

Will Australia 'walk tall' in the world?

by Gordon Wise

FOR HUNDREDS of thousands of British families, Australia has represented a new start. The large scale post-war immigration programme has drawn 'New Australians' from many European and Mediterranean lands, with the British being the most numerous.

Is Australia meant to represent a 'new start' for those who live in these home islands, as well as for those who have left?

At this time of testing for all civilization it will not be enough for Australia to exploit her mineral wealth, and not even enough for her to share it generously with her neighbours, important as this is.

What the world needs most, at this time when the very structure of society is under stress, is the reassurance and hope radiated by a nation which lives by the Christian standards it still dares to profess.

Australia could hold fast to moral principles in an age of sliding standards. It used to be daring to discard tried and tested values in exchange for the deceitful lures of permissiveness. Now it is daring to take a stand against the

slippage of moral standards and for God.

If Australia would really be prepared to risk the cynical sneers of immoral militants at home and abroad, who want to level down world standards to their own indulgences, she would encourage millions who do not really fancy dirty ways, but do not dare to say so.

Material generosity would be a by-product of the radiance of honesty, sparkling purity and genuine care for the other man and nation.

The Commonwealth will not survive the seventies on the present basis of each member country making its own interests paramount and blackmailing those who do not go along with them. The Canberra Conference could establish unselfish dealings as a corner stone of Commonwealth, where expediency gives way to what is morally right for all.

Immigration posters beckon with 'Walk Tall' in Australia. Will Australia 'Walk Tall' in the world?

In my view

Adelaide, South Australia

PETER HOWARD'S play *Through the Garden Wall* was enthusiastically received at a performance in Unley Town Hall by members of the cast of *Anything to Declare?* 1100 pupils from fifteen schools crowded a matinee performance of the musical, while 4000 others heard about MRA from groups invited to speak in their schools.

Members of the cast were interviewed on four TV and five radio programmes.

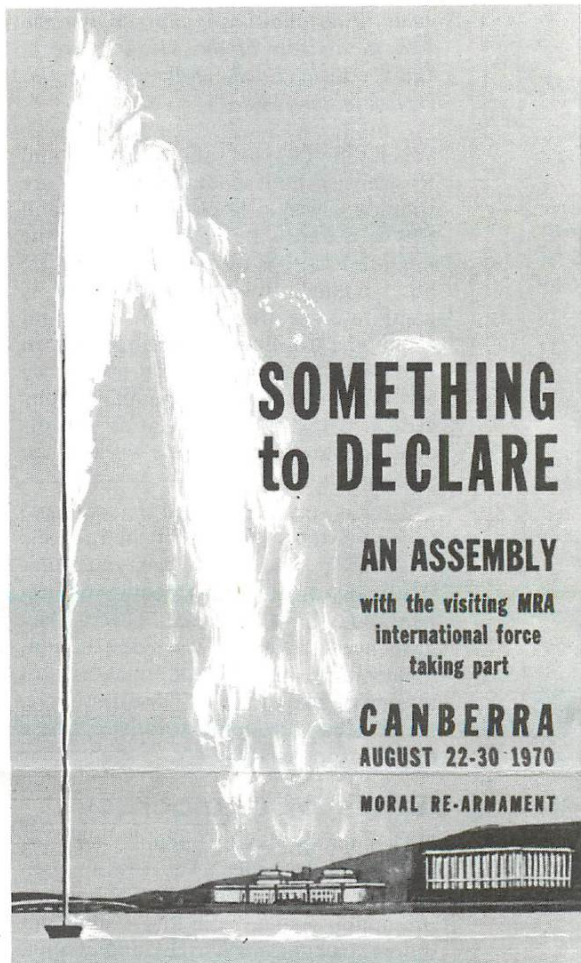
Canberra conference opens 22 August

IN CANBERRA'S Lake Burney Griffin a fountain jets skyward commemorating Captain Cook's landing at Botany Bay 200 years ago.

The invitation for an international conference opening in Canberra on 22 August puts the question:

'Could there come from Canberra today, into the turbulent atmosphere or world affairs, a jet of new thinking? Could these southern lands be the discoverers of a new way for nations?'

Taking part in the conference are the cast of the Moral Re-Armanent musical *Anything to Declare?*, whose members are drawn from twenty nations of Europe and Asia. They will report how the ideas of MRA work out in countries



Front of invitation to Canberra conference

they have visited—Europe, India and Malaysia—before their recent tour of West and South Australia.

