



Ethiopian Royal Family welcomed to Caux

H I H CROWN PRINCE Merid Azmach Asfa Wossen Haile Selassie and members of his family were welcomed at Caux last week by a special song in Amharic written by Eritrean student Woldemichael Abraha and sung by the cast of the revue *Anything to Declare?* Representatives of 34 nations were present at a gala reception in the entrance hall of Mountain House.

In the Royal Party were H I H Crown Princess Medferiash Work Abebe, H I H Princess Mary Asfa Wossen and H I H Princess Sefrash Bizir Asfa Wossen.

Among those receiving them were Lij Asfa Wossen Asserate and Tsige Asserate, son and daughter of the Governor General of Eritrea, who have been attending the MRA world assembly.

In the afternoon the Royal Party attended a special performance of *Anything to Declare?* Among members of the cast who spoke at the conclusion of the show was Woldemichael.

He said that as a result of participating in an MRA international assembly at Caux he had lost his hatred as an Eritrean for the Southern part of Ethiopia. He said, 'The only thing that will unite Eritrea and Ethiopia is Moral Re-Armament. My commitment is to change men and to bring the spirit of MRA to Ethiopia and the surrounding Moslem countries of Africa.'



Top left: H I H Crown Prince Merid Azmach Asfa Wossen Haile Selassie
photos Maillefer

Left: H I H Crown Princess Medferiash Work Abebe with Miss Muriel Smith from the United States

Beyond the pull of selfishness - in 1969

'THE TECHNOLOGICAL ACHIEVEMENT of 1968 was to thrust man out beyond the gravitational field of the earth. The challenge of 1969 is to thrust man out beyond the gravitational field of his own selfishness,' said Dr Paul Campbell of Canada on 1 January at Caux, Switzerland. He was addressing 560 delegates from 40 countries at the Moral Re-Armament New Year's conference entitled 'Available—A New Type of Man'.

'We are at a point now where we must for the sake of the millions of every continent answer the contradictions and disillusionment in both Western society and in Communist society,' Campbell said.

He recalled the message radioed to the three Apollo astronauts after they landed: 'Because of what you have done we all stand taller.' 'That may be so,' declared Dr Campbell, 'but I'm not sure we all stand straighter. We

may be bigger people, but I'm not sure we are better people. To answer the real issues we have got to do more than shoot men off into space.

'Moral Re-Armament is the character technology for mastering the issues of our age. The nation which puts as much work into this character technology as Russia and America have put into space technology in the last year, will take the whole of humanity into a new era.'

'New hope and wider perspective'

THE STATE OF ASSAM in North East India has Tibet and China to the North, Burma to the East, and East Pakistan to the South. The long conflict between its Hills Peoples and Plains Peoples has found hope of cure this last year.

After anxious discussion the Indian Government conferred a measure of

autonomy to the Peoples of the Hills.

Leaders of both sides had been in close touch with MRA. Some had visited the MRA Centre at Panchgani. Now Rajmohan Gandhi has received the following letter from a representative group of men who have experienced the miracle of a common mind.

Dear Shri Gandhi,

We understand that following your visit to Ceylon and some other countries of South-East Asia with your MRA team you may be able to visit North-East India on your return in January.

We therefore warmly invite you to come with an international force of Moral Re-Armament to Assam. We believe that the visit of such a force, with plays and films, will help to create the basis of real understanding and integration in the North-East. It can contribute to the unity and security of the area, and give our peoples new hope and wider perspective for the good of the whole country.

Kindly let us know whether you will be able to accept our invitation.

Yours sincerely,

B P Chaliha, *Chief Minister of Assam*

K P Tripathy

J Swer, *Chief Executive Member, District Council UKJ Hills*

Mr Das Gupta, *President of Rotary*

P R Kyndiah, *Chairman of Shillong Municipality*

H Kharkongor, *President, Lions*

B B Lyngdoh

Stanley Nichols-Roy

The conference, entitled "New Aims for the North-East", opens in the State Central Library in Shillong, Assam's capital, on 16 January and continues for two weeks.

