

CAUX 78

NEW WORLD NEWS

Vol 26 No 36 22 July 1978 7p

TO MAKE A LIVING DEMOCRACY

THE 1978 WORLD ASSEMBLY for Moral Re-Armament at Caux, Switzerland, opened on 8 July with speeches by Dr Kim Beazley, Australian Minister for Education in the last Labor Government, and Justice HR Khanna, Chairman of the Law Commission of India (see below).

The President of Vaud Cantonal Parliament, the Mayor of Montreux and members of the diplomatic corps were present as Mr Beazley spoke on the theme of the conference, 'To make a living democracy'.

'When will it happen,' he asked, quoting President Scheel of the Federal Republic of Germany, 'that when one political party is attacked its members say, "There may be something true in this criticism, we will see if we need to change"?'

'Democracy is not simply rule by the majority,' he said. 'It also means taking into account the needs of the minorities.'

'In Australia we always treated the Aborigines as a conquered people,' he said, and went on to describe the action which his and successive governments took to change this. 'Now for the first time they own land, and their children are taught on full scholarship grants and in 22 Aboriginal languages as well as English.'

'All social advance, and the fight for democracy to advance, has always depended on the fight to make the community's conscience more enlightened and sensitive,' Dr

Beazley stated. 'The credibility of democracy depends on the credibility of the democrats, both the leaders and the led. I became a more credible democrat when I accepted for myself the demands of "Nothing to prove, nothing to justify, nothing to gain for myself".'

The first conference session is being attended by people from 28 nations. A delegation of students has come from Jordan and Egypt, among them the President of Cairo's 150,000 students.

On behalf of the Swiss Foundation for Moral Re-Armament, the President, Daniel Mottu, summarised some of the thoughts behind the summer sessions which will last until the beginning of September. 2,500 participants are expected.

INDIA

Human rights no luxury

THE CHAIRMAN of India's Law Commission, well-known for his stand during the Indian Emergency, attacked the concept that human rights are a luxury the poor cannot afford. He described this as 'the pet theme of all authoritarian regimes. They masquerade as the champions of the poor and downtrodden, and under that garb set up totalitarian rule.'

Justice Khanna was passed over for the post of Chief Justice of India after certain of his rulings defied the wishes of former Prime Minister, Indira Gandhi. His subsequent resignation and that of several others in the Indian judiciary rallied many to work for the return of constitutional rule in India.

'Experience in India in successive elections,' he said, 'tells us that the large sections of the population that lack affluence can show as much political discernment as their well-off counterparts.'

Economic improvements were essential for any durable democracy. But generally, 'only those economic and social developments that have evoked the willing co-operation of people have proved enduring'.

He stressed the qualities of character needed to make democracy work—responsibility, discipline and freedom from fear. 'Liberty postulates the absence of fear,' he

'Few people doubt that the greatest stumbling block to a just society is human selfishness,' Mr Mottu said. 'The only answer to a hardening of fronts and attitudes and to an escalation of personal and group selfishness is an explosion of unselfishness and care on a world scale. Confrontation between groups and nations needs to be replaced by confrontation with the evil within nations and within individuals.'

'It is no virtue to be worried or pessimistic. What counts is to see the signs which show whether we and our nations are on the right or wrong track.'

'When we see signs of hope—when individuals and groups accept a restructuring of human attitudes—we need to persevere until the new road is clearly shown.'



said. 'Fear dwarfs the human personality and stifles the conscience.'

'The ramparts of the defence of liberty are ultimately in the hearts of men.'

Justice Khanna said that it was an honour to address the conference during the centenary year of Frank Buchman. 'Throughout history we have had some valiant fighters and brave souls who have set before themselves certain ideals and have striven for their attainment. Such a man was Frank Buchman. It is no wonder that he and Mahatma Gandhi formed a close friendship. This led to repeated visits by Buchman to India. He had the rare distinction of addressing both houses of the Indian Parliament.'

No double standards

'THIS IS ONE of the most statesman-like speeches we have heard in this building for many years,' said an older member of the Royal Commonwealth Society after hearing a speech by Dr Kim Beazley to the Society's Focus Group. The veteran Australian parliamentarian was speaking on the theme, 'Changes we need to end world instability'. 'Double standards are invariably a sign of a deadening conscience, and they destroy the moral authority and credibility of important institutions like the United Nations, or of governments, wherever they are permitted,' he said.

