



NEW WORLD NEWS

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FIELD MARSHAL ERWIN ROMMEL, the famous commander of the German Afrika Korps in World War II, said once, 'Give me a Maori battalion and I will conquer the world.' For these New Zealand soldiers had the reputation of being some of the most courageous fighters in two world wars, winning many decorations for bravery on European battlefields.

But 'the desert fox' also told one of his staff officers in North Africa that if he ever met Maori soldiers he should remember that they had two sides—they were warriors equal to any, but they also felt the importance of things spiritual. These two sides were united this summer in a massive pilgrimage undertaken by Maori veterans with their families along with *pakeha* from New Zealand and Australia (*pa*—village, *keha*—white).

The two sides of a Maori

Six hundred men, women and children flew in three groups to Europe and then cruised through the Mediterranean visiting former battlefields. It turned out to be, as Brigadier Sir William Hall, National President of the Returned Services League of Australia, predicted, 'an unforgettable experience' for all who took part. Gallipoli, Crete, El Alamein, Taranto, Monte Cassino—the names of some of these battlefields revive vivid memories for those in their forties or over. But to the younger members of the party it was an introduction to their parents' past which up till then had been just pages in their history book.

Some families who had lost several members on the battlefields clubbed together to make it possible for one of the younger generation to go. All who went raised their own fares. The owner of the ship which took the veterans through the Mediterranean made it available at considerably lower than the normal rate as her contribution—she had lost sons in the battle for Crete.

As the ship was sailing past Cyprus news was received of the death of Archbishop Makarios. It was customary, the Maoris informed the captain, that on such an occasion they should call in. So the captain interrupted the voyage—and the Maoris were invited to sing at the President's funeral

in the cathedral. The whole party visited the Holy Land—and two of the groups were received in Rome by the Pope.

Accompanying all three groups in Europe was the sole surviving padre of the Maori Battalion, Canon We Te Tau Huata, who had taken part in the campaigns in North Africa and Italy and been awarded the Military Cross. It was the fulfilment for him of an experience that began six years before on a previous visit to Europe.



At a reunion of the 28th (NZ) Maori Battalion in Christchurch Cathedral in 1972, he described what had happened to him when he had joined a charter plane with 121 people from the Pacific to attend a Moral Re-Armament conference in Caux, Switzerland: 'As I flew towards Gallipoli, to Mount Olympus and then up the coast of Italy, the memories came back after years when we used to pray, "God, destroy the German people and wipe them off the face of the earth!"' Because of that cancer of bitterness he had been ineffective for years, he told the 1,200 Maori veterans of two world wars who had assembled together

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The unfinished war

EIGHT JAPANESE GENERALS came to lunch recently at the Westminster Theatre, London, after having visited Caux in Switzerland. The way in which this party from the Japanese Veterans' Association was received at both these MRA centres, 'I shall remember all my life', wrote the Association's Executive Director, Lt-Gen Eiichi Hirose.

In 1952 the Allies signed in San Francisco a peace treaty with Japan. At that time Robert Schuman, then French Foreign Minister, said to Dr Frank Buchman, initiator of Moral Re-Armament, 'You made peace with Japan two years before we signed it.'

International pressure

In 1977 some people have still not made peace with their former enemies. And, just as there are those who would like to bury Remembrance Sunday, forgetting the sacrifice of those who died to preserve the freedoms we enjoy today, there are also still those who either out of unresolved personal bitterness or because of calculated ideological aims, wish to resurrect the memory of the sadness, suffering and brutality of the war years.

Shinzo Hamai, many years Mayor of Hiroshima, was one who might have been justified, if anybody is, in retaining bitterness. He, like the Japanese generals this summer, paid a visit to Caux shortly after World War II.

On his return he and the City Parliament came under considerable local and international pressure to make their city a symbol of bitterness, particularly when it came to erecting a monument to the victims of the atom bomb and choosing an inscription for it. But they were determined that their citizens' genuine feelings should no longer be exploited by those who aimed to make

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The wreath-laying ceremony in Crete. Canon Huata is centre right in Maori cape



Edith-Anne Ramsay

BRITAIN:

For me it means

'THEY DIED that we might live'—a phrase often repeated at this time of year. My uncle was one of those who died—he was the same age as I am now when he gave his life trying to save a colleague from a burning tank in the African desert.