Madras Chief Minister welcomes 13 nation force

WHEN the 13 nation Asia Arise force were recently in Madras they were received by C N Annadurai, Chief Minister of the state.

Annadurai heard evidence of MRA at work in Africa, Ceylon and North East India. He said, 'I have heard what MRA is doing, and I wish you all success. We are undertaking the same kind of job. We believe in political ethics and morality. Moral Re-Armament is giving that to the nation. You will find great encouragement among our peoples.'

New Zealand receives Rajmohan Gandhi's delegation

RAJMOHAN GANDHI, Madame Irène Laure from France, and other overseas delegates to the MRA conference in Hamilton, were received in New Zealand at the International Airport in Auckland. They were given a traditional Maori welcome and leading members of the Indian community garlanded the whole party. A special welcome was extended by members of the Welsh community to Mrs Barrett, grand-daughter of Lloyd George.

Mr Phil Amos, MP, in welcoming the guests, spoke of 'the remarkable way in which MRA is bringing together a meeting of minds that perhaps no other organisation in the world does quite so well. Because you have this truly international spirit, then practice it, you are, I believe, one of the truly great forces for peace.'

The conference was opened by the Mayor of Hamilton, M J Minogue. Richard Pearch from Wellington said at the opening session, 'The women of this country know that a permissive society does not work. Too many of their homes or their friends' homes have broken up. This is the real reason why we cannot permit a permissive society—it just does not work.'

'The answer is a purposeful society. We need the discipline of God's absolute moral standards and the incentive

Victorian Education Minister addresses Monash conference

LINDSAY THOMPSON, Minister of Education for the State of Victoria, Australia, said at Monash University that the most important thing in education was not the training of competent professional men nor the fostering of knowledge and arts, 'but the training of character on a spiritual basis.' 'We have made extraordinary advances in science,' he said, 'but our advances in the field of human relationships has not been of the same dimension. The place to start is in our schools.'

The Victoria State Education Department has recently bought two copies of the film *Give a Dog a Bone* for use in the state schools.

and the aim of following His purpose. 'Ours is a multi-racial country. The world is interested in what we have here, yet everyone knows what there is to be done. As we together undertake the giant task that is the theme of this conference we will create a multi-racial society that works in the fullest sense.'

Later at a service at St Chad's Anglican Church Madame Laure, a former Resistance leader from Marseilles, expressed gratitude for the courage and sacrifice of the 28th Maori Battalion at Monte Casino which enabled the Free French Forces to land in the South of France. At the service she met veterans of the Monte Casino battle.

She also spoke of the vital work being done in India under Gandhi's leadership. She challenged those present, in the spirit of the Maori Battalion, to undertake this tremendous task of the present day with him.

Present also for the service were the Superintendent of the Methodist Mission and Father Haring, the head of the Catholic Mission.

New Zealand's largest daily newspaper, *The Auckland Herald*, featured the arrival of the party in a front-page article. The television gave a substantial interview with Rajmohan Gandhi.



more RADICAL than violence

Speaking before an audience of young men and women, drawn from many countries of Europe, Asia and Africa, Mohamed Masmoudi, Ambassador of Tunisia to France, recalled in November 1968 the circumstances in which, 15 years earlier, he had been brought into touch with Moral Re-Armament at one of the critical moments in his country's struggle for independence.

Born in 1925 at Mahdia, Tunisia, Mohamed Masmoudi, son of a fisherman, studied in Paris. He became, from 1948 onwards, the representative of the Neo Destour Independence Movement in France. He was appointed in 1954 to be Minister of State in charge of the negotiations between France and Tunisia. He occupies various ministerial posts and is the first Tunisian Ambassador to France.

WHEN I WENT TO CAUX, Moral Re-Armament's world conference centre in Switzerland, I was in the full vigour of my youth and was engaged in a struggle. In Tunisia events were becoming more and more serious, the situation giving more and more cause for anxiety. People were being killed, blood was flowing, tension was at its height. I myself was in France. The police were on my heels. I was expelled from the country at one point and tolerated at another.

