



# NEW WORLD NEWS

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## WHEN JAPAN AND EUROPE MEET

**For three years in a row, strong delegations from Japanese industry have come to industrial sessions of the MRA world assembly in Caux, Switzerland. In return they have invited guests from European, American and Australian industry to three similar conferences in Japan. Here JENS J WILHELMSSEN, from Oslo, who has visited Japan repeatedly since living there for five years, assesses the significance of this exchange:**

THIRTY-TWO PER CENT of the British population and 26 per cent of the French think that Japan is either a Communist country or a dictatorship, according to a recent Gallup poll initiated by the Japanese Foreign Office. The situation in other European countries will not be much different. Conversely, I have discovered that most Japanese know very little about my own part of the world, Scandinavia.

The Japanese trade surplus vis-a-vis the Western world has put a strain on relationships, and it is at such times that the danger of a gap in understanding becomes clear. Considerable feeling has been stirred up on both sides. Discussion, writes a Norwegian commentator, has been characterised by 'mud-slinging, humbug and mutual threats'.

### Japan's destiny

**YUKIHISA FUJITA has looked after many Japanese delegations at Caux. Speaking there this August he said:**

JAPAN WAS ONE of the causes of the catastrophe of World War II. At the end of it the mentality and heart of our people had so shrunk, that we decided to concentrate on making our country industry-orientated. We bowed out of the ideological and moral struggles of the world so as to devote ourselves to rebuilding Japan from scratch.

We told the world that we were a peace-seeking nation. We adopted a constitution which renounces war forever, both as a sovereign right and as a means of settling international disputes. Japan's total defence budget is now only 0.9 per cent of her GNP.

But the reconstruction of our country based on industry has neglected reconstruction based on moral and spiritual values.

For instance, we should have sacrificed so as to shoulder the burdens of other nations

Most of the strong language has come from the West. There is a real conflict of interests. Japan's export offensive poses a real threat to Western jobs. We may be justified in speaking out. But unless we can find a different tone, we may one day discover that we have put an end to Japan's wish to be a friend of the West. For there is no doubt that at the moment this wish is sincere.

Observers have often maintained that Japan is suffering from a crisis of identity, being both a Westernised and an Asian nation at the same time. Last Maya Japanese leader of considerable insight told me that Japan has now decided in favour of its Asian identity, resulting in closer links and growing preoccupation with South-East Asia and with China.

Trade still ties Japan to the West: 44 per cent of her exports go to Europe and the USA. But in the long term, a Japanese decision to identify more closely with Asia will be of great consequence. This is the continent where dramatic population increases can still be expected. South Korea, Taiwan and Singapore are emerging as major industrial powers with a competitive edge even on Japan. And the combination of Chinese manpower and Japanese tech-

who are in need. Instead, we have been determined to catch up with countries that are ahead of us and have hidden our irresponsibility towards the rest of the world in politeness and non-involvement.

Our apathy and selfishness must have helped to widen the gap between the North and South, which is now a serious danger to the world as a whole. I feel this strongly here at Caux where I have met people from crisis areas.

Japan has trained many engineers to produce high quality goods. I believe that she could also train people who can and are ready to deal with the selfishness, greed and hate in people which are the roots of war. Our Prime Minister, Mr Ohira, said at the UNCTAD conference in Manila in June, 'Now is the time to embark on a world-wide development of human resources.' This is the way, I believe, in which Japan can become the peacemaking nation her constitution advocates, and fulfil her destiny as a responsible and caring nation.

nology could one day produce an economic superpower of gigantic dimensions.

'In order to maintain world peace, it is very important for Japan to have access to European culture,' the President of Japan's Confederation of Industries, Toshiwo Doko, stated in an interview recently. But he also said, 'Above all, I would like Europeans to try to understand Japan and the Japanese.'

