

Real super-power in world affairs

—view expressed
at Australian conference

JAMES COULTER, chairman of the MRA Asian-Pacific Assembly now meeting in Melbourne, said last week it was fashionable to talk about super-powers and to expect them, on the basis of spheres of influence, to decide what was done about mankind's problems.

'But the world is neglecting the real super-power in world affairs, which could be Australia's greatest strength—the super-power of the Holy Spirit, which at once can change human nature and affect the course of nations.'

Europe: look outwards

says EEC president

JEAN REY, President of the Common Market Commission, sent on 5 January the following message to the MRA New Year Conference at Caux, Switzerland.

'The political quarrels which presently divide the Community (European Economic Community), the differences of opinion which separate the Community from its European neighbours must not make Europe lose sight of the scope of its responsibilities. In its capacity as the world's biggest importer of industrial and agricultural products, in its capacity as the primary market of the developing countries, Europe has a fundamental responsibility in the creation of a better world organisation.'



R D Mathur speaking at Melbourne. With him on the platform at Asian-Pacific Assembly are J R Coulter; Allan Griffiths, Prime Minister's Department; and Kim Beazley, deputy chairman, Parliamentary Committee on Foreign Affairs *photo Mayor*

R D Mathur of New Delhi, India, said that India and Australia owed much to Britain as a pillar of the Commonwealth of Nations. 'Asia needs Britain and at this hour Britain needs us in India and, I think, you in Australia. We have to rally together with whatever means we have

until that nation rises once again in her full majesty to play the role she alone can play in the world today.

'Many would like us to believe that Britain's days are over or that she has become a mini-Britain, but I believe, as we said from platforms in Britain, her greatest days are ahead.'

CAUX CONFERENCE

CAUX IS A CATALYST in the chemistry of world affairs. The 1968 New Year assembly has just been attended by 960 delegates from 53 nations.

Jim Worthington, a member of the Executive of the National Union of Seamen, said 'a common front' of trade unionists was needed 'to tackle the country's industrial problems'. It was a commando force which would get through and get things done.

Vietnamese students appealed for MRA as the way to unite their conflicting organisations. Previous attempts had failed to bring them together and they turned to Caux to provide a meeting ground.

The president of the international company of Philips Electrical, Frederick Philips, said at Caux industrialists and workers could talk to each

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Australia in Asia

Anthony Craig writes from Melbourne:

'AUSTRALIA is now an Asian nation' is fast becoming a cliché in press and political comment on the Australian scene. Nevertheless, it represents a considerable shift in attitude. And of course it represents the amazing rapidity with which Prime Minister Harold Holt's views on Asia caught the imagination of Australia.

'The Late Prime Minister Showed The Way', headlined *The Melbourne Age* in its report last week of the opening session of the MRA Asian-Pacific Assembly in Melbourne. The assembly chairman, J R Coulter, said, 'Australia's acceptance of a role in Asian affairs has brought a ready but remarkable response from nations in Asia and placed it in a situation where it could exercise influence out of all proportion to its size.'

New influence

It was only a year ago that Holt had said in opening the MRA Assembly in Melbourne, 'Providence has placed Australia in a situation where it can exercise an influence out of all proportion to the number of our people' and went on to outline the opportunities for 'progressive stability' that lay in the future in Asia. The press immediately responded to this as 'some refreshing lines of approach . . . to affairs in Asia'. The presence of Asian leaders at the Prime Minister's memorial service showed their wholehearted response.

The question now facing Australia is: what to do in her new-found position? Three hundred people from all states of Australia, from New Zealand, India, Fiji, the Philippines, Papua-New Guinea and six other nations are meeting here to hammer out

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other frankly on an equal footing.

An official Moroccan delegation presented messages from their Prime Minister and Members of his Cabinet expressing their wholehearted backing of the programme of Caux.

Through a series of summer conferences beginning in the middle of May, Caux will set in motion a tide of hope for every continent. *For further articles see pages 3, 4, 5 and 6.*
BRIAN LIGHTOWLER

answers to that question. The Assembly aims 'to tackle the basic causes of hunger, division, war and provide food, work and faith for all.' Speakers from Laos, the Philippines and India have all stressed the need to deal fundamentally with the human factors involved in the achievement of these aims.

The senior diplomatic representative of Laos in Australia, M T Chantharasay, described his country as having 'probably the lowest standard of living in Asia' due to the military situation. 'There are now not enough young men to work on the soil,' he said. Yet he appealed to Australians not only for material aid, but for 'solutions to our divisions. We need your hearts and your care.' He intends to plan for Laotian leaders to receive training in MRA.

