

CAUX: Three world premières

SEVENTY GUESTS attended a dinner at the Westminster Theatre on 13 June to launch a fund to send professional actors and actresses to Caux. A programme of songs and readings was presented by artistes who have appeared in recent productions at the Westminster Theatre and the guests were told of the plans for the theatre at Caux this summer.

During the opening sessions a London company will present *Return Trip* by Alan Thornhill and Hugh Steadman Williams. A second company will present Alan Thornhill's play *The Devil To Pay* in August. From 14 August a German

company under the direction of Egon Karter will present a translation of *The Fire* by Hugh Steadman Williams. These three will all be world premières. All actors and actresses taking part are giving their services.

A French contribution will be a new evening of mime and song by Michel Orphelin. French soloists, chorus and orchestra will also give an *Oratorio for Our Times*, with music by Félix Lisiecki and words by Françoise Caubel. A new musical play from Sweden is expected.

During the first three weeks the professional artistes will assist with the creative workshops for young people, to be centred on the Caux theatre.

The 'Artistes for Caux' fund is sponsored by the Friends of the Westminster Theatre.

Volume 22 No 35 LONDON 22 JUNE 1974 5p

**NEW
WORLD
NEWS**
FOR MORAL RE-ARMAMENT

VIETNAM: 'Stronger than H-bomb'

AT THE INVITATION of the Minister of Education, Culture and Youth, Ngo Khac Tinh, *Song of Asia* flew into Saigon on 15 May. Mr Tinh had first heard about *Song of Asia* in September 1973 when he had visited Caux for a few hours. Welcoming this force, he described the visit as 'timely'. He said, 'We are launching a national campaign against social diseases and for the spirit of national union. *Song of Asia* sings of honesty and union.'

The Deputy Prime Minister, Dr Phan Quang Dan, addressed the Asian visitors (see page 2).

The Hotel and Restaurant Proprietors' association gave hotel accommodation to the 75-strong group free of charge. The Indian community invited the whole force for a number of meals. The Committee of Hosts also raised the resources for the flight of the team and equipment from Vientiane to Saigon.

The Prime Minister, two Deputy Prime Ministers, others from the Cabinet, many generals, the President of the Supreme Court and the Diplomatic Corps were in the 1,100 capacity audience on the première night.

Pham Duy, a leading composer who had translated the Japanese MRA play *The Tiger* when it visited Vietnam in 1962, had a group of seven translators for every performance.

A professor from the Defence College said, 'The MRA bomb is stronger than the hydrogen bomb.'

Presentations of singing and speaking were given to lively groups of students at Saigon University's Faculty of



A guerilla leader asks forgiveness from the man he had sought to destroy—a scene from 'Song of Asia'
Photo: Rengfelt

Pedagogy (Teacher's Training), Than Nor University and a Chinese school.

A conference for 900 students from the different universities of South Vietnam coincided with the visit of *Song of Asia*. The Education Minister requested a special performance for them.

The show played to packed halls every night. TV, radio and press gave it wide coverage.

Nguyen Cat is war photographer for *The New York Times*. He also writes for *Song Than*, an independent Vietnamese daily—the second largest in Saigon. A battle was raging 26 km outside Saigon. Straight from the battlefield he came into the theatre. He said, 'Many around me were in tears at the show. For the past 20 years I have been cynical because I have seen nothing but war. But now I have found a solution because I have found a hope.' Mr Cat and his publisher produced a full page in their paper on *Song of Asia* and MRA.

In his article he interviewed students after the special performance. He wrote: 'One student told me that what had moved him most were the lines of a guerilla: If I can have the courage to

kill a man why can't I love him enough to become a different man?' Another said, 'I was awake the whole night thinking about the play. We students will do things differently from now—in line with the ideas expressed in the show.'

Another leading journalist said, 'I may not have found a solution to my country; but I've found one for myself.'

The 'Voice of Freedom' radio broadcasts 18 hours daily to the North. It recorded and broadcast a programme about the cast six times a day.

One hundred came to a meeting on the eve of the departure of the group. A girl said, 'I believed in violence. I hated the Americans. In a time of quiet, the thought came to me, "You have looked too much at how others have hurt you but have forgotten how much you have hurt others".'

One encountered in the Vietnamese people qualities of resilience and determination which thirty years of war had imparted to them—and also the growing knowledge that a solution could come through a moral and political change.

