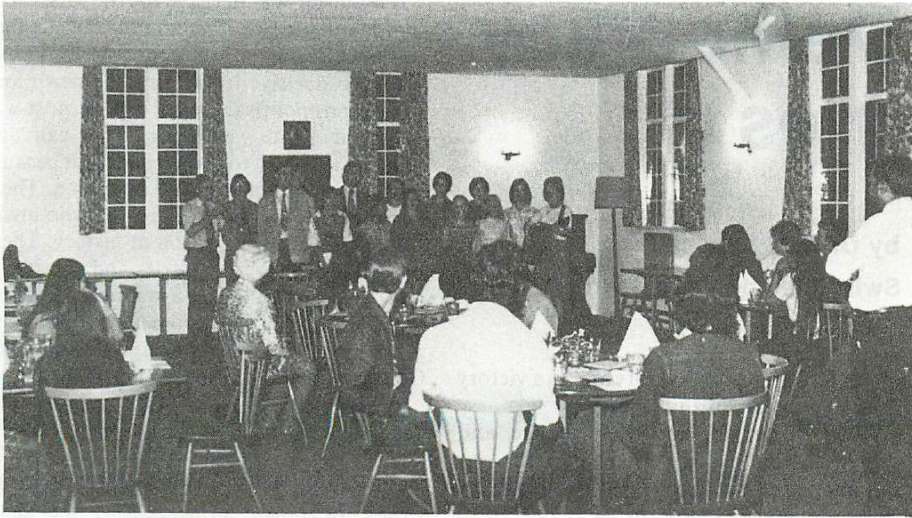


NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



The chorus welcomes the guests in the dining-room

Photo: Shah

'Crucial generation' for multi-racial society

'LEADERSHIP TRAINING for youth in a multi-racial society' was the theme of a 10-day conference in Tirley Garth, the MRA centre in Cheshire.

People from Britain's Asian and West Indian immigrant communities as well as others from America, Australia, Ethiopia, Sierra Leone, Malaysia and South Africa attended the conference which was initiated by Hari Shukla, Community Relations Officer for Tyneside and District, in north-east England.

Three participants were present as part of the training for their work with the Community Relations Council's job creation programme. There were also two police cadets sponsored by the Northumbria Police Force.

Geoffrey Lean, Environment Correspondent of the *Yorkshire Post*, outlined at the opening session some of the challenges that confront mankind. 'Many people say that this is the crucial generation,' he said. 'For the first time in history we have the means to eliminate hunger, provide work for everybody, eliminate poverty, deal with the most fundamental problems of man. And the ways of doing this are being worked out on an international scale.'

Along that road

He said that this generation must decide whether we move along that road or whether we move into a time of increasing conflict and breakdown.

Mr Lean added that these truths had been summarised with remarkable foresight by Dr Frank Buchman when he launched Moral Re-Armament in 1938. An increasing weight of expert opinion boiled down to two statements of Buchman's: 'There is enough in the world for everyone's need, but not for everyone's greed' and 'if everyone shared enough and everyone cared enough, then

everyone would have enough.'

'The evidence is piling up that both these statements are true,' Lean concluded.

'That's a real cool place, man!' said a Brixton social worker as he left Tirley Garth. The speaker was one of several 'Black British' attending the conference. With Britons of different races, he took a leading role in a reading of *Britain 2000*, a play that shows how Britain can pioneer a harmonious multi-racial society if people of all races face where their motives and actions need to change.

No other home

Another member of the cast was a student teacher from Sierra Leone. She said that till she came to Britain she had blamed the white South Africans for not leaving Africa. But seeing the situation in Britain she had realised that this was no more practical than expecting West Indians born in Britain to leave, when they had no other home. Saying that she had been revitalised at Tirley, she admitted that the fight against prejudice was hard, but said, 'We must go on listening to our consciences all the time.'

Many people described their decisions to live differently, and spoke of their plans to spread the multi-racial society they had experienced at Tirley.

In one session of the conference black youths told a chief inspector of police about their own area. He admitted that the police were sometimes wrong. They were human beings, he said, and some of them were prejudiced just like some members of the general public. But he warned that extremists were trying to undermine the authority of the police as part of their attempt to destroy the country and told the story of one black



PHYLLIS KONSTAM, pioneer of the theatre of humanity and hope, died peacefully last month.

