

DIALOGUE ON DEVELOPMENT IV INDIA—THE PLACE FOR WORLD'S OPTIMISM

'INDIA IS THE PLACE for world optimism,' said Raul Manglapus, former Foreign Minister of the Philippines, in India last month. 'The natural solution to conflicts in development in this country has never been repression but tolerance which is another name for freedom and democracy.'

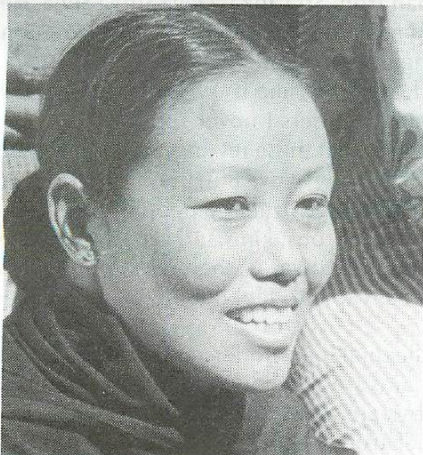
Mr Manglapus was inaugurating the fourth annual 'Dialogue on Development' which took place from 15-20 January at Asia Plateau, Panchgani, the Moral Re-Armament centre in Maharashtra. The theme of this year's dialogue was 'Finding our Common Identity'. Participants came from 14 nations. 'What more felicitous platform for the search for a common identity than this plateau in the heart of India!' Mr Manglapus continued. 'India, with Japan and Sri Lanka, is one of the very few places in Asia where I can say my piece and not be worried about the consequences.'

Mr Manglapus now lives in exile in the USA, where he is researching non-Western democratic traditions such as the *Panchayat* system of village democracy in India. He referred to the Philippines' 'intense search for identity'. 'We don't even have an Asian name,' he said, and explained that the Spanish colonisers had named his country after their King Philip. However, India made one optimistic about the world. 'Let our keynote be pluralism.'

He also appealed for a spirit of tolerance and pluralism in international development. 'God made a plural world and let us thank Him for it. This is the secret of our common identity.' He dismissed authoritarianism as a solution for development. 'Dialectic materialism does not teach me to be good,' he said, quoting the Indian freedom fighter Jayaprakash Narayan. He added, 'What is to be good? Not least it is to be tolerant.'

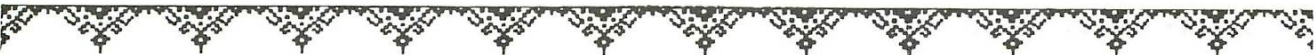
Mr Manglapus warned of 'the trap of vanguardism' into which those with a revolutionary ideology could sometimes fall. 'You begin to believe you have the whole truth so why tolerate those who only have part of the truth?' For example, he described a recent visit to the Jesuit University of Central America in Nicaragua, 'On the walls I did not see a single painting of Christ or St Ignatius Loyola. Everywhere there were pictures of Che Guevara, Castro and Karl Marx.' However, he approved of the words of the Jesuit-trained Voltaire, 'I may disagree with what you are saying but I will defend to the death your right to say it.'

We devote the rest of this issue to statements made at the conference.



Dialogue participants

Dialogue photos: Bhagwandas

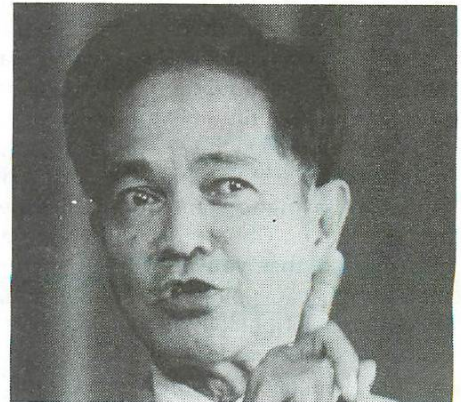


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Raul Manglapus

FINDING OUR COMMON IDENTITY



Where giving beats hijacking

Rajmohan Gandhi

ALL OVER THE world you have groups raising a torch—our aspirations, our identity—people in North-East India, *adivasis* (tribal people) in various parts of India, the Aborigines in Australia, the American Indians in the United States and Canada.