During the week before the conference opens *Anything to Declare?* is being presented in Canberra Playhouse. Members of the MRA international force journeyed to Melbourne, Sydney, Brisbane, the State capitals of Victoria, New South Wales and Queensland respectively, and to the mining centre of Broken Hill, to prepare for coming visits of the musical and to bring delegations to Canberra.

Sessions of the Canberra conference take place in John XXIII College, Australian National University, from 22 to 30 August.

Challenges of Asia

by R D Mathur

Mr Mathur is Director of Asia Plateau, the MRA Conference Centre in Western India. The following is part of a recent talk to students at the MRA centre at Caux, Switzerland, followed by his replies to questions.

WHY IS IT that the Chinese and Russians without sending any troops are winning a war in South East Asia, and why is it that with all the might of the mightiest nations of the world, they are not winning? It is a question that is going to come after Vietnam, Laos and Cambodia to many other nations in Asia and the world. Could it be that we are meeting the challenge of nations dedicated to the triumph of an out-of-date ideology with men without an ideology?

I think we are all agreed that we have to answer the sufferings of the millions of Asia. It is terrible when you think that many of the young people in Vietnam today have never seen peace. They have lived in terror, war, destruction, hunger and misery. And there is still no sign of any end to it. The question is, which ideas are going to answer these problems in Asia?

Basis of democracy

Democracy, many people tell me here, is the best idea. And I think I am a *democrat at heart* too. But democracy presupposes that men know and can differentiate between right and wrong. It has certain standards by which right and wrong are measured. But I've also seen a philosophy afloat in the last few weeks since I have been in this part of the world, which says that there is no right and there is no wrong.

Supposing we tell that to the five hundred million people of India?—that there is no right and no wrong. Do you think democracy will work? That is a big issue, because I think for the millions of Asia you have got to give them certain standards by which they can measure right and wrong.

Moscow and Peking tell us, 'We will guide you, direct you.' And they try to do it. But what authority is democracy going to offer to us? Where does one get one's direction in a democratic nation? William Penn said that either men will be governed by God or they will condemn themselves to be ruled by tyrants. That choice holds good even today. We, through Moral Re-Armament, are launched in Asia on a gigantic effort. I believe that millions

of Asians can, through the ideology of Moral Re-Armament, have a different future.

The question before us in Asia is: will the ideas of China come and take over the whole of Asia, or will some fresh ideas go from the rest of Asia into China and give China a better way of living? I believe any attempt in the modern world which does not include giving China a better idea than what they have got, will be a futile and wasteful exercise.

I want to touch on one other subject. In my country, India, we have thirteen million people who are added to our population every year. That's twice the population of Switzerland. And of course we need housing and jobs for them. We today have thirty-six million unemployed.

The only idea we have been given so far for dealing with this problem is family planning. Now it is important and families must be planned in India. But if we use contraceptives and pills, what we are teaching the people of India is to be absolutely irresponsible for their own actions. You can imagine what would happen if you have millions of people who are not responsible for their own actions.

Certain countries of the West have given millions of pounds to propagate this scheme in India. Incidentally, it has not produced any appreciable difference. But supposing those millions of rupees or dollars or pounds were given to teach about absolute purity, and to give a purpose to live for to every Indian, the response of the people of India to that will be far greater than to all these negative and ineffective methods.

We will never affect the future of Asia for the better if we do not change the fundamental motives and aims of the people of Asia. That is where foreign aid, essential as it is, if not backed by a moral ideology of fundamental change in the character and motives of the people of Asia, will not produce the desired effect.

Question: Does China know anything about Moral Re-Armament?

Answer: Yes, they do. Some of us have been in many parts, Malaysia, Taiwan, from where we have broadcast to the mainland of China on MRA. One Asian statesman who is absolutely convinced about Moral Re-Armament was in China, and he told me that he had a discussion, in the course of his conversation with Chou En-lai, on



Moral Re-Armament. I think they would naturally be interested in it because they are out to change the world. They believe in revolution. And so do we.

Q: What are the possibilities of reaching China with the ideas of Moral Re-Armament now?

A: Some of the force of Europeans with the cast of *Anything to Declare?* were in Malaysia just recently. Many of the families they stayed with were Chinese families. Many of the relatives of these families are still on the mainland of China. Some of them regularly go to China. Many of them are beginning to feel that these are the ideas they want to take back with them to the mainland of China. There is a very large population of Chinese outside the mainland of China. If we can give them Moral Re-Armament they will take it to the mainland.

Where West can help

Q: What is the evidence and the achievements of Moral Re-Armament in the West which you feel would be most helpful for Asia and China?