I recently spent several months in Viet-

nam just before it went Communist, and then in India during the Emergency.

During that time it became clearer to me what the tasks facing our post-war generation were.

In India as freedom was being whittled away, I realised that if we in the West continue to live for our own gratification, we will have to have our demands curtailed by law. We could lose democracy unless we choose to live differently.

Will we choose now to accept the discipline of moral standards in our personal and national life, so that we can make democracy a living reality—and the whole world can have a fair share in the material resources available?

EDITH-ANNE RAMSAY



Gisela Lippert

GERMANY:

Life with father

OUR FAMILY has never been united.

My father was a prisoner of war in Russia for five years. That, and illness, made him hard with people—with his family, but also with himself.

I hated my father because he acted cruelly. Inside I was deeply searching and unhappy.

One-and-a-half years ago I made the experiment of listening to my inner voice. It was painful because it showed me my own faults and the necessity of writing an honest and open letter to my father.

I experienced the challenge of God's call. To know that I might never be ready made

me feel desperate and insecure about the future. Could I really trust in God? Would my father kick me out?

For the first time I prayed—simply, like a child.

When I came home the miracle happened. My father awaited me with tears in his eyes. Love for God and for my father began to grow.

We cannot claim to be a changed and united family. But for me faith and trust in God changed a lot. I feel that God loves and accepts us all as individuals, and even as a family. Now I am free to pray and care for my family and others.

The more my faith grew, and the will to listen and obey, the easier things became. I still struggle to be available as God's instrument whenever He calls me.

But I have found that learning to receive God's love consciously and gratefully is a process. My aim is to pass this love on, and through this to help people find God's will for their lives.

GISELA LIPPERT



Nathalie O'Neill

FRANCE:

A speck at large

ALL STARTED the day I heard: 'God has a plan for you.'

I was going through a time in my life when nothing could catch my interest; everything was fading away with the time passing.

I was fascinated with the idea that you could hear God speak if you were ready to listen. Supposing this Reality did exist? The experience sounded exciting.

I started by accepting the challenge of putting things right in my life according to absolute moral standards of honesty, un-

selfishness, purity and love. I experienced my first prayer, which was an imploring invitation to the Guest I was longing to receive to come into my life.

Then I perceived the first signs of His coming, through answers to specific requests. This lit the first sparks of faith.

I decided to join the MRA full-time workers—first to see whether faith did really work, then if it did, to find among them some help in turning my sparking faith into a burning one, as I felt it could be the most unexpected source of energy and universal understanding ever found.

Daily mending of a life, damaged over years by neglecting the spiritual part or through wrong relationships with people, is not easy. Nevertheless, it was part of the 'game'—a game in which you finally had everything to win once you had realised that actually you had nothing to lose.

Then came the day when I did not feel any longer the need of winning something, but



Kiyoshi Nagano

JAPAN:

Urgent world needs

WHEN I WAS a little boy, I saw a documentary film of the atom bomb which fell on Hiroshima. It made a strong impression in my mind. I still remember some harrowing scenes and the song 'Never again forgive the use of the atom bomb'.

The war caused innumerable tragedies. The tragedy is still going on more than 30 years after the war has ended. Some people are still suffering from leukemia as a result of the atom bomb.

At the same time, we of the young generation must reflect on how Japan made many nations and peoples suffer through the war. We have to build real friendships with those countries so as not to repeat the tragedies.

Japan's role is not only to remain peaceful herself but also to contribute positively to world peace. How can we help to solve the civil wars, hunger and poverty happening in many parts of the world?

It is necessary to help with both material and spiritual aid. We have to develop leaders who are concerned not only with our national well-being but also with the urgent needs of the whole world.

Each of us has to think more responsibly about the rest of the world. I am quite an ordinary man, but I have decided to help to make a better world.

I apologised to my professor for not carrying out certain responsibilities because I believe the first step in making a new society is to change myself.

