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Needs and not greeds

DR. W. F. NKOMO is a Black man. He is a medical practitioner in Pretoria and has taken a prominent part in the affairs of the African National Congress in the Transvaal. Recently he visited Port Elizabeth as a delegate to the annual conference of the Methodist Church. In this article he tells of a change in his life and of the movement that brought it about—Moral Re-Armament.

I have always had the welfare of my people at heart. The result is that I have all the time been in the forefront of the battle for the liberation of our people from the oppression of the White man.

The basis of my fight was bitterness.

This bitterness clouded my vision, and I attempted to solve the problems by sowing the seeds of hatred and bitterness. I did not believe that human nature could change. I felt that systems needed change, and our struggle was to change the system of White supremacy in our land, without changing the individuals that make up our great nation.

I REGARDED those who spoke of human change as propogandists who were insidiously attempting to tame non-European leaders in order to get them to acquiesce in and submit to the policy of racial apartheid and discrimination in South Africa.

I saw much that was good in basing one's life on the four moral standards of absolute honesty, absolute purity, absolute unselfishness, and absolute love. But I felt that this would be good for White men, as they were the people who needed change. I felt that the non-European people did not have to change.

IN South Africa we have the two dominant ideas of White supremacy or baasskap, and the idea of Africa for the Africans. Both, viewed purely from human levels, appear right and justified. But we have seen how there is steadily, but surely, developing a clash between the two ideas. We are witnessing an unprecedented state of inter-racial relationships in our land, and a tension and racial cleavage which can lead only to an explosive situation. Events in other parts of Africa and the world warn us of the need to race with time. We have to deal with human nature thoroughly and drastically, or it will be too late.

In August I was at the World Assembly of Moral Rearmament at Caux in Switzerland. This place has been rightly referred to by someone as "the headquarters of the hope of the world". There we gathered as more than 1,000 delegates coming from 48 different countries. We lived as one family of nations on a basis of unity. I saw there a cross-section of the people of the world.

In April of this year, I had the privilege of attending an inter-racial conference at Lusaka, Northern Rhodesia, under the auspices of Moral Rearmament. More than 500 people from a large part of Africa attended. Among these were some 40 or more from South Africa.

I went to Lusaka prepared to point a finger—I had a list of all the points on which the Whites needed to change. I was still not very much concerned about the need for change in myself.

At this assembly I witnessed many miracles. Many people told of their change. I myself saw White men and Black men change, and I saw them find a new unity under God and pledge themselves to remake the world under God's guidance.

One of the speakers said in transparent living there is no colour. The conference was obviously directed by the Holy Spirit and men and women saw a vision greater than themselves.

I also changed. Since that time I have found a new joy, a new sense of balance and I realise the need for family unity, unity in the community and between nations. I realised how true it is that when man listens God speaks, when man obeys God acts, when man changes nations change.

AT Caux I found the answer to the problems of the world. We represented nation and nation, labour and capital, class and class, and there are united, free from bitterness and hostility.

We realised the truth of what Frank Buchman said, "The remedy may lie in a return to those simple home truths that some of us learned at our mother's knee, and which many of us have forgotten and neglected—honesty, purity, un-

selfishness, and love; the crisis is fundamentally a moral one. The nations must rearm morally. We need a power strong enough to change human nature, and build bridges between man and man, faction and faction."

Finally, I would like to re-emphasise the fact that M.R.A. has not taken me out of the struggle for the liberation of my people. It has given me a new fire and inspiration to fight fearlessly for "what is right," but without any emotional bitterness. It has given me a clearer and greater vision of how to find victory in this struggle.

THE needs of my people and the need for unity in my country burn in my heart and I want to fight selflessly, without personal ambition, and with a clean heart to answer this need.

But real unity will only come through a change of heart, and never through compromise. When we realise this we shall find ourselves in a new and more dynamic revolution—the revolution that begins in the heart of a man.

Is there not enough in the world for everyone's need? When we care enough and share enough there will be enough for everybody's needs, but not for everyone's greed.

Our aim is that everyone should have enough of the necessities of life, and the passion to remake the world and safeguard the peace of nations and the world.

New men, new homes, new industry, new nations, and a new world—that is Moral Rearmament.