

Report to Ethiopian people

by Eritrean Provincial
Council member

September 1969 Caux, Switzerland

At the MRA World Assembly Dedjazmach Ghebreyohannes Tesfamariam, member of the Provincial Council of Eritrea, Ethiopia, spoke on the difficult situation in Eritrea and said, 'I have found hope that a solution can be found to the conflict that we have in our country.'

November 1969 Asmara, Ethiopia

THE ASMARA PRESS has given wide coverage to the speech made by His Excellency Dedj. Ghebreyohannes Tesfamariam, member of the Provincial Council of Eritrea, Ethiopia, on the occasion of the 24th anniversary of the founding of the Unionist Party, 'Andenet'.

After having stressed the historic achievements of this party, he outlined the present situation in Eritrea. 'If differences of ideas and opinions exist among people,' he said, 'these can only be smoothed out by understanding and peaceful talks, as has been the case in past experiences of the Eritrean people.'

His Excellency then spoke of his participation last August in the World Assembly for Moral Re-Armament at Caux, Switzerland: 'There I could see for myself what is being done to create a new man for a new world on the basis of



H E Ghebreyohannes Tesfamariam (fourth from left) with delegates at Caux Assembly from Ethiopia, France, Brazil and Britain
photo Strong

absolute honesty, absolute purity, absolute unselfishness and absolute love. My visit to Caux,' he added, 'has helped me to understand that peace can be achieved only by openly admitting one's own faults, by trying to change the enemy into friend, and by showing love to others. I believe in the principles of Moral Re-Armament, which does not serve the interests of particular states, but tends to promote the well-being of all mankind. I am determined to apply this spirit in my life.'

At this point the speaker drew the attention of the audience to many troubled areas of the world, defining them as much worse than the situation in Eritrea, and pointed out that these crises were being settled by applying the spirit of MRA. He stressed that many leaders gathered at Caux have shown their determination to live in peace, to open their respective hearts to love and to hear the voice of God, thus putting an end to violence and conflicts. 'This positive contribution of MRA to the solution of many world problems will bring hope to all mankind.'

His Excellency Ghebreyohannes then underlined the recent efforts made by elders, officials and religious leaders of the country to bring reconciliation

Three international conferences

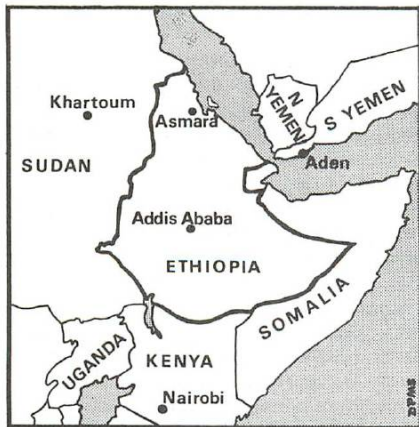
'A New Way of Doing Things'

'THERE IS A NEW way of doing things. It is speedier than protest, more effective than violence and more satisfying than doing as you please. Statesmen search for it, the ordinary man longs for it and millions are impatient for it.' Based on this conviction, three international New Year conferences for Moral Re-Armament are being held in Caux in Switzerland, Panchgani in India and Adelaide in Australia.

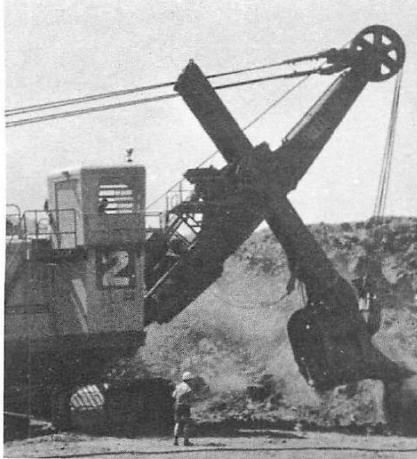
At Caux (20 December to 5 January) men from industry, agriculture and the universities—from the crisis points of Europe—will meet to work out a common strategy for changing the world situation during the seventies.

To Panchgani (20 December to 5 January) people will come from India and other Asian nations, Australia, the Americas, Africa and Europe.

The Adelaide conference (29 December to 12 January) will be attended by people from the Pacific region, Asia and Australasia.



