

## Asia needs respect as well as aid says Australian Prime Minister

### New Zealand PM sends message to conference

*from our correspondent and agency reports*

AUSTRALIA'S AID to South-East Asia should be given in the spirit of friendship, not 'as crumbs from the rich man's table', Prime Minister Harold Holt said when opening the Moral Re-Armament conference last week in Melbourne. Asia was in a state of revolution, he said. Asia, in the third quarter of the 20th century, was what Eastern Europe was in the second quarter.

'It is a place of change, excitement, hope—and distress.

'But they also need our respect. There are many proud people in Asia.

'Our aid will only be effective if it is given in a spirit of respect.'

Holt said if it had not been for the continuing efforts of the US in South Vietnam and Britain in Malaysia the shape of Asia today would be 'very different'.

He said Australia's role in assisting South-East Asia was limited by her own need for development. But aid, at an annual rate of 100 million Australian dollars (40 million sterling), was being provided.

Australia's role in the development of the area was also being shown by its participation in the World Bank, the Asian Development Bank, the Colombo Plan, and by providing food aid for India.

This address was his first major public appearance since the election of 29 November which gave his Liberal-Country Party coalition a resounding victory. Holt's election platform had

committed Australia to the fullest possible participation in the affairs of her Asian neighbours. In his year in office since taking over from Sir Robert Menzies, he has made extensive tours of Asia. He liberalized Australia's immigration policy, and his government gave recently 150,000 tons of wheat to India.

Thinking Australians today are in constant and passionate debate about how to play a relevant and effective role in the crisis situation in Asia. What Australia's job is will be discussed at the Melbourne conference by many of the most notable authorities in Australia and elsewhere. Paul Hasluck, Minister for External Affairs, will speak on the theme, 'Foundations of Australian Foreign Policy'. From

the opposite front bench the Secretary of the Foreign Relations Committee of the Australian Parliamentary Labour Party, K E Beazley, will speak on 'Australia—Neighbour to a Continent in Revolution'.

Holt, referring to the encouraging recent political developments in Asia, gave special mention to the settlement of the long-standing dispute between Japan and Korea and the dramatic change in the relation between Australia and Japan. (These nations in recent years have made great strides towards liquidating the hatred built up during the war and in the case of Korea the division caused by the 38 years of Japanese occupation).

Speaking of the contribution of Moral Re-Armament Holt said, 'In

**'not as  
crumbs  
from the  
rich man's  
table'**



Photo: Channer

this movement, which has exercised so much influence in many countries of the world, you have been searching for absolute standards. In this turbulent and restless world—a challenging world—concepts which satisfied earlier generations do not seem to have the same impact or significance for them.

'We live in an age of debunk, cutting those in positions of leadership below lifesize rather than building them up into heroic dimension. Just as an individual comes under this process so do some of the great concepts which have moulded lives and given standards for the conduct of earlier times. You have come up with a statement of standards which represent, in your judgment, a degree of perfection which should be pursued.'

### Speaks to youth

To the younger delegates at the conference he said he hoped the Australians with the youth of other nations would 'support the efforts a more enlightened administration will be making in the years ahead to conquer the age-old enemies of mankind and produce a better world order, to which all aspire.'

Russi Lala, editor of the Indian weekly news magazine *Himmat*, thanked the Prime Minister not only for his understanding of the needs of Asia but of the longings in the hearts of her people. He referred to the generous gift of wheat recently given to India and to Australia's initiative with the Colombo Plan, and called upon her to give a new dimension of aid—to send the men and women who would raise the food production and economic levels of India and elsewhere in Asia.

Keith Holyoake, Prime Minister of New Zealand, sent a message which was read by the conference chairman, James Coulter. The message said: 'On the occasion of the conference to be opened by my friend and colleague Harold Holt, I ask you to convey my greetings and warmest good wishes to all present with the hope that the conference will be both rewarding and significant to you all.'

The Prime Minister spent four hours at the conference and stayed for lunch with the delegates. He heard Jim Beggs, Acting President of the Waterside Workers of Melbourne; Claudio Falcao, formerly Secretary of the Grand Committee of the Brazilian Portworkers Union, and Jack Carroll, Bristol dockworker.

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# THE FINAL THIRD

by H S Addison

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THAT WAYWARD REVOLUTIONARY Leon Trotsky once remarked, 'Anyone who wants a quiet life has made a mistake to be born in the twentieth century'.