Similarly, the leading industrialist and economist from the Philippines, Dr Salvador Araneta, asked for MRA-trained men to come to his country to help answer poverty, inequality of opportunity and hate. 'If Australia can help the Philippines with your economic experience and at the same time change the motives of men we could then go and together create an Asia without islands of hate, squalor and inhumanity.'

Missing link in aid

A challenge to reconsider the whole motive of foreign aid was made by R D Mathur of India, one of those responsible for the development of Moral Re-Armament in Asia in the last few years. Aid given without the willingness or intention to change one's own way of life was bound to be ineffective. 'It may take sacrifices,' he told the Australians, 'forsaking some of the things you love most, but if because of it we Asians begin to distinguish between right and wrong, that will be the most effective aid for us and may show the West the missing link in their aid and attitudes to Asia and the rest of the world.'

I asked K E Beazley, MP, deputy chairman of the Joint Parliamentary Committee on Foreign Affairs in Canberra, his views on these requests by



Asian-Pacific Assembly chairman J R Coulter and Dr Araneta, Philippines industrialist
photo Mayor

the Asian spokesmen. He said, 'So often the key to the economic, social and political position is the moral issue of corruption. A cure to that leads to a speedy strengthening of the economic, social and political structure. Mr Mathur, Dr Araneta and Mr Chantharasay all envisage Australia and New Zealand as the base for a "moral offensive" in SE Asia. The business of this Assembly is to make Australians and New Zealanders capable of doing that.'

Jim Beggs, a waterfront worker in Melbourne, summed up the meaning of the conference for the average Australian. He said 'I think an awful lot of us have talked about the brotherhood of man when it doesn't exist in our hearts. When I used to be screwing more money out of a job by slowing down food-ships going to places like India, I wasn't thinking of my brothers in India. MRA has lifted my vision above self-interest to those beyond our shores who have far less than us. I have seen both Communism and anti-Communism at work on the waterfront and neither has solved the problems of the ordinary worker. Now, through Moral Re-Armament, there are men on the waterfront who have a purpose and plan for their lives and a real love for the country.'

Beggs announced that he would shortly be leaving as one of the Australian representatives at the opening of MRA centre at Panchgani in India.

Unions' common front urged by seamen's leader



A BRITISH SEAMAN STOOD UP in front of the Caux assembly last week and said: 'You may well ask what I am doing in a landlocked country like Switzerland.'

Amid laughter, he added: 'I be-

long to a body of men who travel all over the world and meet people from all races, colours and creeds. Therefore I feel at home here. I came here on a wave of hope and enlightenment and it's called MRA.'

The man was Jim Worthington, from Wallasey, Cheshire, an executive member of the National Union of Seamen. Worthington, who has been on the executive for nearly 15 years, also sits on the National Maritime Board, where labour and management meet to thrash out issues affecting all UK seamen. He is 46, is married and has one son. He works as chief steward on a ship plying between Britain and Ireland.

Worthington first met MRA in 1966 during the 7-week seamen's strike, the effects of which are still felt in Britain today.

'The storm signals had been hoisted months before,' he told me when I asked him about the strike. 'We gave three months' notice for the official strike.' However, he added, the ship-owners thought the NUS could not go through with it, with the difficulty of organising common action by members scattered all over the world,

living in differing conditions on ships of all shapes and sizes.

But the seamen, who were after a shorter working week and revision of merchant marine laws dating from 1894, kept their word. After the strike had started, the NUS executive were summoned to 10 Downing Street, to meet Prime Minister Harold Wilson.

At the end of the conference it fell to Worthington to sum up for the union. He gave a passionate account of how bitter and frustrated the seamen felt about the repeated failure to change the antiquated structure of the merchant marine.

'Then the Prime Minister said,' reported Worthington, '“I didn't realise that you felt so deeply on this issue”.'

Automation

Since then the seamen have realised their demands, but they still have to face many problems. One is automation, which could well lead to a reduction in their numbers from 60,000 to 30,000 in the next 15 years. Ships get bigger but their crews get smaller. The engine room, which was once a big department, is practically non-existent on modern vessels: soon everything will be controlled from the bridge. The NUS have to ensure that men leaving the industry receive adequate retraining for other jobs, and that men coming in are 'ocean-going mechanics', capable of operating modern machinery. 'You cannot retard

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MEN MUST BE FIRST CONSIDERATION IN DECISION-MAKING, SAYS PHILIPS' HEAD

FREDERICK PHILIPS, President of the international company Philips Electrical, spoke last week of the growing lack of personal contact in modern society.

