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*Continuing over Christmas
at the WESTMINSTER THEATRE*

THE HURRICANE • THE LADDER

WITH

MURIEL SMITH

ANN BUCKLES • PHYLLIS KONSTAM • PAUL CAMPBELL

DECISIVE MONTHS FOR BRITAIN

THE CROWDED AUDIENCE in the Westminster Theatre rose to give a standing ovation to a man of military bearing who had just spoken from the stage. He was Admiral Friedrich Ruge of Germany, post-war architect of Germany's naval contribution to the NATO forces. This was what he said:

'I have come to Britain to thank you for the great assistance your sailors have given us in creating our Navy. The co-operation of the military men in NATO and the free world is one of the great hopes of our time.

'Twice I have lived through war, defeat, prison camp and occupation. I joined the navy again, not for money, not for military glamour, but because I do not want our children or grandchildren to live under a totalitarian regime.

'I am deeply ashamed of the things that happened. Murder for reasons of race, creed or colour can never be excused. To avoid repetition, we had to build up power in the western defences. We know the Communists respect power, but we know, too, the great danger that lies in power. That is why we are training our officers and men to understand the ideological situation in the world, to fight if we are attacked, but not to want war.

'If we stand together firmly we can win the cold war and gain lasting peace for the world. Moral Re-Armament shows the way, and that is why I am here. The hour is late.'

* * *

A dockers' leader stepped out of the theatre into the

London night. 'That was a tremendous evening,' he said. 'Those plays have the answer for Britain.'

Then he added, 'If we do not get an alternative to class war in our country in the next two months we may be plunged into a general strike and a national emergency which will go far beyond that of 1926.'

Britain is facing one of the great crises of her history. But it is more than a national crisis and it must find more than a national answer.

The crisis is world-wide.

It is an ideological crisis.

It is a crisis in men.

Those who dedicate themselves to meet and solve this crisis must be armed with an ideology which gives a militant and practical alternative to class war, which operates globally, and which deals effectively with the moral needs of men and nations.

* * *

The Westminster Theatre is an anvil on which the answer for Britain is being forged in the lives of men night after night. It is a global answer.

Each night, appearing with the cast on the stage at certain time, distinguished spokesmen from other lands fight to answer the pacifism, defeatism, corruption and communism of the free world.

Their words are a challenge to Britain.

One of them was General Ho Ying-chin, former Commander-in-Chief of the Chinese army. He brought light and direction to a Britain confused about its role in the modern world. He said:

‘For 300 years Britain has led the world industrially. Now the free nations are looking to her to lead the world ideologically. Then she will unite the free world, secure peace and freedom for all men and meet the deepest longings in the hearts of Communist and non-Communist alike.’

In taking up that challenge Britain will answer her own problems and re-find her destiny as a nation.

* * *

The economic future of Britain may be decided by the idea that controls the minds of management and labour in the Ruhr. If that area comes under Communist control Britain will be out-produced and

EUROPE undersold in every market in the world.

Today the Ruhr is echoing to the impact of another major ideological blow. Coming from Dortmund, an international force of 300 from 34 countries entered Essen on 9 November. Says the *Westdeutsche Allgemeine Zeitung*, the largest circulation daily in the Ruhr, ‘Passers-by were astonished when at office-closing time a huge dragon wound its way through the city.’ They were even more astonished the next day when an MRA demonstration in the city streets was led by a Lapp in Nordic dress, accompanied by his reindeer.

But it was not only the imaginative bid for public attention that brought out crowds up to 3,500 in one evening to see *The Dragon* and hear the international speakers. Behind it is a deep hunger for a valid alternative to Communism such as Moral Re-Armament brings.

Big issues are at stake. Political tensions in Germany in recent weeks reveal the need of strengthening the ideological basis of unity. Communism, whose stranglehold on the Ruhr was shattered by the impact of Moral Re-Armament in the early years after the war, is always ready to draw renewed strength from the weaknesses and divisions of the democratic forces.

Prejudice and bitterness against Germany in other countries are powerful assets to this strategy.

But Germany, ideologically armed, may have the answer for Britain and make a decisive contribution towards the unity of mankind.

* * *

Dr. William Nkomo, revolutionary nationalist from Johannesburg, said from the stage at the Westminster Theatre: ‘Africa does not want white domination.

Africa does not want black domination.

AFRICA Nor does she want red tyranny. The alternative is a revolution based on absolute moral standards and the guidance of God. It is Moral Re-Armament or Communism. I have decided for Moral Re-Armament.’