The Times reported:

Miss Phyllis Konstam, the actress, wife of Mr H W Austin, the well-known tennis player, died in Somerset on August 20 at the age of 69.

Early in life she was drawn to the stage and studied in Paris with that career in mind. An attractive and intelligent actress, she made many appearances in the West End theatre in the 1920s and 1930s.

She appeared in both silent and talking pictures, more than once under the direction of Alfred Hitchcock.

She married Mr Austin in 1931 and subsequently shared his close involvement in the work of the Oxford Group/Moral Re-Armament generally and in particular in the productions sympathetic to MRA at the Westminster Theatre.

She travelled widely and the films in which she took part have been shown in many countries. 'The Voice of the Hurricane', in which she starred, and which concerns the problems of racial conflict, is currently being shown in South Africa. With Mr Austin, she was joint author of 'A Mixed Double'.

We shall be marking Phyllis Konstam's life in a later issue.

THE 1930's WAS A TIME when all around us were great powers, ideological powers, especially the ideological power of National Socialism. It was a time in which we in Switzerland felt very small and insignificant, perhaps even more so than today. It was a time too when we were in the grip of what one could call the compulsion or the fascination of history, a fascination that threatened our own power of decision.

In those years, Frank Buchman (the initiator of Moral Re-Armament) made it clear to us that there was one power which could overcome these other powers, whether they came from history or from ideology, and that was God. He made God concrete for us. Someone who speaks to us. Above all he made Him known to us as the Holy Spirit, and wanted to make us into people who would listen and obey. That is what, from that time on, has never let me go.

I do not come from a devout family, rather from a family which, like many that were influenced at that time by the 'Group Movement' (as it was then known), had little to do with religion. He woke us up.

One could say that it was the external threat that woke us up, but it might just as easily have paralysed us. What really woke us up was the real experience of a God who speaks to us, the experience of the quiet time,

Democracy lives

by Dr Max Schoch,
Swiss theologian and writer

of the Holy Spirit as a reality and as a victory over the powers of this world.

We experienced an inner change and sensed in this change the chance for our salvation. So not only the threat but the saving power was close to us at that time. And what grew out of that deserves mention.

In 1936 came the peaceful settlement between the Machine and Metal Industry and the Swiss Metal and Watchmakers' Union, the possibility of a common approach, the overcoming of a wage conflict, of class war and strikes. This was achieved on the basis of Moral Re-Armament, through absolute moral standards and listening to God's word, through an objectivity that comes from God.

This event was decisive for the survival of our country in freedom and for the fact that we came through the Second World War. It was also decisive in creating the new economic and political basis of our post-war prosperity and well-being. This can and must be said, not to claim credit, but because it entails a commitment to pass it on. There are others today in other places who are in the grip of the fascination of history. There are others in other countries and continents who do not easily find a way out, and who must be shown that, amid all the dangers, salvation is within us, through the reality of God and through listening and obeying.

The most simple truth

Secondly, 1938. It was in that year that Frank Buchman influenced by the ideological struggle, seized on the concept of the ideology of Moral Re-Armament. What he discovered was that, in a time of great danger, an emphasis on the most simple truth was essential, not in the sense of 'simplistic', but in the sense of the definite and the ultimate that defies contradiction. He saw this simple element in the four absolute moral standards and in listening to God's Voice, and that is what he taught us to do. In a time of confusion this emphasis on

AFRICAN HOPE

A BLACK SOUTH AFRICAN lecturer said 'After the children were shot in Soweto if the authorities had said they were sorry instead of trying to justify police action there would have been less bitterness on the part of my people.'

Cornelius Marivate, Lecturer in African Languages at the University of South Africa, Pretoria, was speaking at a thirtieth anniversary session of the MRA assembly, in Caux.

'When bitter men confront frightened men, the frightened men easily pull the trigger and catastrophe happens. South Africa is dogged by bitterness on the side of Blacks and fear on the side of Whites. The price of peace, and the only way to build bridges is to face with God where you have gone wrong and put things right.'

He had had to face this in his own life. 'My bitterness was costly to the people I served,' he said.

The black lecturer was followed by a minister of the Dutch Reformed Church who paid tribute to men like Marivate 'who in spite of the way we have treated them have turned to God, renounced violence and given us a chance to face the depths of our pride and fear.'