It has gradually dawned on me, during years of personal contact, that Japan is more different than we Europeans fathom. The criteria and concepts by which we judge her often do not apply. It may be more important than we realise, that we learn to understand this dynamic and unique people.

Industry may be the bridge to a closer relationship. One of the prime movers of exchanges between Japanese and European industrialists on the basis of Moral Re-Armament is Shoji Takase, a Managing Director of Toshiba Electrical Industries. Speaking on his third visit to the MRA assembly at Caux this September he said, 'When I came here first I felt there was a gap between other nations and Japan. On my second visit last year I felt that the gap had narrowed. This year it is even smaller. Next year or the year after there will be no gap left.'

### Living newspaper

**KUNIKO NAKAJIMA, speaking at Caux:**

IN JAPAN women are not expected to think outside their homes. They concern themselves with their husband's career and their children's education, thinking that their life depends on the ability of their husbands. If a woman's husband does not come up to her expectations, she will do everything for her children to help them to fulfil their dreams.

Caux is like a living newspaper. Here I have learnt of the problems and suffering of the world. I had never thought about these things. I realised here how small my own world has been and how selfish I was, just enjoying my peaceful life.

In Japan it is considered humble for women not to take much interest in the affairs of the world, which are regarded as men's concerns. But I have used this as an excuse not to take responsibility. I am learning now to look for my role in a global perspective.



# AUSTRALIA? HOW DO YOU SPELL THAT?

Australians of many races will host a world conference for MRA in Sydney next January 18-27. The conference will gather evidence on how 'the girders, nuts and bolts of human relationships' can be constructed to raise 'Bridges for the 1980s'. C B MAYOR of Melbourne writes:

FOR ONE OR TWO EDITIONS last summer Australia was on the front page of the *New York Times*. Skylab's fall from space saw to that.

But a few days later in Washington I was asked where I came from. 'Australia? How do you spell that?' was my questioner's puzzled retort.

Australia is a long way from Washington, and London, and Paris. She is not a major power—more a continent held in reserve. Perhaps one of the tricks God has up His sleeve with which to trump the devil of hunger.

Statistics often lie. Like tubes of paint one can mix their colours to limn a variety of pictures. But a few figures make it clear that Australia, however remote from the calculations of many in America and Europe, is a continent of immense reserves, a nation of the future.

## Resources

*Time* magazine estimates that 60 per cent of all commodities and raw materials originate in the USA, Canada, the Soviet Union, South Africa and Australia.

Climate and space enable cheap production of food in quantities we find it difficult sometimes to sell abroad. After the USSR we are the world's largest producer of iron ore, and hold one third of the world's viable reserves of uranium. Australia's bauxite and aluminium is already the basis of 42 per cent

of the West's primary aluminium production. Our oil, gas and coal shield us, for a time, from the impact of world fuel prices. Our 20,000-kilometre shoreline—half tropical, half temperate—provides unequalled marine resources.

Another resource is the people of our multi-tongued, multi-hued society.

The Aborigines migrated to this, the oldest continent some 40,000 years ago. White settlers from Britain came only 190 years ago. Today, outnumbered 100 to 1, the Aborigines are beginning to stir white consciences as they plead persuasively for recognition of their ancient land rights. They seek a treaty with the government which could transform the current order established through force by successive white administrations. Prime Minister Fraser has recently offered to consider such proposals.

A steady flow of migrants from Europe, the Mediterranean and Asia is rapidly enriching and changing strong Anglo-Saxon traditions.

Over 20 per cent of Australia's 14 million population were born abroad. A steelworks near Sydney boasts of 69 nationalities in its work force. A multi-lingual press and radio lend an important ethnic aspect to the media.

More recently, Australia has become a front-line nation in the care of Indo-Chinese refugees. So far 25,000 have been accepted and 14,000 a year will be admitted in the future—one refugee for every 1000 of popu-

lation. Victims of disaster in the Lebanon, Cyprus, Timor and other countries have similarly found a welcome and a home.