KIYOSHI NAGANO

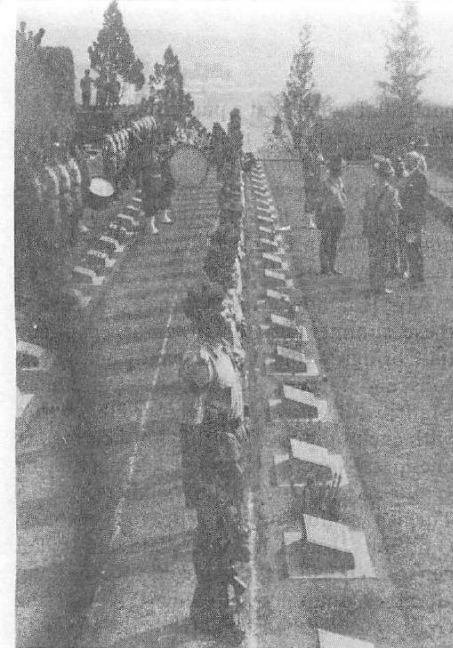
that of being won, absorbed, fitted into the most tremendous Force ever imagined, a Force which had loved men into being and kept working to make the most of each one of them, a Force which guided them into the most perfect plan of happiness. New perspectives were opened to me. I had found again enthusiasm.

But the situation in the world was alarming. I felt the urgency to act, when events daily bring us nearer to the edge of a precipice. How powerless I was, a speck of dust on the earth, with such a poor life behind and now still so weak—when the challenge I met through MRA was to tackle the evil in the world.

But I was not meant to do it alone. After all, God had not waited for me before raising His army. I was only asked to join the forces and trust.

No alternative could match that proposition. I have accepted.

NATHALIE O'NEILL



By the tennis court

The cherry tree and the tennis court

In one of the more remarkable gestures of reconciliation,' wrote columnist Peterborough earlier this year in the *Daily Telegraph*, 'two former British Army officers who served in India during the war are to lay a wreath at Kohima, near the Burmese border, as a tribute to 30,000 Japanese soldiers who were killed during a four-month battle for the neighbouring town of Imphal in 1944.'

The hard-fought battle over this rugged jungle-covered mountain area was a turning point. Kohima was the furthest point of Japanese advance into India. The figure of 30,000 who were killed included the British and Indian troops as well as the Japanese; the town of Kohima was flattened. Today on a 5,000-ft spur in the heart of the town stands a monument to the men of the 2nd British Division who fell in the battle. Its great stone obelisk has cut into it a cross which stands out against the weathered stone and, below, the words:

When you go home
Tell them of us and say
For your tomorrow
We gave our today.

One of those who fought in that battle was Richard Channer who won the Military Cross for his control of artillery fire at Imphal. He is one of the officers referred to in the *Daily Telegraph* article. Just a year ago he decided to visit the battlefields and the cemeteries there. With him went Colonel Brantford Hartland who had served 30 years in the Gurkhas. 'I was nearing 79, hadn't £30

in the bank, had no "prospects" and had said goodbye to India 30 years ago,' was the Colonel's initial response to Channer's suggestion. However, he said, 'Next morning God showed me that it might be right and that if so he would provide for all my needs. By that morning's post a cheque for £100 arrived from someone who knew nothing about my Indian thoughts. I certainly was not expecting it.'

Before leaving London Channer got in touch with a retired Chief of Staff of Japan's Post War Defence Forces whom he had met 15 years before. 'I wrote to General Sugita and asked him if he would like us to lay a wreath at the British Cemetery at Kohima on behalf of the Japanese.'

Impressed by epitaph

A reply came from Sugita and also from General Iwaichi Fujiwara who had himself fought at Imphal and was now heading the Japanese Burma Veterans' Association. The generals wrote, 'We humbly pay our respects and tribute to those fallen heroes of your country who fought and died so honourably. We were impressed by the epitaph on your memorial at Kohima. Our men presented flowers there and gifts from Japan. It is our ardent wish that with a spirit of reconciliation there should never be another tragic war, but lasting peace and ties of friendship and goodwill between our nations.' The letter said that a delegation from the Veterans' Association had just returned from Kohima where they had left money for the British officers to buy a wreath.