We are now moving into the last third of this disturbing century. It began with the highest hopes. It has plunged through the depths of despair. It has seen two world wars, and nothing but fear has saved it from a third. It has created a technological revolution and used it to bring mankind to the edge of destruction. It could yet see the beginning of a new world civilisation.

But only if we are humble and honest enough to learn from the past. We cannot forget the past. If we do, then our children will repeat its mistakes and its disasters. Nor can we allow ourselves to remain prisoners of the past. If we do that, we shall have nothing to offer the rising generation but cynicism and disillusionment. But we can learn lessons from the past which can be the key to a different future.

And surely the first of those lessons is that without the redeeming and directing power of God, the evil in man's nature will continue to destroy everything that his creative genius can produce.

The last renaissance began with the rediscovery of Man. The next can only begin with the rediscovery of God. For until human nature is changed thoroughly and drastically on a national scale, nations will continue to go their historic road to violence and destruction. And only God can change human nature.

There is a second lesson that we can learn. It is that absolute moral standards are no longer a matter for intellectual discussion. They are the minimum condition for national survival. The Marxist claims that at the heart of every non-Communist society there is an economic contradiction which makes its destruction inevitable.

Keynesian economics and the rise of a democratic labour movement in the West have shaken that claim. But there is at the heart of Western society an inherent contradiction

which, unless it is faced and resolved, will certainly doom it to destruction.

It is the moral contradiction in the thinking and living of those who denounce crimes of violence, the massacre on the roads, and the spirit of grab in industry, and at the same time campaign relentlessly for a morally permissive society, in which divorce and abortion will be easier, and perverted sexual relations will become legally permissible and socially and morally acceptable.

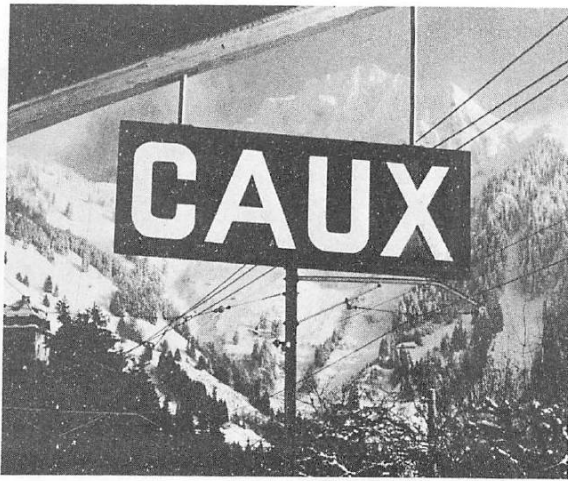
And finally we can accept the lesson that political pragmatism holds no lasting answer to revolutionary ideologies, and that piecemeal social engineering is not a satisfactory alternative to the vision of a genuinely new society.

*The Times* headlined a recent feature article on the subject: 'Young People's Revolt against Affluent Materialism'. Youth demands, and has a right to demand, a faith to live by, a vision to fight for. If those of us who have lived through the last thirty or so years can offer them no superior faith, we have no right to be surprised if they turn to some false faith. Materialism without an ideology has no answer to materialist ideologies.

Surely the real lesson to be learnt from the first two-thirds of the twentieth century is not that every faith is a fraud and every generous vision a utopian dream. It is that false faiths must be answered by a true faith, and the dreams of a goddess society with the vision of a world governed by God.

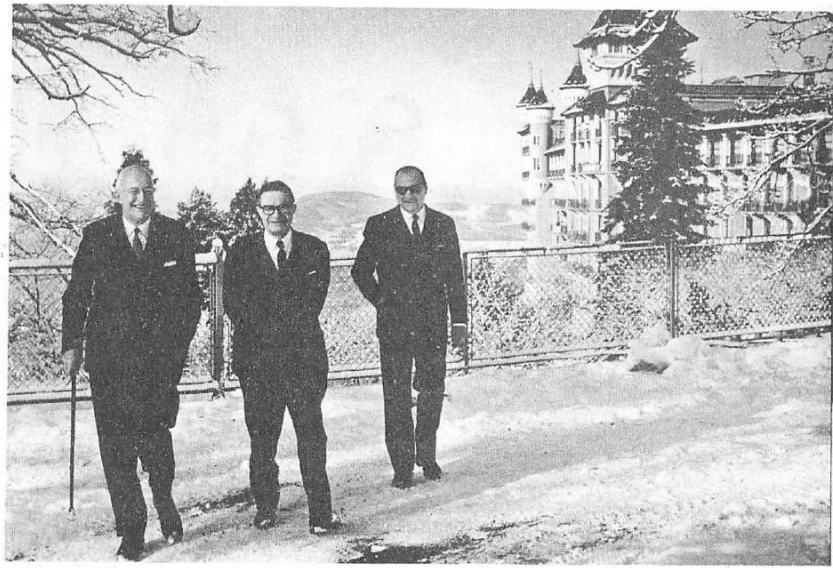
Harold Laski, who more than any other man moulded the thinking of the men who rule Britain today, wrote at the moment of his bitterest disillusionment, 'The only lesson of history seems to be that men never learn the lessons of history'. That need not be so.