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In the booming mining towns of North West Australia

by J C Bond and A J D Craig

The attention of the world has been rivetted by the new-found wealth of Western Australia. In the last five years, townships have sprung up in the Pilbara area, 800 miles north of Perth, to mine and ship vast quantities of iron ore. In the early 1970's, Port Hedland is expected to outstrip Sydney as Australia's largest port in tonnage handled. Last year, at the suggestion of the Premier of Western Australia, the Secretary of the Trades and Labour Council and others, the MRA musical, 'Wake up, Matilda!' visited the iron ore centres of Port Hedland, Dampier, Tom Price and Newman. Recently, with the co-operation of men in the management of the Hamersley Iron and Mt Newman Mining companies, John Bond and Anthony Craig returned with Moral Re-Armament films. Their report follows:

THE MINING TOWNS of the Pilbara are isolated centres in a vast and empty territory—the north province of Western Australia, one third of the size of India, contains 30,000 people. Massive trucks move the mountains of ore, in 120 ton loads, down to the railhead. But despite the mechanization, working conditions are tough. November temperatures are around 105°F at midday, and

the red iron-ore dust covers everything. There have been several strikes. The towns have an unsettled atmosphere—many people come to earn money quickly and the annual turn over of population is 100% or more.

Our 2,000 mile round trip was made possible by a Perth company director who is keen for Moral Re-Armament to reach the new industrial developments in the state. We flew first to Port Hedland, where we conferred with management and trade unionists. Transport around this sprawling iron-ore terminal was arranged by an industrial relations officer who had first met MRA in Aberdeenshire, Scotland.

One senior mining executive kept us talking for one hour and forty minutes in his office, then took MRA literature to inform his staff. The President and Vigilance Officer of the local Waterside Workers' Federation executive invited us to screen *Men of Brazil* for their members in the waterfront mess. This film, produced and acted by Brazilian dockers, is the true story of inter-union violence and business corruption in the ports of Rio de Janeiro and Santos and the successful building of sound unionism. 'This is just like Port Hedland—exactly what's going on here,' said one

man as the story unfolded.

Happy Deathday, the film of Peter Howard's play, was seen privately by staff, mineworkers and trade union officials in Dampier, Tom Price and Newman. In Newman, where we visited every home, and every mealtime in the worker's canteen became an animated discussion, people wanted to know about the world-wide work of MRA.

With new and young families arriving every week, the schools are expanding rapidly, but the unsettled and often materialistic atmosphere in these communities worries many teachers. 'The children need this,' said one headmaster on hearing about MRA. Headmasters in Dampier and Tom Price invited us to speak to their staff and senior pupils.

Despite the incredible technological achievements that these new mining ventures represent, we talked to many in these towns who were sceptical that man would ever answer the problems caused by human nature. 'You'll never answer selfishness,' said one British immigrant vehemently. After hearing how honesty had brought change in our lives, he thanked us and went away thoughtful. The challenge of Moral Re-Armament and the evidence of its effect has given many people new hope.

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among Eritreans. 'A committee has been set up to study and discover ways of promoting peace,' he said. 'It is our hope that our brothers, remembering the glorious history and tradition of their forefathers will open their hearts to that spirit.'

His Excellency, who has been unanimously elected chairman of this committee, pointed out that HIM Haile Selassie I has announced in his Throne speech the draft law for the creation of autonomous administrations in the provinces of Ethiopia, in order to meet the exigencies of public needs.

'If the Eritrean people have the will to do it,' he went on, 'our country will develop not only industrially and agriculturally, but its climate will also invite African, European, Arab and Asian tourists.'

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The nation of the future: the permissive society and its alternative

by Dr Paul Campbell

'The most dangerous feature of the permissive society is its intolerance,' writes Dr Paul Campbell in his new pamphlet 'The Nation of the Future: The Permissive Society and its Alternative.'

Here is a pamphlet for those who are discontented with what they read in the headlines, who want to see a change in society and to find how they themselves can effect that change. But nobody is let off the hook: 'In order to act intelligently, we constantly need to measure our aims and work.'

Dr Campbell's encounters with a trade unionist in Italy, an industrialist, a politician and a drug addict lead up to an unexpected ending.

To receive this pamphlet write to:
MRA Books, 4 Hays Mews, London, W1
Price: 1s 6d, 6 for 7s 6d, postage extra

Morality is Indivisible

by H S Addison

ON MARCH 7, 1936, Hitler's troops marched into the Rhineland. It was his first overt step in challenging the Treaty which had ended the First World War, and the opening scene in the tragedy which led to the Second. The statesmen of Europe hurried to Geneva to consider what, if anything, should be done.

Maisky, the Soviet Ambassador to Britain, rose to address them. He put into words the unspoken thoughts in the minds of most. 'I know,' he said, 'that there are people who think that war can be localised, that it may break out in (shall we say?) the East or South East of Europe, but can pass by without affecting the countries of Western Europe. This is the greatest of all illusions. Peace is indivisible.'