P. Q. Vundla, another African nationalist, contributes an article to this issue of the *Information Service*. He

also has spoken from the stage of the Westminster Theatre. He says:

‘The Communist strategy is to get Britain to feel guilty about Africa and to withdraw. But now that Britain has given up her colonial aspirations she is in a supreme position to move forward in Africa—not for what she can get but for what Africa can be. Britain could at this moment of history win the hearts of the people of Africa and turn the tide in that continent. The British are a great people and if they will accept Moral Re-Armament as their national policy Africa and the whole world will respond.’

* * *

Beginning on May Day of this year, the greatest ideological offensive in Latin American history has developed a striking power and a momentum which has amazed the world.

LATIN AMERICA On 19 November 30,000 people crowded into the National Stadium of Santiago de Chile for a mass demonstration by the international force of Moral Re-Armament and a performance of the Japanese play, *The Tiger*.

For a whole week this Stadium demonstration was the focus of an intense ideological battle. The Communist press brought pressure to bear on the Minister of Education to prevent the Stadium being used for *The Tiger*, and when this failed, threatened to disrupt the event with a counter-demonstration. Nothing of this sort happened, but round after round of enthusiastic applause greeted the speakers and the play. The next day the Communist organ *El Siglo* devoted the entire front page of its Sunday section to an attack on MRA. Eudocio Ravines, who had himself founded the paper when he was a leader in the Party, commented: ‘For the first time the whole Communist Party has been thrown into confusion.’

At the same time *El Mercurio*, the oldest newspaper in South America, also carried a full page with the banner headline, ‘Moral Re-Armament is out to create a new world.’

December 1 sees the opening at Petropolis in the State of Rio de Janeiro of an ‘Assembly of the Americas for the Moral Re-Armament of the World.’ Delegations will converge there from all parts of North and South America and from many other countries. A special plane will fly from Europe.

President Prado of Peru sends this message to the Assembly:

‘From this Assembly a dynamic answer is bound to come to the threat which hangs over the continent. I have faith that now we will surely win. But every victory comes after an intense fight and it is in this ideological battle that the Assembly of Moral Re-Armament is so valuable for Latin America.’

On leaving the conference of uncommitted nations in Belgrade in September of this year, Prime Minister Nehru headed for Moscow; President Soekarno for Washington. Prime Minister U Nu of Burma **ASIA** went to Caux to demonstrate to the world his conviction that the future lies not with the ideas of Moscow or Washington but with Moral Re-Armament.

During the past five weeks a delegation led by Rajmohan Gandhi, grandson of the Mahatma, and Peter Howard, author of the plays now at the Westminster Theatre, has moved through Asia visiting national leaders in India, Burma Japan, Taiwan, Hong Kong and Vietnam.

In Japan they conferred with Prime Minister Ikeda, former Prime Ministers Kishi and Yoshida. In Taiwan, following an hour-long talk with Generalissimo and Madame Chiang Kai-shek, they were taken by a Chinese Air Force plane to Quemoy. From Taipei Gandhi and Howard broadcast to the Chinese mainland.

Peter Howard said: 'We live in a divided world. We in the West have much responsibility for the misery, suffering and hardship of the millions of China. Moral Re-Armament is answering the selfishness in the West that has caused Communism.

'It is a world-wide ideology for all men everywhere. It is the logical next step for the Communist and non-Communist worlds, answering the menace of a bomb

to destroy the world and the selfishness in the West that divides the world.

'Thousands of men like myself have given everything we are and possess to make the ideology of MRA the thinking and living of every nation.'

Britain, with that determination, could give fresh hope and leadership to millions on every continent. Her destiny is to put as much priority on the moral re-armament of the world as the Soviet Union does on the communising of the world.

* * *

'Cabinet Ministers to rule well must change people. Ordinarily Cabinets do not have that art,' wrote Frank Buchman in 1946. And he added: 'As men change, nations find a new level of living that makes problems melt. As men listen to God and obey His orders, nations find a pattern that makes plain God's will for government.'

This was Frank Buchman's passionate conviction for over fifty years. He loved Britain as she is and fought for her as she is meant to be. In *Frank Buchman's Secret*, by Peter Howard, due for publication by Heinemann on 4 December, are told the detailed stories of his battle that Britain and every nation understand and face the fundamental issues of our time. As Britain learns Frank Buchman's secret a new nation will arise—a nation with a purpose, a strategy and a great future.