Australia's attitude to race and migration has seen a marked change in the last 20 years. But more important has been the political will to enter into joint initiatives with Asian countries. Increasingly we evaluate our role as a responsible partner of Pacific and Asian neighbours, not least of New Zealand.

## Pacific

Moral Re-Armament has played a decisive part in shaping these new policies. The contribution of MRA-trained men and women in Japan and Australia was significant in forming a bitterness-free relationship which has become a girder of unity in the region. It has been a miracle of reconciliation.

In a similar way I believe we shall see a change in our selfish attitude to resources. There are needy nations and greedy nations. Australia's responsibility for the neodynations is clear.

Half the world's population lives around the Pacific Ocean. The nations of the west Pacific will be among the biggest markets, the most energetic manufacturers and the wealthiest resource banks of the 1980s. In this light the distant continent of Australia looks rather different.

And spelling it is not so difficult after all.

## 'Aborigines gave me a heritage'

WORK IS NOT EASY to find in Australia, at least not the sort of work most people want.

Bob Hawke, President of the Australian Council of Trade Unions, has said that many Australians in the future may need to be prepared to lead lives of long-term unemployment. So people do not give up jobs easily.

In spite of this Chris Holdens, a principal singer with the Queensland Opera Company, and his wife Glennis, a social worker with the Spastic Centre in Brisbane, left their jobs and are now working on preparations for next January's MRA conference in Sydney.

Like many in Australia the Holdens questioned the country's materialism. Glennis had been to an MRA meeting, and was impressed by the spirit she saw there. Together they investigated further, and became so convinced that they decided to go to Melbourne for a three months' course at the MRA centre there. Within hours of her resignation four people had applied for



Chris and Glennis Holdens

Glennis's job.

During the next three months changes took place in the Holdens which transformed relationships with their families. Chris's mother said she had found a new daughter in Glennis after years of uneasy reserve. Glennis's mother remarked on the difference in her son-in-law.

On the course were two Aborigines. One of them was a poet. One of his poems was given a dramatised reading—and he asked Chris to read a verse outlining the white man's over-running of the Aborigines' land.

Chris agreed to do this. But he was in turmoil, because he thought that what had

been done was the fault of his grandfathers' generation, not his own. Yet he felt God prompting him to accept responsibility and next day he apologised to the Aborigines on the course.

'In sharing their culture with me,' he said later, 'Alan and Eric have given to me the precious gift of a full heritage I'd never known before. I feel an Australian for the first time.'

After the course the Holdens visited Canberra. There they met a number of diplomats, including one who appealed for help from young people trained in MRA in the reconstruction of his nation after a period of repression. The Holdens realised that what they had experienced was not just a personal matter, but gave them a responsibility to work to remake the world.

Some weeks later, back in Brisbane, the Queensland Opera Company made Chris an attractive offer which he declined. In a public meeting he explained why he did this: 'The challenge God put to me was to change from my pursuit of singing to His pursuit of a new world. The secret of a purposeful life is to know what you should be doing and do it.' **Brian Lightowler**

## Fourth World voice

by **Rakai Tomoana**  
New Zealand

OUR COUNTRY is a paradise of plenty compared to others of similar size but of greater population and fewer resources. The ordinary New Zealander needs to take responsibility for the state of the world, for the food we can produce and the countries we can help to feed.

Many of the Maori people are involved in litigation for the recovery of land which we feel was taken unlawfully. But supposing we get it back, will we use it just for ourselves, or to meet the needs of a hungry world?

Maoris, Australian Aborigines, and North American Indians are expected at the MRA assembly in Sydney in January 1980. Australia is often reckoned to have the worst record for the treatment of its original peoples. But we at this assembly will show that people on all sides can change, and many have changed. This is the note of hope needed for the "Fourth World"—indigenous peoples—conference in Australia in September 1980.