He said that society was becoming so complicated in its organisation that it was difficult to discover who the decision-makers were. He said that international companies were feared because people felt strings were being pulled in New York, Paris, London, Amsterdam or Hamburg.

But at MRA conferences industrialists and workers could talk frankly on an equal footing. He added, 'One of the healthiest things for an industrialist is to come to Caux.

'You get to know a lot about bitterness in the hearts of the workers against management and government,' he said. 'For many centuries the ordinary man had to pay the price when there was war, poverty or famine.'

Referring to industrial competition between the USA and Europe he said, 'In Caux we will find the answer. We must put men always in front before taking decisions.' In this way Europeans would find a solution to problems where we can save the economy and really lead the world again as Europe has done for many centuries. I would like to challenge all the industrialists here to attack these problems in this spirit.'



Pakistani Ambassador to Bern and Frederick Philips, President, Philips Electrical, meet at Caux
photo Maillefer

A Chinese looks at Caux

By Kenneth Lyen studying medicine at Oxford University

I CAME FROM SINGAPORE to Europe in order to learn about the European way of life. I was looking for a new ideology which was more effective than democracy, socialism or communism, which have only had limited success in Asia. I was shocked and disgusted when I saw the degree of decadence: the gulf of misunderstanding between young and old, the breakdown of family life, the incompatibility between employers and employees, the strong current of apathy, amorality, and irresponsibility. England and America have in addition to their problems, racial conflict. If affluence in Europe and America inevitably lead to decadence, then the West has nothing permanent to offer to the poorer countries.

Behaviour altered

As I was on the point of giving up my search for a new philosophy of life and society, I was introduced to a possible answer to the problems of Asia. This answer, suggested by people working for Moral Re-Armament, attracted me. It said that human problems were rooted in human nature and that by giving man a fresh spirit based on honesty, purity, unselfishness

and love, man's nature could be changed. When I applied the solution to my own life, I found that I markedly altered my whole behaviour. I no longer doubted that human nature could be changed.

But I was not satisfied that a change in man's nature could possibly influence a nation. This was the crucial question which I wanted answering.

During the conference at Caux, many examples where one person could considerably influence his environment towards the better, were given. These incidents would not have convinced if they were not reinforced by seeing the ideas actually working out in practice at Caux. Here there are no barriers of race, religion, age, class and status.

What can Moral Re-Armament give to my country and to Asia in general? Asia needs four things: first, better health services and more doctors. In Indonesia one doctor serves 40,000 inhabitants. Secondly, security in food production. Excessive economic dependence on one or two agricultural or mineral products can have a disastrous result. In Malaysia, the drop in world rubber prices is causing grave

seamen and the transport industry were dependent on each other. Unions such as the NUS and the T and GWU therefore needed to get together to tackle common problems.

'It is only through a commando force in the industrial field that you will ever get anything done,' Worthington said. 'If unions and employers take God as their hope and strength, then there is hope. It is my belief that MRA is the answer. That is the way I shall work.'

On the international level, Worthington said people were now coming to realise they were no longer isolated. Problems in countries such as France and Holland were duplicated elsewhere. These needed to be tackled on an international basis.

Worthington said there were people at Caux with ideas which could solve many of the problems of both the developed and the developing na-

economic disruption. Thirdly, industrialisation. This is however less important for it is misleading to say that because industrialisation made some countries rich you can necessarily produce a similar result in Asia. The prosperity of Australia, New Zealand and Canada, for instance, is in part founded on large agricultural resources. Fourthly, education. The supply of education manpower makes technical advance possible as well as adding considerably to the quality of life. The difficulties to be overcome are the constant brain drain from the poor to the rich countries; farmers who produce just enough food for their families and little more; political and racial turmoil and corruption in administration leading to inefficiency.

Influential posts

The large number of Asian students training in Europe and America can be invited to Caux or contacted by those who work for Moral Re-Armament. Many of these students will take up fairly influential posts when they return home.

My friends and I have decided at Oxford to present to as many students as possible the choice and challenge of MRA. This is not unrealistic. I am one of the overseas students won over to the ideas of MRA. In a world where so many individuals are on the verge of a hungry death, and where mankind is losing the purpose of living, Caux brings fresh hope.

