

At the MRA World Assembly in Caux, Switzerland, a Belfast City Councillor and a member of the Eritrean Provincial Council last week addressed sessions of the assembly.

ULSTERMAN:

'No more fuel to the flames of hatred'

BELFAST CITY COUNCILLOR
Jack Lavelle, who represents the predominantly Catholic ward of Falls, said last week that bitterness was no answer to the Northern Ireland situation.

In his ward, families have been made homeless as a result of the recent violence.

'I have seen many homes in my ward burnt to the ground and I arrived here with great bitterness in my heart,' he said to the assembly.

'I go back to Belfast, not to add more fuel to the flames of hatred, but ready to sit down with my opponents to see if we cannot find a solution.' This solution would come, he said, not through violence but 'by trying to heal the mistrust and hate.'

The Archbishop of Agra, in India, the Most Rev Dominic Athaide, commented that the people of India were rightly surprised that Christians in Europe still had feuds on religion and hoped they would realise the harmful effect this had in the rest of the world.

The Archbishop, who had spent a month at the Caux conference, said, 'I came here because I am so very convinced about the importance of the work MRA is doing in India and throughout the world. Since the Vatican Council, we Catholics have an obligation to work with such positive forces.'

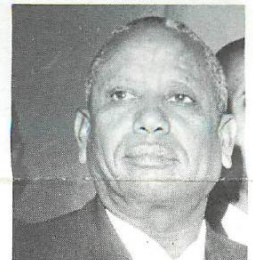


Dr Karl Mitterdorfer (centre), representative in the Italian Parliament of the German-speaking minority in South Tyrol, talks with men from Northern Ireland at the Caux Assembly. From the left are Councillor Jack Lavelle of Belfast; Pepi Posch, Member of the South Tyrol Provincial Parliament; Dr Mitterdorfer; Dr Lance Montgomery, general practitioner, Belfast; and Jerry O'Neill, a Belfast works superintendent

photo Strong

ETHIOPIAN:

'I have found the courage to say what is right without the fear of any man'



Gebreyohannes
Tefamariam

'The Times', London, reported last week the delicate and difficult situation in Eritrea, a political conflict involving bloodshed. New hope was given in a speech at Caux by a member of the Eritrean Provincial Council.

DEDJAZMATCH Gebreyohannes Tesfamariam, Member of the Governor-General's Provincial Council of Eritrea, said last week, 'I have found hope that a solution can be found to the conflict that we have in our country. I have found the courage to say what is right without fear of any man.'

He was speaking at the MRA World Assembly where he and the Mayor of Massawa were representing Emperor Haile Selassie.

'The conflict that we have in our country can be resolved if we Eritreans work together to help His Imperial Majesty find a solution. Men all over the world are learning that they cannot find the answer through violence, so they are setting their hope on MRA.'

He also spoke of the initiative which was taken by the Emperor to bring reconciliation between Morocco and Algeria and resolve the conflict between Somalia and Ethiopia, and of his efforts to end the Nigerian civil war.

'We hope,' he said, 'that the problems in other parts of the world that we have heard about here during these days may also be solved in the spirit of Moral Re-Armament. May God give us this spirit.'

Blatta Mohamed Omar Cadi, the Mayor of Massawa, told representatives from 42 countries that Ethiopia should do for Africa what Switzerland was doing for other countries through Caux. The one obstacle he said was the country's internal conflict. 'Moral Re-Armament needs to be applied in all the affairs of Africa. It is not only for students but for politicians, lawyers, government officials, teachers and leaders in every country.'

For a better man

by Josef Cenek

Translation of an article published in the Prague cultural and social fortnightly paper 'Obroda' on 18 June, 1969.



Wenceslas Square, in the background Prague Castle

IT WAS QUITE BY CHANCE that I had got into a really unusual company. I did not travel to Switzerland on their account and in fact I had not even suspected that they existed. I had in fact sometimes presumed that perhaps I belonged to the remaining few who were still convinced that every government should be above all a bearer and defender of moral values in private and public life. I was wrong.

The company which I came across was very international: Swiss, Scots, Englishmen and Frenchmen, Indians, Germans and Italians, Austrians, Swedes, Egyptians and Nigerians and many others. They were mostly Christians, but there were also Mohammedans among them. When I turned up they did not ask for an identity card but were concerned whether I had eaten. The next day I had lunch with a man who every morning chose to perform in workclothes the duties of a postal employee and telephone operator pushing a trailer to the train where mail to Caux arrived, rather than use his privileges of a high postal official. The third day I struggled with the fear whether I was not beginning to rely on my sheer fantasy. The fourth day I

had breakfast with a French socialist who was able to forgive forever the murder of her child. The fifth day I watched with wonder how in practice the longing for pure youth is realised. When on the sixth day I departed really refreshed by the spiritual cleansing, I felt that I must tell my friends at home about it all.