I used to be afraid that my people and their culture would disappear under European pressure. I lived a wild life with no standards at all, and I blamed the Pakeha for my lack of direction. MRA made me honestly face, for myself and my race, that the way we live is our own choice.

We need a wash through of purity and a great purpose. For the sake of the future, I have decided to live differently.

## Radio Indonesia

**SHINTA PIERENO**  
from Indonesia  
took part in  
the same course  
at Armagh,  
Melbourne, as  
the Holdens.  
She writes:



WE VISITED the Aborigine Child Care Agency Centre in Melbourne. There we met another visitor to the centre, a journalist from Radio NBC Indonesia.

We invited him to lunch at Armagh. After he went back to Indonesia, we had a letter from the Director of Radio NBC Indonesia asking for more information about MRA.

We decided to produce a taped programme of 70 minutes. I was fearful about this, as I had never done anything like it before. We interviewed 12 people from different countries. One of them was Reg Blow, the Administrator for an Aboriginal Co-operative. He said, 'My position means I have to try to work to fulfil my people's needs—housing, unemployment, health and other community needs. I wasn't really effective in my work until meeting Moral Re-Armament. Then I was given guidelines on how to live my life which affected my family, members of my co-operative, my community and my race.'

We have since received letters from the Director and the journalist telling us that the tape will be broadcast soon.

## BRAZIL

### Delinquents' hero

**ALICE CARDEL** from the Philippines has been working in Brazil. She writes:

SHORTLY AFTER THE Moral Re-Armament conference in Salvador, Brazil, last March, a friend and I went to have lunch with a lady who had helped us find accommodation for the delegates. Her husband had left her a year before. On our arrival she told us that three days ago she had decided to spend time every morning seeking God's direction.

Various ideas had come to her in this time. 'The one I find most difficult,' she said, 'is to stop telling my friends bad things about my husband.' Every morning she used to phone her friends before breakfast, to gossip about her husband and pour out her troubles.

On the day she stopped doing this one of her friends remarked, 'She must be ill. She hasn't phoned yet.' This second woman decided that if a time of quiet reflection in the morning made her friend so happy, she would try it too. One of her first ideas was to arrange for us to show an MRA film at the local reformatory house for girls.

Some of the girls had been abandoned by their families. Others had been sent to the reformatory for prostitution, robbery, drug addiction or violent crimes. After the film one asked, 'What do I have to do to be accepted back into society?' Another said,

'How can God forgive me when I have done so many things wrong?' They asked us to come back again.

After we had been there several times, the ringleader told us, 'We have had visits from various religious and civic groups. One tells us to do things this way and another that way. But you are very different. You don't tell us what to do to be accepted by society after leaving the reformatory. You make us realise that we are responsible to God for what we do, not to any person, religion or group.'

She had often resorted to violence to assert her authority in the home. She now stopped doing this. 'Many of us in this house have chosen as a hero the most successful killer, thief or pickpocket we have seen on television, or heard of on the radio,' she said. 'Many who have copied their heroes after their release from reformatory have ended up in prison. I would like now to make Christ my hero, and help other girls not to do what we have done. It is not worth it.'

Some weeks after the film show we visited the Cardinal Primate of Brazil, Dom Avelar Brandao Vilela. We told him what had happened in the reformatory. That evening he said on the local radio, 'What convinces me about MRA is its simplicity and efficiency. It is so simple to get direction from God and what can be more effective than doing things God's way?'

The Pacific way is one of respect of humanity and mutual understanding of all people. Man matters more than material things. Whilst the West acquires more material wealth, here in the Pacific we still hold to our spiritual awareness.

Each of us has within him that Inner Voice that can speak to him. It is for us not to empty ourselves from this spiritual heritage. The divine solution is the only answer to the chaos and confusion of the present world.