Those of us who have lived through the first two-thirds of this twentieth century can learn lessons from it which will enable the men and women who are now taking over to realise, during its final third, the full promise with which it began. 'Why should there be catastrophe again when, with God, renaissance is inevitable?'



1,250 people from 43 countries attended a fortnight's conference at Caux, Switzerland, which ended this week. The theme was 'Europe's way forward'. The next industrial conference there will take place on the 4/5 February

Photo report by Arthur Strong



Robert Carmichael, President of the French Jute Industry; Jean Rey, 'Foreign Minister' of the Common Market; and Oswald Morand, representing the Swiss Foreign Office

M JEAN REY, 'Foreign Minister' of the Common Market, urged the nations of Europe not to be so paralysed or preoccupied by their own problems that they fail the other nations of the world who look to them for a lead.

'The sooner we resolve our internal problems, the sooner we can set about helping other continents solve theirs,' he said.

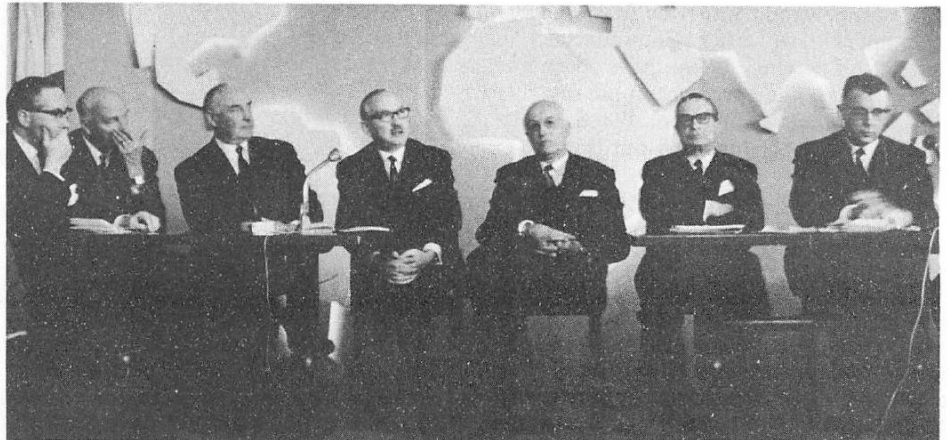
It was vital that Europeans thought about what kind of society they were out to create. He said that the continent could pattern original and distinctive relations between capital and labour and the proper combination of respect for individual liberty and community discipline.

'One cannot underline too strongly the importance of a spiritual approach to resolving the problems not only of individuals but of great communities and even continents,' he said.

Rey was participating with other leaders of Europe's economic life in a round-table discussion before 600 delegates at the MRA Conference.

Journalists and diplomats from Eastern and Western Europe heard these men from industry and parliament outline the new motives which were needed within Europe and how they were becoming a reality.

The president of the French textile industry, M Jean de Precigout, underlined the part that Caux had already played in the European economy. 'Following the groundwork laid at Caux,' he said, 'it was possible to create at the European level round-table meetings of employers and trade unionists who could not meet in their own countries.' It was a demonstration of how the interests of a large community could surmount the oppo-



A panel of European industrial figures: (left to right) John Craig, Director of Colvilles, Britain; Theodor Momm, textile industrialist, Germany; Karl Hochstrasser, Chairman of the Migros Federation, Switzerland; Jean de Precigout, President of the French Textile Industry; Robert Carmichael; Jean Rey; and Philippe Mottu, a founder of Caux answer questions from the floor of the conference (below)

Photo: Jorgensen





Twenty-five clergy from six denominations and seven countries attended. The Reverend Hallen Viney, Portsmouth, announces that the clergy will meet again in Caux the week following Easter. A conference for the medical profession will also take place there at Easter

sition found at national level.