At this moment some friends proposed to me that I go to Caux. I had no travel documents, I had been seeking to dodge the police rather than present myself to them. I was anxious and sceptical, but at the same time curious to see what Caux might be able to give me.

I went in extraordinary circumstances; neither the French nor the Swiss police asked me for my papers. Obviously once the hurdle of the police was behind me, I felt somewhat reassured. I was young, tough, an active fighter, promoting violence, organising associations which were at that time called criminal. I was far from the spirit of Caux. I was getting letters from my mother telling me that my brother had been imprisoned, repression was being stepped up, everyone was waiting to be arrested. All this was not very reassuring.

Demon of revenge

I went to the sessions with a completely closed mind, judging severely the type of well-fed person I saw, speaking in a free-and-easy manner of certain problems, whereas here was I living with the demon of revenge, with violence which produced more violence.

The first day I was about to explode and say, 'This is futile paternalism.' Then I heard impressive things which moved me very much, expressed by Madame Laure, that leading French Socialist personality who had achieved so much for Europe after the war, as well as by certain Germans.

We were then at the end of September 1953. At that time to speak of Franco-German friendship or to mention Franco-German relationships was like putting a knife into a wound, it brought up painful memories. I saw Germans

shed sincere tears for having participated in amoral actions for which they now took the blame. Others recalled that Madame Laure, who had fought in the Resistance, had accepted to be godmother to certain young Germans.

I said to myself: After all, relations between France and Tunisia have never reached the degree of tension which existed between France and Germany, in spite of the ups and downs and the rage of nationalism. There never was the tempestuous hate between Tunisians and French that there had been between French and Germans.

Paris or Cairo

Although I was young, I was the only responsible leader of our party and of our national movement to be still at liberty. All the leaders of our party were in prison, beginning with President Bourguiba. I was tolerated in France; I had therefore a very heavy responsibility. I could either return to France or, since I had been able to cross the French frontier, I could go to Cairo or Libya and from there organise the armed struggle against the colonial power.

When it was proposed to me that I should go to Caux, I said to myself: I will see, and then perhaps from there I will continue the struggle from abroad.

The second day I began to reflect. What the French and the Germans were saying had made a deep impression on me.

The news which kept coming in told of stirrings in Algeria and Morocco with violence becoming widespread and of the mounting intensity of the war in Indo-China. We were a long way from decolonisation! And I was the only responsible Tunisian tolerated in France. And here was I at Caux in such an environment, while the remnants of my colleagues who remained in freedom were in Cairo or New York, engaged in the struggle against France.

I was captured by the environment of Caux. I began to reflect, and this was the beginning of a certain change which affected my subconscious. True enough, I reacted against this tendency to be swept along by the atmosphere.

When I saw that the Germans and the French reached reconciliation—and very frankly one felt that they were

completely transformed men—the first idea I had was the following: What would happen if I were to meet here a representative of colonialism, a militant extremist of the other side? I was thinking of one of the men we had planned to kill at a time when it was a question of who could kill the most.

I said to myself: If this man, if the French came and saw what we are seeing here at Caux, how would they react? Might they begin to change?



Masmoudi meets Madame Irène Laure and Robert Carmichael, then President of the Jute Industry of France, at Caux

And the third day, I felt I had something to say.

I said I would be ready to see any representative of the colonial authorities, and if any of the militant French, those who wanted absolutely to maintain the colonial regime, were present at Caux in such a frank atmosphere, if they were to think in terms of the four principles of Moral Re-Armament, then we could find agreement.

I began by writing to my mother advising her not to push my brothers and sisters to vengeance. I asked her to pray for me. I told her I had decided not to take the road to Libya or Cairo, but the road to Paris—in other words, the road which might well lead to prison.

Setting for talks

What I said I know reached the authorities in Paris, and the colonial authorities in Tunisia. As a consequence when I returned to Paris I found in the house of Moral Re-Armament a setting for talks. There I met M Basdevant, who was at that time in charge of Tunisian and Moroccan affairs at the Quai d'Orsay (French Foreign Office) and together we reached a number of decisions.