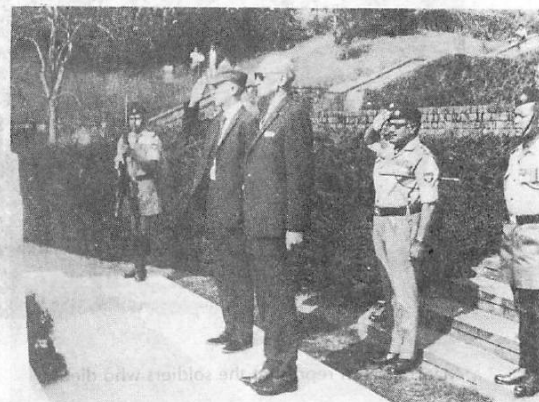
'Four days after the letter arrived the Queen made her 1976 Christmas broadcast on reconciliation,' says Channer. 'So it seemed fitting to write to her about our Kohima visit and to enclose the letter from the Japanese Generals. The Queen replied hoping that the visit to the war graves would be "a successful and moving occasion".'

After laying the wreaths at the British and Indian cemeteries at Imphal, Channer and Hartland were escorted in two jeeps on the 80-mile mountainous road to Kohima where they stayed with the 3rd Battalion of the Assam Rifles.

The next morning they were taken to the cemetery where 50 men were drawn up; the cenotaph was on a low terrace, with riflemen and bagpipe band on the next level, and on the edge of the tennis court stood four buglers. It was around this tennis court that heavy fighting took place during the battle—interestingly enough the court was built by the 3rd Assam Rifles when Colonel Hartland was their adjutant in the 'thirties.

On the tennis court the white lines are etched deep into the turf as a lasting memory of the struggle. In its centre is a 30-ft white stone cross visible from most places in the town.

Four riflemen flanked the cenotaph and as the band struck up the General Salute, the parade presented arms. 'Reverse arms' followed as the soldiers bowed their heads for the minute's silence and then the bugler



At the cenotaph

sounded the Last Post out across the valley. Finally the bugles sounded Reveille.

Four Naga Baptist ministers in their red and black shawls joined the British officers in laying a wreath for the Japanese dead beside a cherry tree which stands on the edge of the tennis court. It was in this cherry tree that a Japanese soldier fought to the last and it marks the limit of their advance. 'Please send a message to the Japanese,' said the Naga ministers. 'God has been speaking to us directly telling us to apologise to them for our bitterness against them.'

From Nagaland the two officers flew to Calcutta where they were asked to speak to the novices of the Sisters of Charity. They met with some 200 nuns for an hour, and afterwards Sister Frederique, who was in charge in the absence of Mother Teresa, said, 'This has been inspiring. God must have sent you. This morning the classes with the novices were on "How to hear the word of God" and this afternoon you have shared with us your experience of how you are doing it.'

Glorious page

Richard Channer wrote to the Japanese Veterans' Association describing the visit to Nagaland. A letter came back from General Fujiwara: 'We deeply appreciate your kind gesture of friendship and goodwill. Thirty-three years have passed since those days of grim battles fought at Kohima and as one of the living ex-comrades I still feel the great pain in my heart for those who lost their lives there.' The letter goes on to speak of 'transcending the bitterness of the war days'.

'Our two nations were embroiled in war,' says Channer. 'It was a tragedy born from attitudes of arrogance, false pride and superiority. We British have had our fair share of these things. In recent years the ingenuity and energy of the Japanese people have astonished the world. Now in the years ahead our nations, both island peoples of great inventiveness, could contribute so much in taking on the problems and opportunities of mankind. The dead of both sides would surely expect us to be duty bound to march on such a road together and in so doing a new and glorious page of history may yet be written.'

MH



Maori women represent the soldiers who died

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with another 600 men who had fought in Korea, Malaysia and Vietnam.

The issues which were used to divide men, he said, might vary from continent to continent—between French and English in Canada it was language, in Southern Africa or the United States it was race and colour, black and white, in Northern Ireland it was green and orange—but basically the elements of division were the same, 'bitterness, hatred, prejudice and resentment'. He had decided to end them in his own life—starting with his bitterness towards the Germans.

Before leaving Europe that summer, Canon Huata had returned to the scene of one of the hardest-fought battles in which his people had been involved, Monte Cassino, where the monastery had been destroyed in the battle. There he conducted a service and included Germans in it. He asked the monks to take him to the top of the mountain. At the top he pointed down: 'There are my boys down there. You are lucky, you have a new church. I cannot take my boys home. They died to give me a chance to tell you that I am sorry for my bitterness.' A monk knelt and kissed the padre's hand—and a service was held together in the monastery.