NEWS IN BRIEF

General Hugo Bethlem gave a two-hour lecture on 'Ideological Warfare' at Brazil's War College on 17 November as part of the official training programme. He spoke to 150 senior officers, diplomats and civilians. The lecture, given at the invitation of the Commandant, General Maurelle, was attended by the Military Attachés of ten nations.

Bethlem outlined the strategic positions of the world power blocs. 'This grim picture changes and is lit up by the practical results of a superior ideology, Moral Re-Armament,' he said. 'It has bridgeheads throughout the world and is in its final phase of total expansion to the whole of humanity.'

The Commandant is distributing copies of Bethlem's lecture to all Army officers. He requested that one week in the 1962 training course

should be devoted to this subject. The Chief of Staff of the Air Force has requested the same lecture for the Air Force Staff College.

With the task force in the Ruhr has been Archbishop Paul Yu-pin of Nanking, now Rector Magnificus of the Fu Jen University on Taiwan. The Archbishop told the cast of *The Dragon*, 'What you have done is not only for China, but for the whole world, not just to answer Communism, but for the future of civilization'.

The following day the Archbishop spoke before a performance of *The Ladder*: 'We must stand together because we have a great idea and a great fight against evil forces. I have offered Holy Mass for you all this morning because of your hard work, The moral forces in the world must have pre-eminence.

'With the force of Church and

Christ we will win. The final victory will be with God'.

'The Bulletin' official organ of the German Government, carried a 1,500-word evaluation of MRA's European offensive on 7 November.

Chief Walking Buffalo of the Stoney Indians of Alberta was given three rousing ovations when he appeared on the stage of the Westminster Theatre on 18 November. The Chief has travelled 62,000 miles to 26 countries in recent years, 'on the warpath to build a new world'. He has been received by the Lord Mayor of Sheffield and the Mayor of Oxford, this week.

Brazil's two leading newspapers, *Estado* of São Paulo and *O Globo* of Rio de Janeiro, distributed 280,000 copies of the MRA Pictorial in Portuguese. A Pictorial was inserted in each copy of both papers.

A REVOLUTIONARY SPEAKS

By P. Q. VUNDLA

I have devoted my life to the fight for the freedom of my people. It has been a just fight, and I believe it still is. But I made the serious mistake of playing into divisive hands and allowing myself to fight only for one section of the people—my own.

I am the son of peasant parents and one of a family of seven. When people speak about poverty I know what it means because for many years, as a child, I had the experience of going to bed without food. We had to scramble for a blanket to cover our bodies at night. It was a real miracle that some of us managed to go to school.

I became very bitter because, although I was intelligent enough to pass all my exams, I did not have the necessary means to obtain a university education as I had wished.

Seeing the struggle my parents had, I made up my mind that when I grew up I would fight to change the system that allowed such a situation.

I knew that the white people were in control of the government and I blamed them for everything. I hated them so much that I said to my people that there wasn't one good white man except a dead one. I met people who thought as I did. We organised the masses by calling huge meetings to make them politically conscious. In these meetings many leaders were born.

In 1946 I led the African Mineworkers' strike, the largest strike organised by Africans in South African history. I was arrested but but never stopped fighting. Nor have I stopped now. But I have learned through Moral Re-Armament to fight with clean hands.

I began to see things differently when in 1955 I met a young Afrikaner Nationalist who had changed. He apologised for the arrogance and superiority of himself and his people.

One of the great revolutionary figures of South Africa, a former Executive Member of the African National Congress and former Organising Secretary of the African Mineworkers, Union, he could set 12,000 men marching in less than two hours. Vundla was recently elected spokesman for the 600,000 Africans of Johannesburg in their negotiations with the South African government.

I was startled because I had never heard a white man admit he was wrong.

Later I learned more about Moral Re-Armament and I realised that it would not be possible to change others before I was prepared to change myself.

Moral Re-Armament is based on the application of absolute honesty, purity, unselfishness and love in every area of life; also on being guided, not by what people think, but by the voice of God.

I accepted this challenge and decided that I was going to fight in a new way for the freedom of the African people.

When I began to think like this and made my stand, I was stabbed one night and left for dead. When I came out of hospital, I called a mass meeting and secured the support of the people for the new way. Most of the men who had assaulted me later apologised. They told me that they had been misled and are now prepared to be with me in this fight. For three years running I have been elected to our Township Advisory Board without opposition.