I saw Robert Schuman, former Foreign Minister, and Pierre Pflimlin, Mayor of Strasbourg, in a meeting organised by Moral Re-Armament. I saw a number of people who regarded me up till then as some sort of infected animal not to be approached.

I also went to see Pierre Mendès-France who had offered to be my advocate when I was arrested earlier and was

placed in the condemned cell in Tunis. Later on, having become Prime Minister, he had wagered that he would solve the Indo-China affair.

While he was negotiating in Geneva, I went to Switzerland and was in touch once more with my Caux friends. The discussions which I had at that time with Mendès-France led to historic developments. We decided to prepare the way for Home Rule for Tunisia at the very time when a settlement had been reached with Ho Chi Minh.

Following this I was named, in spite of my youth, Cabinet Minister for the official negotiations with the French Government on the future relations between our two countries. The negotiations lasted for nine months.

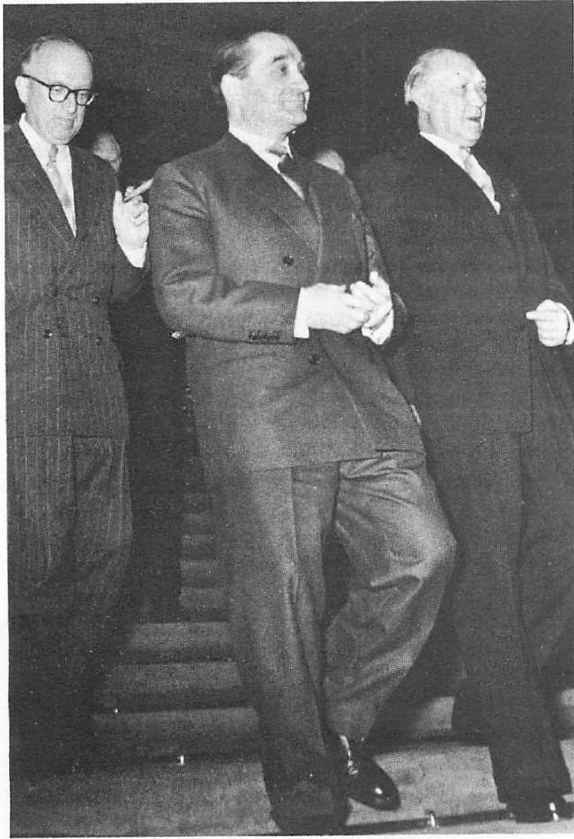
I have not said this elsewhere, but it is good that the young generation should know the role which Moral Re-Armament played in the solution of the Tunisian problem. I have not said this elsewhere because I wanted to diminish MRA's role, but because of a certain embarrassment I have felt, due to my own involvement in the story.

Is it true that these events have led me to be cocksure and say: 'I am the key man who did it all?' No! Moral Re-Armament has taught me a real lesson in humility. I was only one of the elements in the jig-saw puzzle of these historic events. But, at a certain moment, I had the possibility either to unleash violence or break this vicious circle.

Militancy and Confrontation

It might be interesting for you young people to know my frame of mind at that time. I have always considered myself a militant, in the sense that a man can only be a man in so far as he commits himself.

There is a tendency to consider that militancy can only be nurtured in hate and in confrontation (the word is in fashion just now). Confrontation is the spirit which pushes you to be against something automatically, through prejudice, no matter what is said. That was my state of mind before going to Caux.



Mendès-France (centre) with Chancellor Adenauer and Professor Hallstein, German Government press chief
photo Demmers

Does that mean that my militant strength diminished as a consequence? Have I become more soft? More given to mental laziness, to an attitude which drifts with the tide? Definitely not! And this is the main advantage of my meeting with Moral Re-Armament.

I certainly fought as a young man with Marxist organisations here in France, and led meetings loaded with passion. I was in anti-colonial organisations which were Marxist and in all organisations which were for violence. Our main aim was to render the task of government impossible.