GHANA Don't blame the Constitution



A LEADER OF THE PEOPLE of Northern Ghana spoke of the causes of dictatorship in Africa.

Alhaji Yakubu Tali, Tolon Na, who has represented his country as Ambassador or High Commissioner in six countries of Africa and Eastern Europe, said that at one stage, when he was High Commissioner to Nigeria, he feared that an action of his Prime Minister, the late Dr Nkrumah, would jeopardise relations between the two countries. He had realised the need to stand up to him. When he did so Dr Nkrumah had conceded the point.

GERMANY I was a nationalist Thomas Braeckle, South Germany

AT THE AGE OF 15 I began to be active politically. I did not accept that my country had caused the Second World War. I used to say that that war was the result of the First World War and the Versailles Treaty that followed it. Because of the way we had been humiliated after the First World War it had been essential, I thought, for us to justify ourselves.

I did a great deal to make my views clear to other people. I marched in demonstrations and took part in many of the activities of the 'National Demokratische Partei Deutschlands'—the extreme right-wing party. That was the commitment of my life, the thing I gave all my time and energy to until I met Moral Re-Armament.

The confrontation with this idea first of all meant for me a cleaning-up, putting right much that had been wrong in my life. I started to give God a chance to speak to me.

Last summer in Caux I took part in the play *Germany, For Instance*. It deals with the question of Germany's guilt, how to find forgiveness and what our task is in the world where our country, like so many others is divided. At one rehearsal we were not able to continue because one of the older actors, who had been in Germany at the time of the Third Reich, was weeping.

'I was scared to do it,' he said. 'But I realised that it is the way that some of us live that makes our leaders dictators. We tell them what will please them to gain promotion or other favours. Thus they know the least of what is really happening in their country.'

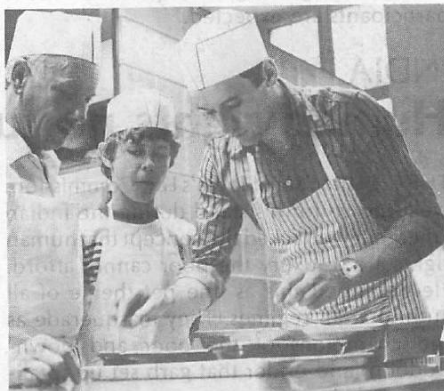
'We have always blamed the Constitution when things go wrong. We have had four since Independence, and the fifth was being drafted when our Head of State resigned last week. But the fault lies not there. It lies in Ghanaians. The troubles are of our own making.'

'I see what this means for me. If the leaders change they can change their people. If the people change they can change their leaders. A combination of both can work together to bring peace to our continent.'

'Some African leaders are only interested in developing their countries. But there are forces at work to divide us. You may not be interested in ideology but ideology is interested in you. That is what African leaders must learn.'

'In Africa we need a way of life based on accepting what God wants. I have come here to learn from the rich experience of those who have accepted the challenge of MRA in their lives, one of the greatest challenges I have ever known. It means crossing my will with God's. That is the root of Islam, which means submission to God.'

'I am allowing God to rule my life so I can rid myself of pride, hate and selfishness and live to affect my nation and the world.'



Thomas Braeckle (right) in the kitchen at Caux.

Suddenly I realised that the goals I had had up to that point would not bring a solution to my people. For some days I battled inside myself. Then I decided to accept the guilt of my people. It demanded everything of me. One evening I knelt down and asked God's forgiveness. I felt forgiven.

I also decided to identify myself with my people, and even more so with the guilt. From that day I have carried it, not as a man with a heavy burden, but as one who, by shouldering his part, makes the load lighter for everyone else.

A nation or a community survives or falls according to the attitudes of the people that make it up. I have decided to be responsible for creating mature men who, in God's way, are able to build the society we need if we are to survive the next hundred years.

JAPAN Free from isolation Yukihisa Fujita, Tokyo



I AM GRATEFUL TO THE SWISS for allowing us from different cultures and different ways of living to have a part in running this assembly centre. It is a proof that Switzerland has an inner freedom to include everyone and that they want to demonstrate the living democracy which we are talking about.

What is precious here is the art of working together with people of different colours, continents, cultures and classes on a basis of trust and friendship. I say this because if Caux was in Japan this might not happen. We Japanese always want to be special and unique, so that it is difficult to include people from other backgrounds.

At the opening of the summer assembly here last year, Rajmohan Gandhi spoke generously of Japan as a nation who demonstrated how to gain both bread and freedom in the context of democracy. But our democracy has become so institutional that the spirit of individual responsibility and participation is killed.

