the under-developed world.'

He and his wife were speaking at a seminar in Armagh, the Moral Re-Armament centre in Melbourne. Its theme *Confrontation — to chaos or cure*, drew 80 men and women from all sides of industry, government, education and medicine.

Mr Brown quoted Solzhenitsyn's statement in 1973 that Australia was one of the continents upon which the world will depend for food. Speaking of his own experience, he described the revolution which took place in his life 20 years ago, when Peter Howard challenged him, 'When you have learnt to put your business at God's disposal to remake the world, that is MRA.'

Mr Brown was the architect responsible for Asia Plateau, the centre for MRA at Panchgani, India. He has recently returned from his tenth visit to that country, and from a year overseas, to take charge of the extensions and alterations planned at Armagh.

The other main speaker was Dr Berkeley Vaughan, Dublin-born author of *Doctor in Papua* and an air pilot, who described how after 29 years of medical practice in Australia, he had decided to retire early in order to give his services, with his wife, to the MRA centre at Panchgani. Dr and Mrs Vaughan gave examples of new relationships being created in Indian industry and emphasised the great relevance of this to the situation in Australia today. 'The key to all

What does this have to do with woman's role? It costs no more to give complete life to a child, both physical and spiritual life, than to create new spiritual life in old beings. But we as a society have excluded the unselfish giving of what life demands of us. We are in opposition to some of the most fundamental laws of life.

For three years from the age of 21 I looked after two children. For five months the parents left them, a four-year-old girl and a seven-year-old girl, in my care alone. I would never have naturally chosen this task at that time of my life, when I was very aware of developing myself. But I discovered that there is nothing that makes us more narrow-minded and under-developed as only choosing the tasks and training which we think we want, which we think suit us or develop us. Those three years were some of the richest of my life. There is a real satisfaction in being so much needed that there is actually no time to think of oneself. Bringing up children demands an unselfishness and love which I had never had to give before. But it made me think that maybe this is the basic ingredient for living for all people and by both sexes — the condition for marriage and for the future of civilisation.

I have seen how in me there is ambition, selfishness, domination and control that do not hesitate to crush others for my own advancement. I have used my female intuition and insight for my own advancement. These things are dangerously strong in

me. I don't believe in concealing them. I don't believe either that they are the ingredients for the liberated woman I want to be.

Does natural, normal living mean doing what comes easily to us? I don't believe so. Harmony — what is that? We were created with counter-fighting forces inside us. To let all my own desires immediately be satisfied does not create harmony. But to feel all the desires and forces in me and then to channel them for the highest — that is the dignity of a free, liberated man or woman, of a harmonious being.

Only love can rein my selfish ambition. Frustrated ambition is often a sign of unused love in me. I don't mean 'the falling-in-love', 'doll-house love', which we are being fooled to believe life is all about. I mean love as a commitment and work — a work to expand the walls of my heart. Maybe this love is a Utopia — unreal and unrealistic. Few believe in this love any longer. But I think we will soon start to believe in it again, because there is nothing more left to get out of the love-reservoir we use. We have sucked it all out. One girl said to me, 'We try to give the little love we have to our bed-partner, but our love-reservoir is empty.'

The reservoir of the love which I call commitment and work, which is what we are all thirsting for, is in God.

To face the absolute truth about ourselves leads to the understanding of the incredible and overwhelming love that He has for us, He who gave us our life. **EVA MASEN**



Eva Masen

All of us — women, men, unmarried, married — have stopped being spiritual mothers and fathers, stopped making new life in old bodies. We have cut ourselves off from this joy and forgotten the possibility of new life in old souls.

these was the same in each case,' said Dr Vaughan, 'the question of obedience to the inner voice, the authentic voice of God which men have listened to down the ages.'

The seminar was led by Jim Beggs, President of the Melbourne Branch of the Waterside Workers' Federation.