On my return from Caux I continued to see my friends, but tried to give them a new direction. They were somewhat bewildered. I said to them that we needed to have contact with all sides, and even if the devil were to appear—well, we needed to discuss with him.

It was thus we sought contact at all levels, even to the point of being considered suspect by some.

Not exclusive

What was the decisive factor in my career as a militant? I was young—29. It was the absolute conviction that a man orientated on the basis of the four principles of Moral Re-Armament could not speak, discuss, let his heart speak, without affecting the other man. If we have absolute honesty, purity, unselfishness and love, even if the other man appeared cold and closed to all discussion, access to his heart was always achieved.

At that time certain elements sought to smear MRA. In certain quarters it was said to be financed by Americans or by Communists. For me Moral Re-Armament was simply a matter of conscience, which does not exclude either

Marxist or religious or atheist ideas. It is a concept which adds something and does not subtract.

Communism plus love minus hate, would it equal communism? Capitalism plus unselfishness minus greed, would it equal capitalism?

We found in MRA a new dimension which was enriching. You may think there was a risk that it might lead to a superiority complex, which would be serious, but it is just here that one receives an important lesson in humility. A man who is sincere with himself and who has a clean-up of his conscience each morning cannot have a superiority complex. A new dimension is brought to life and to relations with other men.

Most certainly I believe that public conduct and private conduct spring from the concern to be straight with one's conscience, to face up to one's moral principles.

Does not this new dimension create a new man, who can give certain answers to the terrible problems which confront our world today? I believe humbly—without complete certainty—but I believe humbly that there is a very strong chance for those who enter into the spirit of Moral Re-Armament with conviction to become this type of man.

When one says 'a new type of man', what does one mean in practice?

I am an ambassador. What does 'a new type of ambassador' mean? Normally the idea generally held of an ambassador is that he is a particularly cautious and discreet man, who begins by making you say what you do not mean to say, who listens to you and then interprets your silences and your non-silences, and judges you on your unspoken view.

You only need to say something, stutter a little, fail to find the right word and then it is said, 'He's not such a fool. He's doing this intentionally.' Diplomacy is often made up of hidden motives.

Nothing to hide

We negotiated in 1954-55 with the French, mostly with M Fouchet, Minister of State. I was young, recently out of prison, just fresh from my visit to Caux. The French negotiator said to me occasionally, 'What do you mean to say by that proposition?' I used to answer, 'But I say what I mean.' They repeated, 'But what are you hiding?' I said to them, 'Nothing. If I'm hiding something I certainly would not tell you.'

I was convinced that what I had to say should be said as it ought to be said, directly without play-acting, trickery or deceit. To do otherwise was useless effort leading nowhere. I recollect saying to certain friends in the Moral Re-Armament house when I came to dine from time to time during the Franco-Tunisian negotiations, 'I have the impression that with the spirit of Moral Re-Armament, a new type of diplomacy could emerge.'

I went round the world in 1955 with my friends of Moral Re-Armament and my attitude then was exactly the same. I had no hidden motives, I did not interpret silences, and when I felt like keeping quiet, I kept quiet. I have done so ever since I became a diplomat in 1956. I believe we have achieved many things.

I am persuaded that many of my colleagues believe that if we want to succeed it is necessary to introduce frankness and purity in the relationships between governments.

I believe that a member of government—and I have been one myself—if he wishes to act in the spirit of a militant commitment, in the spirit of MRA, ought to say in public

exactly what he believes in private. I believe that if we of the Arab countries had done that, perhaps we would not be where we are today. And you all know that we Tunisians have attempted to infuse a certain spirit in this matter. We have always told our people what we believed to be the truth. We have not tried to trick our people.

If all of us in the Arab world had behaved in this manner, many things would have changed and fruitful dialogue would have been possible. We must always be ready to enter into discussion with people.

Drama at Belleville

As far as individual action as a man is concerned, I think of the story of Belleville*. It was not as an Ambassador that I took the initiative of going down and throwing myself between the two communities which were confronting

one another with petrol cans and knives. It was as a man that I felt I had to say certain things to those Jews and Moslems. I did not do it as Ambassador. But I realised that this conscious action of a committed man was also a good action for an Ambassador to take.