A prevailing feeling in Japan at the moment is, 'What is wrong with us? We have worked so hard, we have produced goods that other people are willing to buy. Why are we penalised for our industriousness?' And also, 'It's their responsibility to understand us, because we have made more effort to understand them than they have to understand us.' Someone called these feelings a sense of isolation. But I think this does not come from elsewhere, but from our own character and attitude.

Family feeling

I believe we now should fulfil our destiny—to find a bigger vision and purpose than just for ourselves, and to willingly care for others in the family of nations. Finding this destiny is the way to be free from isolation.

I was grateful to Mr Fraser, the Australian Prime Minister, for coming to talk with the Japanese Prime Minister, not about bilateral issues like trade but to seek what Australia and Japan together should do for the rest of the world—particularly developing countries. This is a good example of 'living democracy' practiced in the world family.

FOR THREE YEARS in the nineteen thirties Frank Cooney of Melbourne was a tramp. He had lost his job as a 20-year-old, at the height of the Australian depression. Unemployment meant near destitution, carrying his swag across Australia, riding freight trains, sleeping under bridges and in doss houses. Often he had to beg for food.

At this point Frank had an experience which he says 'changed my life overnight'. Forty-two years later it led him and his wife Joyce to cut their roots and take to the road again, this time in India. Six weeks after Frank's retirement they left Australia to take part in an international force invited to present two Moral Re-Armament plays in different parts of the country.

Frank's experiences during the depression were, he says, typical of those which nurtured much of the later leadership of the Australian Communist Party. 'They bred in me a bitterness and resentment against a system which threw men out of work, but could not put them back into jobs,' he says. 'I and thousands like me reacted violently against this degradation and humiliation of the human spirit and were ready to back any system which would answer the problem.'

When he was 24 Frank found himself in Adelaide. It was mid-winter, and bitterly cold. He spent most of his time in public libraries, and one day picked up a book about the Oxford Group. 'Half way through the book I said, "This is it." I sought out a man in that city and arrived on his doorstep in my old clothes, with holes in my shoes. I was invited in by a man with broad shoulders and steel blue eyes. He opened the door for me to an entirely new life.'

Frank was fascinated by the idea that God had a plan for his life in spite of his bitterness, frustration and destitution. 'I had never seen Christ in the way that man showed him to

ONCE A JOLLY SWAGMAN



Frank Cooney (left) as Memory with Robert Normington as Hope in *We are Tomorrow* one of the two MRA plays which toured India. In the *Forgotten Factor* Frank played the unofficial labour leader. Both plays are now being presented at Caux.

me. I got down on my knees and said, "Oh God, if there is one, come into my life and clean me up. I'm a failure, but if you're there, here I am." It was like moving from darkness into light.'

It was a year before Frank found regular employment. 'But I daily worked out the truth that true employment is to do God's will wherever you are.' He made a life-long commitment under God to answer injustice, poverty, humiliation, bitterness and hatred, and to work with others who had made the same decision. For 15 years he was an active trade unionist, serving at different times as a vice-president in the Tramway and Omnibus Employees Association and as an official delegate to other affiliations.

Joyce Cooney comes from a different background from her husband. One of six

children of a clergyman, she grew up in a secure and happy home. 'The thing I had to find,' she says, 'was that it doesn't matter what our backgrounds are or how we were brought up—we all need change.'

For her the decision to go to India was difficult. 'The thing I found hardest was cutting the roots of security,' she explains. 'We've lived in the same house in Melbourne for 24 years; I know the local shops; every Tuesday I used to go and help at the MRA centre. Cooking and housework are very secure—and I haven't cooked a meal since February. And I found it very painful to feel that if any of our five sons and their families needed me I would not be there.'

Once in India, the Cooneys' experiences forged bonds with those they met as they travelled with the plays to Delhi, to the industrial centres of Bombay and Kalyan, to the educational town of Manipal in South-West India and to the Moral Re-Armament conference centre, Asia Plateau, at Panchgani—as well as staying in Indian homes.

In Delhi they attended the international conference for 'A Dynamic, Durable and Ethical Democracy' inaugurated by the Prime Minister, Morarji Desai, in March this year. 'It was a moment of history,' says Frank. 'In Australia we are only 14 million and we find it hard enough to live democratically. In India they have 650 million—you can't compare what they are trying to achieve.'