II

There are forces out to exploit colour to divide people for their own ends.

When the white people came to our country they were concerned with

the gold underground. But there are other forces—and Communism is amongst them—which are more interested in people than in gold. They use the frustration and bitterness of people who are denied political rights on the sole grounds of colour.

Today South Africa stands alone, condemned in the eyes of the world because of our traditional way of life based on colour.

People in Europe do not want to listen to the white man in South Africa any more. They are against the whites because they know that their policy is going to endanger all the whites in the world.

The black people now enjoy the sympathy of the whole world, including the West. It is very difficult to convince people in Europe that, even though I am a black man, I can be wrong.

No one behaves badly simply because he is white. It is no good our blaming them for the situation. It is not a question of colour but of character.

And we must face the truth about ourselves. We have African leaders who exploit our own people not because of the colour of their skin but because they are selfish. Many educated Africans aim to get rich at the expense of the poor. As a leader I used to say that I was entitled to a private as well as a public life.

I fought the government for its domination of my people and yet I dominated my wife and children and they were afraid of me. I decided to change first in order to find real unity, for I understood clearly that unless there was unity in the home one could not be the leader of one's people.

III

I was once invited to speak at Oxford and met a student there

(Continued on back page)

A great circular hall in the working-class district of Santiago was crowded with workers and leaders of Chilean society. A short, intense man in his late fifties stepped forward. He was Eudocio Ravines, organiser of the Popular Front in Chile in the 1930s, at that time one of the great figures of world Communism. This was his first appearance in Chile since then.

‘Many years ago I came here as an exile,’ he said. ‘I married a Chilean. My first daughter was Chilean born. Never has any country given so much to a foreigner as Chile has given to us. It was a simple moral obligation on my part to return generosity with generosity.’

‘But I was a Communist. I could be neither generous nor loyal. I was a servant of Moscow.’

Ravines spoke of his subversive mission in Chile, at the head of a team of Russian, Czech and Italian Communists. He told how his plan had been formulated in Moscow after talks with the Chinese emissaries of Mao Tse-tung. He was to apply the methods used by Mao in the Yen-an province of China. These methods have been fully revealed by Ravines in his widely-read book, *The Yen-an Way*.

‘Marxism had taught me,’ Ravines explained, ‘that the great driving force of Communism lay in the misery, poverty, sorrow and despair of the people. But we used the ambition of politicians, the vanity of upper-class women, the smallness of climbers and the desire and ambitions of youth to get ahead. We neither exploited the misery of the workers nor the poverty of the peasants, but rather the decadence and the evil of the corrupt elements of the people.’

‘It is my duty to the people of Chile to tell them all the facts and humbly ask their forgiveness for all the evil I did them.’

Many of the audience wept.

Then Ravines, who had founded the Communist Party in his own country of Peru, who had been a professor in the Leninist Academy in Moscow, told of ‘the years of doubt’ at the end of which he finally

RETURN TO CHILE Ravines in Santiago



broke with the Party. ‘I became an anti-Communist,’ he said, ‘but soon realised that this was no answer.’

He told of his meeting Moral Re-Armament. As a comrade of Togliatti and Tito and the great figures of world Communism his ambition had been to be a Communist leader.

‘Underneath it all I felt the need of change in the world,’ he said. ‘But in MRA I faced this tremendous question, “If you want to change the world, where do you begin?”’

‘As Communists, our answer had always been that others must change, but MRA says, “Begin with yourself, whether the other man changes or not.” When you change in the light of absolute moral standards, you will have begun a gigantic revolution to build a new world.’

Such a challenge, which was reported widely in the press, was not expected to pass by unheeded.

The next day the Communists held a rally in the same hall. The principal speaker vehemently denounced Ravines.

In the next two days the Peruvian was the object of four attacks in the Communist and Leftist press.

Two days after the Communist rally Ravines spoke out again—to an even larger audience than the Communists had drawn.

He called on all the peoples of the Americas to ‘mobilise unitedly in the implacable war that MRA is waging against poverty, ignorance, unemployment and misery.’

His thirty-five-minute speech was interrupted ten times by applause. No attempt was made to heckle him, though there were many known Communists in the audience.