British MP Patrick Wolrige Gordon said Europe could offer the East the next logical step after Communism. 'Instead of saying, "You have been wrong. This is the way"', she could say, "We have been wrong too. We have an idea how to change and put things right. We want to do it, do it fast, and tremendously need your help."

In this century no continent had done more to bring the world to destruction than Europe, he said. 'It is now our main job to remake it.' It meant the mobilisation of the economic, material, political and social genius with which Europe was blessed. 'It also involves accepting the introduction of God as the guiding factor in our political, industrial, cultural and social life,' he said.



Above: Euclides da Silva, a leader of the Brazilian 'favelados' talks with (right) Raoul Migone, Ambassador to Europe of the OAS



Left: Jean Rey with members of the cast of 'It's our country, Jack!'

Below: Students from twenty-five universities met at the conference



# Reality for the Modern World

by Mrs Peter Howard

It was announced this week that Peter Howard's new play *Happy Deathday* would open at the Westminster Theatre on 9 February. It is a play of warning—and of the hope that the reality of faith can break through the facade of scientific humanism. Among controversial issues it deals with is the capacity science has given Man to intervene in matters of life and death. Mrs Peter Howard spoke at Caux:

PETER WROTE *Happy Deathday* to bring reality to people. It's the story of an old man with faith, a scientist son-in-law without it and a grand-daughter torn between the two.

He had had the thought of this play for a long time—how three generations react in life. He gives at the end something very important, which is the reality of what happens in a situation when God's way is allowed to intervene.

How do people avoid reality? We women often avoid it by running from anything painful instead of going through pain. You have read in the papers how people go by when someone has had an accident and won't help them. It is a refusal to face the reality of pain.

In the war we had several land girls living on the farm. I remember one morning hearing from one land girl that there was a fire starting in the beams of her room. I ran to the far end of the house to another land girl and said, 'There's a fire.' She said, 'Where?' And I said, 'At the other end of the house.' She replied, 'Oh, fine,' and went back to sleep.

Many people live in unreality because they are surrounded by things they haven't paid for. We have notices in travel bureaux which say, 'Have your holiday now and pay for it later.' If a crisis comes and a squeeze and a freeze, these things vanish. Many don't know how to live without them any more. And there is bitterness.

Another way we avoid reality is by living only in the moment or only in the place we are. When I was young, I was a champion at that. You have no thought of the past and never think about the future. Nobody exists for you except the people you happen to be with.

I learned from Dr Buchman always

to try and care for more people, to take on more situations and to keep in touch with them. Communication is of extreme importance and it is much easier than it used to be. I think of St Francois Xavier who went to Japan centuries ago and only heard from his friends in Rome once every two years. Yet he still kept the reality of faith and fight with them.

Another unreality is never being able to stop. People who have always got to be doing another thing. They never get outside their situation and think and look at it from another perspective. Christ went up a mountain and stayed there for forty days.

When I was young, one unreality was daydreaming, whether it was about the next boy-friend or the next holiday. Unreality diminishes people. They stay immature and juvenile, with closed hearts. One of the great unreal remarks in history was by Marie Antoinette, who, when she heard the people were hungry and there was no bread, said, 'Give them cake'.

If you want reality to come into your life, you need to find and take the next step that God shows; in spite of all sense of insecurity, or doubts, or fears, to go forward. I had to do this when Peter died. That was a hard reality for me. Yet I had a great sense of God being with me. You step forward instead of looking back or saying, 'if only'. It makes you free, especially to face yourself in the real world. Then you are able to tackle and change men and situations.

I think MRA was created for this. That everyone who has committed themselves to God's will on earth goes forward the next step, goes the extra mile, takes on their country, the next country and the next people while never relinquishing what God has already put on their hearts to carry.

## Author of 'Mau Mau Detainee' at Nairobi Assembly

JOSIAH KARIUKI, MP, Kenya's youth leader, said last week in Nairobi that the reputation of the MRA musical *Harambee Africa* was spreading throughout Africa.