I do not want to deceive you. Ours is a hard task. People are much more responsive to violence and to hate. The difficult road, the hard road, is the road which chooses trust and speaks the language of the heart.

* *Le Monde* of 5 June 1968 reported: 'Angry incidents between Jews and Moslems took place on Monday afternoon in Belleville. They resulted from scuffles and lootings which happened the previous evening. Important police detachments were mobilised to separate the two communities. But it was essentially the intervention of the Jewish religious leaders and the Tunisian Ambassador, M Masmoudi, which led to a cooling off of tempers by the end of the evening.'

The discussion between M Masmoudi and his audience then followed on the motivations of today's youth. The Ambassador added:

YOUNG PEOPLE who commit themselves to Moral Re-Armament must know that the young generation everywhere are being conditioned by a way of life that shocks, contests, which is anti-everything, which puts into question the authority of the Pope, of the father, of the mother, of the country, of the older generation, of what is written, of God.

Physiologically, or simply by habit, a young man is prone to a certain violence. In former days war, which recurred periodically, kept the sentiment of violence alive, and political parties succeeded in feeding this 'anti' spirit, especially the Marxists of the old school.

I believe that a young man or woman committed to Moral Re-Armament has an extraordinary mission and a passionately absorbing responsibility for the youth of the world.

What is this task, this mission? It must be expressed by a certain kind of violence that makes for peace. It involves, I believe, taking a stand against all the old myths held by the youth of today: by that I mean the myth which believes that hate is the god of militancy.

It involves fighting all the old gods (as it seems to be the fashion today to fight against God). If there are some youth who dispute the existence of God, we will need to dispute this new disputation!

I know in any case what I have to do. I need to fight for something completely new which wipes off the slate all that has existed up to now. We must bring to birth, with a special kind of violence, with much energy, with a special care for one's neighbour, an attitude which brings them more and not less.

Therein lies the answer to our modern world which has become small; where races, divisions and doctrines are on the way to be completely up-turned and where we have become the citizens of one small land. If we wish to take the trouble to talk to each other, if we accept to display trust, to bring something wholly new with much warmth of heart and conviction, free from hate, I believe that is the way to conquer this wave of violence.

I am struck by one thing: at the present time much money is spent on armaments, and on photographing the other side of the moon. There are people who are researching into the rights of property on the moon. That is very flattering to man's scientific spirit, but what shocks us, we of the Third World, and I would add those whose minds have been activated by Moral Re-Armament, is this: If it is a question of knowing whether Mars is inhabited or not, I have the impression that we have the Martians with us right here and now.

With all the immense problems which we are aware of throughout the world, these men of science, in the process of unravelling them, have become so detached themselves that they are no longer concerned with the everyday problems of housing, clothing, or developing their conscience. Perhaps they are contributing to this upheaval of youth and this shattering of human values.

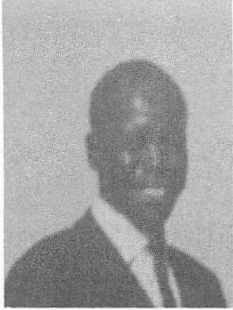
Exciting mission

One has the impression that there are two categories of people inhabiting the world at the present time. In the developed countries there is the one category of person one might call 'Martian', who is interested in other planets. In the developing countries there is another category which is living without resources, without uranium, without oil, without other natural resources, in whom no one is interested, who could be called 'cavemen'.

Is not the new type of man he who helps his fellow human being to understand that there are on this earth immense problems, exhilarating problems and a great task to accomplish? Herein lies one of the most exciting missions which any young man can undertake for the world.

If young people need to work off energy and violent impulses there are always regions where their treasures of energy and violence of the spirit are needed. Unfortunately no political party proclaims that as its programme, neither does any trade union.

From time to time a well-intentioned speech at the United Nations says that it ought to happen, but to propose a wholly new dimension, to capture the youth, to propose a new dimension of militancy—that is where the Third World could play its part, on condition that it settles its own problems: in creating the possibility of a new approach and a new human solidarity.