Mr Gandhi referred to groups that use terror as a means for asserting their identity. He continued: When I think of them I think of the gun—of fear, insecurity, anxiety. I think of my children and other children, of the future that they will have in a world of the gun and of hate.

Then I think of somebody like the Dalai Lama and many Tibetans who have left their homeland, and are living in various parts of the world. I think of the peace of mind of the Tibetan, the capacity of the Tibetan to smile and laugh.

I have had the privilege of meeting the Dalai Lama a few times. The last was a few months ago in Europe, when he came to address the MRA conference in Caux, Switzerland. In the VIP lounge of Geneva Airport a simple, modest Englishman found himself sitting next to His Holiness the Dalai Lama shortly after the Dalai Lama had arrived. This Englishman was very embarrassed and shy, and finally he blurted out to the Dalai Lama, 'I don't know what to say.' So the Dalai Lama laughed, looked at him and said, 'Say anything, say anything.' The Dalai Lama was completely interested in this, until then, unknown man, putting him at ease. This is his attitude everywhere.

He is interested in the people he meets, the country he is in, the audience before him, the person sitting next to him. Instead of saying to mankind, 'Remember me, remember me, remember Tibet and I will create an explosion or a hijacking so that you are forced to remember me,' he merely says, 'I am going to remember you.' The result is that we remember Tibet. I think that 'in giving we receive' is the truth that applies to identity.

I find a similar reaction when I think of the Pope and

Poland. There is such an absence of hatred towards the Soviet Union in the Pope's utterances and his challenge to the Polish people in their relationship to the Soviet Union. In fact you find he has a great vision for the Soviet Union. Although Poland is not as free as we would like her to be, we find—in the Pope's attitude and in the attitude of many in Poland—a quality that makes Poland live for us. Many have learnt much about Poland in the last few years because of the Pope, Walesa and others.

I was interested that an Englishman, Richard Attenborough, made the film about Gandhi. An Englishman makes India's freedom movement live all over the world. Indians living in America, Canada, Australia suddenly find that their neighbours are far more interested in them because they have seen the film. The Indian identity was not damaged by the attempt to keep our freedom movement free of violence and hate.

In 1951 I was 16 years of age, a student in New Delhi. My father was the editor of the *Hindustan Times*, a paper published in New Delhi, and we used to live in a flat on top of the building where the *Hindustan* was prepared, printed and published.

One day a sub-editor came running to our flat to give news to my father—Liaquat Ali Khan, then Prime Minister of Pakistan, had been shot. To my lasting shame I recall that I reacted at that time by saying, 'I hope he will die.' My sense of Indian identity got mixed up with dislike, hatred for a country that was a neighbour to us. I was desiring the death of somebody I had never met and about whom I knew very little. All I knew was that he was the Prime Minister of Pakistan. When our sense of identity becomes like that then the person in the other group ceases to be a human being altogether. He becomes an abstraction.

Mixed up

I first went to Europe in 1956, arriving shortly after Suez and the Anglo-French-Israeli attack on Egypt. I had many fine friends in Europe—but I found in myself some kind of unexpressed wish for harm to come to the nations of the white man, the European nations and Britain. My identity as an Indian somehow got mixed up with a desire for harm to the white man.

It was around that time that I met people committed to MRA. One was a man from Sri Lanka, Deva Surya Sena. He was very talented in music and had been given a decoration by the reigning English monarch. Whenever my friends spoke of this award, I did not like it. When it came to my turn to introduce him to others I never referred to it.

If you ask me how it is that these feelings have now gone from my heart I cannot say why. But they have gone. I suppose it is that I have met so many people from these countries who are so generous, kind and selfless that I am ashamed to have ill will towards them. I suppose it is above all a gift that I am able to feel that humanity is, after all, one.