Do not the people whom I got to know in Switzerland practise something which is equally vitally important for us? I was comforted by the knowledge that I am not almost alone, that people who are aware of the moral backwardness in technical perfection and who at the same time want to be the bearers of the idea that a change in society must be preceded by a personal and deep change in each individual, have so far not died out. And this is in fact one of the basic ideas from which the movement Moral Re-Armament came into being, which in our country should perhaps be better called Moral Rebirth.

This new spiritual current sprang up when, throughout Europe, there was heard the thunder of drums which was a foreboding of the senseless bloodshed to come. At that time Frank

Buchman was saying fairly quietly, although decidedly, but rather from man to man, 'We, the people of today do not need weapons only but Moral Re-Armament. The cause of today's crisis is that many seek to govern and arrange the lives of others, but almost no one is willing to obey the voice of his innermost—the voice of conscience, in order to begin putting right first of all his own life.'

Without a genuine, deep personal change it is not possible to build a new world. This is often even the crisis in today's churches; they teach about God, preach His law, but do not listen to His voice and do not tread His path. Frank Buchman did not seek to become a famous theoretician. He became, however, together with his friends and fellow workers, practical realisers of God's order.

So as to recognise better the urgency of their own change and judge better the depth of their change Buchman's friends used four measurements. They are: absolute honesty, purity, unselfishness and love.

What riches and what difficulties are contained in these four concepts is realised only by the person who resolves sincerely to carry them out in his life.

If honesty were applied in our country, then paid work by all citizens would be carried out to the full and our economic plans would cease to be finished by pencil but by work completed. Thousands of young people would experience a happy youth if inner purity became the aim of thought and deed. How much lamenting would subside if people, in dealing with others, always acted from motives of unselfishness. The horrors of war and the indifference of despotism would practically vanish, if human hearts were filled with love instead of hate.

Theory and practice

To enlist people Moral Re-Armament uses first of all the personal contact man to man. In the beautiful resort of Caux, over the Lake of Geneva, conferences are arranged. Contemporary problems are solved there. During the conferences the solution to problems is sought from the viewpoint of these four standards, and it is clear the theory of these people is in harmony with their practice. And this is what convinces and wins people. It overpowers not only politicians of various persuasions towards which this movement gives special attention, but also people of all walks of life.

Moreover, there is appropriate literature available, theatrical propagation

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The new nation I want

by Paul Lapun

Member of the House of Assembly of Papua-New Guinea for S. Bougainville

Two weeks ago we published news of a possible ending to the violent dispute between Bougainvillians and the international mining company of Conzinc Rio-Tinto over the mining of copper on the South Pacific island of Bougainville.

The clash between the Islanders and armed police has been over the compulsory purchase of land for mining which the Administration of Papua-New Guinea (the responsible authority in Bougainville) had agreed to.

It is estimated that the mine will turn out 30 million tons of ore a year to produce 150,000 tons of copper and will have a life of 25 years. The mining company has already decided to proceed with the development of the mine at a cost of £138 million.

Three weeks ago PAUL LAPUN participated in the opening of important discussions which led the *Sydney Morning Herald* to headline its report: 'Hope for end to copper dispute'. In the article he outlines his approach for achieving a settlement of this dispute.

MY OWN PEOPLE have never given in to pressure. When the Japanese thought we were hiding an Australian patrol officer in the hills they got hold of the two young Bougainvillians they thought were taking him food. They admitted nothing, so in the end the Japanese tied the two young men to a coconut tree and got all the villagers for miles around to come. Then when they still would not say anything about the patrol officer they cut off the heads of the young men as a warning. But my people did not give in. Force did not work then and will not now.

But if we worked together in war we can work together now. The Australian Government has an obligation to the United Nations Organisation, to develop and prepare Papua-New Guinea to become a new and independent nation. For the successful conclusion of this great task, Australians have to understand the people of Papua-New Guinea, and the people of Papua-New Guinea need to understand what the people of Australia are doing for them. Then we can found and build up a new nation with good

and true human relationships.

We need to learn to live as human beings, not as white men and black men. It is not the colour of our skins that is important, but it is the spirit that we have that makes us the men we are. We discriminate when we look down on and dislike someone who does not have the same kind of knowledge as we have. A little knowledge and cleverness, or even flying to the moon, can make us proud and feel that I or we are different from that colour man or that kind of man.

We Bougainvillians or Papuans may start to go astray and away from the right way because of the many new things and new ways which are coming into the life of our country. I was brought up a Christian in the Catholic Church. We have a good education system and schools run by excellent missions in Bougainville, but our Christianity, which was once strong does not seem to be so strong now. We speak about Christianity but we really do not see the reality of it in people. God does not let fighting, war and killing come to us, we bring this



Conzinc Rio-Tinto staff houses and administrative and service buildings on Bougainville Island

to ourselves because we do not listen to the Voice of God. The right human relationships can be found if we really live as children of God.

When I arrived in Australia with Raphael Bele, we were ready to take out a High Court injunction to stop the whole mining operation on Bougainville. Before we went ahead we decided to seek guidance from God, for I knew that He alone could change this situation. We then felt that, before

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of ideas and groups of singers and musicians. All this serves one purpose. Suddenly you understand why the century old, and by now, almost natural Franco-German enmity has lost its irreconcilability.