SANJOY HAZARIKA

Top priority for Vietnam

by Dr Phan Quang Dan,

Deputy Prime Minister of South Vietnam, responsible for Rehabilitation of the Refugees, Employment and Land Development.

WE ARE a very unhappy nation – a very unfortunate nation because of our historical and geographical position as a border country. In the past we were the border nation between the Chinese and Indian civilisations. We enjoyed the privileges and benefits of both. However, we also suffered the risk of conflict between those two cultures. We had to fight the Chinese, the northern invaders, and at the same time fight our southern neighbours.

Later we became the border nation between the communist and non-communist worlds. More than anybody else we know that our misfortunes have come, not so much from material causes, but from moral causes. Much of our present difficulties come from hatred and misunderstanding rather than from economic difficulties proper. Through the experiences of my country and my personal experiences I can say a few basic things.

The first thing is that in the world today too much emphasis is given to material affluence, and very little to moral values. Yet from an economic point of view, moral values are highly important. Compassion to avoid violence, honesty to avoid conflict – material conflict – are to me the most important economic factors. And if a building stands it is not so much because of the material used but because it is straight. The greater it is inclined the sooner it is going to collapse. I think it is high time that moral values were taken into consideration and given top priority.

A strong state

The second thing is that while speaking of increasing responsibility for the community, for the nation and the state, for the cities and towns, for the villages and hamlets, we talk about decreasing responsibility on the part of individuals. It is like wanting to have a strong building with elements which are weaker and weaker. That trend should be reversed. In order that the state be strong, the basis should be strong; the foundation is to be strong if we want a solid construction. The individuals and families make up the society: not the reverse.

The third thing is that time is long gone when the industrialised nations

were proud of their smoking cities, of their noisy streets. Now we begin to realise that all this means pollution. But while we are beginning to be aware of our physical environment pollution, we are not yet aware of the pollution of the moral and social atmosphere. We have to be very frank: we have to acknowledge the fact that most politicians are trying to be only vocal – whether right or wrong.

I was a medical student 35 years ago. While at the medical school, the medical scientists were very proud of what they called 'tout at l'égout' (all in the sewer) but by doing so they did not realise they were polluting all the rivers, the streets, the sea. Now politically we have the same system: everything to the press and the mass media, getting more and more vocal. Therefore we have a very serious moral and social pollution to cope with. Many real problems are forgotten and some tea-cup storms have become sea storms, because of jealousy, because of self-seeking, because of lust for publicity and advertising.

We are very happy to receive you in Saigon and would like to receive you in other cities because at the present time, though we have to defend ourselves, we think that the final solution here will be a moral and spiritual and political solution. If we succeed in bringing a little more compassion and understanding to the people in this country, that will go a long way to consolidating and achieving peace.

The philosophy of MRA is very much in harmony with our own cultural traditions. The essential teaching of Confucianism includes these basic principles: put your heart straight then you have harmony in your family; if you have harmony in your family then you have harmony in your society; if you have peace and harmony in your nation, then you can have peace for mankind.

It is difficult to tell what is God's voice and what is the voice of our own passions. There are many inner voices and it becomes a cacophony and not a symphony. However every one of us knows what is the right inner voice no matter how weak or small it is. The Moral Re-Armament movement is going to help that voice grow stronger and stronger. Therefore we do hope many more 'Songs of Asia' and many more meetings and seminars will be organised away from the limelight of publicity in Saigon or other neighbouring countries to restore peace and economic prosperity.

This is very practical. When you go to tell an architect that the fact of building straight is most important, then you are not telling him a lie. When we say that understanding, compassion, mutual tolerance are the basis for peace and restoration of peace in Vietnam, I don't think we are straying away from the truth.