'Peace is indivisible.' The phrase became a slogan. Events proved its truth.

Today we need to ask ourselves whether morality too is not indivisible. There are many who deny that it is, and they speak with loud voices. They proclaim that it is alright to flout the traditional moral standards of our Christian civilisation in one department of life, but all wrong to flout them in another.

A man may be selfish and self-indulgent in his home, but not in his factory. He may be unfaithful to his marriage vows, but not to the wage agreement which his trade union leaders have made with the management of his firm, the leaders of his industry, or the appropriate government department. He may safely disregard the commandment which says, 'Thou shalt not commit adultery', but not the one which says 'Thou shalt not steal'. Honesty in paying your income tax and taking out a licence for your TV set; hard and disciplined work at the bench; unselfish and patriotic sacrifice in respecting the Government's Income Policy; moral courage in resisting agitators who want to pull you out on unofficial strikes—these virtues are admirable and necessary. Chastity is not.

The reason is simple. Strikes, inflationary wage claims, go-slow which mean that delivery dates are not kept and export orders are lost—all of these endanger the economy and with it the prosperity on which politicians depend for their votes. Indulgence in matters of sex will have no such effect—or so it is agreed. A more lofty philosophic reason is sometimes given. It is that on matters which do not affect the life of society,

a man must be left free to follow whatever pattern of behaviour he chooses for himself. The assumptions on which this argument is based need to be exposed and examined.

The first is that there is no connection between a man's behaviour in bed and his behaviour at the bench.

The second is that prosperity is all that matters—or at least that it matters so much that everything else is by comparison of negligible importance.

And the third is that the only criterion by which the rightness or wrongness of

'There must be some criterion of right and wrong, some positive motivation, some vision of an ideal, some beckoning inspiration. Without it we shall never get to grips with the population explosion, with racial prejudice, with starvation . . .'

The Duke of Edinburgh delivering the Commemoration Oration at King's College, London, 3 December.

a man's behaviour is to be assessed is its social consequences?

As to the first, the fact is that statesmen, historians and political philosophers of all ages up to the present, pagan as well as Christian, have proclaimed with one voice that there is an immediate and important link between the strength and energy of a society and the sexual discipline of its members.

No historian has ever argued that the moral corruption of the Roman Empire had nothing to do with its decay and collapse. Statesmen who have been cynically immoral in their own private lives have sedulously and sincerely advocated high moral standards in the private lives of ordinary citizens, because they have been genuinely convinced that sexual discipline produces social energy and promotes a high standard of civilisation.

It is a proposition which is not as self-evident as the proposition that two plus two equals four, nor as easy to demonstrate as the law of gravitation. But to most people it is obvious common sense. I can think of at least two great modern sociologists who believed it as well as the psychologist Freud.

Lenin certainly believed it. There was a prominent lady among his followers who believed and propagated the

'glass-of-water' theory of sex. (If you were thirsty, went the argument, you took a glass of water. The same should apply in the matters of sex.) Lenin refused to let her propagate her philosophy among the revolutionary youth of Russia. Instead, he sent her as his ambassador to Sweden to propagate it there. To him it was apparent that sexual indulgence quenches revolutionary fire, dissipates social energy, and undermines social discipline. He was also convinced that it destroys a nation's stamina and prepares it for take-over.

Pamela Hansford Johnson has reminded us that when the Nazis took over Poland, they flooded its bookstalls with pornography. 'Why did they do so?' she asks. 'They did so on the theory that to make the individuals conscious of only the need for personal sensation would make the social combination of forces more difficult. . . . The theory was—and it is worth considering—that if you permit all things for self-gratification, you are likely to encourage withdrawal from any sort of corporate responsibility.'*

And is there no connection between sexual indulgence—especially sexual perversion—and cruelty and violence? Miss Hansford Johnson's book provides a sufficient answer to this question.

As to the second assumption, are we to accept it as self-evident, that material prosperity is the supreme end of national policy, and the final criterion by which, as an election approaches, the success of a government will be assessed? Is this not materialism, the mother of all the isms, and democracy's greatest enemy? Has materialism become the national ideology of the affluent nations of the West?

And what of the assumption that the only criterion by which the morality of a man's behaviour is to be assessed is its social consequences? Lenin accepted that assumption. But the social consequences which he wished to promote were the destruction of the old social order and the building of a new one. He also believed that the only way to achieve this was through class struggle. So he said to his revolutionary youth: 'We say that our morality is entirely subordinated to the interests of the class struggle. . . . We say morality is what

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* Pamela Hansford Johnson, 'On Iniquity' (Macmillan, 1967) page 18.