**PETER KENILOREA**  
Prime Minister of the Solomon Islands

## HONG KONG

A SIX COLUMN ARTICLE in the *Hong Kong Standard* recently asks the question, 'Whatever happened to Moral Re-Armament?' and shows that it is alive, well and 'quietly but steadily expanding'. It examines the development of MRA since Frank Buchman's death, its work, finances and origins.

The story comes from the London office of UPI, the international press agency. An American version, from the agency's New York office, has appeared in the *Richmond Times-Dispatch*.

## AUSTRALIA

A CYPRIOT design engineer, an Australian secretary and two teachers were among the cast of a recent production of Peter Howard's modern crucifixion play, *The Ladder*, at the Church of Christ in the Sydney suburb of Mosman.

The play was presented as part of the evening service at the church. Many of those participating were involved in running 'The Purple Door' drop-in centre for young people. They produced the play as a further means of bringing Christ's challenge to their community.

The local radio station, 2GB FM, carried interviews with members of the cast on its 'Captain Midnight' programme the same evening.

## NEW ZEALAND

AN MRA 'FAMILY CAMP' was held in Wellington for six days during the August holidays. Fifteen Maori and white children took part, aged between nine and thirteen.

The programme included visits to Parliament and museums, and talks on other parts of the world, including one given by Cambodian exiles.

## BRITAIN

OVER 100 PEOPLE from South-East England met at Aylesford, Kent, this month for a weekend conference, 'Time for new aims'. The emphasis in the modern world, said Canadian doctor, Paul Campbell, had shifted from production to distribution. This demanded readiness to share—an ethical rather than a technological requirement. The conference took place at Aylesford Priory, founded by the Carmelites in the thirteenth century and refounded after World War II.



## Autocrat to servant

SELDOM DOES ONE READ a book of past experiences which is so relevant to the present as Lionel Jardine's *They called me an 'Impeccable Imperialist'*. The author was a member of the Indian Civil Service from 1921 until 1947.

If the experiences described in this book had been heeded one wonders if the history of India would have been different. Certainly the astonishing fellow-feeling Jardine achieved between senior Muslims and Hindus (and Englishmen like himself) could, if multiplied, have averted bloodshed between India and Pakistan.

Of Jardine's experiences the Mahatma said, 'Politics has become like a great game of chess. But if men's motives and values can

be changed, then the whole board is upset. We can begin again and anything can happen.' The Mahatma sent a message to the Viceroy of the day, 'If we have this spirit, we will find agreement.'

Gandhi himself demonstrated to a later Viceroy, Mountbatten, the value of moral and spiritual authority. His presence—and readiness to fast to death, if necessary—kept Calcutta at peace when Hindus and Muslims were being butchered in the Punjab.

The book is published by an Indian publishing house and the foreword is by one of the Mahatma's grandsons, Rajmohan Gandhi. Its interest for India is perhaps not only 'what might have been'. For any country where there is communal violence Jardine's account of the 'Peace Brigade', initiated by men of all faiths, has some relevance. So does the story of how he averted a riot over the

ownership of a temple in Peshawar.

Citizens of a Communist or rightist 'raj' will find this an exciting account of how an imperial administrator changed, in the words of a political leader of the day, 'from an absolute autocrat to an actual servant of the people'. Civil servants may be interested in hints on how to turn a difficult Minister into an ally. And as the delegates to the Zimbabwe-Rhodesia conference gathered in London, the book's British launching on 8 September was particularly timely.

India-lovers will feel that this pithy book could have done with expansion. But all will enjoy it.

**Geoffrey Daukes**

*'They called me an "Impeccable Imperialist"' by Lionel Jardine, Himmat Publications, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, £3.40 postage paid.*

## New books

TWO NEW BOOKS from Grosvenor Books, the publishing house of MRA, will appear this autumn.

On 8 October, Kenneth Belden's *Meeting Moral Re-Armament*, will be launched at the Westminster Theatre, London. The book was written during a recent visit to India as an introduction to MRA—the life it offers and its meaning for today's world.