It is so easy, intellectually, to understand that our births are alike and our deaths are alike, our hungers are alike, our hopes and heartaches are alike. It is a very fortunate thing when an intellectual truth becomes a truth of the heart. We need to be ready for that miracle to happen. ■



Lobsang Wanchuk, Tibet, who represented the Dalai Lama at the Dialogue.

To defuse tension



Niketu Iralu, from Nagaland in North-East India, where tension has been created by millions of illegal immigrants arriving from Bangladesh:

MANY COMMUNITIES FEEL threatened today, that they may not survive for long as distinct peoples. Their concern is legitimate. But from our own experiences of struggles, my people are finding that those who fight for their people need constantly to face their own ambitions for power, wealth and glory. Otherwise they often end up making a living for themselves out of the difficulties of their fellow men. This can result in tragedy. The ordinary man gets more frustrated and bitter; and those who try to give leadership often die of alcoholism and despair because of guilt and self-hatred.

We therefore need leaders who are free enough themselves to be able to bring change to the wrongs in which their people are embroiled and to show the people what they themselves can do.

In North-East India, we have to learn to accept as our own the enormous problems of Bangladesh. We don't want even to contemplate this challenge—we feel it is too big for us. But the sooner we face the implications of having *Bangladesh as our neighbour*, the sooner we will take initiatives that will solve our own problems. Such a widening of our care and concern will help defuse the dangerous tension that exists in my region today. We come to these Dialogues at Asia Plateau because we sense the need for a change in our thinking and aims. ■

No enclaves

Mohan Bhagwandas, Australia

IF I PROBE DEEPLY into my personal identity I have a serious question before me. My father was from Pakistan and then came to India, my mother was Sri Lankan, and now I live in Australia. I have a multiple identity and multiple loyalties.

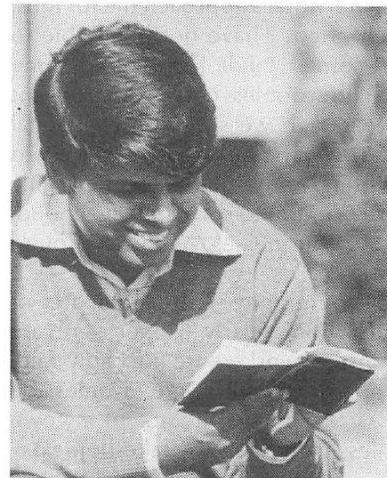
Australia is made up of 15 million people originating from 103 nations. In my city of Melbourne 48 per cent of the

population comes from non English-speaking countries. Australia's image is of a fair-skinned people, who come from an Anglo-Saxon background. But a walk down the streets of Melbourne will show you what a multicultural society it is.

As one from Asia living in Australia, I have learnt that to hang on to my way of life and my culture and to be part of an exclusive enclave only contributes to disintegration. To reach out to those living around me, and to others who come to live there, helps to build a better nation. Giving something to others helps me find my identity.

Identity is a question of how we deal with the wounds in our hearts and how we find the destiny that God has for us as individuals, and as peoples. ■

The other's human



K Haridas Nair, Malaysia

I COME FROM a multiracial nation where race dominates the expression of identity, both in politics and economics. The search for 'Malaysianess'—the capacity to be partners in the creation of an identity which gives full play to our diversity—is worthy of constant endeavour.

An important prerequisite is a sense of humanity—to 'live into' the other person's situation; to have mutual respect for each other's cultures, traditions, faiths; and above all to identify the other pre-eminently as a human being.

I often have to reflect on my own attitudes, feelings and generalisations. If these are not recognised they develop into religious, racial or linguistic sore feelings. These so easily sour into areas of bitterness. Feelings are real but they can be pointers either to understanding or misunderstanding. Dealing with feelings in the spirit of humility often helps me reach a sense of space for listening, understanding, seeking the other's points of view, and thereby moving into a dimension where answers are possible.