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progress,' Worthington said. 'We want technological change.'

The question is how to bring about this change without bitterness and further strikes. For Worthington, the answer is better relations in the shipping industry between workers, unions, management and government. Contact between management and labour was terribly lacking, he said. Politicians drew up five-year plans but forgot the people. The plan looked marvellous, but to the poor fellow who had to work it, it seemed impossible. For their part, employers felt insecure and therefore wanted to maintain the status quo. They needed to be better represented at MRA conferences where they could meet the workers.

Worthington proposed the formation of a 'common front', in the spirit of MRA. In the ports, the dockers,

He himself was impressed with the goodwill shown in MRA by technically qualified men who were putting their professional experience and their moral convictions at the service of countries such as India.

I asked him how his association with MRA had affected his work in the NUS. He said he had been honest about his convictions and the men knew he was straight and was not acting for a political party. All kinds of organisations were trying to infiltrate into the NUS. But the seamen realised MRA had no axe to grind.

SIMON SCOTT PLUMMER

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Two key areas of Moroccan life are her economy and universities. Last week we reported that the Minister of Education and the Maritime Prefect of Casablanca had requested the help of Moral Re-Armament. This week messages from the Prime Minister and members of the Cabinet were read at the Caux conference.

SIMON SCOTT PLUMMER interviewed two of the Moroccan delegates.

MOROCCAN MIRACLE

A FRENCH FARMER in Morocco emptied his bottles of wine on to his garden because he thought alcohol was an indulgence for his fellow countrymen and an insult to their Muslim friends.

A Moroccan agricultural engineer apologised for his bitterness to a man he had previously called a traitor and thereby paved the way for his country's independence from France.

These two men, Pierre Chavanne and Ahmed Guessous, told the Caux



Ahmed Guessous and Pierre Chavanne Assembly how MRA had changed their thinking and led them to play a major part in the birth of modern Morocco.

Chavanne, who still lives in Marrakesh, began the story. In 1954 the situation in Morocco was tragic. The French, with the support of El Glaoui, Pasha of Marrakesh, had exiled Sultan Mohammed V. The French thought this would bring peace, but it merely 'put fire to the powder'. Hatred of their rule increased, crops were burnt and rioting broke out.

Shortly before, Frank Buchman had visited Morocco and what he had to say interested Chavanne. He came to Caux. 'There I saw it was the superiority of people like me that was at the root of the trouble. I decided to change this attitude and to help the Moroccans solve their problems no matter what the cost. I decided to go back to Morocco as a Frenchman, completely responsible with my fellow

Moroccans for the country's future.'

On his return to Marrakesh, Chavanne measured his living against absolute moral standards and sought God's guidance. There followed the incident of the wine, which the Muslims applauded. News of it spread quickly through the country.

At that time, Chavanne's farm was plagued by locusts, and Guessous, who was working for the government, did an efficient job in ridding it of the insects. Chavanne went to see Guessous and thank him for what he had done. 'I have been to Caux. I want to work with you,' Chavanne told him. Guessous was polite, but suspicious. However, the two men dined in each other's homes and confidence was born between them. In those days it was very rare to find Moroccans inviting Frenchmen to their homes. The following year Chavanne and Guessous came to Caux.

'It was a very great thing for me to find this platform at a moment when my country was in a most tragic situation,' Guessous recalled. He used the occasion to attack El Glaoui, who had co-operated with the French, as a traitor to Morocco. After his speech a friend of Buchman told him a thought he had had: 'I am as close to God as I am to the person from whom I feel most divided.' Guessous, who felt miles apart from El Glaoui, was interested. He remembered a saying from the Koran to the effect that a bad action which is answered by a better one changes your enemy into your ardent protector.

He decided to face the challenge of living by absolute moral standards and on his return home went to see El Glaoui's son, Abdelsadek, the present Moroccan ambassador in Bonn. He established friendly relations with this man, whom he found divided between loyalty to his father and loyalty to his country.

Guessous then told his friends in the Moroccan nationalist movement, including the future prime minister, Si Bekkaï, about his change. They asked him to see El Glaoui. 'I had to make

a very big effort to do that,' Guessous said. 'It cost me a great deal of moral courage. I had to conquer the pride within me. I offered an apology for my bitterness, for bitterness is no answer to a problem.'

He added: 'That day we saw a miracle happen.'

While Guessous was meeting El Glaoui, the Governor-General of Morocco was in Paris telling the government that the Pasha was going to make an act of allegiance to the French-appointed regency council. At the time, the idea of a semi-independent Morocco, the granting of internal autonomy only, was under discussion.