On a new way

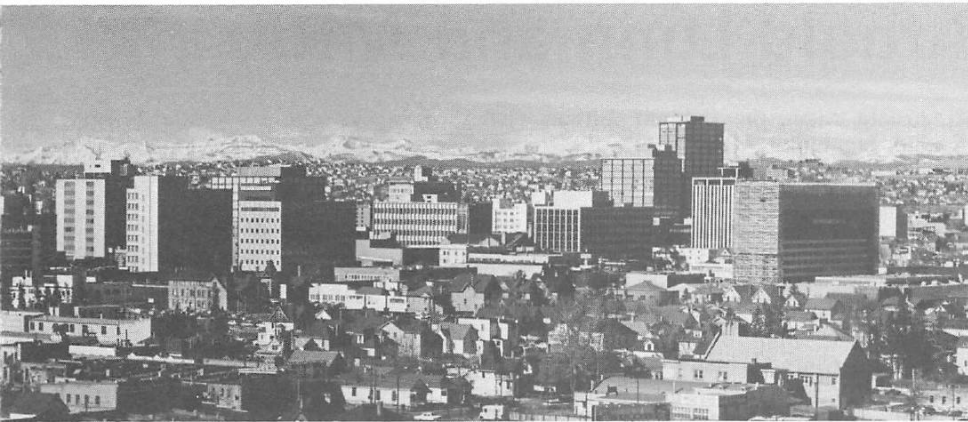
Report from Western Canada

A Moral Re-Armament conference in Calgary, Alberta, coincided with the 10th anniversary of the initiation of Dr Frank Buchman as a blood-brother of the Stoney Indians. Stoney and Sarcee chiefs met with French and English speaking people from across Canada to work out how to build a civilization in which the laws of the Great Spirit are obeyed and His will becomes the will of the people.

CHIEF DAVID CROWCHILD, elder statesman of the Sarcee people and well-known figure in Western Canada, introduced a showing of the documentary film of a 62,000 mile world journey for MRA which he and others took with Chief Walking Buffalo in 1960-61. Chief Crowchild said, 'Moral Re-Armament is the only hope we have. We forget God. We don't listen and we get into trouble. In every speech I make I always give the four moral standards – honesty, purity, love and unselfishness. We can find no other answer. I want to feel again and tell people these things.'

Chief John Snow of the Stoneys recalled that Walking Buffalo had regarded him as a grandson when he was a young student and had impressed upon him the great tasks that lay ahead. He would tell him, 'Never give up to do your best.' Speaking as Chairman of the North American Indian Ecumenical Council, he said, 'Our concerns are in common, because the concerns we have as Indian people of North America complement the concerns of Moral Re-Armament and the concerns of MRA complement the concerns of the North American Indian. This is why Chief Walking Buffalo and Dr Frank Buchman had common goals and worked well together.'

'We are destroying nature and polluting the environment. This is a revelation that we are not respecting the creation of God. If we don't plan and work together, the very hell we talk of as



Calgary

Photo: NFB

arpath

Christians will become a reality on this planet. If we are to survive in the future we must be honest to ourselves, to our fellow men, and honest to the creation of God. May the Great Spirit give us courage, strength and wisdom as we strive together to create a new world.'

Kenneth McCallum of Calgary, who was present at the blood-brother ceremony at Banff in 1934, described the occasion. At the ceremony witnessed by a thousand people, Chief Walking Buffalo had given Dr Buchman the name 'Ao-Zan-Zan-Tonga' meaning 'Great light out of darkness'. A life-long friendship of these two great North American leaders followed.

An identity

Mrs Mary Kootenay, daughter of Chief Walking Buffalo, said, 'I am very grateful to people who have come from far away to have this conference with us in our land. The Stoney people need the four standards of Moral Re-armament.'

Prior to the weekend Bill McLean, son of Chief Walking Buffalo, said, 'We have come to realise what my father did in going on the warpath for Moral Re-armament across the world. He has given the North American Indian his identity. I hear this from distant parts where Indian people have read the book on my father's life.' Greetings were sent to the conference by the Lieutenant-Governor of Alberta, Dr Grant MacEwan, author of the biography of Chief Walking Buffalo, *Tatanga Mani*.

The leadership of this Western Canada conference was given by a dozen young people and the conference was attended by delegates from all Western provinces together with people from Quebec, and from the United States, Britain, Ireland, Sweden, Rumania, Burma and Switzerland. The conference followed a national conference for Moral Re-Armament in Montreal two weeks earlier.

In the context of the major world

problems facing mankind - poverty, population explosion, shortages of food and fuel, military expenditure, class war and the breakdown of the monetary system - delegates considered the change and action necessary to help Canadians become relevant and effective. It was clear that without a radical tackling of selfishness and materialism in leaders and led this would not be possible. It was seen that the problems of sectional demands and the resulting inflation would only be solved by a response to the world's needs.