The need is for people with conviction who can fashion, by their living, answers to prejudices and hates, rather than for men who die for their convictions and remain among the statistics of 'martyrs'. ■

What industry can offer

Darius Forbes, Managing Director, J N Marshall group of four companies, Pune, which employ over 1000 in the manufacture of engineering products and high-technology precision instruments:

I HAVE BEEN IN INDUSTRY for 25 years. It has taken me all that time to realise that the most difficult part is to establish the human relations we need.

Industry today subscribes about 30 per cent of India's economic requirements but employs only about eight per cent of the work force. Early in my career I realised that even if a thousand more industries sprang up every year we would still not succeed in employing those 14 million who are born each year.

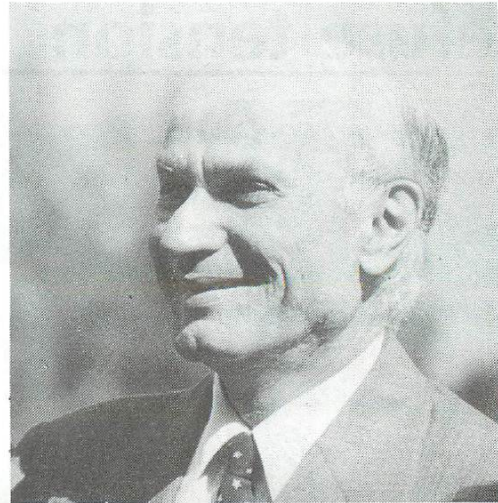
Each week six or seven individuals approach me for jobs. Although I have sincerely tried, I have not been able to employ everybody who comes. I felt I must find some means of making sure that these jobless could earn a decent living wage. So, eight years ago we started a vocational training centre. About 400 boys and girls have been trained as carpenters, welders, fitters. Some have become highly skilled. Today they are in a position to earn their livelihood. Some have started their own businesses. A few have found jobs.

We also conduct a small community centre in our area of about 40,000 people, of whom nearly 85 per cent are industrial employees. Industrial workers are not badly paid. A machinist in our company earns around 15 times the average Indian's wage. As Managing Director of my own *company I probably get less than twice the take-home pay of the machinist.*

No amount of government interference in business is going to be the salvation of our country. We in business have to make a success of it ourselves. I feel that we have a lot to offer society. ■



Delegates at the industrial session. Khorshed Engineer is 3rd from left and A A Shaikh is 2nd from left.



Darius Forbes

Pune enterprise

A A Shaikh, foreman of the shop floor, J N Marshall

I HAVE WORKED for Marshalls for 21 years. It's a family for me. The first time some of our members came to the MRA centre they felt strongly that the management wanted us to change so they could make use of us. There was a lot of resistance to further visits.

However we are directly connected with management from the shop floor and we had a lot of discussion. People started coming out with various points. They said, 'Why don't you include management people also? Why do you want only us to go?' The management responded and started sending groups from both management and workers to the MRA centre. The ice was broken and this has created harmony amongst the work groups.

We thought about how to keep this going. We had the thought to start having monthly meetings in Pune of the industries who have sent representatives to Asia Plateau. We meet at any of the *companies. Initially only workers* used to come to these meetings. Then we invited management participation. To our surprise this was taken very sportingly. Since then we have had some of the top management coming to every meeting. Last month we met in the Institute of Engineers when the Managing Director of Bajaj Tempo presided. MRA has helped us in *building a good relationship.* ■

KHORSHED ENGINEER, Secretary to the Managing Director of J N Marshall, Pune, said that 145 members of the company had visited Asia Plateau. Many had brought their wives and this had helped resolve many family problems. She told the conference, 'Each of us has some kind of fear. We can help ourselves by analysing what is a real fear and what imaginary. The power of prayer also helps us get over our fears. I practised this yesterday and it has given me a lot of courage.' ■

Way to a good end

Dilip Rasane, Chairman, Bajaj Tempo Workers' Union, Bajaj Tempo, Pune, manufacturers of Matador vans:

WHEN I RETURNED to work, after my visit to Asia Plateau in 1983, there was a big strike in our company, because two workers had been suspended for bad work.