When remembering the Czechoslovak situation, at first one sighs sadly. After a deeper examination, however, a spark of hope glimmers. Did not something extraordinary in our country happen fairly recently? Our nations defended themselves with weapons which were not forged from iron. And in this situation two voices resounded almost secretly but still quite distinctly showing a reliable way out of uncertainties. The first was heard a year

ago: the mere improvement of the economic situation cannot save us from our own misfortunes until the values of truth, loyalty, purity and honesty become the basic criterion of the life of the individual. We therefore ask all who believe in a living God, to draw consequences from their faith which flows from the fear of God. We ask also all conscious atheists that in the interests of our mutual future they do not undertake anything which would not correspond to their consciences, and that they together with us, work to repel all influences which destroy moral values in human life.

And the second was heard still more recently: seek to renew everywhere honour and blamelessness of life: in

marriage, in the family, in the field of employment, in recreation, in your free time, in nobleness of service and in the genuine love of man for man. This is our salvation. Then we can honourably face the future generation for whom we must prepare a road of sound progress, of true and everlasting greatness, of earthly and eternal happiness.

Even in our country these serious and honest words have resounded. If there is among us enough genuine and dedicated people, as in that mountainous country, then we would awaken the slumbering, enlist the wavering and unite all honest people for the urgent work of the moral rebirth of our nations.

Indian Chief Walking Buffalo honoured by Canadians in London

A CANADIAN HIGH COMMISSION representative and a party of Canadians of Indian, English and French descent, honoured Chief Walking Buffalo, internationally known Stony Indian Chief, last week in London.

At the Westminster Theatre Arts Centre, whose Director is a Canadian, Louis Fleming of Toronto, the Canadian High Commission Attaché for Tourism, George Powell, unveiled an oil painting of the Chief by Alice McCredie of Moose Jaw, Saskatchewan. The picture was a gift from Canadians to the Arts Centre.

Walking Buffalo, said Fleming, had twice visited the Westminster Theatre in his world travels of 40,000 miles with Moral Re-Armament before his death in 1967, at the age of 97.

Powell brought the greetings of the High Commissioner, the Hon Charles S A Ritchie, and said the Chief was 'internationally recognised as an emissary of peace and goodwill'.

Mrs Daisy Crowchild, widow of an Indian Sarcee Chief who had travelled with Walking Buffalo and other Indians on the programme of MRA, said that Walking Buffalo had always fought for the good of his people in Canada and America.

The Canadian party which attended the MRA world assembly at Caux, Switzerland, were of Indian, English and French descent, of both Roman Catholic and Protestant faiths and came from provinces as wide apart as Nova Scotia and Alberta.

Last Sunday they spoke in the Westminster Theatre, London.

'We need to be on the barricades at the world's life and death issues. It is on this basis that we Canadians want to tackle the issues in our country.'

T H Porter, Bank of Montreal

'India is strategic. Canadians sense this but we need to mobilise it and bring a group of Canadians to the MRA world conference in Panchgani, India, in December. We are undertaking to raise \$60,000 for the MRA centre.'

Tom Babcock, engineer with the Canadian Pacific Railway in Montreal



George Powell (right), Attaché at the Canadian High Commission with Mrs Daisy Crowchild, widow of a Sarcee Chief from Calgary, at the unveiling of an oil portrait of Chief Walking Buffalo at the Westminster Theatre Arts Centre. On the left is Kenneth Belden, Chairman of the Westminster Theatre Trustees photo Hartnell

'A man living MRA is a burning fire. MRA is like a torch. We have to bring that purpose to everybody around the world, for the younger generation and the older generation.'

Jacques Fortin, Quebec City student

'I have amongst my patients a number of so-called terrorists—people who fight with arms and violence.'

'These young people are of the opinion that all those who are over 30 or 35 do no longer count. They are just there to die away in the course of time, but they are useful because they have the money.'

'I was also thinking of the people over 35. They think that the young people do not count. They have no money, they have no experience, they are frustrated and they have wrong ideas in their heads. So this is what is making the generation gap. It is the attitude of people. They do not care for each other.'

'Society needs the young and society needs the old and only when they understand this can they work together.'

Dr Gustave Morf, formerly Swiss MP, now a Canadian

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taking any legal action, we should first see the Prime Minister, Sir Maurice Mawby of Conzinc Rio-Tinto, and the Minister for External Territories, Mr Barnes.

The spirit of the talks gave us hope that things would be different on Bougainville in the future, and the Australian press were right in saying that the fresh approach by the Australian Government represented a big concession to our people.

Talking with Australians it is not always easy to get them to understand that we are not mainly interested in the money. For us land is more important. Money goes in a few years, but land goes on forever. The people live off the land and it belongs to a clan, with the women being the landowners.

Now in returning to Bougainville, we will see if the landholders are prepared to accept the new basis on negotiations. We believe there will be a new spirit from the Administration and Company, and we hope the people will respond.

If the Bougainville land dispute can be solved in a peaceful way through God's guidance, it can be a great example to the world.