Catholics and Protestants at Belfast conference

FOR 40 HOURS NON-STOP, a table tennis ball was batted to and fro across the end of the Shankhill Road YMCA table in Belfast last weekend as 20 young men and women played a Marathon match to raise money for the work of Moral Re-Armament in India.

Three of the young men in the club have bullet wounds from recent street battles.

Coming straight from the table tennis marathon to an MRA weekend conference in Belfast of 300 people representing both communities in Northern Ire-

land Norman McEdam, one of those who got sponsors to pay for each hour each man played, said, 'People from Moral Re-Armament came to meet us. We decided we would not just stand around and admire but do something ourselves. We want to help India. But we also hope that people from India will come and help us in Northern Ireland.'

Miss Margaret Melville, 16, secretary of the organising committee, said, 'I hope this will snowball and others in Shankhill Road and the Falls Road will take it up.' These are the areas separated by the barbed wire of British Army barricades.

At the conference, Mrs Ernest McDermott, daughter of a former Mayor of Londonderry said, 'I have been part of the society that created gerrymandering and other wrongs.' Turning to Patrick Doherty, Vice Chairman of the City Defence Committee of Derry and a leader of the Bogside, she added, 'I will now work with all here, including Mr Doherty, who want to put right what is wrong.'

Doherty spoke of the battle to deal with forces who would exploit grievances rather than cure them. 'Several times we could have turned to guns, but we never did,' he said. 'Whether we have allegiance to Ireland or Britain will not be the point if extremists take over and we are swept aside. Then we could have a society where God does not exist.'

Jack Lavelle, Republican Labour member of the Belfast City Council said he found a cure to hate through meeting people from across the world at the MRA conference in Caux. 'I came back to work for the best for both sides,' he said.

As he finished speaking, Councillor Frank Watson, Unionist member of another Belfast Ward, rose and said, 'Last week Councillor Lavelle made his maiden speech in full council. It came at the end of a session of fruitless wranglings. I pay tribute to him for his contribution which was one of the constructive notes of the afternoon.'

A militant young worker from Bogside commented, 'I never thought I would ever see a meeting like this where people from the most extreme viewpoints are able to say what they feel.'

Future of South Tirol agreed


'THE FOREIGN MINISTERS of Italy and Austria today agreed in talks here on a package deal to end the eight-year-old dispute over South Tirol (Alto Adige).

'The deal was approved by representatives of the 230,000-strong German-speaking population last weekend after being prepared by an Italian Government commission. The area has 130,000 Italian speakers.

'There has been sporadic violence and sabotage since the area was incorporated into a larger administrative region, which gave it an Italian-speaking majority. This change will be reversed, putting the German speakers in the majority again.' *Extract from 'The Times' of London 1 December.*

IN JULY, Dr Karl Mitterdorfer, MP, representative of the German-speaking people in South Tirol in the Italian Parliament said that he would like to share with the leaders of Northern Ireland the experiences that he and his colleagues were finding through Moral Re-Armament of an answer to division and bitterness. He had met people from both the Catholic and Protestant communities at the MRA World Assembly at Caux in Switzerland.

live them and propagate them are the builders of the new society. Those who do not, can only promote the collapse of the old. For to reject moral absolutism is to accept moral nihilism.



SALLY SMITH, 'Mickey Merry' in the Westminster Theatre's sixth season production of Give a Dog a Bone. She played opposite Harry Secombe in a London Palladium pantomime and was principal girl in the last two BBC-TV pantomimes.

photo Houston Rogers

'Give a dog a Bone'—London's family pantomime—opened this week at the Westminster Theatre

Watch out next week for photos and report

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serves to destroy the old exploiting society and to unite all the toilers around the proletariat which is creating a new communist society.'

And the morality which he rejected is precisely the morality which is rejected by an increasing number of people in the non-communist democracies today. It is the 'ethic which is derived from God's commandments, from non-human and non-class concepts.' It is an 'eternal morality'.

It is an ethic based on objective, absolute moral standards—objective, because not fashioned by man himself, eternally valid and universally binding, because they come from God. To accept them is normal living. To accept some and reject others is a psychological impossibility, as anyone who has tried knows from bitter experience.

Absolute honesty, absolute purity, absolute unselfishness, absolute love—these together are the pillars of the new society. Those who by the grace of God