I refused to participate and my opponents said I had been bought by the company. But I stood my ground and endeavoured to bring the strike to an end. The union would have lost face if they had given up the strike.

In the spirit of absolute honesty and unselfishness we started negotiations with the Managing Director. Negotiations continued for eight days and whatever we discussed we passed on to the workers. But the militant union delegates demonstrated and I was ousted from the negotiations.

The next day I started work in the factory with some of my friends. I told the press about my stand: 'Please have faith in me. On the basis of MRA the end will always be good.'

Within 20 days the entire factory was back at work. The two men were reinstated as part of the settlement.

Productivity had come down to 32 vehicles per day. Now it has increased to 42 to 45—and the management has increased our wages.

I never used to pay attention to my home. The atmosphere was disturbed. There were disputes and quarrels. When I returned from Asia Plateau, I got all the people in the house together and apologised to them. Now I would like to pass on what I have found to my friends. ■

After the programme

Devadas Martin, chargehand, Ruston & Hornsby, Pune, employing 2000 in the manufacture of heavy diesel engines:

I WAS SENT WITH COLLEAGUES to Asia Plateau in 1976 to attend a programme on 'creative leadership'. After a couple of days I made some decisions.

I had got married in 1973 and we had gone to Goa for a honeymoon. In Goa they don't welcome people with a cup of tea. So I started taking a little alcohol. After coming back to Pune I continued it.

In Panchgani I saw that when I take that glass of drink I am depriving my wife, my child or my parents of the money that goes into that drink. This touched me a lot. At first I thought I would stop gradually. But when I have been doing something wrong I have to stop it there and then, not in instalments. So I made up my mind that day, here at Panchgani. My friends back home thought, 'Maybe a priest

has told him to do this.' But when I told them the reason, some of them thought that perhaps they should also stop drinking.

A friend in my section at work had a regular habit on the Sunday second shift—he never came to work. On Sundays the government factories have a holiday. (Ours is on Thursdays.) Sunday was the day when my friend celebrated at drink parties with his friends who worked in government factories. I told him how and why I gave up drink. Within a month he started to come to work when we had the second Sunday shift.

One of my sisters chose to marry someone from another caste. My mother and father and the rest of the family did not like it, and she was literally cast off from the family, even though in India our tradition is the joint family system. When I came here I had a time of quiet and felt that all my family were doing something wrong. I returned home and tried to meet my sister, and did so after the fourth attempt. I called her and her husband for the christening of my son in my house. They came and on that occasion even my father, when he saw my sister, forgot the past and accepted her as his daughter.

My wife told me that, since returning from Panchgani I have started caring more for her and the children. This really touched me. ■

Vacancy filled

Ashraf Hassumani, labour lawyer and former Deputy General Manager, Maharashtra State Transport:

IN 1942 WHEN I was a student, I was full of myself and full of Marxism. I had studied it deeply. I refused the solution given by Mahatma Gandhi and, as a Communist, I was furious. To my eternal shame I wrote a booklet against Gandhi.

I went into the civil service but was so full of hate and intellectual arrogance that I didn't know what to do with myself.

After 10 or 15 years I was disillusioned with Communism—the new man was not coming from Russia. But I was not prepared to believe in God. Then I read Chesterton's book about St Francis of Assisi and that was the beginning of a change that came over me.

I visited Goa where I wanted to meet a friend—an older woman. I could not find her. So I went into a coffee shop in the market and prayed to find her. The next minute she walked into the shop with a friend. But I still let God down, and said it was just a coincidence.

I used to throw MRA pamphlets into the waste paper basket. But over a period of time I became ripe for something to fill the vacancy inside me. Two years before my retirement I came here to Asia Plateau. At that time I used to have 60 cigarettes a day and 40 cups of tea! Here I came to believe in God. I found a belief in prayer.