Speaking at a time when world food reserves amount to only one month's supply, Alberta farmer John Bocock, said, 'Government, the consumer and the farmer must cooperate in order to produce what is needed. The consumer must give us some encouragement to produce food.' Apologising to the Indian leaders present he said, 'I have often been critical that you were not more self-sufficient. I realise, however, that farmers like myself find it hard enough to be self-sufficient even though we have much of the best land. Your people have a



40 years ago—Frank Buchman and Chief Walking Buffalo

saying, "Grant that I may not criticise my brother until I have walked a mile in his moccasins." My own brother keeps reminding me of this truth.'

Plans were made for the distribution of a statement (*New World News* Vol 22 No 33) issued at the National Conference for MRA in Montreal, which called on the candidates in the forthcoming Federal election not to underestimate the willingness of the Canadian people to sacrifice. It was decided that representatives in each area would take the statement to their candidates. The real issue for Canada in this election, it was felt at the Calgary conference, was not just inflation at home but starvation abroad. Artists present planned how to put these ideas before the nation in graphic form. The work of the MRA force in India and South East Asia was reported and decisions were taken to give them full support. The farmers of Alberta had already taken initiative in this direction.

Autumn conference

Teachers and students discussed how to bring a new purpose, thinking and living to school-age Canadians. Teachers are making it their concern to get *The Black and White Book* Study Course, 'Creating a New Society', into the schools of Canada.

Laurent Gagnon of Trois Rivières told of the demand for Moral Re-Armament in Quebec. People in the industrial north-eastern part of the province are convening a conference for Moral Re-Armament in the autumn. Miss Marie Lussier, secretary to the General Superintendent of the Grain Elevators Department at the Port of Montreal, said, 'Quebec and Alberta instead of being a headache to the Federal government could be areas of hope and an answer. Either our natural resources will be grabbed and misused to satisfy a few people's greed or we use our natural resources to meet the needs of the millions of the earth.'

Interviewed

Under a five column headline 'We can't continue as we are going' *The Calgary Herald* reported the conference. Interviewing Mr Gagnon the article quoted him as saying, 'It's not enough just to talk about problems... We have to have a world perspective in everything we do.' The article continued: 'He said the problem of Canadian unity can be solved when we realize that "we're not all the same but we can live together - just like a family." "I gave my life to God. I took Him seriously and He took me seriously." "Communicating with God is just an intellectual concept for some. But for me, it's very real."'

The conference concluded that an age which can be described as money-centred, morally decadent and man-controlled can with moral re-armament give place to an age people centred, morally renewed and God-led.

●FREDERIK PHILIPS, Chairman of the Board of Philips Electrical Industries of Holland, and Mrs Philips were guests of honour at a dinner in Pretoria, jointly arranged by the Rev George Daneel, who convened the recent Moral Re-Armament international assembly in South Africa, and Solomon Lesolang, Treasurer of the African National Chamber of Commerce.

Among the hundred guests were two ministers of the Baputhatswana Cabinet, Chief Makapan and Mr Molathwa; S Motsuenyane, President of the African Chamber of Commerce; Cyril Pearce, President of the Johannesburg Chamber of Commerce; Dr J Moolman, head of the Africa Institute; Professor Ben Marais; and members of the executive of the African Chamber of Commerce.

'My wife and I have come to South Africa,' said Mr Philips, 'not seeking publicity or better economic relations, but to meet people and know better what is happening here.' He apologised for the way certain Dutch people criticise South Africa 'without knowing what is going on'.

Expressing his belief that South Africa 'can be an example for the whole world', Mr Philips said he based his hope on 'responsible people here who have faith in God', and on 'the patience among differing groups to listen to each other'.

During his two-week stay in South Africa, Mr Philips is visiting several of the African homelands. He announced that a number of the homelands leaders will take part in the Moral Re-Armament Assembly at Caux, Switzerland, during the next months, and invited others from South Africa to accompany them and to come to Holland. 'You can help us to get our confused thinking straight,' he said.

Mrs Philips spoke of the answers she had found to 'fear, moods and resentment'. As a mother and grandmother, she called upon the women of South Africa to 'create the atmosphere in which God can reach our husbands'.

Proposing the vote of thanks, Mr Motsuenyane called for a 'richness of the spirit' to match South Africa's vast mineral resources. 'It is only brotherhood, black and white, that will save this country from a holocaust of destruction,' he said.

