

at a glance

from our correspondents

RAPID PROMOTION

A leader from one of South Africa's Black 'homelands' spoke as a 'pragmatic militant' at the opening of this year's World Assembly at Caux on the struggle for self-determination and development.

C K Mageza, Minister of the Interior for Gazankulu, said, 'We have to strive for self-determination, for self-government, for development. We must feel that we ourselves are running our country. I may be a Minister, but because my secretariat is white, I felt we in fact were not running the government. It was all a sham. And I was bitter, discouraged. As a pragmatic militant I felt at least I am going to see this right. But I did not see how to put it right until I met MRA.'

He spoke of the action of MRA in South Africa 'which takes us to the day when we can fight, not knees bent, not belly crawl, but fight for the salvation of man, to fight for what is right'. As a result of his action black promotion has been accelerated in the civil service and blacks now hold more responsible posts in industry.

He referred to the majority of his tribe who live in Mozambique, many of whom are involved in the Frelimo armed struggle, and of his ancestors who had carried the Christian message to their fellow tribesmen there. 'We must go back with a new spirit, a new spirit for a settlement in Mozambique - a spirit that does not conquer anyone by force on this earth, but that shall win all the time: the spirit of "not who is right, but what right".'

NO ILLUSIONS

The world première of *Return Trip*, a new play by Hugh Steadman Williams and Alan Thornhill, took place last week in the Caux Theatre.

Presented by a group of London professional actors and actresses (photo right) who had come across for a special series of performances, it was translated simultaneously into French, German, Swedish and Dutch for the international audience.

Based on real experiences of 'the drug scene' it shatters, our correspondent writes, any illusion of 'it can't happen here' by being set in an ever so ordinary English provincial town.

The audience which included many university students as well as delegates from industry, politics and the diplomatic corps were completely quiet at the final curtain as if they had become one with

the family on stage.

A cabinet minister said after the performance, 'It showed me how easy it is to put public life ahead of family responsibilities. The first thing I have to do when I return to my country is to give time to my son who I was too busy to see before I left.'

A doctor commented, 'Totally authentic, it shows we all have addictions to something or other and what's needed to break them.'

MORE FILMS WANTED

A fortnight ago in Brasilia, the capital of Brazil, the film *Freedom* was shown to the joint staff of the Armed Forces of Brazil in their Ministry. Present on the occasion was General Humberto Souza de Mello, Commandant of the Combined Chiefs of Staff. At the end of the showing he asked for future presentations of other MRA films, *Voice of the Hurricane* and *The Crowning Experience*.

Senator Ney Braga, Minister of Education, had *Men of Brazil* shown in his own home. He expressed the desire to see this film shown throughout Brazil.

Minister Euclides Quandt de Oliveira, Minister of Communications, also received a group from Moral Re-Armament.

OUT OF DARKNESS

The Marathi edition of the *Handbook of Hope* was launched earlier this month in Poona, the cultural and educational centre of Maharashtra, by N G Goray, veteran Socialist Member of Parliament. In the audience were people from industry, the professions and the book trade as well as twenty of the cast of *Song of Asia* from six nations.

Mr Goray thanked the chairman, Colonel R N Rege, for the invitation he had received to launch the book and said, 'I am very delighted to be here

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

today. It is so heartening to see people from countries like New Zealand from one end of Asia and Turkey from the other end together working for a common goal.

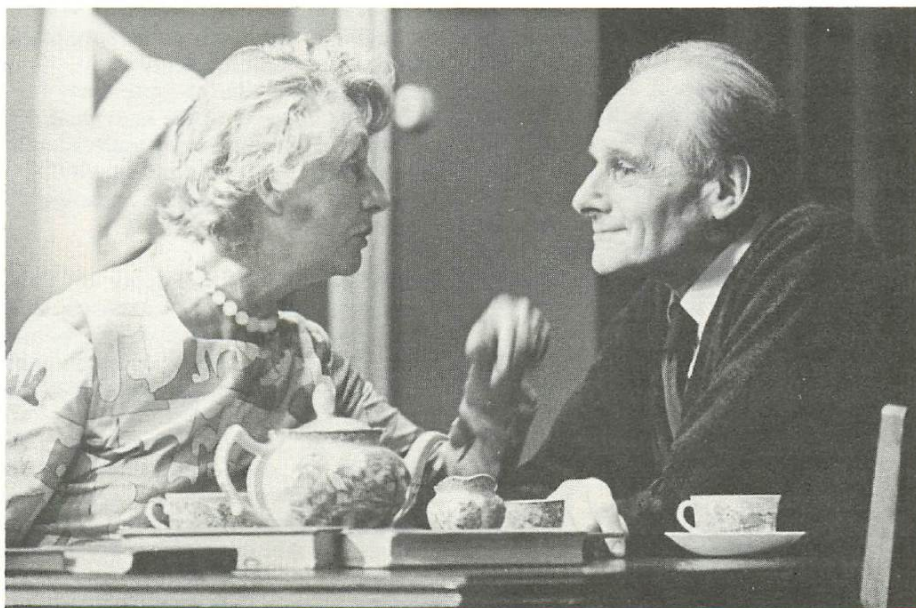
'I have had the privilege to meet this group of lively and enthusiastic young people and many others who work with MRA. Such a blending of people from other countries is very encouraging.