Finding forgiveness within you is the highest form of change that can help others. I am not one bit what I ought to be. But I believe that every single individual counts in shaping the future. ■

JAPAN AND HER NEIGHBOURS



Clothing a million refugees

Yukika Sohma, Japan

THE DESTINY OF JAPAN is to care for others. There are many individuals who want to care and I have been learning to tap the resources that are hidden in each. Four years ago I organised an association to aid the Indo-Chinese refugees. The people responded to me when I asked for one yen from each individual. Within three months they had given more than 110 million yen.

Now we need to help people to keep their hearts open. Otherwise people sleep on what they have done, and then they forget. We need to have the imagination as to what will challenge people.

We discovered that the Cambodian refugees needed housing because their huts had all been burnt. We found out that we could build bamboo houses for 20,000 yen each. So we appealed to the Japanese again: 'Don't you want a second house for 20,000 yen—in Cambodia? You won't be living there, but we will put your name on it.' And people responded.

We heard it was cold last year in South-East Asia. Again, with the help of major national newspapers and the N H K Broadcasting Association, we appealed for one thousand tons of clothing for one million refugees in Thailand and elsewhere. We gave a time limit of two weeks and we had the help of two express transport companies, with 80,000 agents all over Japan. The presidents of the companies had posters put up appealing to everyone in Japan to be on their toes for two weeks, when they would accept any package addressed to the refugees at only half the cost of transportation. People are willing to care. The target was superseded. We also received over 30 million yen for the shipping costs. It will probably take us well into August to send everything.

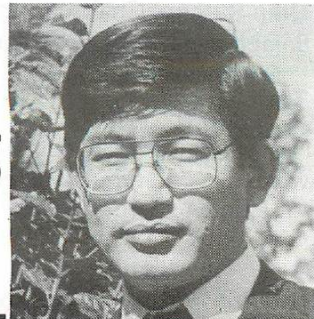
I am often tempted to feel that I can do things myself. I have accepted that I cannot do anything worthwhile in my



Mr Nishiberi, the Japanese Consul in Bombay (2nd right), with (l to r) Mrs Nishiberi, Rajmohan Gandhi and Yukika Sohma.

own strength. But all I need to do is to be prepared for God to use me. Japan, too, tends to think she can do things on her own but she needs to learn to serve the world. I am committed to see this happen. The challenge is to accept God's commission and to let go of ourselves. ■

Extending the network

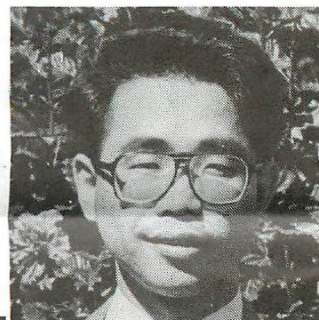


Professor Kazuyoshi Aoki, teacher of African politics at the College of International Relations, Nihon University, Japan:

I FEEL THE importance of getting to know the outside world, not only through books but through individual friends. Making friends on a personal basis, through Moral Re-Armament, has meant a great deal to my work as a researcher. It means that I have the relevant and actual facts.

There is a recognition among some in Japan that our foreign policy towards Africa and the developing nations of the Third World is not what it should be. One of the major reasons is because our bureaucrats lack such personal contacts or a personal network. I do not believe that the Government can do everything or that we should rely on the Government. But there are things that the Government can do. I want to find a way to influence my Government's approach. ■

Enriching obstacle



Dr Yukimasa Chudo, Researcher, Studies Centre for International Affairs, Japan:

THE NEED FOR reconciliation has never been greater than today, which requires the armament of mankind with high moral standards. I am lucky that I could feel the dynamism of this other 'arms race' taking place here in Asia Plateau. Moral standards should enrich us every day to meet the challenge of the modern world.

I hope Asia Plateau can meet this challenge. I used to fly directly from Tokyo to the Middle East, skipping over Asia Plateau. From today I think this plateau might become a welcome obstacle to make me visit Asian countries other than the Middle East often. ■



Healing the wound

Richard Channer, Britain

I FOUGHT AGAINST the Japanese in Burma and Northern India and was at the battle of Imphal in 1944. I was hit by a shell splinter in the leg and had to carry on for 14 hours crawling about on one leg.