H W 'Bunny' Austin's new book, *To Phyll with Love*, will be published in November. The 1930s tennis star tells the story of his marriage to actress Phyllis Konstam—a marriage that began in glamour, continued in clash and controversy, and ended in depth of purpose and love. Malcolm Muggeridge writes of the book, 'I found it very moving, very beautiful and very honest.'

*'Meeting Moral Re-Armament'* by K D Belden, Grosvenor Books, paperback £1.65, hardback library edition £5.10, both postage paid. *'To Phyll with Love'*, by H W 'Bunny' Austin, Grosvenor Books paperback £1.85, gift edition £5.45, both postage paid.

## Life song

THE AUTOBIOGRAPHY of Devar Surya Sena, the Sinhalese musician who interpreted his country's music to the world, is now available in Britain. *Of Sri Lanka I Sing*, described by the *Sunday Observer* of Sri Lanka as 'a gripping human document', ranges over his career, from schoolboy to national figure, and his experiences in many parts of the world working with MRA.

*'Of Sri Lanka I Sing'*, by Devar Surya Sena, published by Ranco, available from Grosvenor Books, paperback £3.95, hardback £6.10, postage paid.

## Sound sense

IN *Listen to the Children*, Annejet Campbell's book on home life, families get a chance to speak for themselves. And, says *The Daily Telegraph*, London, they 'make sound sense'. Readers, continues the reviewer, 'will have no difficulty in seeing that relationships between people and children will be better if they can be honest and frank with each other, as the writers suggest, and be ready to admit being wrong'.

*'Listen to the Children'* is a very special book,' writes the Irish *Sunday Independent*, 'because it emphasises the naturally close feeling for God among children. Most books about children nowadays completely leave out God.'

Reviews have also appeared in the *Sunday Telegraph*, the *Church Times*, and *The Lady*.

*'Listen to the Children'* compiled by Annejet Campbell, Grosvenor Books, paperback £1.85, hardback £5.45, postage paid.

## NEW AIRMAIL RATES

From 1 October, the annual airmail subscriptions (including Europe) will be as follows:

**Sterling: £7.75 (Introductory £2.00)**

**Australia: A\$16.00**

**Canada: \$20.00**

**New Zealand: NZ\$18.50**

**South Africa: R15.00**

**USA: \$18.00**

**Other introductory subscriptions (12 issues) will be one quarter of those amounts.**

**These increases, as already announced in 'New World News' of 8 September, have been made necessary by recent increases in printing and postage costs.**

## Fascinating flame

'THE FLAME IN THE DARKNESS' by Victor Sparre is recommended by Sven Stolpe, one of Sweden's most eminent literary figures, as 'fascinating and centrally important'. In the Swedish weekly review *Vecko-Journalen* Mr Stolpe writes, 'A more living, more thrilling, better founded description of the true, repressed but living Russia can hardly be found.'

The book tops the Christmas book list promoted by Keston College, Kent, a centre for the study of religion in Communist lands. 'Sparre gives us an intimate and touching insight into the lives of some of the great spiritual leaders of the Soviet Union,' they write. 'Few could remain unmoved or indifferent after reading this book.'

The first edition of the book has sold out. The second edition will shortly be available.

*'The Flame in the Darkness'*, by Victor Sparre, Grosvenor Books. Cassette of Victor Sparre, and dissidents Vladimir Maximov and Vladimir Bukovski, speaking at the launching of the book, is available from Grosvenor Books, £2.75 postage paid.

## Dramatic RE

BLANDFORD'S new publication, *Drama in Religious Education*, should be good news for teachers and children alike. As well as general instructions on presentation, it includes synopses of dances, mimes and sketches, suitable for class work and performance to an audience. One of them is the Indian well scene which was originally part of the MRA review *Song of Asia*.

*'Drama in Religious Education'* by Victor Green, Blandford Press, available from Grosvenor Books, £3.25, postage paid.