'To give a new message, a new direction to the new generation is the noble aim of these people. For me it is a great pleasure to see that a collection of the real experiences of these committed men and women is being presented in Marathi.

'I welcome your sincere attempts to broaden the hearts of people and induce a new moral discipline in the society. Do it. Go ahead. Unite all the people.'

Miss Padmini Kirtane, editor of the *Handbook of Hope*, said, 'The darkness of hopelessness is spread around us. If we want to remove the faults in society we must be ready to remove them from our own lives first. Through apology and

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Betty Bascomb and David Stuart as Madge and Ernest Barrow in 'Return Trip'.

Can we accelerate the evolution of Man?

An interview with Philippe Mottu by the *Tribune de Caux* conducted by Catherine Guisan, Philippe Lasserre and Michel Sentis, and translated by Ailsa Hamilton

THE INCREASING PACE of scientific and technological progress faces mankind with the challenge of whether we will survive or not. Left to the natural evolution of the species, the human race would take a thousand centuries to reach maturity. So what other factors must we call into play if we are to avoid the catastrophe we can see looming on the horizon?

We asked Philippe Mottu to give us some of his ideas on this subject. He has studied the modern world closely [see his *Challenge to the West* (La Baconnière, 1963) and *Political Revolutions and Human Revolution* (La Baconnière, 1967)]. Before the second world war he began to work with Frank Buchman, initiator of Moral Re-Armament. During the war he was asked by General Guisan, Commander-in-Chief of the Swiss army, to be responsible with others for the ideological training of the troops, in a course on 'Army and Family'. He then worked in the Swiss Foreign Office for whom he carried out various diplomatic missions.

At the end of the war he turned his attention to the moral and spiritual reconstruction of Europe. This led him and several other Swiss friends, at Frank Buchman's suggestion, to establish the Moral Re-Armament centre at Caux, whose outreach is constantly growing and whose remarkable story he has told in his book *The Story of Caux* (Grosvenor Books, 1970 £1.50).



Photo: Maillefer

TRIBUNE: In a lecture you gave to a group of students in Paris, you described our modern technology-ridden era as having six characteristics: quickening pace, mobility, variety, congestion, restrictions, and an increase in the value placed on the individual. You also said this: 'The human being is no exception to the natural order of things: to survive, he has to adapt. Surrounded as he is by a world which is undergoing profound changes, it is unthinkable that man can remain unaltered. This is why a revolution in human behaviour and conduct is the next step mankind must take. For the evolutionary process never stops. It is in constant movement. We are having to talk today about revolution vital to man, because science and technology have almost grotesquely increased the power of the individual, and so we must consciously undertake the process of bringing man to maturity.' So how do you envisage this maturing process?

PHILIPPE MOTTU: Twenty or thirty years ago, all the signs were that science would result in the creation of a human robot. But in modern science the most advanced techniques, particularly in the computer field, seem to show that we are not after all moving towards the regimentation of man, but rather towards the re-establishment of the element of freedom. The development of quantum mathematics (the quantum theory, created by Planck in 1900, is the basis of all modern physics) has re-introduced into scientific thought the ideas of uncer-

tainty and probability. The physicists and mathematicians in the forefront of their fields today no longer believe in the necessity of the absolute factor in science.