●INTERVIEWING three of the young sponsors of the Swiss edition of *The Black and White Book*, the *Feuille d'Avis de Lausanne* writes of 'the undeniable success' of this revolutionary handbook, 'printed so far in 400,000 copies in 16 languages, including Chinese, Korean and Persian'. It says that the little book 'which slips easily into the pocket explains clearly why it is

Arnold Lunn and MRA

Sir Arnold Lunn, the Catholic author, died three weeks ago. Under the headline 'Arnold Lunn and MRA' Garth Lean wrote in last week's issue of the Catholic weekly 'The Tablet' the following:

ARNOLD LUNN burst out of the mountain train at Caux one afternoon in 1963, knapsack on shoulder, raincoat awry and stick in hand. 'If you don't write a book about Bishop Robinson's *Honest to God*, I'll have to,' he exclaimed. 'Why don't you?' I replied, and thought no more about it. But Arnold had an amiable way of not hearing what he did not wish to hear. He told everyone at the conference that we were going to write a book together and, within nine months, *The New Morality* was in the bookshops. *The Cult of Softness* and *Christian Counter-Attack* followed, and in our last phone call, during which he pronounced himself as 'splendid from the neck up', he was eager for a fourth.

Arnold's interest in Moral Re-Armament went back much further. He met Dr Buchman in 1930, and in *The Flight from Reason* (1931) advocated that his work be accorded the open-minded, thorough examination which T H Huxley had refused to accord to Hume but which Arnold himself (as Douglas Woodruff explained last week) was even then employing in his approach to the Catholic Church. At one point Arnold was told by some skiing friends that he had himself lapsed from this high standard with regard to MRA, and it was this which brought him to Caux for the

first time. Thereafter his visits were almost annual. He seldom attended meetings, but relished conversations with people from so many nations and backgrounds. 'You learn more about the world there in a week than elsewhere in three months,' he used to say.

Our association—and his steadily growing regard for MRA—stemmed from his passion for what he called 'militant' (as opposed to 'defeatist') ecumenism. 'Those dedicated to MRA have the courage to provoke not only hostility but also ridicule,' he wrote in *Unkilled For So Long*, and added, with typical modesty, 'I know that I would be a better Catholic if I set aside as much time every day for meditation as do my friends in MRA, and though I have never contemplated adopting their spiritual discipline, I am strongly in favour of cooperating with them in the struggle to maintain Christian standards.'

Working with him was intellectually exacting, occasionally tempestuous, always enlivening and instructive. He thought a good joke worth more than a thousand words of argument, and his wit was sharp and kindly to the end.

Above all he was a fighter, revelling in debate but striving to remember the Augustinian precept, 'Love people, slay errors.'

PRACTISING our ecumenism, Mons Magennis and I attended the opening function of the Moral Re-Armament Conference. It was impressive and moving to attend such a thoroughly inter-racial celebration; and well it might be, because the delegates came from countries around the globe. The Oxford Dictionary of the Christian Church says 'Moral Re-Armament is the watchword of the campaign for moral and spiritual regeneration on the principle of the Oxford Group, launched by F I Buchman in June 1938'. Moral Re-Armament is not a church, a demonstration, or a religion—nor does it claim to be. Its four 'Absolutes' are beautiful, but they are only four of the numerous virtues to be practised by all Christians, and cannot be isolated from the rest. Nevertheless, those who do practise them are highly to be praised; for Moral Re-Armament they are the way to the inner heart of man, the catalyst to unite all men and make brothers of them. In this they are having remarkable success, and deserve both praise and aid.

from 'Archbishop's Diary', in 'The Keys', official organ of the Archdiocese of Pretoria, South Africa, June 1974.

necessary to change men before changing the structure of society'.

●AT THE END of the first week of the 59th International Labour Office Conference (ILO) in Geneva, a representative group of delegates spent the day at the Moral Re-Armament Centre at Caux. They were also joined by members of the International Food Conference and

the Diplomatic Corps. *Voice of the Hurricane* and two documentary films were shown to guests from Egypt, Guatemala, Malawi, Mauritius, Mexico, Nigeria, Swaziland, and Britain. An ILO delegate from Africa said: 'Caux is what the world should be like.'

NEXT WEEK:

A report on 'Crossroad' in Scotland