‘We people of Latin America have all the national possibilities to create in abundance what we lack,’ he declared. Ravines said that what was most needed to achieve this abundance was unity. ‘I came here before to divide Chile in two,’ he said. ‘But with the danger that confronts us at this moment, with the sad, dramatic perspective that is opening up before us, I am convinced that MRA is profoundly right. We must unite all the peoples in this hemisphere in the greatest mobilisation of all time—to raise them to a height that corresponds with their tradition and culture.’

Ravines is one of many Communists all over the world who affirm that in MRA they have found a greater revolution. In 1960 he declared:

‘When I broke with Communism, I became a bitter anti-Communist. Moscow paid little attention to me because I was an ineffective man. But since Moral Re-Armament filled the ideological vacuum in my life I became an effective force. There are millions like me who would leave the Communist Party if they knew that there was something big enough to fill the vacuum.’

'An Incredible Triumph'

Militant trade-unionists from seventeen major unions met in London last week-end and planned to end class-war in Britain and usher in a new way for industry.

They took the strongest possible exception to an article in the *Sunday Telegraph* attacking the work of Moral Re-Armament in Sheffield. They described the article as 'absolute nonsense'. They issued a statement which was quoted at length in the *Yorkshire Post* and the *Sheffield Star*. In it they said:

'The line of anti-Moral Re-Armament has long been the policy of the extreme Right and the extreme Left. In fact, Moral Re-Armament is a superior ideology which changes men and unites nations.'

The 'Sheffield Star' published the following editorial:

The Sheffield and Rotherham District Committee of the A.E.U. are all worked up over the actions of a few people in this area.

So worked up that they have issued to all 47 branches copies of a resolution condemning Moral Re-Armament and its supporters.

Not an unprecedented step, but an unusual one for such a professedly democratic body to take against a minority.

Behind the resolution lie claims that in approaching shop stewards of the union in their own homes the volunteers are intruding upon their privacy and that this is an attempt to 'seduce' workers away from 'the struggle.'

And members are urged not to associate with MRA and to be on guard against the activities of its supporters.

But, far from being a mortal blow to MRA in this area, such an action appears to be an incredible triumph.

SELLING

The work of a virtual handful of

people in a short space of time seems to have so petrified the committee that they have given to their members detailed and very definite instructions which boil down to an outright attack.

Yet what crimes have this handful committed?

To claim that calling on people in their own homes is an intrusion on privacy is laughable nowadays.

Every campaign, from fighting an election to selling the latest detergent, goes in for door-to-door selling in a big way.

Personal visiting is the only way of reaching many people, and it is a method used by Christians since the days of the Apostles—or for that matter by the Communists in their recruiting drives.

We can refuse to listen to the man on our doorstep, but we do not accuse him of intrusion because he dared to call.

Moral Re-Armament workers, believing that what they have to offer can benefit all who listen, have as much right as any religious worker, political canvasser or salesman to call on householders and display their wares.

The union takes an even more surprising, and more untenable line, when it urges its members not to listen to such people.

PROBLEMS

This is tantamount to saying: 'Look, lads, we can't rely on your personal intelligence to guide you in this matter, so take our advice. . . .'

The people their members must not listen to are men who believe in a certain way of living which, they claim, makes Communism out-dated and which, by changing the men involved, can solve the overwhelming problems facing both management and labour today.

The committee has offered no proof

to back its claim that this is an attempt at 'seduction from the struggle.'

The argument that MRA is anti-trade-unionist has been refuted in the past by top trade unionists themselves.

Its supporters may be right or wrong, but shop stewards and union members can be relied upon to decide that for themselves.

The District Committee has no right to make up their minds for them, and the resolution appears as an attempt to silence a small group who have shown no ill will towards the elected authorities.

An action which smacks of high-handed dictatorship, as the union members are likely to realise.

Vundla (Continued)

from Nigeria. He had been in Oxford for six years but was still bitter against the white people. He said to me, 'Our freedom will be meaningless without your freedom. We will help you.' He still thinks in terms of colour. We must create a new leadership which is above colour. If we continue to think in terms of colour we will have a catastrophe.

The right to go into parliament in South Africa is made a colour issue while it is actually a moral issue—it is a matter of character. I have reached the point now where I care for the future of the white children as much as for the black children. If I were to be elected as a member of parliament I would not want to represent only the black people, but all the people.

IV

It is imperative to create a new, incorruptible leadership in Africa because many of Africa's problems are the result of corruption. But we cannot do it when we want position and power for ourselves. The trouble is we want it both ways. The question is whether we will sacrifice our selfishness for the sake of our nation or sacrifice our nation for the sake of our selfishness.