In studying the writings of men like Heisenberg and Bohr, one realises that they are finding themselves faced with problems so vast that they are becoming more and more imbued with a remarkable humility. They see the horizon of mystery stretching ever wider before their eyes; they are discovering that the more we find out, the less we know; that the further we go, the more impossible it becomes to establish the links of cause and effect as people did fifty years ago; that after all the field has to be left open to the factors of uncertainty—of freedom. While most of us still live in the 19th century, when people believed in the absolute relationship between cause and effect, the thought of these men is leading them to take account more and more of the element of faith.

Jean Fourastié wrote recently in *L'Figaro* that the maturing of man would take about a hundred thousand years if we left it only to the natural evolution of the species—which is not very encouraging. So we have to consider speeding up this process, because we can't wait a hundred thousand years for things to work themselves out! Fourastié believes that the living and thinking of the average Frenchman is about fifty years behind those whom he calls the 'Nobel Prize men'—those who are pushing out the frontiers of thought. These are the men through whom the evolutionary process will be quickened.

This brings me to one of Frank Buchman's key ideas: that to reach the masses, we have to start with the leaders, the key men. These are not necessarily politicians or leaders of industry. They can be men who are very simple but who carry within them the capacity to blaze a new trail. I believe this maturing process will take place through these 'frontier men', in whichever part of society they happen to be. If you look back on what has happened through Moral Re-Armament during the last



thirty years, it becomes clear that decisions made by such men have taken history a step forward.

Take Alfred Carrard, one of the pioneers of applied psychology in industry. In the north of France and in Switzerland they still remember the training courses he ran, before and after the war, in hundreds of factories, in the humanisation of industry—an idea nobody else was talking about then. With others—in particular the trade union leader Conrad Ilg and the employer Ernst Düby—he was one of the architects of the agreements known as 'peace in industry' which enabled Swiss industry to get through some difficult periods without breaking down. Carrard was certainly a 'frontier man'.

The maturing process, this taking on of responsibility, is not a natural step in the evolutionary process. You also need the super-natural factor of the action of God in the lives of men, which makes them capable of effective achievement, of creative ideas which redirect the social environment in which they live. We have swallowed too many theories which say that the course of history is decided either by social structures or by a kind of mass evolution. We have completely lost sight of the fact that very often it is the decisions of a new man which redirect the whole of society. You can see here the twin anchors of a human being: obedience to God and practical action. Idealists are very often anchored to an idea or a faith, but their actual achievements fall rather short. And there are plenty of people who do things, but they only scratch the surface—they do not plough a real furrow.

TRIBUNE: Isn't this 'twin anchor' a permanent factor?

MOTTU: Yes—but at the present moment, when we are harassed by the speed of life, we must at all costs accept a discipline infinitely greater than our ancestors had to accept. It is easier for a cowherd to take a decision than for a supersonic pilot. The tragedy of our age is that at the point when scientific de-

velopment should be forcing people to accept stricter standards—as is happening in the field of technology—in the social and moral fields our civilisation is following exactly the opposite path. Therefore either we are going towards a totalitarian society whose rules will be imposed on us from outside, or else each individual person is going to accept a greater internal discipline. Then he will be able to make full use of his freedom, but within the framework of that discipline. Note that this has nothing to do with the political system—the same problem faces man in the West and in the Soviet Union.

The special contribution of Moral Re-Armament to our age is that Frank Buchman brought back to the forefront this double aspect: listening to the voice of one's heart, of one's conscience, of God; and the challenge to apply faith in everyday life, to change society in a thoroughly practical way. This double aspect of listening and acting is perhaps not a new invention, but it is certainly a rediscovery for our modern generations.

TRIBUNE: Not everyone is a 'Nobel Prize man'. What is the part of the man in the street—how can he make the necessary choices in life?

MOTTU: Frank Buchman has done us all a great service in bringing back very clear principles. Take my own case. Although I was a minister's son, when I was a student in the thirties I completely lost my faith. I became an agnostic. I refused to take up any position of commitment because I did not see how I could. Then one day, on I do not know what impulse, I went to a service in St Pierre Cathedral in Geneva. There I had such a profound experience of the presence of Jesus Christ that my life was completely redirected—transformed within one hour. But when I went to the minister and asked him, 'What must I do to become a Christian?' he was absolutely at a loss for an answer. He said to me, 'Do what your father did—study theology.' It was only a year later, when my professor of Greek had talked to me

for the first time about the four absolute standards of Moral Re-Armament and for the first time I had listened to the voice in my own heart, that I found any concrete measure against which to judge the way I lived, the way I was, the way I thought.