'We could never forget our experience in India,' he continues. 'The unique thing is that people are people and do understand moral standards and the guidance of the inner voice. This is a bridgehead into other people's hearts.'

'Faith and God's guidance are both only theory until they are worked out in the circumstances of life—until we come up against something we have to decide.' ML

AUSTRALIA African angle

Andrew Lancaster, Melbourne

WHEN I WAS IN NEW YORK I met some exiles from South Africa. I said with some pride that I was from Australia. It was like taking the cork out of a bottle. These five men hammered into me what they felt about the way we white Australians have treated the Aborigines. Our cruelty, our callousness and indifference. My immediate reaction was, 'You can't blame me!' But I have come to see that if someone says something about me or my country, however they say it, whether I like it or not, there's bound to be some truth in it.

On returning to Australia three years ago with my wife, I realised that I was part of this indifference, and that if I was honest, there wasn't really one Aborigine whom I could call my friend. I realised that if we were going to answer indifference and build a partnership with the Aboriginal race, then I would need to meet them.

In the last few years that is what we have been doing in our home in Canberra.

■ AN INTERESTING LIGHT ON LIFE AT CAUX was shed by Taiwan's *Central Daily News* in May. An article about Mme Ho, who had just died, told of her visit to Caux with her husband, General Ho Ying Ching, in 1960. It told how delegates participated in the practical jobs of cooking, serving and washing up, and continued, 'General Ho, as a soldier, managed easily. His wife was over 60 and came from a high society background. But she was also able to work with the young people there. This inspired great admiration in the delegation.'

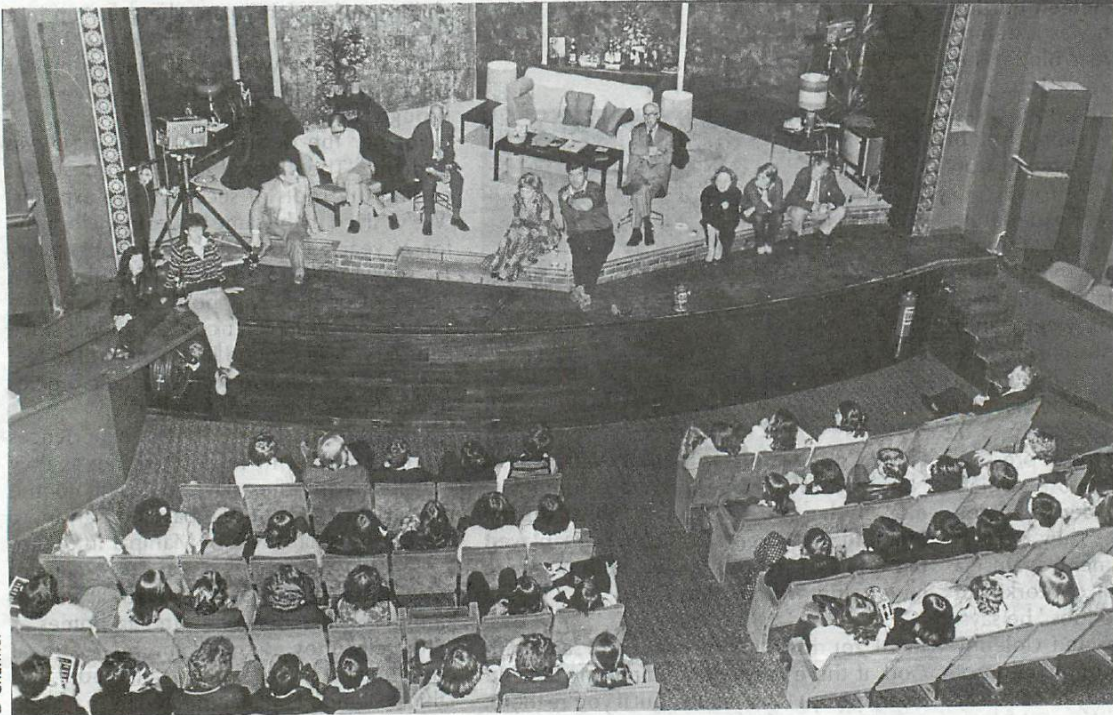
Columba

THE EDINBURGH FESTIVAL FRINGE Programme announces that a new play, 'Columba', by Juliet Boobbyer and Joanna Sciortino, with music by Elaine Gordon and Duncan Morrison, is to be shown at the Netherbow Theatre from 9—19 August: 'Out of the shadows of history strides a man—hot-tempered, ambitious, full of charm and laughter; a man fired by an ideal; an Irish prince—Columba. Like ours, his was a world in turmoil. In the Gaelic tradition of prose, poetry and music, this is the story of the Celts at their greatest: a tale of faith and high courage worthy of Scotland's past—and future.'