NO HELPLESS VICTIM

Under the headline 'He lived to remake the world', *The Fife Free Press* carried a review of H W Austin's book on Frank Buchman. In part, it read:

AUSTIN, who in 1938 ranked No 1 tennis player in the world, has just published his fifth book.

Entitled *Frank Buchman As I Knew Him*, it traces his contacts over 27 years with American-born Dr F N D Buchman who initiated the world-wide programme of Moral Re-Armament.

The picture that emerges of Buchman is of a revolutionary who was, at the same time, a prophet. For his life was wholly dedicated to a gigantic task — that of 'turning the world Godwards'.

He appeared to Austin 'not as a great leader, but rather as a conductor of a great orchestra, a man who drew out and relied on the talents of others rather than his own.'

Anyone who feels that an individual is condemned to being a helpless victim of

circumstances should read this account of how an ordinary man was used to change history.

'Frank Buchman As I Knew Him', by H W Austin (Grosvenor Books, London — £1.)

WOMEN OF WELLINGTON

FOR WEEKS tents have been pitched in the grounds of New Zealand's Parliament Buildings in Wellington. They belong to Maoris who marched the 600 miles' length of the North Island in a peaceful but passionate demonstration to focus the attention of the country on their demand for Maori land to be retained by their people. Against this background, 'Apology and Reconciliation' was one of the headlines greeting visitors at a one-day *Women of Wellington* Festival in the capital city's Town Hall.

Under an eight-foot long red banner, a colourful pictorial display and bookstall featured the apology of Mrs Waka Tipoki to the pakeha people for 'the 13 generations of bitterness handed down in my family'. It also displayed a letter printed in Wellington's *Dominion* newspaper from Mrs Annette Porteous who said, 'As a third generation New Zealander born and raised on land confiscated from the Maoris over a hundred years ago, I am deeply sorry for the mistakes and injustices of the past. I cannot ask the

Maori people to forget but I do ask them to forgive.'

The title *Women of Wellington* and the Festival's publicised aim — 'Woman's contribution to her community' — came from the combined thinking of a group of women who wanted an alternative to the tired themes of women's rights and demands, oft-repeated in this International Women's Year.

As people streamed into the Town Hall, they saw prominently displayed in the entrance foyer an enlarged copy of an MRA inspired 'Charter for Women'. One hundred copies had been sold by the end of the day.

Leaflets advertising the 40 organisations taking part and announcing film shows which included MRA documentaries had been widely distributed throughout the city. The lunch-hour showing of *A Man For All People* and a later presentation of another film *What Are You Living For?* were well attended. 'This was excellent,' commented one, while another asked for similar films to be shown in his school.

Visitors to the display were invited to the Wellington premiere of *Cross Road*, the film built round the life of Frank Buchman.

HOME TRUTHS FOR INTERNATIONAL WOMEN'S YEAR
NWNMC 100 £1.90 inc VAT (p+p extra)
available from Grosvenor Books,
54, Lyford Road, London SW18 3JJ

CANADIAN INDIANS contd from p1

a treaty was made which involved the Queen of England, and a lot of your nations are in the same set-up with treaties with this country. I think at the same time we can help assure the Queen that she has a role to play in the nation, but also we must help the British people. It will be a great thing for you to come to Canada — it will be an education. It will help a lot of our young people. *Song of Asia* will be a good way to get our people to work together.'



Two Maoris from 'Song of Asia' talk with Edwin Burnstick after a performance.

Photo: Rengfelt

'We are here to learn what you can teach us,' stated Arnold Crowchild, 'to find out what this is all about. I think the value in terms of dollars and cents of what *Song of Asia* could do in Canada cannot be counted. We have been to Northern Ireland in the last days, and there you really see the terror and crisis, soldiers and guns, people walking, wondering where the next bomb is. You live with that. Is it all worth it? God has a plan, but sometimes we do not listen to Him. We listen to ourselves. It does not work that way. I try to sit down and listen to God. This is the hope for my people. I want this not only for my people but for the rest of Canada. We have something to learn from you. In Moral Re-Armament you learn your true identity — the identity I have, as an Indian.'