That Greek professor was of far greater help to me than the minister, because he showed me the 'how'. From the moment I listened for the first time, a series of practical and simple ideas came to me which meant I could straighten out the way I was living. Without that I should never have made the necessary choices, and I should probably still be stuck.

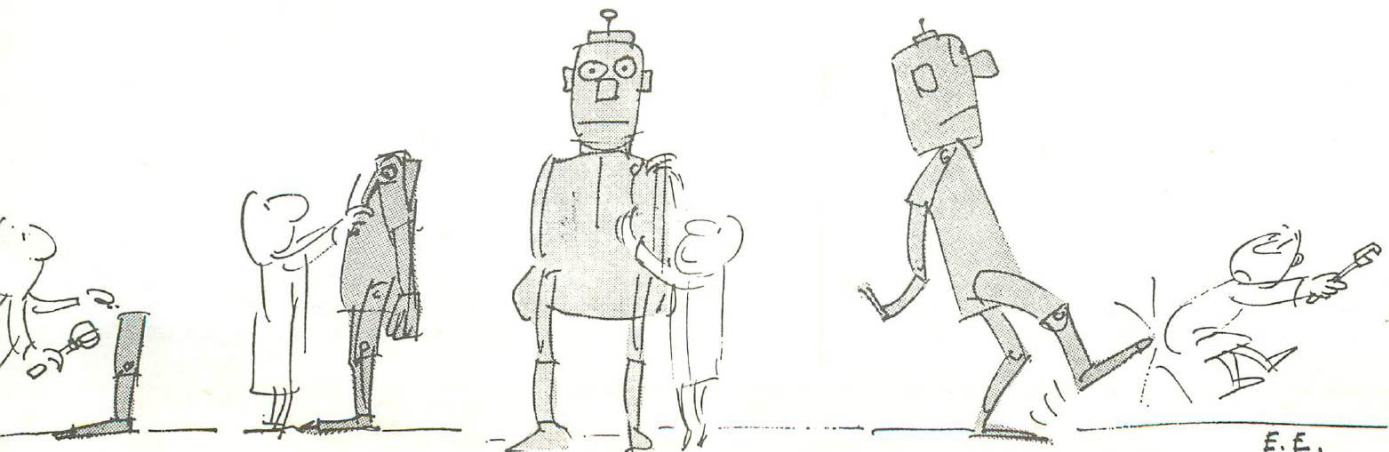
TRIBUNE: If a person reading these ideas of yours asked you, as you asked the minister, what he should do, what would you say to him?

MOTTU: I believe in the remarkable power of silence. I think each person has to face his own conscience, and that there is no simpler or more practical way to help people to think deeply. One of the tragedies of our time is that people are gripped by such activism that they do not take time any more for deeper thought about the meaning of their lives. But I cannot do it for them. It is internal silence which puts things back into place and enables you to find your feet again.

TRIBUNE: Are you optimistic?

MOTTU: I'm not pessimistic, because I know that God can act in the lives of men. I know that through my own experience. I know it through the experience of dozens and hundreds of my friends. Because in the human being there is this potential for either the better or the worse. Everyone has the freedom to disobey, but also the freedom to obey. I think it is stupid to compare generations and to say that one is better than another. Humanity may have to go through some extremely difficult times, but I think we are going to see the emergence of a generation which will actually do what we are talking about. I think

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also that it is a sign of the times that in the midst of this situation, Frank Buchman has been able to bring us this great simplicity of thought. When I say simplicity, I do not mean naïveté: I believe that all great ideas are simple. Complicated things usually lack reality.

In any case, I consider it a great privilege to have been able to work with men like Frank Buchman and Peter Howard, like Alfred Carrard, Maurice Mercier, Robert Carmichael and many others. And to have seen with my own eyes the course of history being changed by what some of them did. Of course, it is no use thinking that because a thing has happened once, the same thing can happen again in any other situation. There is what one might call 'the choice of being'. We have no guarantee that a successful experiment will work elsewhere. The only thing we can hope is that by sharing the results of positive experiences, we can help other people to enter into a spirit in which they can decide to do the same thing themselves.

TRIBUNE: The same thing?

MOTTU: You are right to pick that up. Every human being is a completely unique and special creation. This is not a statement of moral or spiritual theory, it is a fact of science. So each man must make his own decisions. And by so doing, advance the process of evolution. When Frank Buchman said that we should 'treat each person as a royal soul' that is what he meant.