After World War II I had said to myself, 'I don't want to meet these people again and I shall not be interested in going to Japan.' But through meeting Japanese at Caux in Switzerland I found a change. I began to realise how arrogant we had been. We always blamed Japan for starting hostilities, but there I faced that the war had been just as much our responsibility. Because of the arrogance and superiority in our attitude to countries like Japan in the pre-war years, we had taken no responsibility for Japan's economic difficulties. We had selfishly thought only for our own economic situation. Had we thought and cared for Japan adequately, that war in Asia might well have been avoided.

In 1977 I decided to visit the war graves in Nagaland where the battles of Kohima and Imphal were fought.

I immediately thought of my friend General Sugita, who had been a Japanese Staff Officer at the surrender of the British at Singapore. Later in 1962 he became the Chief of Staff of the Defence Forces of Japan. I wrote to him and

asked, 'Would you like me to lay a wreath on behalf of Japan at the cemetery in Kohima in memory of the British who are buried there?' I received a letter from him, which was also signed by Lt General I Fujiwara who was at that time President of the Japanese Veterans Association of Burma and had been the Commander of the First Division of the Japanese Defence Forces. In that letter they said, 'We respected your soldiers and remember the great bravery with which they fought in those battles.' They quoted the famous epitaph which is in the British war cemetery at Kohima: 'When you go home tell them of us and say, "For your tomorrow we gave our today."'

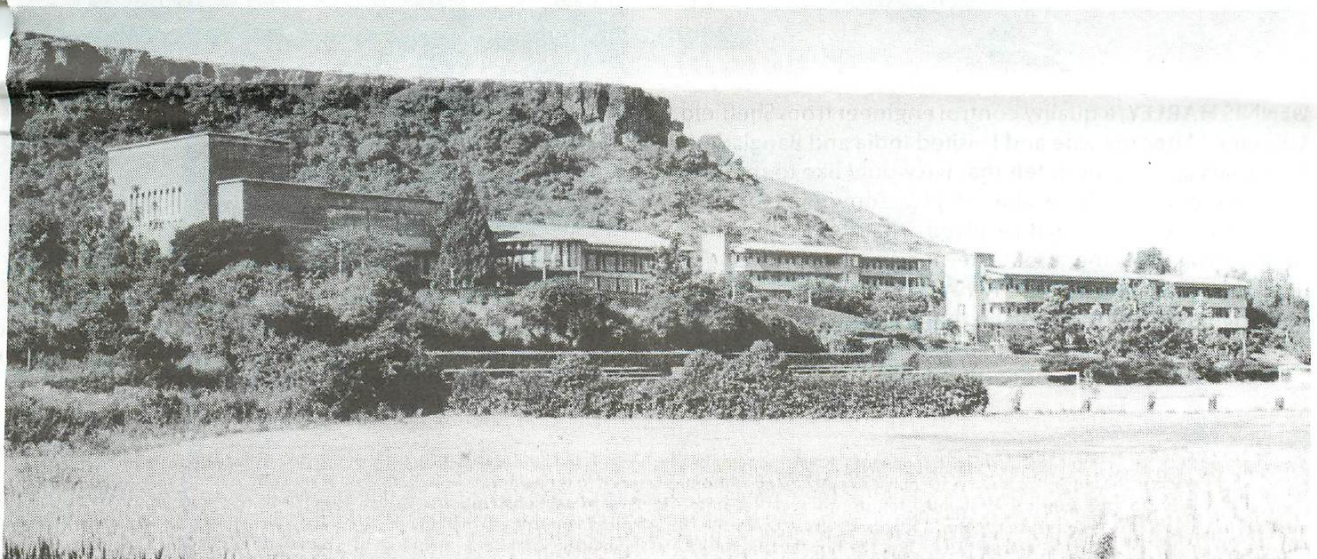
Just before I went on that mission in January 1977, the Queen made her annual TV Christmas Day broadcast. Her theme was reconciliation. I wrote to the Queen and told her of the act of reconciliation with Japan which we would make at Kohima, and included a copy of the letter from the Japanese generals. Her secretary replied, 'I am commanded by the Queen to say how grateful Her Majesty is to have seen the letter from the Japanese generals.'