Courageous initiative in Sudan civil war

HIDDEN in the swamps and mahogany forests of Southern Sudan, a guerilla war has raged intermittently over the last eight years between the Arab North and the African South. The UN High Commission reckon the Southern refugees in surrounding countries at 126,000. The dead on both sides are unnumbered. Sudan's need is for men with new motives on both sides who will implement the good agreements which already exist on paper. The discovery of recent weeks is that such men can help solve the minority problems of Asia.

Sirr Mackwenanai is a militant young Muslim Dinka from Southern Sudan. Slim, short, energetic, he bears six horizontal scars across his forehead inscribed by his tribe in early manhood to remind his foes of the courage that may be expected of him.

The Dinka number about a million and are spread westwards from the White Nile to the borders of Congo and Central Africa Republic. Only three generations ago the Arab slave traders from the North were still visiting these Southern tribes, and Sirr remembers his grandmother saying to him, 'Boy, never trust those brown-skinned people.'

When the British came, the slave trade was abolished, but the fear and bitterness in the South were not cured. Compounded with arrogance and unkept promises in the North, these elements exploded into violence at the time of independence.

Greatest power

In 1965, Sirr's school was evacuated to the North, where 300 Southern boys joined 800 Northerners at Khartoum Secondary School. The two groups seldom mixed, and one effect of Sirr's education was that he wanted to use the atom bomb on the North of his own country. Then one evening at the school he saw the MRA film *Freedom*, in which an African revolutionary says to another, 'The greatest power in the atomic age is God at work in a man's heart.' Reconciliation and national unity follows in the film.

Sirr was furious, and vented his feeling afterwards on the projectionist, an English teacher. This man said, 'I am

a foreigner, and you Sudanese must work out your own politics. But I know you cannot build the just and peaceful society you rightly long for if you have any hatred in your heart. I know too that the most bitter and arrogant people can be changed, because it has happened in me.'

In the next weeks Sirr proved to himself that God speaks stronger and clearer than hate. He apologised for his hatred of the North, and spoke at a combined school assembly about his new attitude. Other students from North and South began to change too, and to work together.

When the Speaker of the Constituent Assembly heard of this, he sent Sirr with a group of Northern and Southern friends to two of the Southern province capitals, Malakal and Juba. They showed *Freedom* in both English and Arabic with the Government film vans and brought new hope to thousands.

But a few months later disaster struck. Shortly before Sirr's School Certificate Exam in Khartoum, his family in the South were caught in cross-fire between the army and the rebels. His mother had to have her

arm amputated, his uncle was killed, and his father was shot in the leg and imprisoned as a suspect rebel.

Sirr was strongly tempted to join the Anya-Nya (rebel army), as many secondary schoolboys have done. Instead he travelled 600 miles to his province, Bahr El Khazal, to comfort his family. He then went boldly to the provincial capital, Wan, and asked to see the Military Governor and the Civil Governor, both Northerners. He told them of his change and that he was now living for the unity of Africa. These men invited him to bring the film *Freedom* to their province, and they released his father from prison.

Sirr was recently invited to Asia by Mr Rajmohan Gandhi for further training and to pass on what he has learned. A few weeks ago in Jaffna, focus of Tamil antagonism towards the Sinhalese majority in Ceylon, Sirr spoke publicly of the sufferings of his own family and country.

'I hated Northerners,' he said, 'and wanted to use the atom bomb against them. Then I met Moral Re-Armament and found the answer to my hate because it has the power to turn enemies into friends. I will fight with MRA in my country, the African continent and in the whole world.'

Many regard Africa as a problem. The evidence of Sirr's effectiveness is that Africans who refuse to hate have a valid remedy to the divisions of the other continents. PETER EVERINGTON



Madame Keutcha, MP from the Cameroons, at Caux with Mrs Bhattacharjee, the grand-daughter of Mahatma Gandhi

photo Maillefer

'Really Common Sense'

The eyes of the world are on the crisis in French Education. At the height of the unrest last May Mademoiselle Monique Chaurand, a member of the faculty at Montpellier University, showed Moral Re-Armament films to staff and students. These films provided a point of contact between students and faculty which was otherwise missing. The showings opened up new possibilities of finding a common aim, which lessened the tensions of those days in that university. She writes:

FRANCE, like many other countries, needs to find a new way of life and thought, or she will have nothing to give to trained revolutionaries who are ready to risk their lives in order to bring change.