The Rev George Daneel, a former Springbok rugby player, said, 'Through our arrogance, our attitude of superiority and our regarding ourselves as masters and black people as servants, we have been the cause of so much of the division which led to a lot of the riots.'

Rev Daneel said that there were many in South Africa, black and white, who were unitedly committed to live so that the country's leaders would understand there was a common destiny for all.

'This MRA World Assembly gives us hope in Southern Africa that we can come together and, no matter how difficult, find from God what ordinary men and women can do to bring about the changes needed,' he said.

EUROPE'S TURN

'IT IS OUR TURN IN EUROPE to try to give an example and to listen to the world,' Jean-Marie Daillet, member of the French National Assembly, told the MRA World Assembly at Caux. 'For far too long we have thought we had a monopoly of the truth. Too often we have acted in the spirit of domination. Caux takes all that away from us — I hope forever.' M Daillet was grateful for his contact with the Asians and Africans in the assembly. He hoped that Moral Re-Armament 'would help us politicians more and more spiritually'.

Dr Josef Klaus, who was six years Chancellor of Austria, described how the spirit of Caux had helped him in his political life since his first visit there 22 years ago. The immediate result of that visit had been the creation of a co-operative housing development near Salzburg, where he was Governor, and had led to a study group when Protestant and Catholic leaders worked

together effectively for the first time in his experience.

'I have constantly needed to go back to the absolute moral standards and the spiritual strategy which Frank Buchman taught,' he said. This helped him in Government and gave him a firm ethical basis from which to talk to Soviet and other Communist leaders when they visited him.

He had conducted Mr Khrushchev on an official visit to Austria in 1960 through the region of Salzburg to the hydro-electric dam at Kaprun. In front of an array of international flags there, Mr Khrushchev had declared that the victorious flag of world Communism would fly over that dam in his lifetime. 'Mr Khrushchev has been dead a number of years,' concluded Dr Klaus. 'We can still choose the flag we fly in the free world.'

Men who think ethically

'The makers of modern Europe, like Dr Konrad Adenauer, Robert Schuman of France and Chancellor Julius Raab of Austria,' Dr Klaus added, 'were men of faith.' M Schuman had been able to initiate the uniting of Europe because he could 'think ethically and not only on the quantitative and economic level'. Robert Schuman and Frank Buchman, Dr Klaus said, looked so radiant together that they were like brothers. 'Men of faith, in politics, working for their people, are an enormously strong element. Through their views and the way they look at life they have a very far-reaching effect.'

the reducing of truth to the simple, the definite and the decisive is of greatest significance.

It was clear after the Second World War that the divided world wanted to and had to come together again, and it was here in Caux that that was made possible by the bold initiative of Robert Hahnloser and his friends. Events showed that the fragmented, divided world of those days could find unity only on this basis of simplicity.

It was here that it became possible, for the first time in Europe, for former enemies to meet. They came together—Germans, Scandinavians, English, Americans, French, and Italians—not just to look at each other but actually to talk about the common problems of the future.

This is the tremendously significant contribution which was made possible in this little-known spot, far from official diplomatic conferences, and in the confidential atmosphere which Frank Buchman knew how to create. There was a seriousness in the mutual exchanges which, again, he encouraged by not leaving the partners to their own devices and allowing them to speak with masks on. They were encouraged to be themselves and to speak out frankly what they thought, of their own fears and hopes.

I personally first experienced Caux in

1953 when I was sent there by the *Neue Zürcher Zeitung* to see the house and the people who met there. I then wrote several long articles, some of them critical. What impressed me most was that I found assembled real representatives of the real world, and of all different types.

And today? Our theme is 'Making democracy credible'. At first glance we may think of democracy as upright people who do not allow themselves to be manipulated. This is something extremely important—men and women who cannot be pushed around, who stand firm by their cause, by their convictions, their hopes and expectations. Democracy depends on such people.

Fascinating forces

Today we face a great danger. It is once again a fascination—this time the fascination of economics and the power of economics, of so-called economic laws, which makes us say, 'There is no other road to take.' That's what the formulators of economic laws and rules want us to say.

The fascination with history, in Africa and also in Asia, perhaps more than here is the fascination with historic forces, where we say something is inevitable because certain races or the forces of this or that nationalism

are on the upsurge, in the Arab world, or Black Africa, and so on. This is the fascination with history, or compulsive forces, and in the West, in America and Europe, with the inevitability of so-called economic forces.