In each person there is a potential which is worthy of infinite respect. In our everyday life we have completely lost the expectation of the miracle, of that unique, special thing which can happen in the other person. And that is why so many people live in loneliness. I have just been moving. When I moved into our new flat I made the very simple decision to greet every person I meet. It is a very interesting experiment: some are embarrassed, others are delighted. But human bonds are being created in that agglomeration of seventy flats.

I can understand the person without faith, seeing the monstrosities humanity has created; deciding in despair that the only way to change man's behaviour is a pill. But that will catch up with us sooner or later. That is part of the totalitarian society that I often fear. Because if we do not take decisions ourselves, there is a very great risk that other people will take them for us.

TRIBUNE: In your lecture in Paris you talked about man's primitive brain and his higher brain. Isn't that a materialist view, when in fact man is

one, created in the image of God?

MOTTU: At this moment all the studies of man's brain and nervous system prove that his uniqueness in the animal world is precisely because of the way his cerebral system has developed. The results of this research have been accepted by a wide consensus of scientists, and lead to the conclusion that evolution has bequeathed to the human nervous system three brains superimposed on one another. First there is the 'direct' nervous system, which is basically our 'reptile' brain and the seat of our most primitive reactions, the ones that can't be expressed in words. Then evolution gave us another section of the brain, the one we have in common with all the higher mammals. And finally a third element was added, which belongs only to man: the seat of language, among other things, which has allowed the individual human being to make enormous progress, to pass on knowledge, which animals cannot do.

One of our difficulties as human beings comes from this other angle, out of the shadows of this immense advantage we have over the animals: that we are no longer absolutely controlled by instinct. In man there has taken place a separation between decision and instinct, and it is this separation, this divergence which gives birth to the two opposite poles which make freedom possible. Without them, there would be no choice.

This has made some atheists and agnostics among the scientists wonder if this evolution has not created something so complicated in man's brain that it can never work. Some even think that man is a monstrous error of evolution. Personally, I believe that the exact opposite is true. Without this dualistic structure of our brain, we would not possess the power of invention.

These ideas are ahead of the traditional teaching of the Church. But even at the heart of the Church there are people who are beginning to think that the discoveries made through scientific research are also part of revelation. I believe that God may have things to say to our generation, or to coming generations, which will be different from what we have thought in the past. I think history is on the move, and that history happens tomorrow, not yesterday. Don't you find it moving that in every civilisation, in every language men speak, there is this kind of interior searching, what Jung calls 'Bahnungen', this trail of thought which means that always and everywhere man has felt that there was something beyond himself?

TRIBUNE: But there are also these sudden interventions which happen,

which created man and which are the force of creation.

MOTTU: There we are touching on the mystery of what happened about a million years ago—and it will remain a mystery. People who try to explode this mystery do not think deeply enough. It is to the extent that this intervention, or rather this kind of opening out, happens inside each person that he becomes a real human being. Scientists have always come to the conclusion that at a certain moment an intervention did take place: suddenly God was present in man. That is why people who are advocating today 'Follow your instinct' are doing exactly the opposite of what is needed if mankind is to develop. The element which distinguishes man from the animal is precisely this separation of decision from instinct.

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restitution these people whose stories are in the book have earned a place in the fight to change society.'

The members of the cast of *Song of Asia*, who have been making a ten day visit to Poona, addressed assemblies in seven of the leading schools; met and showed films to African and Iranian students and gave a programme to the staff of the College of Agriculture.

The *Poona Herald* writes of the *Handbook of Hope*, 'This is a small but forceful pocket book bearing a beacon of hope for a better and brighter future in the blinding darkness of despair and frustration that is corroding our country today.'

CAPITAL IDEA

Capital Radio, one of London's commercial stations, played 'The Ordinary Man', a song from the LP *Water for a Thirsty Land*. The station reported many enthusiastic phone calls. Over a thousand copies of the record have been sold since it was released. It contains thirteen songs, was recorded in Caux and is available from MRA Books, price £2.40 including VAT, postage and packing.

MAYORAL COACH

More than a hundred civic leaders—Lord Mayors, mayors and councillors—and wives attended receptions at 45, Berkeley Square in the past fortnight and saw the films 'A Man for All People' and 'Crossroad of Nations'. 157 Councillors of the Bristol District and Avon County Councils have received the issue of *New World News* (29 June) about the tour of *Cross Road* from local citizens. Next month a coachload of men and women from civic life leave Britain for Caux.