Can one speak of Moral Re-Armament as a revolutionary programme? Is this an idea whose appeal is strong enough to meet the deepest needs of modern man? I say, 'Yes', because I have seen it in action this summer in three assemblies at Caux—for the French, education and industry.

Moral Re-Armament is a science which can be learnt. What can be learnt through it is the art of living as a free man or woman, of living responsibly, with the ability to rise above the pressures of our age. Moral Re-Armament respects human personality, but shows man the possibility of a different approach to thought and action.

It brings in a factor which must be made known, and with which it is possible to face the future. This factor is that of change in the human heart. The process of change is not a form of witchcraft, nor is it only the preserve of psychologists, however well-versed in the inner workings of our subconscious.

We hear much of motivation in the realm of teaching, as in other branches of knowledge. Moral Re-Armament, too, speaks of motivation—but based on absolute moral standards, of honesty, purity, unselfishness and love. It is really common sense. The man who does not change dies psychologically, and change is therefore a vital necessity. Whether you call it mutation, re-

orientation or mental hygiene, is immaterial.

The historic importance of Moral Re-Armament lies in the fact that through a new stress on inner discipline it restores man's perspective on his true value. Personal experience of change gives unanswerable authority.

Frank Buchman said that at a time of crisis the only course left was to change people. And it is indeed folly to think of changing the conditions and structure of society without changing people.

Moral Re-Armament is an adequate philosophy for the times in which we live. It is a courageous approach because it makes us face the fact that we must invoke a superior Authority, and submit the will of man to the will of God. It means that life has to be expressed in new terms; to face the fact that there is a price to pay, calling for sacrifice, renunciation, and acts of courage which, as man enters the lists, make him what he is meant to be in the eyes of God.

Theory and practice indivisible

We have largely lost the true vision of what we and others can become. What makes Moral Re-Armament contagious is that in it theory and practice are indivisible. Intelligence alone has failed. It needs to be liberated from the limitations of selfishness and the paralysing of hate and fear. Thus liberated, creative imagination can lead to dynamic action. Through it can flow a fresh current of unity between leaders and led.

In the light of the urgency of the task with which we educators are entrusted, Moral Re-Armament is a necessity of national and international importance.

I suggest putting the words 'honesty' and 'purity' into the syllabuses of our schools and universities. When we hear that illiterate children in India can quickly understand the need for change, and then proceed to put it into practice, we in Europe, distinguished intellectuals that we are, may be able to grasp it too.

Some of my colleagues had begun to consider abandoning their profession, some of them having been howled down during their lectures. There is clearly a need for a new relationship between teacher and taught, and for the dialogue which brings life to the modern philosophy of teaching.

Revolt is *against* something. Revolution is *for* something. It is both a privilege and a responsibility to understand and deepen the concept of revolution. There is a clarity in all those who know why they are alive and what they are fighting for, and it shows in their faces.

Pioneers not popular

It is our work as servants of the state to give content to education. What are we to suggest to a world where there is a real problem between the generations? We can put the same programme to all; the same commitment to parents and children. But everything changes when young and old together undertake the reconstruction of the world, each living in the clear light of honest relationships. This is what bridges the gap.

Pioneers have often been unpopular at first. But we do not need popular success to advance this idea. What we need is a concept, popular in the sense of being available to everyone, for the education of humanity.

J Guiton of the French Academy said, 'Those who demand the most make history.' What revolution asks more than a commitment to remake the world based on the discipline of absolute moral standards and obedience to the inner voice? I know of none. That is why I want to state my conviction that Moral Re-Armament is the hope of our nations. It is the work of God on this earth to give us the first signs of His Kingdom.