The change wrought in El Glaoui through Guessous's apology buried this idea for good. The Pasha issued a declaration vowing allegiance to the exiled Sultan, instead of the regent, and later prostrated himself before Mohammed V in Paris. 'This historic declaration meant we found our complete independence,' Guessous said. 'That we owe to the work of Frank Buchman.'

This remarkable story was the first stage in a continuing relationship between Moroccan leaders and MRA. After independence, King Mohammed V received an MRA delegation, including Chavanne and Guessous. Chavanne apologised for what the French had done in Morocco; whereupon the King broke the rules of protocol, which prescribe the use of Arabic on such occasions, and told him in French: 'You are a great man.' Mohammed V also sent a message to Buchman which said: 'Morocco is a fertile ground for the ideas of Moral Re-Armament, which are in perfect harmony with Islam.'

Premier's message

At the end of his speech in Caux last week Guessous read messages from the present generation of Moroccan leaders. The Prime Minister, Dr Ahmed Benhima, sent his best wishes and said he was sorry business had kept him from attending the conference. M'Hamed Zeghari, former minister and now Governor of the Bank of Morocco, said he hoped the men behind Caux conferences would remain 'the apostles of peace founded on mutual understanding between all those who hold power.'

Other messages came from the Ministers of Finance, Agriculture, National Defence, and Justice, and the Minister of the Royal Household.

THE GREATER REVOLUTION

By Sam Sagay, Nigerian president of the Dynamic Youth Movement, London

Sam Sagay recently attended an assembly in Caux, Switzerland. He writes:

AFTER A LONG and well-considered thought, I decided to go to Caux. As an African with the bitterness of the past in mind I went to the Caux assembly not to be changed, but to spy on the activities of MRA. After all, my revolutionary attitude had been generated by the chain of consequences that followed the colonialisation of Africa. These consequences are too numerous and obvious that they need no mention. I did not believe in replying to hatred with love.

I got to Caux and there I met all sorts of people from all walks of life. I met non-violent revolutionaries or paper tigers, verbal revolutionaries and violent revolutionaries. I met priests, resistance leaders against Nazism and ambassadors, a prince and most important of all I met a big mass of people from all over the world who looked on themselves as one people, one people united in a revolution to create a new world.

I must confess, however, that all I have said did not affect my principles. I was determined not to accept MRA's definition of the means of creating the new world.

The conference started and I attended the first session. I came out depressed by what I heard. I was too

biased to accept the convictions expressed. I attended the second session and left with something to think about. When I got back to my hotel, I slept over the matter and drew a conclusion. The people, giving account of their convictions and what they had done and what they intended to do in 1968, were all honest people, but they were only crying to the moon. I regarded the absolute moral standards of honesty, purity, unselfishness and love as ideals and not realistic.

Practising ideals

The third day's session was packed with speeches by delegates from Sweden, Morocco, Tunisia and Algeria. It was this day something struck my mind. During the session a delegate said, 'An ideal is an ideal if no one practises it. But if people start practising the ideal, then it becomes a force capable of changing the existing establishment and institutions.' He added that idealists of the past have failed because they said, 'Do what I say and not what I do.'

MRA, however, stands firmly on the point: 'You can only change the world if you start by changing yourself. You cannot give what you do not have.'

I came to my hotel that day with many things to think about. I sat down and related myself to the four

absolute moral standards. I could not finish relating myself to the standards because I felt too bad, too bad.

The fourth day, I went to the conference a different man. I decided to listen to others, learn from them and not to express my well-founded bitterness against my enemies. I decided to fight even harder for what is right and not to waste my revolutionary mind to prove who was wrong and who was right. I realised that my old weapons were not good enough, forceful enough and sure enough for the revolution of creating a new world—the new world I have been advocating at Speakers' Corner, Hyde Park. I became more revolutionary, more dynamic and more hopeful than I was before because I was able to get rid of the bitterness in me. I found a fresh mind to think out my new strategy.

I have decided to join the force of revolutionaries who are dedicated to extending the Mountain House in Caux to cover the whole world. The Mountain House is the world I want to live in and that everybody wants to live in. The world at Caux is the world for one people, one people of different races, colours, creeds and ideologies, the world free from hate, greed, lust, selfishness and dishonesty.

I have taken up the challenge. How about you? Think about it and let your inner voice tell you what to do.



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