The following year, 1972, the Canon was one of the Maoris invited to the Afrika Korps reunion in Mainz. There he apologised to the 9,000 men present for his bitterness. He described his experience flying over Monte Cassino and his prayer for the destruction of the German people. 'I had not realised my prejudice,' he told the German ex-servicemen, 'and I am sorry now for my prayer. We came over to die for Europe. I believe we should fight together and live for Europe under God.'

Now this year Canon Huata was one of an army of his fellow countrymen and women in a new, peaceful expeditionary force from 'down under'. New Zealand's Foreign Minister, Brian Talboys, described this honouring of the commitment and sacrifice of their fellow countrymen as 'a worthy commemoration'.

For Huata one of the high points of the tour was the 'service of forgiveness' in Crete.

When the Allied Forces had to evacuate

the mainland of Greece in May 1941, the defence of Crete was entrusted to a New Zealander, Major General BC Freyberg, VC. But only three weeks later the Germans launched an airborne assault and, between 20 May and 31 May when the evacuation of troops from the island was completed, hundreds of gallant New Zealanders and Australians were among the Commonwealth troops killed. They lie buried at the Suda Bay War Cemetery.

When the Maori veterans arrived on the island, some having lost limbs in the battle, they relived the scenes of the conflict, remembering with elation the places where they had fought, and in some cases had moving reunions with Cretan guerrillas who had guided them through the mountains.

An outdoor service, in Maori style, was held at the German cemetery. Maori women stood vigil, dressed in black, representing the soldiers who had died. Canon Huata spoke to the 600 people present: 'Our Lord said, "Greater love hath no man than this, that a man lay down his life for his friends." The sacrifice made by these men they made for a

particular country at a particular time. What we have done here is to say thank you for giving us the chance to have freedom. We will remember you by telling the whole world that you have fought for peace. It is only by taking bitterness out of our hearts that we will save the world.'

Mrs Huata believes that the experience of these summer months strengthened family ties, bringing together husbands and wives, sons and fathers. It also, she says, united Maori with *pakeha*, who enjoyed fellowship with each other, and both with their former enemies. 'Never before have I seen a touring group pay tribute to our soldiers,' said a Turkish senior officer who met them at Gallipoli. 'I feel humble,' said an Italian general. 'I will be responsible for looking after the Commonwealth cemetery.' A serving German general participated in the service in Crete.

The Maori word for enemy is *Hoariri*, which, translated, means Friend-anger. 'So it is easy for us to forgive, for we were angry at the time,' says Canon Huata. With the anger gone, the enemies became friends. MH



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Hiroshima a platform for divisive propaganda. 'We blame no person and no country,' said the Mayor. 'That is why we have engraved the words: "Rest in peace; we will never make the same mistake again." I learned from Dr Buchman in 1950, "Peace is not just an idea, it is people becoming different."'

Her Majesty the Queen asked that reconciliation be a theme of 1977. It was, she said, the gift she most hoped for during her Silver Jubilee Year.

This issue of *New World News*, coming out as it does the day before Remembrance Sunday, is devoted to two acts of reconciliation where former enemies of the Asian and European theatres of war stood together in 1977 to remember the sacrifice but also, like the Hiroshima Mayor, to commit themselves to building a different future.

Without this commitment, the end to a war may be just a preparation for another round. Time is not necessarily the great healer—as we have seen in Northern Ireland. No war is finished until the hearts of the opponents have been won.

There are many who believe that all power comes from the barrel of a gun. And yet, there are wars being fought today which cannot be won militarily by either side. There is a state of endemic war across many frontiers and within many frontiers.

Our need is for that greater power—which changes the greed and arrogance that lead to war, and which cures hate. This is peace work in which there is a part for everyone.

THE EDITORS

Robust spirit

'Without doubt we need to rediscover today the qualities which carried us to victory in the last war. But overarching them, we must also have a worthy long-term aim for Britain's role in a world where so many live in poverty and hunger. We need something that will fire our youth and take us on with poise and purpose into the new century. This, however, will only emerge when enough people, both at the top and at the grass roots, really want such a goal, and when we are all prepared to meet the dangers of today with the same robust spirit and united effort which brought us victory in our last great national testing time.'

Mary St J Fancourt writing on 'The Spirit of Remembrance' in the autumn issue of 'This England'.