A: In a country like mine, Hindus and Muslims have had colossal division and bitterness. If Catholics and Protestants in Ireland solve their issue and come and help us in India you will make an amazing and astounding effect that will stagger Asia.

You have in Switzerland, I believe, in some places, a language problem. If you solve that problem and come to Asia,

From multi-racial Britain to the world

WHAT MAKES three men of different races travel 24,000 miles together, leaving homes, positions, and families, for no financial reward?

Conrad Hunte, former vice-captain of the West Indies cricket team, Subbiah Kistasamy, London school teacher, and Bob Riddell, senior local government official have made Moral Re-Armament their aim. They go next month to countries of Asia and the Pacific where the leaders of Australia, New Zealand, Papua-New Guinea, Malaysia and other nations welcome the force of Moral Re-Armament to help shape their future. Each will need to raise his own fare and living expenses abroad, and his family's allowance at home—about £1,500 each.

Recently the three men have worked together to forestall and cure the causes of racial tension in cities and towns throughout Britain.

Seven hundred people in the last three and a half years have visited the Kistasamys' home. Subbiah and Indrani Kistasamy with their five children aged from three to nine have opened their doors to people of all nations and beliefs.

Because he feels his responsibility is towards Britain, which he had made his home, Kistasamy, a fourth generation South African Indian, has recently become a British citizen.

Writing to Kistasamy, Conrad Hunte said, 'God has used your family and others in the last three years to anticipate racial eruption in Britain and begin to cure its causes and shape a new course of multi-racial harmony through changed lives. It is the logical result of men of different races who are committed to the task of remaking the world.

'The experiences you have and the solutions which you have worked out in Britain are valid and urgently needed. We shall have the merriest of adventures teaching what we have learnt of the art of changing men and learning more from the people whom we will have the privilege to serve.'

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you will have an answer to a nation like mine which has fourteen languages and where languages tend to be an issue.

If you solve the class conflict in your industries you will immediately affect the massing of hate and bitterness and class war in Asia. There were spokesmen of Germany and France, who, when they told the story of the solution of the bitterness between Germany and France, were able to help solve the North-East issue of India.

Bob Riddell, neighbour of the Kistasamys, first met Indrani and Subbiah when he knocked at their door and sold them two tickets for the play *Mr Brown Comes Down the Hill* at the Westminster Theatre. The couple were deeply moved by the message of the play and decided to leave old hatred and bitterness behind and to make MRA their first concern.

Mrs Kistasamy sees the next six months as a time to be responsible for her own and other families, and Mrs Bob Riddell and other neighbours plan to work with her.

In a letter to Conrad Hunte Bob Riddell said, 'I feel I must accept your kind invitation, not for what I have to give, but from the compulsion of God's challenge. It is as far removed from my own sphere of adequacy as joining you in a Test Match!

'But I do feel that for my country to find faith in God, ordinary men like myself must demonstrate with acts of faith such as you have been guided to offer. Many, many thanks.'

PAULINE MATTHEWS



West Indian cricketer Conrad Hunte (right) with the Kistasamy family

In my view

'Asians on the give will be welcome'

BY MOHAN BHAGWANDAS from Ceylon

IF EVERY ASIAN were like me, we would certainly be a problem community. Until recently the driving force in my life was the craving for material possessions.

My concept of an ideal world was one where everybody would have equal opportunity to possess a house, a car, TV, radios, cameras, yachts and so on.

In practice I was more interested in getting these things for myself. Coming to Britain the affluence here increased my desire to obtain material things.

It was then I realised that if every Asian was gripped by the same grab mania as I was, it would make people of this country feel that Asians were here only to exploit.

I saw that my attitude was a contributing factor to the feelings that people have about us Asians. I have decided now to live differently, not to be on the get but on the give and to claim from God the power to answer my drive for security in material things.

Here in Britain I have seen that material things alone do not satisfy and

that what our countries need are men given to God and not to craving for material position.

I have also decided to accept fully the challenge Rajmohan Gandhi has put to us Asians to bring Moral Re-Armament to India, Asia and the world. That is why I am in Britain today. On this basis Asians will be welcome and needed in many parts of the world.

'The Forgotten Factor' in London

'The play, although a comedy, is notable for the serious underlying message and plea for common sense in the handling of labour disputes.'

—*Sidcup and Kentish Times*

'Brilliantly produced by Henry Cass the play is well cast . . .'

—*Barnet Press*

London weeklies on Alan Thornhill's play at the Westminster Theatre.