Anyone in a democracy who says, 'Things are so, and must be so. I am in the grip of circumstances,' is walking through an exit door to nothingness. He has sacrificed his personality. The personality no longer counts for anything, only the forces of history or the power of economic laws.

Here is, I believe, just as 30 or 40 years ago, the great significance of what Frank Buchman taught us: that there is a power which can conquer these fascinations and other powers—God with His Spirit and man who listens to Him and obeys. Man is a person who cannot abdicate from the challenge to decide.

Democracy lives because the choices remain open. Every democracy lives on options, and on the faith that every individual can freely choose between those options. Democracy lives through the battle of every person who has decided, through the decisions which each one makes in his conscience. It seems to me that to work towards that end is and will remain the greatest task of today and tomorrow.

THEATRE HISTORY

BILL CAMERON-JOHNSON'S impressive 'History of Theatre' given regularly for the 'Day of London Theatre' programmes at the Westminster Theatre is now available through commercial channels for school use.

The colour filmstrips are published by Educational Productions Ltd. They offer an attractively illustrated and concise summary of the development of theatre from its early origins to modern times. Each filmstrip is accompanied by detailed teachers' notes and illustrated either with Cameron-Johnson's own paintings or with other material.

The two filmstrips can be purchased separately if required. They are published in both double frame (full frame 35mm size) or single frame (half frame size), and are obtainable from Grosvenor Books, 54 Lyford Road, London SW18 3JJ.

WALK OUT

'WHAT DO YOU DO when your leading lady walks out an hour before your first performance is due to begin? Or when your leading man tells you at the start of your final rehearsal that he can't rehearse because he's just had a row with his girl friend?' writes Robert Noble, a youth leader in a church in South-East London, portraying some of the adventures of presenting a dramatised reading of Peter Howard's play *The Ladder* in Plumstead last month.

Fortunately, the difficulties were overcome and the reading was acclaimed a success!

The group are keen to put on further play-readings in the area. They outline their aims, 'To give a constructive programme of action to young people who so often have nothing worthwhile to do, to help them face their own ambitions, hatreds and fears.'

The invitation stated, 'The play represents the clash in a young man's life between the ladder of success and the call of Christ.'

ROOM FOR ALL RACES



Stephen Haisaid

Photo: Azzopardi

A BLACK RHODESIAN outlined the kind of change he wanted to see in his country 'which could end the master and servant relationship which brings fear and crisis'.

Stephen Haisaid, organising secretary of the Oxford branch of the ANC (African National Council), Muzorewa wing, and former president of the Oxford University Africa Society, was addressing the MRA assembly in Caux, Switzerland.

In Rhodesia today, he said, it was regarded as one's duty to show uncritical

allegiance to one's own race. When white men talked of change they meant 'black men agreeing with white policies'. When black men talked of change they meant 'complete capitulation of the white man as far as the reins of power'.

'But many of my fellow countrymen agree with me,' he said, 'that this is not the change we want — suppression of one race by another. We want a change in man where we accept one another and where there is room for all the races.'

'Black and white can live happily together as brothers and sisters, not as superiors and inferiors, not judged by colour but by character.'

It was fashionable today, he concluded, to support and propagate a philosophy of Marxism. 'But I've taken the terrifying decision to commit myself to the inner voice and asking God's guidance.'

A Rhodesian delegation, black and white, is now attending the conference.

IRISH RIDE

A TWO-HOUR PRESENTATION ON *Ride! Ride!* was given in Dublin last week for delegates attending the World Methodist Conference. The 1200 capacity audience, including many from the USA, heard the story of the creation and production of the musical based on an incident in the life of the founder of Methodism, John Wesley, and of its use throughout Britain. Professional actors from the original cast gave their services to present extracts from the musical.

America past and present

from an editorial by Rajmohan Gandhi
in the Asian newsweekly 'Himmat'

THE DISCLOSURES of Lockheed's round-the-world bribing raise fresh questions regarding America.

The Red world is split. And though Communism holds hundreds of millions, the number of sincere believers in Communism has shrunk. A principled America could have, in this state of affairs, attracted the imagination of the world's idealists.

While clearly to be preferred over lethargy and fatalism, ambition, unfortunately, carries rivalry and conflict in its womb; and the yen for 'more, bigger and faster' cannot be satisfied without dishonesty, of which bribery is only one form.