Play time

Authors and cast of 'Sentenced to Life' meet with schoolchildren for a discussion after a performance of the play. It was part of the programme of the Westminster's Day of London Theatre which in the last ten years has drawn 80,000 schoolchildren in school time from more than 1,000 schools all over Britain.



D Channer

DRAMATIC CALLING

by John Byron

John Byron's portrayal of the mercy-killing husband in 'Sentenced to Life' at the Westminster Theatre was described by the press as 'subtle and sensitive' (Daily Telegraph), 'entirely compelling and honest' (JC Trewin), 'broodingly good' (Evening News). The play's three-month run ends today.



WHEN I WAS A CHILD going to the theatre was an exciting event, relived for weeks afterwards, trying to recapture the thrill of happenings in colourful and unevenday settings. As a teenager the world of musical comedy and light entertainment delighted me. There was always a happy ending! Not until I was into my twenties did I start viewing to any extent what were known as serious plays. Then at last I began to be aware that theatre could have some bearing and influence on my private life.

The intrusion of a world war brought a different range of experiences. Problems of life and living remained unsolved although I was beginning to have what is known as success in my career. Happy I was not! Personal catastrophes which had nothing to do with theatre set me seeking for a solution, or, at any rate, a meaning to life. The way I lived whether in make-believe theatre or in everyday occupations and relationships held

no stability or validity.

It is only the Grace of God that undertakes when we fail, and which mercifully draws us and heals us—when we ask God to show us the reality of Himself and the way to live life in Christ as we were intended to in our creation.

When, in 1952, I became a Christian (having been only nominal before) a whole new range of values opened up to me. A whole new world of things to do, also, opened up for me. I left the theatre for 14 years—and I can honestly say that I did not miss it at all.

So many new experiences made me see and realise how exciting the world could be if only men would live doing the will of God. Peace and love, in spite of difficulties, could pervade, giving us a growing awareness of how full and blessed existence is.

Although I had left the theatre, I kept being brought back to reconsider whether

drama had any purpose.

I worked for a time in a junior school and I saw how youngsters when pretending to be someone else could gain a confidence which they lacked when 'being themselves'.

At another school where the pupils, although not subnormal, could not yet read, I found they were able to express their ideas in improvised drama, performing and speaking without a written script. Here was drama, or theatre, without the rat race of a profession debased by a percentage of participants who were in it for the wrong reason. So I began to be in plays again as a professional actor, being selective in what I took part.

I have no particular liking for religious drama which often seems to be either Gothic or slanted towards a particular denomination.

Strange thanks

If Christianity is to do with life then surely Christian drama should be to do with living. What forms it should take is as yet a largely unexplored field. So let us contribute our ideas to the finding of a Christian theatre that is in no way 'amateur' even if the actors are 'unpaid'! Our utmost for His highest.

Although *Sentenced to Life* has had small audiences and has been, in some cases, almost savagely reviewed, I have never been in a play that has resulted in so many complete strangers coming up to me outside the theatre to say would I thank the cast and management because they had been so stirred by seeing the play and provoked to think about the deeper things of life.

Published weekly for Moral Re-Armament by The Good Road Ltd, PO Box 9, Tonbridge, Kent TN9 2UH, England. Printed by Tonbridge Printers Ltd. Registered as a newspaper at the Post Office. Articles may be reproduced without reference to the editor, acknowledgement welcomed. Annual subscription: British Isles, posted fortnightly £4.50, posted weekly £6.50; Overseas (airmail weekly) including Europe, £6.75. Regional offices and rates (airmail weekly): Australia MRA Publications, Box 1078J, GPO Melbourne, Vic 3001 \$12.00. New Zealand MRA Information Service, PO Box 4198, Christchurch \$12.50. South Africa Moral Re-Armament, PO Box 10144, Johannesburg R11.80. Canada 387 Chemin de la Cote Ste Catherine, Montreal, Quebec H2V 2B5 \$14.00. USA Moral Re-Armament Inc, Suite 702, 124 East Fortieth Street, New York, NY 10016 \$14.00. Editorial address: 12 Palace Street, London SW1E 5JF.