MAX BLADECK

Miner and revolutionary 1902-1970

SMOKE STACKS were spitting out black clouds, thus veiling the bright summer sun. A long cortege slowly moved through the windy paths of the Moers-Meerbeck cemetery, following a miners' band that was playing sad music. The faces of the people were grave. Most of them were seasoned people with a life of struggle and suffering behind them. They had come to pay a last tribute to Max Bladeck.

On a dark Sunday night (2 August) Bladeck had stepped off his bicycle while returning home, to cross a busy road. A fast passing car hit him and he was killed instantaneously. His wife Grethe, only a few steps behind him, was unhurt.

Max Bladeck is known across the globe. He was a small, warm-hearted man with a tall forehead and sharp intelligent eyes. He was born in Silesia, but when he was still a child his family moved to the industrial Ruhr in search of a living which they found in the mines.

That is where Max started work at a very early age. It was not long before he joined the most militant section of the workers' movement. And when after the successful Bolshevik Revolution in Russia the German Communist Party was formed, he became an early member.

Wealth of facts

Though a simple miner, Max was an educated man—educated in the school of Marxist philosophy and dialectics. In his active brain a wealth of facts and quotations from Marx and Engels were stored. He was a gifted and passionate speaker. He deeply believed in his cause.

Max stuck to his Communist guns right through 12 years of Nazi persecution. The end of World War II found him surrounded by shattered cities and shattered illusions in most people around him.

But Max and his comrades knew what they wanted. Very soon they conquered 73 per cent of the works council seats in West Germany's essential coal industry. Max was the convenor of shop stewards in his Company of Rheinpreussen in Moers.

It was at this point that an international force came to Moers. Bladeck, a convinced internationalist, liked contacts with people from other nations—a

thing which had been impossible in the years of Nazi isolation.

The foreigners were lodged on couches and chairs with Bladeck and many of his colleagues, because there was, in destroyed Germany, hardly any accommodation available. The force that came, with an industrial play called *The Forgotten Factor*, was a force of Moral Re-Armament.

So two ideologies met and a vast amount of small and bigger debates was the result—in homes and in smoky pubs. The result was that Bladeck and some of his comrades were sufficiently convinced to attend an MRA international conference in Caux, Switzerland.

When they returned, there was consternation in the Communist Party ranks. Bladeck argued that in the nuclear age, class war was out of date. He said that the next logical step on the path to revolution and a better society was Moral Re-Armament.

After hot debates at Party meetings, the Communist paper, *Freies Volk*, wrote, 'The dangerous activity of Moral Re-Armament has been under-estimated by the District Executive and the Regional Executive and has led to ideological uncertainties in sections of the Party.'

Soon the National Executive stepped in. Forty Party officials were removed. Bladeck and his fellow fighters were thrown out of the Party without getting a chance to defend further their position.

Bladeck continued the battle with his friends. In four years, Communist representation in the mining industry dropped from 73 to 8 per cent. Chancellor Konrad Adenauer said: 'I know MRA is effective, because I have seen it at work in the Ruhr.'

Bladeck had found a new, what he called, superior ideology. He had applied absolute moral standards to his life and he had changed deeply. But he had not found a faith.

For years he fought for MRA, but one day a serious crisis came. Aiming to discredit him, his former Party colleagues lured him to a pub and got him drunk. In his cups he insulted another person. Next day all Moers knew what 'the moral re-armor' Bladeck had been up to.



Max Bladeck talks with an Indian trade union leader on one of his visits to Asia

In shame and despair Bladeck wrote Dr Buchman, founder of MRA, that he had failed and that he was resigning from MRA. Buchman reacted immediately and cabled:

'Man-like it is to fall in sin;
Fiend-like it is to dwell therein;
Christ-like it is from sin to rise.

The blood of Jesus Christ His Son
cleanseth us from all sin. The biggest
sinner can become the greatest saint.
I have faith in the new Max.'

This unexpected reply overwhelmed Max, the former militant atheist. It set in motion a new development in the trained Marxist which meant that he found a faith and became reconciled with the Church he had opposed.

Tribute from Caux

When Max Bladeck was laid to rest, many people stepped forward to say a last word of farewell. There were the representatives of the Trade Unions. There were various friends from Moers.

Jens Wilhelmsen, a war-time resistance fighter from Norway, who was the man who had stayed with Bladeck when the first MRA force came to Moers, placed in the name of 500 delegates from many countries, flowers on the grave plucked in Caux the day before.

'There are many hundreds everywhere in the world,' he said, 'who will remember Max because he has shown them the road to a new life. Max was a reconciler of nations. I gratefully remember how in the years not long after the German occupation he came to Scandinavia, and talked to our Prime Ministers, giving them a vision of a new Germany and a new world.'

PETER HINTZEN