At least a section of America has chosen to disregard its founders and sages. Ralph Waldo Emerson wrote: 'The civilised man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has a fine Geneva watch, but he fails of the skills to tell the hour by the sun;... it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy.'

Reacting against the smooth manpleasing which went by the name of love, Emerson said, 'Truth is handsomer than the affectation of love. Your goodness must have some edge to it — else it is none.' To Emerson manhood lay in standing up to the pressures of fashion and any dishonourable laws of authority; he believed that 'when private men shall act with original views, the lustre will be transferred from the actions of kings to those gentlemen'.

Born at the start of the eighteenth century, Benjamin Franklin — writer, inventor and diplomat — did not despise comfort or affluence; but 'the most acceptable service his view, was 'the doing good to man'. Utility — to oneself, to others — was the criterion of an enterprise's soundness, not the kicks it yielded.

Rejecting 'more, bigger and faster' as an aim, Franklin strove for self-improvement and reform in America. He tried boldly to conquer all faults 'that either natural inclination, custom or company might lead me into'. He found, indeed, that while his 'care was employed in guarding against one fault', he was 'often surprised by another'; that 'habit took the advantage of inattention'; and that 'inclination was sometimes too strong for reason'.

His bid to acquire a formidable array of virtues may have been spiritually over-ambitious, but what men like him, Emerson and the fathers of America sought was — and is — lasting.



Dean Harold Stenger of Muhlenberg College speaks at the dedication of the Buchman home

Buchman home is dedicated as historical site

FRANK BUCHMAN'S HOME in Allentown, Pennsylvania, has been acquired by the Lehigh County Historical Society.

At a ceremony conducted on the sidewalk and porch of the home Judge Donald E Wicand said, 'You can't improve the world without improving people. And where does that begin? It begins with each of us. It is on that note that we dedicate these premises. We are blessed that we can measure our community by the life of this man.'

Dean Harold Stenger of Muhlenberg College which conferred on Buchman a doctorate described him as 'this most international of men'.

The Allentown *Morning Call* quoted an

interview with the initiator of MRA three months before his death, in which he described his ideology: 'It is that the whole world will learn to live like sons of God, where no man demands too much for himself while any other man goes hungry; where character not colour becomes the yardstick of human values; where it is normal to live as one honest, pure, unselfish, united family throughout the earth.'

Dr Mahlon Hellerich, executive director of the Lehigh County Historical Society and County archivist, says in the Allentown *Evening Chronicle* that the society aims to use the Buchman home 'to give people an occasion to reflect on his ideals for humanity'.

New American Society

ONE OF THE 100 AMERICANS at the MRA conference in Caux spoke of Watergate, Wounded Knee, Indo-China — and of building a new society. Speaking in a session on the theme 'Making democracy credible', Steve Dickinson said, 'Three events have strained the credibility of American democracy: Watergate, Wounded Knee and the recent history of Indo-China. For me this raises three areas where effective democracy has to be built.'

'First, will we create the situation where ordinary men and women will take responsibility with their leaders for the country and its policy? Through Caux and other places, we have in America increasing numbers who have decided to live the standards we rightly expect from our leaders and accept responsibility with them.'

'Secondly, what voice will minorities have in the creation of our society? You will see at this conference that it is the minorities who are in the forefront of bringing new values to America and calling us, the majority, to our true calling under God.'

'The third area is foreign policy. We need to move beyond the error of trying to

contain Communism to winning them to a superior society. It is in centres like this that the new society is being built.'

'We have had 100 Americans in Caux this summer—white, black and native American. We have taken the decision to make this new society work in our country and make that the aim of our policy.'

CRUCIAL GENERATION cont from p1

youth who had sparked off several violent clashes between police and black youths. He said that when he faced this youth with the true facts in front of his West Indian friends, they reacted by expelling him from their youth club. This was one example of how immigrants had cooperated in exposing those who were trying to inflame the situation.

Hari Shukla pointed out that Britain has much experience of successfully accommodating people from different backgrounds and cultures. Other countries wanted us to show them how this could be done, and how they could avoid mistakes. 'Those countries which are experiencing the presence of people of different colours for the first time are expecting Britain to give them a lead, because Britain has always taken a lead,' he declared.