The 37-year-old Member of Parliament is responsible for training 4,000 members of the National Youth Service and is author of the controversial best-seller *Mau Mau Detainee*. He was speaking to participants from nine African countries attending the MRA Assembly. Among them were the sons of a former detainee at the Athi River Mau Mau detention camp where 12 years ago MRA played a decisive part in giving a uniting idea to white and black.

### Voice of Kenya TV

*Harambee Africa* was later performed before 3,000 people—employees of the Kenya Meat Commission and their families at the Athi River Football Stadium. A 45-minute live programme of songs and speakers was also given over the Voice of Kenya Television. An appeal was made to the people of Africa to help finance the next performances in the musical's tour.

Last year *Harambee Africa* visited the Sudan and Ethiopia at government invitation.

 WESTMINSTER THEATRE  
PALACE ST. BUCKINGHAM PALACE RD. SW1  
Tel: VIC 0283

# HAPPY DEATHDAY

by  
PETER HOWARD  
Directed by  
HENRY CASS

**OPENS 9 FEB 1967**

EVENINGS 7-45  
MATINEES: WED, SAT 2-30  
Stalls: 25/- 20/- 15/- 10/6 Circle: 20/- 15/- 10/6 7/6

## King of Swaziland sends Prince and Princesses to conference

KING SOBHUZA II of Swaziland sent the senior prince, Masitela, and five princesses to represent him at the MRA conference in Swaziland. So fascinated were they by the musical show *Asimbambisane Ngwane* (Pull Together Swaziland) that some of the princesses are intending to petition the King asking his permission to take part in the show themselves.

Prince Masitela said, 'I speak on behalf of His Majesty to say how glad we are that youth from all over Africa and beyond are uniting—as should sons and daughters of God—to remake the world.' The prince recalled how his grandfather, King Somhlolo, had prophesied that his people would win freedom through the laws of Umcuku (The Bible). The prophecy was now being fulfilled, the prince added.

'If our Swazi youth hold to the truths you are learning here other countries will come to us as bees seeking honey.' The prince invited the conference to attend the Warriors' Feast at the Royal Kraal.

## Impetus given to new relationships

FOLLOWING ITS VISIT to Taiwan the Japanese musical *Let's Go '67* arrived this week in the Philippines. The cast were welcomed by the Mayor of Manila and city officials.

The Japanese Ambassador to the Philippines received his young compatriots and told them: 'The attitude and conception you have brought with your show may give impetus to a new era in Japanese relationships with other Asian nations.'

The musical has been performed to 15,000 students in the auditorium of the University of the East and to 3,800 Chinese at the Chiang Kai-shek College of Manila.



Children arrive for 'Give a Dog a Bone' at Westminster Theatre

Photo: Strong

## FINAL THREE WEEKS

'Give a Dog a Bone' latest reviews

THE LATE PETER HOWARD'S *Give a Dog a Bone* (Westminster) is an unexpectedly enjoyable pantomime, pleasant on the ear (tuneful songs by George Fraser) and to the eye. Scene changes are effected by turning over the pages of a huge colouring book at the back of the stage and the costumes of the humans turned into cat, mouse, cockerel, etc are beautiful in themselves and blend charmingly with one another. The story tells of the frustration of King Rat who changes people into animals whenever he overhears them say, 'I couldn't care less!' Ronnie Stevens plays an appealing dog who always interferes in the nick of time. Kids in the audience were delighted.

*Punch* 28 December, 1966

REALLY GOOD, funny, children's entertainment, with hearty laughs and no smut, was at one time difficult to find. *Give a Dog a Bone* at the Westminster, shows how much this has changed. Very funny for youngsters, with nothing dubious for their elders, and with some really fine dancing, this show can be recommended.

A fine, spirited cast, give everything they have got, with Ronnie Stevens outstanding. It's as inoffensive as a Victorian charade, and as up to date as Batman. So if the kids want a treat, they can be safely taken to the Westminster.

*Socialist Leader*, 31 December, 1966

## Arts Centre music programme begins

DR WILLIAM REED, Musical Director of the Westminster Theatre Arts Centre, announced that the inaugural music programme at the Arts Centre will be given by John Bigg, the concert pianist, on Sunday, 22 January, at 3 pm and Sunday, 19 February at 3 pm. Mr Bigg has given many Wigmore Hall and BBC recitals. *The Times* wrote, 'Interpretative conviction stamped his performances . . . in splendidly forthright terms.'

Ticket prices are 20s, 15s, 10s 6d, 7s 6d, 5s.