'We have come in 1975 to a stop sign in the road,' said John Boccock, 'a sign that this system of ours of selfish materialism does not work. The day has returned when we must look to our native Indian people for the lessons we need to learn to survive in this world.'

The Canadian Indian delegation spoke of the unemployment among the Indians, averaging 56 per cent across the country, of the plight of the people who move from the reservations into the city where they are subject to the erosion of their own cultural values. They spoke of their longings for self-determination and participation at the table where economic and political decisions are

being made for them and their children; and of the loss of values through the white man's educational system which left their young people unfortified against the temptations of a materialistic society. They felt that in Canada more thought was given to natural resources than to human resources.

'*Song of Asia* can be helpful to us,' they said, 'and show the leaders of our country how we can correct the wrong ways and get our people to work together. Our philosophy is that the more you give, the richer you are.'

A life of courage

FRANK BUCHMAN'S LIFE proves irrefutably that if man has the guts to go to the source within, renaissance and revolution ensue — if man goes there daily, with discipline, the result is permanent growth.

I was privileged to attend the World Conferences for MRA at Mackinac Island in 1956, 1957 and 1958. Then, as always, Frank Buchman was at grips with history. Well ahead of his time, with unflinching insight, he recognised the nascent threat of racial conflict in the USA. He gave unsparingly of himself to the men who could have healed that hateful and divisive confrontation.

Through rebirth and moral change in men and women, conflict after conflict in industry was solved. I saw him labour day and night to solidify the commitment of the men and women around him, so that through them, the vital stream of God's power might redirect the domestic and foreign policy of our nation.

At that time, the imperative of that influence illumined my life, and for a while, I knew its power, its demands, its love and its peace. But in my stupidity and faithlessness, I left the only wellspring of strength and cheapened my commitment. I followed the surface imitators, the ersatz peddlers and finally left my calling altogether. Unfortunately, I was not the only one to have taken this catastrophic decision.

In the realm of the personal, I know that my decision had consequences that brought pain and suffering to many, most of all to those closest to me. However, the true dimension of betrayal can only be grasped in the light of what happened during the last 15 years in our nation.

It is my conviction that if those of us who were called to serve in the ranks of this ideology would have had the discipline of returning daily to the source and would have lived that purity that links to God alone, things would be different today. The urban decay, the corruption in city and federal government, the cancer of Watergate and the scandalous policy of subversion and murder of our CIA, could not have come to this shocking fruition.

It is in this light that we, who have known Frank Buchman and chose to forego his unremitting challenge, must view our decision.

But God, in His incredible mercy, does forgive. He has touched my life at the point of deepest need and I was healed. Since then, He has fed me daily by the reality of His eternal sacrifice. Through discipline and growth, a life of courage is expected of us. That courage can well up in us, as it did so magnificently in Frank Buchman. Through our rebirth and commitment, we can turn a catastrophic situation into unlimited, God-given opportunities.

PAUL TROG

NOW AVAILABLE

Complete sets of 'New World News' Vol 23
(October 1974/October 1975) including index
Price £1.00 plus postage
Index only 15p plus postage

Order from P O Box 9, Tonbridge, Kent

RIDE! RIDE! contd from p1

The Gala premiere of *Ride! Ride!* was given for Dr Durwood Fleming, President of the University, and for some 200 guests, members of the President's Council, friends and supporters of the university, being entertained by him at a reception and banquet.

This distinguished audience from all parts of Texas gave a prolonged standing ovation to the play.

During their month-long stay on the campus, the Reverend Alan Thornhill was invited to preach in the university chapel, and he and Christopher Gill conducted an open meeting of students to hear about Moral Re-Armament, with opportunities for innumerable informal meetings and discussions.

President Fleming wrote after their stay, 'The fall semester at Southwestern was highlighted by your visit and the great drama *Ride! Ride!*'