Some who fought against Japan have found it hard to forgive because of the suffering they experienced. I believe we are not asked to forget, but are challenged to forgive. We are two island races. The dead of both sides would surely wish us to work together for the good of all nations. Now I have many Japanese friends. I have been to their country and grown to love it. ■

ASIA PLATEAU SOUVENIR PICTORIAL

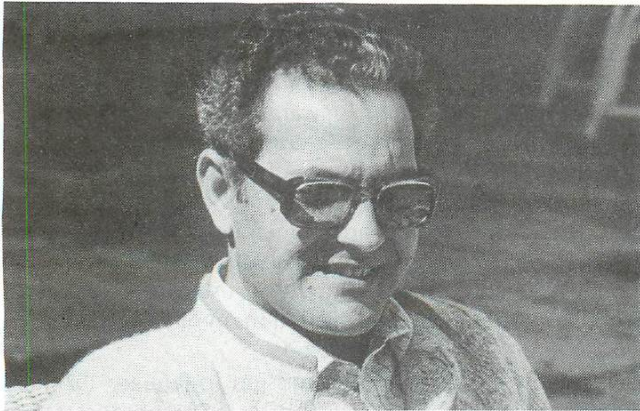
A colour pictorial commemorating the first 15 years of the MRA centre at Panchgani is available from Asia Plateau, Panchgani, Maharashtra 412 805 price Rs8.

The pictorial can also be ordered from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price 60p, with postage 80p (outside UK £1.00).



Asia Plateau, where the next Dialogue on Development will be held in January 1985.

SAID AT THE DIALOGUE



MOHAMED GALAL (above), Counsellor in the Egyptian Embassy in New Delhi, described MRA as 'a militant force in the world' bringing change and hope to a declining international situation. He commended MRA's 'non-aligned stance' and freedom from superpower influence.

Outlining the major political events of the last year, he said, 'The situation in the world is not very promising. It is a gloomy one. But need we be helpless? We need hope.'

Mahatma Gandhi, the prophet Mohammed and Jesus Christ had shown that great changes always began with the individual. 'Whatever the size of the problems in the international arena, if we start the process of change I am sure we will win,' Dr Galal concluded. ■

ATMARAM SAROAGI, a businessman from Calcutta, said, 'Being here has been a unique experience. I am generally a very happy person. However about 18 months ago, in a rare moment something happened and since then my soul has been totally tormented. I have been in a search. In that search I came here. I have responsibilities in business for the livelihoods of half a million people. I have found a great many answers in the last four days. I only pray that I have the courage to fulfil my longing for a deeper meaning in life so that I can help remove the deprivation and suffering of my fellow beings.' ■



SHANTI KURIEN from Bombay said, 'I have been working for two and a half years on a rural project. I came to Panchgani thinking I could learn a blueprint for development. I go away with the realisation that to bring any kind of change, the person who wants to bring the change has to change—honesty with oneself before one urges others to be honest.' ■



DENNIS HARLEY, a quality control engineer from Sheffield, UK, said, 'After my wife and I visited India and Bangladesh, four years ago, we both felt that we would like to return to the subcontinent to be able to give something back, in return for all that we had received. That is why I am here today. I was thinking about the need to listen to God. A telephone conversation is a two-way conversation. It is no good if there is only one person there. As I go back to Britain I will endeavour to allow Him to permeate the whole of my life, so that others may benefit.' ■



Tadar Taniang, a teacher from Arunachal Pradesh on the Chinese border, was the first from his state to visit Asia Plateau. His journey to Panchgani took him twelve days, including five on foot.

**NEW
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NEWS**

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